

### **Mark Chapter 3 NIV**

As I studied the book of Mark, one of my study guides stated, “The Action-Packed Story of Jesus. This is the Gospel for readers with a short attention span. For two reasons”:

- It’s the shortest of the four Gospels.
- It’s light on talk, heavy on action.

There are five stories packed within this chapter of the people’s reactions toward Jesus. So, let’s **immediately** dive into Mark Chapter 3.

**Story 1 (1-6)** – Jesus heals on the Sabbath

**Story 2 (7-12)** – Growing Ministry of Jesus

**Story 3 (13-21)** – Jesus chooses the 12 / Jesus' family worries about Him

**Story 4 (22 – 30)** – Accusations from the religious leaders

**Story 5 (31-35)** – Jesus’ True Family

**Mark 3:1–6 Summary** relates a story of Jesus healing a man with a withered hand on the Sabbath. This incident specifically reinforces His lordship over the Sabbath. At the same time, this event can also be considered the first of five stories about the different reactions people have to Jesus' early ministry, seen in chapter 3. Since the beginning of Jesus' ministry, the Pharisees' hatred has slowly grown. Now, Jesus' actions push the religious teachers over the edge, and the Pharisees ally with the Herodians to plot Jesus' destruction. [Matthew 12:9–14](#) and [Luke 6:6–11](#) record parallel accounts of these events.

<sup>1</sup>Another time, Jesus went into the synagogue, and a man with a shriveled hand was there.

<sup>2</sup> Some of them were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal him on the Sabbath.

<sup>3</sup> Jesus said to the man with the shriveled hand, “Stand up in front of everyone.”

<sup>4</sup> Then Jesus asked them, “Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?” But they remained silent.

<sup>5</sup> He looked around at them in anger and, deeply distressed at their stubborn hearts, said to the man, “Stretch out your hand.” He stretched it out, and his hand was completely restored.

<sup>6</sup> Then the Pharisees went out and began to plot with the Herodians how they might kill Jesus.

## **1. Verses 1-6 The Lord of the Sabbath heals on the Sabbath.**

Although we are not told what town Jesus is in, many assume Jesus is still in Capernaum. "Synagogue" is from the Greek root word *sunagoge* (soon-ag-o-gay'), which means "a gathering or assembly." This is a place where Jews gather to read Scripture and discuss its meaning.

1. **The setting** – Jesus enters the synagogue (v. 1). We see Jesus as a faithful church-going man, even when there was opposition against Him.
2. **The question** – “Is it lawful to heal on the Sabbath?” (v. 4). The Pharisees knew that the Sabbath would not keep Jesus from healing someone in need.
3. **The principle** – “should we do good or evil; save a life or take a life” (v. 4); notice no one spoke but remained silent.
4. **The miracle** – Jesus heals the man’s withered hand (v. 5). Obedience to Jesus brings restoration. This was the case with the man’s withered hand. As soon as this man did what Jesus said, His hand was restored. *Jesus was gentle yet firm in this command. He did not suggest that the man hold out his hand; he stated, “Stretch out your hand.” Period. The man obeyed, and restoration took place.*
5. **The reaction** – Pharisees plot to destroy Him (v. 6). Luke 6:11 (Message Bible) says that the critics of Jesus were *filled with rage* when Jesus healed this man.

**Question:** Which was more a violation of the Sabbath: When Jesus healed a man, or when these hate-filled men **plotted** the murder of a godly Man who never sinned against anybody?

6. **Teaching Point:** Doing good and showing mercy is always lawful.

**Note:** “The Herodians were not a religious party; they were a group of Jews who were sympathetic to King Herod and supported his rule.” (Wiersbe)

This secular political party, which took its name from Herod Antipas and supported Rome, opposed the Pharisees on nearly every issue. But they were willing to join forces with them because both desperately wanted to destroy Jesus (Matt. 22:16).

**Mark 3:7–12 Summary** is the second of five stories recording people's reactions to Jesus' growing ministry. Jesus' fame has spread across Israel. People from Sidon, fifty miles to the northwest, to Idumea, one hundred miles to the southwest, and almost everywhere in between have come for healing. The ever-present crowd is growing to the point where Jesus must plan an escape route to avoid being injured. Most people are intent on using Jesus' power for their own gain. Ironically, only the demons show Him proper fear and respect. This passage is mirrored in Luke 6:17–19.

<sup>7</sup> Jesus withdrew with his disciples to the lake, and a large crowd from Galilee followed.

<sup>8</sup> When they heard about all he was doing, many people came to him from Judea, Jerusalem, Idumea, and the regions across the Jordan and around Tyre and Sidon.

<sup>9</sup> Because of the crowd, he told his disciples to have a small boat ready for him, to keep the people from crowding him.

<sup>10</sup> For he had healed many, so that those with diseases were pushing forward to touch him.

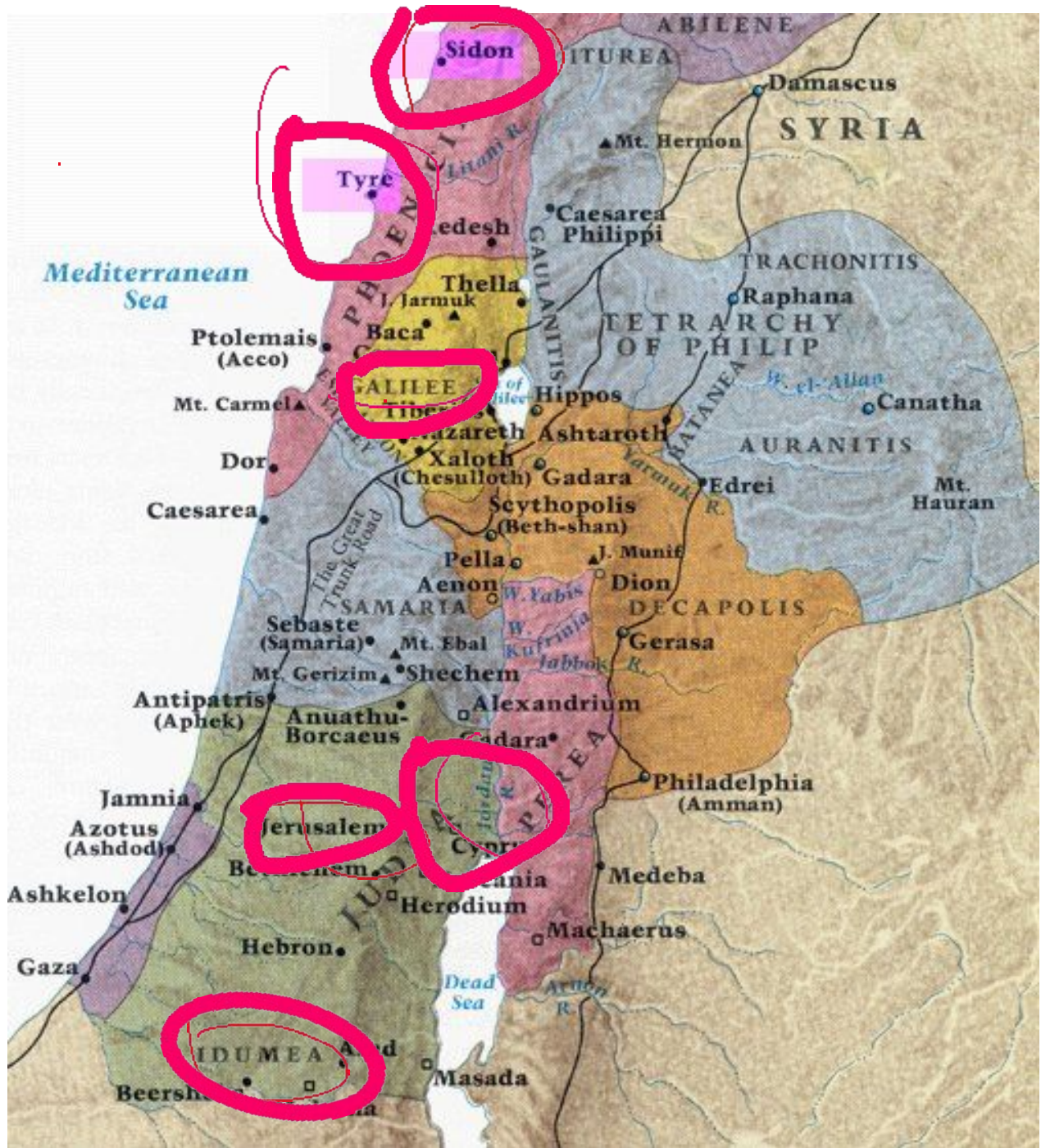
<sup>11</sup> Whenever the impure spirits saw him, they fell down before him and cried out, "You are the Son of God."

<sup>12</sup> But he gave them strict orders not to tell others about him.

## **2. (Verses 7-12) Multitudes come to Jesus.**

The injured, possessed, and curious are flocking to Jesus from a wide area. Jerusalem is about 85 miles south of Capernaum.

Tyre (tire) and Sidon (Si-don) are about 35 and 50 miles, respectively, to the northwest, on the Syro-Phoenician coast. Idumea (id-u-me-ah) is the Greek term for the family line of Edom (Genesis 36:1–8), which was settled in the area south of Judea at that time. And "beyond the Jordan" probably refers to Perea, Herod Antipas's territory south of Galilee on the other side of the Jordan River and the Dead Sea.



**Verse 9** – “Because of the crowd, he told his disciples to have a small boat ready for him, to keep the people from crowding him”.

Jesus had a small boat nearby in readiness, in case these people pressed on Him so greatly that it would overwhelm Him. He could minister from the boat if necessary.

Although Jesus takes precautions for His own safety, He still willingly meets the people as they come. They recognize their need for Him and have travelled great distances to find Him. He does not turn them away.

This may be one of the most difficult ways in which we are called to emulate Jesus. When the hurting come to us, needing Christ in us, we must decide what our response will be. It may be an intense conversation late into the night. Or a tank of gas. Or a confrontation about sin that we don't want to have. The troubled person may not even realize that what they need is Jesus. We ought and should show God's love and point the hurting and wounded to the only one who can truly heal.

**Verse 10** – “For he had healed many, so that those with diseases were pushing forward to touch him”.

We have discussed before how just touching Jesus' garment could heal, as it did the woman with the issue of blood. But Jesus says that faith, not the expression of faith by touching, is what makes people well. Faith heals the woman with the issue of blood, not her touch ([Mark 5:34](#)). The faith of the centurion heals his servant ([Matthew 8:5–13](#)).

**Verse 11** – “Whenever the impure spirits saw him, they fell down before him and cried out, 'You are the Son of God.’”

**“Impure (Unclean) spirits”:** This refers to demons (Luke 4:41).

**Luke 4:41**, “Moreover, demons came out of many people, shouting, 'You are the Son of God!’” But he rebuked them and would not allow them to speak, because they knew he was the Messiah.

**“Saw him”:** The tense of the Greek verb means there were many times when demons looked at Jesus and contemplated the truth of His character and identity. “Thou art the Son of God” (Mark 1:24).

The demons unhesitatingly affirmed the uniqueness of Jesus' nature, which Mark saw as clear proof of Jesus' deity. The reason these unclean demon spirits recognized Jesus was that they had been in heaven with Jesus before they made the terrible mistake of following Lucifer. They had been angels, but when they decided to follow Lucifer, they became demons (meaning evil spirits).

**Fell down before Him and cried out, saying, "You are the Son of God."** Notice that even evil spirits are subject to Jesus and must bow.

**Verse 12** "But he gave them strict orders not to tell others about him".

Jesus is on the shore of the Sea of Galilee, swarmed by people from all over the region and beyond who want to touch Him to be healed (Mark 3:7–10). In the crowd are those who are possessed by demons. The demons know who He is and have no choice but to fall to the ground and worship Him. But He will not allow them to testify to the people about His identity. Here are two reasons for this:

1. The God of the Bible is the God who works in history. At this point, He has influenced history for thousands of years, preparing the people and the culture for the arrival of His Son. During Jesus' ministry, He worked strategically to reveal who Jesus is and what Jesus came to do. Whether intentionally or unintentionally, the demon's apparent compulsion to declare Jesus the Son of God works against God's plans, so Jesus silences them.
2. Another reason ties into Satan's title as the "father of lies" (John 8:44). One of Satan's greatest talents is taking a truth and adding just enough deception to make it dangerous. If Jesus validates the demons as witnesses to His identity, they'll assume the authority to tell people more about Jesus—and lie about Him. This would make their message even more dangerous than that of the Pharisees, who should have known Jesus as the Messiah, but had blinded themselves to the truth.

Then, as now, Jesus wants His followers to bear witness to Him—Who He is, and what He does in our lives. That is why He commissions His followers to "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you..." (Matthew 28:19–20).

**Mark 3:13–21 Summary** is the third story about the reactions people had to Jesus' ministry. Here, we establish which men Jesus chooses to be in His inner circle. Jesus prepares the twelve disciples for special training. They will be equipped to heal (Matthew 10:1), cast out demons, and spread the gospel. Other than Peter's mother-in-law (Mark 1:30–31), there is no record that Jesus performed miracles of healing for them. But they have witnessed Jesus' power and authority and are willing to dedicate themselves to His teaching. This account is also recorded in Matthew 10:1–4 and Luke 6:12–16.

<sup>13</sup> Jesus went up on a mountainside and called to him those he wanted, and they came to him.

<sup>14</sup> He appointed twelve<sup>[a]</sup> that they might be with him and that he might send them out to preach

<sup>15</sup> and to have the authority to drive out demons.

<sup>16</sup> These are the twelve he appointed: Simon (to whom he gave the name Peter),

<sup>17</sup> James, son of Zebedee and his brother John (to them he gave the name Boanerges, which means “sons of thunder”),

<sup>18</sup> Andrew, Philip, Bartholomew, Matthew, Thomas, James, son of Alphaeus, Thaddaeus, Simon the Zealot

<sup>19</sup> and Judas Iscariot, who betrayed him.

<sup>20</sup> Then Jesus entered a house, and again a crowd gathered, so that he and his disciples were not even able to eat.

<sup>21</sup> When his family<sup>[b]</sup> heard about this, they went to take charge of him, for they said, “He is out of his mind.”

### **3. Verses 13-21 - Jesus chooses the twelve / Jesus' family worry.**

#### **Background Information of the chosen 12:**

The word **disciple** refers to a learner or follower. The word **apostle** means “one who is sent out.” While Jesus was on earth, His twelve followers were called disciples. The twelve disciples followed Jesus Christ, learned from Him, and were trained by Him. After His resurrection and ascension, Jesus sent the disciples out to be His witnesses (Matthew 28:18-20; Acts 1:8). They were then referred to as the twelve apostles.

The original twelve disciples/apostles are listed in Matthew 10:2–4, Mark 3:16–19, and Luke 6:13–16.

**Simon**, He surnames Peter. The name means “stone,” and describes Peter’s character and activities, namely his position as a foundation rock in the building of the church (Matt. 16:18; Eph. 2:20).

**James**, the [son] of Zebedee, and **John**, the brother of James; and He surnamed them Boanerges (boa-nur-gees), which is, “The sons of thunder”. This term refers to their intense, outspoken personalities (Mark 9:38, Luke 9:54).

**Andrew, Philip, Bartholomew** (The Gospel of John uses the name “Nathanael” instead of “Bartholomew), **Matthew, Thomas**, and **James**, the son of Alphaeus (al-fee-us).

**Thaddeus** is the only name not listed the same in all the New Testament lists of the 12 (Matt. 10:3; Luke 6:14-16; Acts 1:13).

Luke and Acts call him “Judas the son of James,” and John 14:22 refers to him as “Judas (not Iscariot) and in Matthew and Mark, he is called Thaddeus. It seems that Thaddaeus was also known as Lebbaeus (la-bee-us) ([Matthew 10:3](#))

“**Simon the Zealot** was also known as Simon the Canaanite ([Mark 3:18](#))

**Judas Iscariot**, who betrayed Jesus, was replaced as one of the twelve apostles by [Matthias](#) (see [Acts 1:20–26](#)).

The twelve disciples/apostles were ordinary men whom God used extraordinarily. The Gospels record the constant failings, struggles, and doubts of these twelve men who followed Jesus Christ.

After Jesus’ resurrection and ascension into heaven, the Holy Spirit transformed the disciples/apostles into powerful men of God who turned the world upside down ([Acts 17:6](#)). What made the change? The twelve apostles/disciples had “been with Jesus” ([Acts 4:13](#)).

Jesus spent all night in prayer before choosing these twelve men (Luke 6:12). When He selected them, He had three purposes in mind:

- Training them by personal example and teaching
- Sending them out to preach the gospel

- Giving them the authority to heal and cast out demons (see Mark 1:14-15, 38-39; 6:7-13).

These twelve men would be able to continue His work when He returned to the Father, and they would also be able to train others to carry on the ministry after them.

## **2 Timothy 2:1-2 New International Version**

<sup>1</sup>You then, my son, be strong in the grace that is in Christ Jesus.

<sup>2</sup>And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.

### **Breakdown of verses 20 and 21:**

<sup>20</sup> Then Jesus entered a house, and again a crowd gathered, so that he and his disciples were not even able to eat.

We see here that the magnitude of the ministry was such and the needs of the people were so great that Jesus would not stop to eat or to rest His body.

<sup>21</sup> When his family<sup>[b]</sup> heard about this, they went to take charge of him, for they said, “He is out of his mind.”

Jesus’ relatives evidently heard the report from verse 20 and came to Capernaum to restrain Him from His many activities and bring Him under their care and control, thus all supposedly for His own good.

These were well-meaning family and friends. They believed that because Jesus was working so very hard and not taking time to eat, He had driven Himself too far and was not thinking clearly. They tried to force Him to rest.

Well-meaning family and friends will get concerned about you and try to stop you from doing something that you know you must do. God will fill you with all the strength you need to fulfill the job He has chosen for you to do. He will give you rest.

### **Matthew 11:28-30 New Living Translation**

<sup>28</sup> Then Jesus said, “Come to me, all of you who are weary and carry heavy burdens, and I will give you rest. <sup>29</sup> Take my yoke upon you. Let me teach you,

because I am humble and gentle at heart, and you will find rest for your souls. <sup>30</sup> For my yoke is easy to bear, and the burden I give you is light.”

### **Matthew 11:28-30 The Message**

<sup>28-30</sup> “Are you tired? Worn out? Burned out on religion? Come to me. Get away with me and you’ll recover your life. I’ll show you how to take a real rest. Walk with me and work with me—watch how I do it. Learn the unforced rhythms of grace. I won’t lay anything heavy or ill-fitting on you. Keep company with me and you’ll learn to live freely and lightly.”

**Mark 3:22–30 Summary** continues as the Pharisees from Galilee show their disapproval of Jesus (Mark 3:6). Here, in the fourth story about people's reaction to Jesus, scribes from Jerusalem join in. They have heard that Jesus healed a demon-possessed man who was blind and mute (Matthew 12:22–23). The scribes quickly judge that Jesus is performing miracles through the power of satan. This stubborn belief, in the face of logic, leads Jesus to condemn their blasphemy and warn that if they continue along this vein, they will be damned forever. Matthew 12:22–32 and Luke 11:14–23 also record this confrontation; in Luke 12:10, Jesus talks similarly about blasphemy of the Holy Spirit.

<sup>22</sup> And the teachers of the law who came down from Jerusalem said, “He is possessed by Beelzebul! By the prince of demons, he is driving out demons.”

<sup>23</sup> So Jesus called them over to him and began to speak to them in parables: “**How can Satan drive out Satan?**

<sup>24</sup> **If a kingdom is divided against itself, that kingdom cannot stand.**

<sup>25</sup> **If a house is divided against itself, that house cannot stand.**

<sup>26</sup> **And if Satan opposes himself and is divided, he cannot stand; his end has come.**

<sup>27</sup> **In fact, no one can enter a strong man’s house without first tying him up. Then he can plunder the strong man’s house.**

<sup>28</sup> **Truly I tell you, people can be forgiven all their sins and every slander they utter,**

<sup>29</sup> **but whoever blasphemes against the Holy Spirit will never be forgiven; they are guilty of an eternal sin.**

<sup>30</sup> He said this because they were saying, “He has an impure spirit.”

### **4. Verses 22-30 – Accusation from the Religious Leaders.**

#### **Definitions:**

**Scribes:** Jewish scholars, also called lawyers (mostly Pharisees), who were experts on the law and its application.

**Beelzebul:** a synonym for satan.

**Parables:** A parable is a simple story used to illustrate a moral or spiritual lesson, as told by Jesus in the Gospels. The word "parable" is derived from the Greek word "[parabolē](#)" (pa-rab-o-lee), which means "comparison" or "illustration."

### **Verse 23 – How can satan drive out satan?**

Jesus exposes the *illogic* of their accusation. Why would satan fight against himself? Evil doesn't self-destruct on purpose.

### **Verse 24–25 – A divided kingdom/house cannot stand**

Jesus gives two examples:

- A **kingdom divided**
- A **household divided**

Division leads to collapse—whether in governments, families, churches, or spiritual realms. Satan's goal is control, not chaos that destroys his own authority.

### **Verse 26 – Satan wouldn't end his own reign**

Jesus presses the point further: If satan were casting out satan, **his power would already be finished**. The very fact that demons are being cast out proves that a greater **power is at work**.

### **Verse 27 – The Strong Man Illustration**

**In fact, no one can enter a strong man's house without first tying him up. Then he can plunder the strong man's house** - One must be stronger than satan

to enter his domain (“strong man’s house”), bind him (restrain his action), and free (“plunder”) people (“his property”), from his control.

Only Jesus had such power over the devil (Rom. 16:20; Heb. 2:14-15). The two things that Satan is most afraid of are the name of Jesus and the blood of Jesus.

This is what defeated him at the cross. It is with the Spirit of God, in the name of Jesus, and through the power of His shed blood that we cast out demons.

The meaning of this passage:

- **The strong man** = satan
- **The house** = satan’s domain (bondage, sin, oppression)
- **The one who ties him up** = Jesus
- **The plundering** = people being freed, healed, restored

Jesus isn’t working *with* satan—He is **overpowering** him.

So, what is the Big Idea of this passage?

Jesus declares that:

- He has **authority over Satan**
- His power comes from **God**, not evil
- Deliverance is evidence of **God’s Kingdom breaking in**
- **This is not a power struggle—it’s a takeover.**

**Jesus is still talking...**

Verse 28 – “Truly I tell you, people can be forgiven all their sins and every slander they utter,”

Notice this verse states ALL sins shall be forgiven unto the sons of men.

But....

Verse 29 – “but whoever blasphemes against the Holy Spirit will never be forgiven; they are guilty of an eternal sin.”

This verse is a separate statement. The Holy Spirit is the Spirit Jesus sends to comfort us, to teach us, and help us. When we reject Jesus Christ as our Savior and die in that state, we have totally rejected the Holy Spirit.

Whenever someone deliberately and disrespectfully slanders the person and ministry of the Holy Spirit in pointing to the Lordship and redemption of Jesus Christ, he completely negates and forfeits any possibility of present or future forgiveness of sins, because he has wholly rejected the only basis of God's salvation.

I believe this total rejection of Jesus and the Holy Spirit is what this blasphemy is. I believe, as long as there is breath in your body, and you use that breath to ask Jesus to forgive you and send the Holy Spirit, He will. Everyone is in danger of eternal damnation until we repent and receive Jesus in our hearts.

**Mark 3:30 "Because they said, He hath an unclean spirit."**

These men had totally rejected Jesus, and unless they repented, this would be their fate.

The "unpardonable sin" is not a one-time slip of the tongue, but a **deliberate, hardened rejection** of the Spirit's testimony about Jesus. In the Gospels, this is seen in the Pharisees' willful declaration that Jesus' Spirit-empowered miracles were demonic.

- **Against Jesus (Son of Man)** → Forgivable, because people may reject Him out of ignorance or confusion.
- **Against the Spirit** → Not forgivable, because it is a final, knowing rejection of God's truth and work.

The Jewish leaders of Jesus' day committed the unpardonable sin by accusing Jesus Christ (in person, on earth) of being demon-possessed. They had no excuse for such an action. They were not speaking out of ignorance or misunderstanding. The Pharisees knew that Jesus was the Messiah sent by God to save Israel. They knew the prophecies were being fulfilled. They saw Jesus' wonderful works, and they heard His clear presentation of truth.

Yet they deliberately chose to deny the truth and slander the Holy Spirit. There is no pardon for a person who dies in his rejection of Christ.

The Holy Spirit is at work in the world, convicting the unsaved of sin, righteousness, and judgment ([John 16:8](#)). If a person resists that conviction and remains unrepentant, then he is choosing hell over heaven. “Without faith it is impossible to please God” ([Hebrews 11:6](#)), and the object of faith is Jesus ([Acts 16:31](#)). There is no forgiveness for someone who dies without faith in Christ.

God has provided for our salvation in His Son ([John 3:16](#)). Forgiveness is found exclusively in Jesus ([John 14:6](#)). To reject the only Savior is to be left with no means of salvation; to reject the only pardon is, obviously, unpardonable.

**Mark 3:31–35 Summary** here is the fifth story, the final account of the reactions people have toward Jesus' ministry. Here, Jesus redefines the concept of "family." His mother and brothers, some thinking He is out of His mind, have come to bring Him back to Nazareth ([Mark 3:21](#)). In contrast, a large group fills a home, probably Peter and Andrew's, intently listening to Jesus teach. Jesus declares that it is this audience—those who do God's will—who are His family, not the people who are related by blood. This account is also found in [Matthew 12:46–50](#) and [Luke 8:19–21](#).

<sup>31</sup> Then Jesus' mother and brothers came to see him. They stood outside and sent word for him to come out and talk with them.

<sup>32</sup> There was a crowd sitting around Jesus, and someone said, “Your mother and your brothers<sup>[f]</sup> are outside asking for you.”

<sup>33</sup> Jesus replied, “Who is my mother? Who are my brothers?”

<sup>34</sup> Then he looked at those around him and said, “Look, these are my mother and brothers.

<sup>35</sup> Anyone who does God's will is my brother and sister and mother.”

## **5. Verses 31-35 – The True Family of Jesus.**

**A.** Jesus' mother and brothers came to see Him (vv. 31-32). These are actual siblings (half-brothers) of Jesus. Mark explicitly connects them with Mary, indicating that they were not cousins or Joseph's sons from a previous marriage. They are mentioned in all the gospels (Matthew 12:46-50; Luke 8:19-21; John 7:3-5). Matthew and Mark say the names of four of Jesus' brothers and indicate that He had sisters as well (Mark 6:3).

**B.** Jesus points to His disciples as His true family (vv. 33-35). **“Who is my mother? Who are my brothers?”**

This question isn't a denial of His earthly family, but a rhetorical device. Jesus is shifting the crowd's focus from physical relationships to spiritual ones. He's challenging the idea that family ties are the most important identity markers. Jesus points to His disciples and essentially redefines what “family” means in the kingdom of God.

**C.** **“Anyone who does God's will is my brother and sister and mother.”** (v. 35).

The Message Bible says in verses 33-35: Jesus responded, **“Who do you think are my mother and brothers?”** Looking around, taking in everyone seated around him, he said, **“Right here, right in front of you—my mother and my brothers. Obedience is thicker than blood. The person who obeys God's will is my brother and sister and mother.”**

**D. Teaching Point:** Spiritual family is defined by obedience to God, not just physical ties.

## Summary: Lessons from Mark 3

- Jesus is **Lord of the Sabbath**—mercy outweighs ritual.

- Jesus' ministry grows; He quiets the demon spirits
- Jesus chose 12 ordinary men to follow Him
- House Divided cannot stand / Do not blaspheme the Holy Spirit
- True family is found in **obedience to God's will**.

### **Summary Applications for Mark 3**

- Put **mercy over legalism**.
- Matthew 28:18-20 The Great Commission – GO!
- Jesus chooses ordinary people to do extraordinary works
- Let's stand united in Christ / Honor the Holy Trinity
- Live as part of Jesus' **true family** through obedience.

#### **Resources:**

[What does Mark chapter 3 mean? | BibleRef.com](https://www.bible-ref.com/what-does-mark-chapter-3-mean/)

Warren Wiersbe Commentary, Mark Chapter 3

David Guzik Commentary, Mark Chapter 3

<https://www.bible-studys.org/>

Biblegateway.com

The Complete Guide to the Bible, Stephen M. Miller