

Part Six. Mark 11:1 - 16:20

Part Six of Mark was most recently updated on Wednesday, August 26, 2026.

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D 1 His "triumphal" entry 11:1-10

E 1 The setting 11:1

G 1 {1} And as they approached [Jerusalem](#),

G 2 at [Bethphage](#) and [Bethany](#),

G 3 near the [Mount of Olives](#),

E 2 The assignment: He sent two of His [disciples](#), {2} and said to them, (11:1b-2a) 11:1b-3

G 1 The village: "Go into the village opposite you, and

immediately as you enter it,

G 2 The colt: you will find a colt ¹ tied *there*, on which no one yet has ever sat; ²

G 3 The command

H 1 untie it

H 2 and bring it *here*.

G 4 The contingency 11:3

H 1 The possible objection: {3} "And if anyone says to you, 'Why are you doing this?'

H 2 The instructed reply: you say, 'The Lord has need of it';

H 3 The predicted response: and immediately he will send it back here."

E 3 The fulfillment 11:4-7

G 1 Their departure to the village: {4} And they went away 11:4

G 2 Their finding the colt: and found a [colt](#) tied at the door outside in the street;

G 3 Their untying the colt: and they untied it.

¹ Mark 11:2 - colt: the [Accusative Masculine](#) Singular of the noun *pōlos* ([4454](#)), the young offspring of a donkey or horse. This was a male colt of a donkey (see Matt. 21:2, 5, 7).

² Mark 11:2 - on which no one yet has ever sat: Anyone who has been around donkeys or horses knows that an unbroken colt would be extremely skittish around strangers. There were several miracles here. First of all, Jesus was the Creator, and He knew exactly how to control skittish colts even from a distance. The first "miracle" was that these two disciples could untie the colt and bring him to Jesus without any difficulty (Mark 11:7). The second "miracle" was that the colt was tied next to its mother, who would be extremely protective, especially when approached by strangers (Matt. 21:2). The third "miracle" was that the colt would allow Jesus to sit on him without bucking him off (Mark 11:7). The fourth "miracle" is that the colt would be surrounded by a noisy crowd and not get spooked (Mark 11:8-10)!

G 4 Their overcoming of the opposition 11:5-6

H 1 The question of rebuke: {5} And some of the bystanders were saying to them, "What are you doing, untying the [colt](#)?" 11:5

H 2 The reply of the disciples: {6} And they spoke to them just as Jesus had told *them*, 11:6

H 3 The acquiescence of the bystanders: and they gave them permission.

G 5 Their arrival with the colt 11:7

H 1 Their arrival: {7} And they brought the [colt](#) to Jesus

H 2 Their preparation: and put their garments on it;

H 3 Jesus' mounting of the colt: and He sat upon it.³

E 4 The accolades of the crowd 11:8-10

G 1 Their symbolism 11:8

H 1 Garments: {8} And many spread their garments in the road,

H 2 Branches: and others *spread* leafy branches which they had cut from the fields.

G 2 Their cries: {9} And those who went before, and those who followed after, were crying out, (11:9a) 11:9-10

³ Mark 11:7 - and He sat upon it: This colt was carrying the Creator of the Universe! Did the colt sense who was sitting on him? Did he wish to cooperate? Doubtless, the Creator could control the unbroken colt with or without reins or bit or halter. One can only imagine that the colt was eager to cooperate with and serve His maker! One day, even inanimate nature will respond with joy to the presence of redeemed [Israelis](#) in [Jesus' Millennial Kingdom](#) (Isaiah 57:12). "...The mountains and the hills will break forth into shouts of joy before you, And all the trees of the field will clap their hands."

H 1 "Hosanna! ⁴ 11:9

H 2 BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; ⁵

H 3 {10} Blessed *is* the coming kingdom of our father David; ⁶ 11:10

H 4 Hosanna in the highest!"

D 2 His survey of the temple 11:11

E 1 His entrance into Jerusalem: {11} And He entered Jerusalem ⁷

⁴ Mark 11:9 - Hosanna! [Aramaic](#) particle, "Save!" ([5614](#)) ([Accordance](#)); "oh save!" ([Strong's](#)); "...II. be propitious" (excerpted from [OBU](#)).

⁵ Mark 11:9 - BLESSED IS HE WHO COMES IN THE NAME OF THE LORD: The crowd were quoting from the [Messianic](#) Psalm 118:26.

⁶ Mark 11:10 - Blessed is the coming kingdom of our father David: The crowd were hoping that [Jesus](#) would ride into [Jerusalem](#) and that officials from the nation would come and anoint Him as [Israel's King](#), and that His [Messianic Kingdom of the Heavens](#) would begin immediately. Sadly, they would quickly be disappointed!

⁷ Mark 11:11 - And He entered Jerusalem: [Jesus](#)' "Triumphal Entry" as depicted by Mark was anything but "Triumphal." In his truncated version, it was almost anti-climactic. [Jesus](#) did four things: (1) He entered [Jerusalem](#). (2) He entered the temple. (3) He looked around. (4) He departed for [Bethany](#) with the twelve, since it was late. This reminds me of shooting off firecrackers in my childhood. There was always at least one firecracker that, when lit with the "punk," didn't explode. We would call it a "dud," and throw it away. It was useless for its intended purpose. That's how I would describe [Jesus](#)' "Triumphal Entry." Humanly speaking, it was a "dud." As far as inaugurating His [Kingdom](#) is concerned, nothing happened. Yet, according to Luke's account (Luke 19:41-44), this was a massive opportunity for Israel about which the spiritually blinded nation was utterly clueless. When Jesus saw the city of Jerusalem, he wept over it. He said,

If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes. For the days will come upon you when your enemies will throw up a barricade against you and surround you from every side, and they will level you to the ground and your children within you, and they will not leave one stone upon another, because you did not recognize the time of your visitation.

How sad! [God](#), apparently, hid from [Israel](#) at [Jesus](#)' abortive "Triumphal Entry" that [God](#) Himself, in the person of [Jesus](#), their [Messiah](#), was visiting them to deliver them from sin and from the oppression of all their enemies. They did not recognize the occasion of their [Messiah's](#) visitation of them to deliver them spiritually and politically! Because their eyes were blinded, in a few years, in A.D. 70, the [Roman](#) army would surround [Jerusalem](#). Worshipers could get in for [Passover](#), but not get out. There came a time, during [Passover](#), when the army breached the walls and entered the city and killed, according to [Josephus](#), 1.1 million people, not leaving a stone unturned in the Temple complex. How sad! Again, according to [Josephus](#), about 97,000 were taken captive and enslaved or sent to arenas throughout the [Roman Empire](#). Source: [Chatgpt](#).

- E 2 His arrival at the temple: *and came* into the temple;
- E 3 His observation of the temple: and after looking all around,
- E 4 His departure to Bethany: He departed for [Bethany](#) with the twelve, since it was already late.
- D 3 His symbolic cursing of the misleading fig tree 11:12-14
 - E 1 The setting 11:12
 - G 1 The time: {12} And on the next day,
 - G 2 The place: when they had departed from [Bethany](#),
 - G 3 His condition: He became hungry.
 - E 2 The anticipation 11:13
 - G 1 His spotting of a fig tree: {13} And seeing at a distance a fig tree in leaf,
 - G 2 His inspection: He went *to see* if perhaps He would find anything on it;
 - G 3 His disappointment: and when He came to it, He found nothing but leaves,
 - G 4 The explanation: for it was not the season for figs.
 - E 3 His judgment: {14} And He answered and said to it, "May no one ever eat fruit from you again!" ⁸ 11:14
 - E 4 The observation: And His [disciples](#) were listening.

⁸ Mark 11:14 - May no one ever eat fruit from you again: The significance seems to be thus: Even though it was not God's time for the fig tree to bear figs, [Jesus](#) inspected it, because He was hungry, to see if perchance there were figs that were ripe. Finding none, he cursed it, rendering it useless. Similarly, being hungry for fellowship with the people of [Israel](#), and desirous that they should trust in Him and enter, righteously, into His [kingdom](#), He inspected the people of [Israel](#) on His "triumphal entry." He wanted to see if, perchance, they were ready for fellowship with Him in His [kingdom](#), even though it was not God's time yet. Finding the nation as a whole unwilling to trust Him and enter righteously into His [kingdom](#), He cursed [Israel](#), rendering it useless.

When it came time to apply what He had done, realizing His [disciples](#) were unable at this point to grasp what was happening on a deeper theological level, He simply underscored the importance of and ground rules for prayer, a simpler lesson in applied theology (Mark 11:20-26). It would be left to [Peter](#) (Acts 2:36-40) and [Paul](#) later on (Romans 9-11) to explain the temporary and partial hardening of [Israel](#) for the purpose of allowing the [Gentiles](#) to enter His [Church](#) (Matt. 16:18; Rom. 11:25).

C 2 Jesus' attack on Israel's leaders and their corrupt temple business system 11:15 - 12:12

D 1 His cleansing of the temple and teaching of its purpose for international worship 11:15-18

E 1 The setting 11:15a

G 1 Their arrival in Jerusalem: {15} And they came to Jerusalem.

G 2 His temple entrance: And He entered the temple

E 2 His dramatic expulsion of commerce from the temple 11:15b-16

G 1 His eviction: and began to cast out those who were buying and selling in the temple, 11:15b

G 2 His disruption: and overturned the tables of the moneychangers and the seats of those who were selling doves;

G 3 His obstruction: {16} and He would not permit anyone to carry goods through the temple. 11:16

E 3 His authoritative teaching on the spiritual purpose of the temple 11:17

G 1 The purpose of the temple – an international house of prayer: {17} He *began* to teach and say to them, "Is it not written, 'MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS'? ⁹ (Isa. 56:7)

⁹ Mark 11:17 - A HOUSE OF PRAYER FOR ALL THE NATIONS: Isaiah 56:6-7 is very explicit:

{6} Also the foreigners who join themselves to the LORD, to minister to Him, and to love the name of the LORD, to be His servants, every one who keeps from profaning the sabbath and holds fast My covenant; {7} even those I will bring to My holy mountain and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; for My house will be called a house of prayer for all the peoples.

But the [Jewish](#) leaders, the [Chief Priests](#) and [Scribes](#), made this virtually impossible. According to [Constable](#):

- G 2 Their corruption of the temple: But you have made it a ROBBERS' DEN." (Jer. 17:11)
- E 4 The reactions of the leaders 11:18
 - G 1 The leaders' murder conspiracy: {18} And the [chief priests](#) and the [scribes](#) heard *this*, and *began* seeking how to destroy Him;¹⁰
 - G 2 The leaders' fear: for they were afraid of Him,
 - G 3 The peoples' astonishment: for all the multitude was astonished at His teaching.
- D 2 His teaching on faith and forgiveness inspired by the withered fig tree 11:19-26
 - E 1 The setting 11:19-20a
 - G 1 Their custom: {19} And whenever evening came, they would go out of the city. 11:19
 - G 2 Their movement one morning: {20} And as they were passing by in the morning, 11:20a
 - E 2 The fig tree sequel 11:20b-21
 - G 1 Their notice of the tree: they saw the fig tree withered from the roots *up*. 11:20b
 - G 2 Peter's comment: {21} And being reminded, [Peter](#) said to Him, "[Rabbi](#), behold, the fig tree which You cursed has withered." 11:21

The Jewish leaders, however, had made this practically impossible by converting the only place that Gentiles could pray in the temple complex into a market where fraud abounded (cf. Jer. 7:11). They had expelled the Gentile worshippers to make room for Jewish "robbers" (Gr. *lestes*), a term that referred to the swindling and extortion that was practiced there.

¹⁰ Mark 11:18 - began seeking how to destroy Him: Jesus' disrupting of the [Chief Priests'](#) and [Scribes'](#) corrupt Temple trade, along with His assertion that the Temple was to be a House of Prayer for all nations, but that they had made it a den of thieves was, to them, the last straw. They had to silence this man. The only way to do that was to kill Him. But they were afraid to do that because of the people.

E 3 Jesus' teaching on faith and prayer 11:22-23

G 1 His main point: {22} And [Jesus](#) answered saying to them, "Have faith in God. 11:22

G 2 His illustration 11:23

H 1 The request: {23} "Truly I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,'

H 2 The condition of faith

J 1 Negatively: and does not doubt in his heart,

J 2 Positively: but believes that what he says is going to happen,

H 3 The fulfillment: it shall be *granted* him.

G 3 His summary 11:24

H 1 The topics of prayer: {24} "Therefore I say to you, all things for which you pray and ask,

H 2 The expectation of prayer: believe that you have received them,¹¹

H 3 The fulfillment of prayer: and they shall be *granted* you.

E 4 Jesus' teaching on forgiveness and prayer 11:25-26

G 1 The occasion: {25} "And whenever you stand praying, 11:25

¹¹ Maark 11:24 - believe that you have received them: "believe" is the 2nd Plural [Present Active Imperative](#) of the verb *pisteúō* ([4100](#)), "to believe, trust" ([Accordance](#)).

- G 2 The command: forgive, ¹² if you have anything against anyone;
- G 3 The reason: so that your Father also who is in heaven may forgive you your transgressions.
- G 4 The possibility of horizontal non-forgiveness: {26} <"But if you do not forgive, ¹³ 11:26
- G 5 The reality of vertical non-forgiveness: neither will your Father who is in heaven forgive your transgressions.">
- D 3 His refusal to cooperate with the leaders' probe of His authority to cleanse the temple 11:27-33
 - E 1 The setting 11:27
 - G 1 The city of Jerusalem: {27} And they came again to Jerusalem.
 - G 2 The temple: And as He was walking in the temple,
 - E 2 The interrogators: the [chief priests](#), and [scribes](#), and [elders](#) came to Him, ¹⁴
 - E 3 The question concerning His authority: {28} and *began* saying to Him, "By what authority are You doing these things, ¹⁵ or who gave You this authority to do these

¹² Mark 11:25 - forgive: Elsewhere, Jesus taught the importance of forgiving. If we are unwilling to forgive another, why should God forgive us (Matt. 6:12, 14-15)?

¹³ Mark 11:26 - But if you do not forgive: According to [Constable](#),

This verse does not appear in the most important ancient manuscripts of Mark's Gospel. Evidently scribes inserted it later, probably because they associated the preceding verse with Matthew 6:14.

¹⁴ Mark 11:27 - the [chief priests](#) and [scribes](#) and [elders](#) came to Him: This was, I believe, an official delegation from [Sanhedrin](#), the Supreme Court and Ruling Body in [Israel](#). They were out for blood!

¹⁵ Mark 11:28 - these things: I believe the delegation were referring specifically to [Jesus](#)' cleansing of the Temple and ruining their corrupt temple business.

things?" 11:28

E 4 Jesus' counter-question concerning John's authority 11:29-30

G 1 His counter offer: {29} And [Jesus](#) said to them, "I will ask you one question, and you answer Me, and *then* I will tell you by what authority I do these things. 11:29

G 2 His question: {30} "Was the [baptism](#) of [John](#) from [heaven](#), or from men? Answer Me." ¹⁶ 11:30

E 5 Their reasoning: {31} And they *began* reasoning among themselves, saying, (11:31a) 11:31-32

G 1 The consequence of Divine authority 11:31

H 1 Their response: "If we say, 'From [heaven](#),'

H 2 His projected rebuke: He will say, 'Then why did you not believe him?'

G 2 The consequence of human authority 11:32

H 1 Their response: {32} "But shall we say, 'From men'?" –

H 2 Their fear of the people: they were afraid of the multitude,

H 3 The view of the people: for all considered [John](#) to have been a [prophet](#) indeed. ¹⁷

¹⁶ Mark 11:30 - Answer Me: "Answer" is the 2nd Plural [Aorist Passive Imperative](#) of the verb *apokrinomai* (611), "to answer, reply" ([Accordance](#)); literally, "to judge from, discern from" ([JTB](#)); "I. to give an answer to a question proposed, to answer II. to begin to speak, but always where something has preceded (either said or done) to which the remarks refer" ([OBU](#)). The [Passive](#) is a [Passive Deponent](#) because of the verb form. The sense is [Active](#). [Jesus](#) was authoritatively *commanding* the delegation to give Him an answer to His question about the origin of [John's Baptism](#).

¹⁷ Mark 11:32 - a prophet indeed: This reading is from an older version of NASB, rather than from the 1995 version. [NASB95](#) reads, "a real prophet." The words "indeed" and "real" translate the adverb *óntōs* (3689), "really, indeed" ([Accordance](#)). The word "prophet" the [Nominative Masculine](#) Singular of the noun *prophētēs* (4396),

- E 6 Their response of ignorance: {33} And answering [Jesus](#), they said, "We do not know."¹⁸ 11:33
- E 7 His response of non-compliance: And [Jesus](#) said to them, "Neither will I tell you by what authority I do these things."
- D 4 His parable of the rebellious vine-growers: **The leaders' rejection of Jesus; God's rejection of the nation!:** {1} And He began to speak to them¹⁹ in parables: (12:1a) 12:1-12.
 - E 1 A man's investment in a vineyard 12:1 (cf. Isa. 5:1-2)
 - G 1 "A man²⁰ PLANTED A VINEYARD,²¹
 - G 2 AND PUT A WALL AROUND IT,
 - G 3 AND DUG A VAT UNDER THE WINE PRESS,
 - G 4 AND BUILT A TOWER,
 - G 5 and rented it out to vine-growers²²
 - G 6 and went on a journey.
 - E 2 His unsuccessful attempts to recoup some profit 12:2-8
 - G 1 His sending a slave 12:2-3

“prophet” ([Accordance](#)); “one who receives his messages directly from God, and who thus serves as God’s authoritative spokesman” ([JTB](#)).

¹⁸ Mark 11:33 - We do not know: These leaders were lying. They considered [John](#) was merely a human figure who, though inarguably devout, was not a genuine [prophet](#). That is why they did not obey him. They *did* know what they believed. They were just too cowardly to tell the truth. They were spiritually blind, even though they were convinced they could see well.

¹⁹ Mark 12:1 - them: The leaders, identified in 11:27 as the [chief priests](#), [scribes](#), and [elders](#).

²⁰ Mark 12:1 - a man: representing [God](#) (so [Constable](#)).

²¹ Mark 12:1 - vineyard: [Israel](#) is likened to a vineyard in a number of passages: Psalm 80:8-19; Isa. 5:1-7; Jer. 2:21).

²² Mark 12:1 - vine-growers: Israel’s leaders (so [Constable](#)).

- H 1 His action: {2} "And at the *harvest* time he sent a slave²³ to the vine-growers,
- H 2 His objective: in order to receive *some* of the produce of the vineyard from the vine-growers. 12:2
- H 3 His rebuff: {3} "And they took him, and beat him, and sent him away empty-handed. 12:3
- G 2 His sending another slave 12:4
 - H 1 His action: {4} "And again he sent them another slave,
 - H 2 His rebuff: and they wounded him in the head, and treated him shamefully.
- G 3 His sending other slaves 12:5
 - H 1 {5} "And he sent another, and that one they killed;
 - H 2 and *so with* many others, beating some, and killing others.
- G 4 His sending of his son 12:6-8
 - H 1 His last resort: {6} "He had one more *to send*, a beloved son;²⁴ he sent him last *of all* to them, saying, 12:6
 - H 2 His hope: 'They will respect my son.'
 - H 3 The response of the vine-growers 12:7-8

²³ Mark 12:2 - slave: The slaves mentioned in this parable were the [prophets](#), whom Israel frequently ignored, sometimes persecuted, and in some cases even murdered (1 Kings 18:13; 22:27; 2 Chron. 24:20-22; 36:15; Neh. 9:26; Jer. 37:15) (citing [Constable](#)).

²⁴ Mark 12:6 - a beloved son: Obviously, referring to [Jesus Christ](#).

- J 1 Their greedy plot: {7} "But those vine-growers said to one another, 'This is the heir; come, let us kill him, and the inheritance will be ours!' 12:7
- J 2 Their murderous action: {8} "And they took him, and killed him, and threw him out of the vineyard. 12:8
- E 3 His retaliation 12:9
 - G 1 The question: {9} "What will the owner of the vineyard do?
 - G 2 His destruction of the vine-growers: He will come and destroy the vine-growers, ²⁵
 - G 3 His leasing to others: and will give the vineyard to others. ²⁶
- E 4 Jesus' Scriptural documentation: {10} "Have you not even read this Scripture: (12:10a) 12:10-11 (cf. Psalm 118:22-23)
 - G 1 Rejected stone: 'THE STONE WHICH THE BUILDERS REJECTED, ²⁷ 12:10
 - G 2 Corner stone: THIS BECAME THE CHIEF CORNER *stone*; ²⁸

²⁵ Mark 12:9 - destroy the vine-growers: i.e., [Israel's](#) leaders. Historically, this event took place in in A.D. 70, when the [Roman](#) army, under General Titus, destroyed the temple and [Jerusalem](#), killed upwards of a million [Jewish](#) people, according to [Josephus](#), and took multiple thousands into captivity, from which they never returned.

²⁶ Mark 12:9 - will give the vineyard to others: i.e. to the leaders of the largely [Gentile Church](#) (so [Constable](#)).

²⁷ Mark 12:10 - THE STONE WHICH THE BUILDERS REJECTED: Obviously, a prediction of [Israel's](#) leaders rejecting their [Messiah](#). [Jesus](#) was quoting the first line of Psalm 118:22.

²⁸ Mark 12:10 - THIS BECAME THE CHIEF CORNER *stone*; [Jesus](#) was quoting the second line of Psalm 118:22. Despite the rejection by [Israel's](#) leaders, [God](#) retaliated with His original plan of making [Jesus](#) the Chief Corner (stone is implied) of the entire building of [Israel](#). [God](#) anointed [Jesus](#) with His [Spirit](#) (making Him the [Messiah](#)) immediately following His [immersion](#) by [John the Immerser](#), a fact so significant that it is recorded in each

G 3 Divine act: {11} THIS CAME ABOUT FROM THE LORD,²⁹ 12:11

G 4 Marvelous act: AND IT IS MARVELOUS IN OUR EYES?"³⁰

E 5 The antagonism of the leaders 12:12

G 1 Their desire: {12} And they were seeking to seize Him;³¹

G 2 Their frustration: and *yet* they feared the multitude;

G 3 Their perception: for they understood that He spoke the parable against them.

G 4 Their departure: And *so* they left Him, and went away.

C 3 Confrontational questions 12:13-40

D 1 **Political trap:** The Pharisee-Herodian coalition's question about Roman poll-tax 12:13-17

E 1 Introduction to the question 12:13

of the four gospels. The leaders of [Israel](#) have not yet anointed [Jesus](#) as their [Messiah](#). I fully believe that will happen after [Jesus](#) has returned in power and great glory (His [Second Coming](#)), and has eradicated all His enemies. This eradication and installation is prophesied in such passages as Psalm 2:4-6, 7-9, 10-12; 110:1-3, 5-7; Isa. 11:1-5; 61:2; 59:15-20; 63:1-6; 65:11-15; 66:14-17, 24; Joel 3:1-3, 9-16; Zech. 12:1-9; 14:1-5, 9, 12-15; Matt. 24:48-51; 25:30, 31-46; 2 Thess. 1:6-10; Rev. 16:1-21; 19:11-21; 20:7-15.

²⁹ Mark 12:11 - THIS CAME ABOUT FROM THE LORD: [Jesus](#) was quoting from the first line of Psalm 118:23.

³⁰ Mark 12:11 - AND IT IS MARVELOUS IN OUR EYES: [Jesus](#) was quoting from the second line of Psalm 118:23. That Psalm 118:22-23 has [Messianic](#) overtones is evident from Psalm 118:24-26. Psalm 118:25 is the source of the two words the exulting crowd cried out at Jesus' "Triumphal Entry," Mark 11:9, 10, "Hosanna!" and "Hosanna in the highest!" "Hosanna" means "Do save, we beseech you!" In Hebrew the first word is the [Hiphil Imperative](#) of the verb *yasa* ([3467](#)), "Do save!" while the second word *ná* is the Particle Interjection ([4994](#)), "we beseech you!"

³¹ Mark 12:12 - And they were seeking to seize Him: At this [Messianic](#) quotation by [Jesus](#), the religious and civil leaders were furious, and they had murder in their eyes. Yet they felt they could do nothing to seize Him because of the intense fervor of the common people.

- G 1 The questioners: {13} And they sent some of the [Pharisees](#) and [Herodians](#) to Him, ³²
- G 2 Their motive: in order to trap ³³ Him in a statement.
- E 2 Their set up: {14} And they came and said to Him, 12:14
- G 1 His truthfulness: "Teacher, we know that You are truthful,
- G 2 His impartiality: and defer to no one; for You are not partial to any,
- G 3 His accurate representation of God's way: but teach the way of God in truth. ³⁴
- E 3 Their question 12:14b-15a
- G 1 Is it lawful to pay a poll-tax to Caesar, or not? ³⁵

³² Mark 12:13 - they sent some of the Pharisees and Herodians to trap Him: This was a most unlikely coalition. The [Pharisees](#) were religious and political conservatives, while the [Herodians](#) were political liberals, urging the [Jewish](#) people to cooperate with the reigning Herod, and thus with [Rome](#), the sponsor of the Herods, in this case, [Herod Antipas](#). These groups had nothing in common except their mutual hatred of [Jesus](#). This was an amazing coalition for the purpose of political expediency! The old adage, "The enemy of my enemy is my friend" was in operation here!

³³ Mark 12:13 - in order to trap Him in a statement: "trap" is the 3rd Plural [Aorist Subjunctive Active](#) of the verb *agreuō* (64) "I. to hunt, take by hunting, catch" [as in to trap a wild animal - [JTB](#)] II. metaph. to hunt after, pursue eagerly" [the sense used here - [JTB](#)], (adapted from [OBU](#)). This is a [hapax legomenon](#). These hypocritical men were joining forces to ensnare [Jesus](#), like a wild animal, in their trap. Then they would have grounds, they plotted, to bring Him before a civil Roman tribunal.

³⁴ Mark 12:14 - "but teach the way of God in truth:" These hypocrites did not believe this for one moment. They thought [Jesus](#) was an imposter, masquerading as the [Messiah](#). They were simply "buttering up" [Jesus](#) so they could catch Him in His words. Twice, they used a variant of the word "truth" – the word "truthful," the [Nominative Masculine](#) Singular of the adjective *alēthēs* (227), "true, honest, genuine" ([Accordance](#)) and also the [Genitive Feminine](#) Singular of the noun *alētheia* (225), "truth, truthfulness, faithfulness" ([Accordance](#)). It is [Jesus](#) who said, "I am the way, the truth (*alētheia*, 225), and the life. No one comes to the Father except through Me" (John 14:6). These hypocrites were accurate in what they said, but they did not themselves *believe* that [Jesus](#) taught the way of God in truth. They believed Him to be an imposter. It was actually *they* who were the imposters!!!

³⁵ Mark 12:14 - Is it lawful to pay a poll-tax to Caesar or not? According to [Constable](#):

Since Judea had become a Roman province, in A.D. 6, the Romans had required the Jews to pay a yearly poll (head) tax into the emperor's treasury. The Zealots later refused to pay it, claiming that payment acknowledged Rome's right to rule over them. The Pharisees paid it but objected strongly to it. The

12:14b

- G 2 {15} "Shall we pay, or shall we not pay?" 12:15a
- E 4 Jesus' illustrative response 12:15b-16
 - G 1 His knowledge: But He, knowing their hypocrisy, 12:15b
 - G 2 His challenging their motives: said to them, "Why are you testing Me?"
 - G 3 His request for a coin: Bring Me a denarius to look at."
 - G 4 Their compliance: {16} And they brought *one*.³⁶ 12:16
 - G 5 His question as to the depiction on the coin: And He said to them, "Whose likeness and inscription is this?"
 - G 6 Their reply: And they said to Him, "Caesar's."
- E 5 Jesus' two-fold answer to their question: {17} And Jesus said to them, 12:17
 - G 1 "Render to Caesar the things that are Caesar's,"³⁷

Herodians paid it willingly since they supported Roman rule. Jesus' critics asked Him what was the right or lawful thing to do. In their eyes Messiah would never sanction foreign rule, but if Jesus publicly opposed Rome He would be in a dangerous position. They thought that either answer would hurt Jesus.

³⁶ Mark 12:16 - And they brought *one*: The fact that Jesus' questioners could easily produce a denarius demonstrates that, willingly or unwillingly, they participated in Rome's government of Israel. They might question Jesus' participation in the poll-tax, but they themselves participated!

³⁷ Mark 12:17 - Render to Caesar the things that are Caesar's: This portion of Jesus' answer shows that followers of Jesus and supporters of His kingdom have an obligation to submit to the civil authorities that God has placed over them. Note Paul's instructions to the Roman believers in Romans 13:1: "Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God."

G 2 and to God the things that are God's." ³⁸

E 6 Their reaction: And they were amazed ³⁹ at Him.

D 2 **Theological trap:** The Sadducees' question of marriage in the Resurrection 12:18-27

E 1 Introduction 12:18

G 1 The questioners: {18} And *some* [Sadducees](#)

G 2 Their disbelief: (who say that there is no resurrection)

G 3 Their approach: came to Him, and *began* questioning Him, saying,

E 2 The setup to their question 12:19-22

G 1 Moses' instructions: {19} "Teacher, Moses wrote for us that 12:19

H 1 The death of a man's brother:

J 1 His death: IF A MAN'S BROTHER DIES,

J 2 His widow: and leaves behind a wife,

J 3 His childless condition: AND LEAVES NO CHILD,

H 2 The survivor's obligations

J 1 Marriage of the widow: HIS

³⁸ Mark 12:17 - and to God the things that are God's: [Jesus](#)' questioners had sought to place Him on the horns of a dilemma – either answer He gave would be wrong. But [Jesus](#)' response demonstrated the correct answer was not “either / or,” but “both / and.” Followers of [Jesus](#) are obligated to submit to the civil authorities [God](#) has placed over them, but they are also obligated to render to [God](#) the duties which He requires. Both are true! His answer was brilliant! And theologically accurate! (See also [Constable](#).)

³⁹ Mark 12:17 - amazed: the 3rd Person Plural [Imperfect Indicative Active](#) of the verb *ekthaumádō* ([1569a](#)), an emphatic form of *thaumádō* ([2296](#)) literally, “they were being totally amazed at Him!

BROTHER SHOULD TAKE THE
WIFE,

J 2 Produce children: AND RAISE UP
OFFSPRING TO HIS BROTHER.⁴⁰

G 2 A hypothetical, multi-marriage scenario: {20}
"There were seven brothers; (12:20a) 12:20-22

H 1 The marriage and death of the first: and the
first took a wife, and died, leaving no
offspring. 12:20

H 2 The marriage and death of the second: {21}
"And the second one took her, and died,
leaving behind no offspring; 12:21

H 3 The marriage and death of the third: and the
third likewise;

H 4 The marriage and death of the remainder:
{22} and *so* all seven left no offspring.⁴¹
12:22

H 5 The death of the widow: Last of all the
woman died also.

E 3 Their thorny question 12:23

G 1 The event – future resurrection: {23} "In the
resurrection, when they rise again,

G 2 The question of marital ownership: which one's
wife will she be?

G 3 The insurmountable complication: For all seven

⁴⁰ Mark 12:19 - HIS BROTHER SHOULD TAKE THE WIFE AND RAISE UP OFFSPRING TO HIS BROTHER: This whole quotation comes from passages such as Gen. 38:8-10 and Deut. 25:5-6. This referred to the requirement of "[Levirate Marriage](#)." The practice forms an important historical background to the Book of Ruth (see Ruth 2:20-4:11).

⁴¹ Mark 12:22 - and *so* all seven left no offspring: This hypothetical circumstance postulated by these [Sadducees](#) was so unlikely as to be absurd. Yet, [Jesus](#) took their question at face value and obliterated their misunderstandings!

had her as wife." ⁴²

E 4 Jesus' response 12:24-27

G 1 Concerning marriage in the afterlife 12:24-25

H 1 His pin-pointing of their deficiency: {24}
Jesus said to them, "Is this not the reason
you are mistaken, 12:24

J 1 Their misunderstanding of the
Scriptures: that you do not
understand the Scriptures,

J 2 Their ignorance of God's power: or
the power of God?

H 2 The reality of resurrection: {25} "For when
they rise from the dead, 12:25

H 3 The non-existence of marriage: they neither
marry, nor are given in marriage,

H 4 Their similarity to angels: but are like
[angels](#) in heaven. ⁴³

G 2 Concerning resurrection itself 12:26-27

⁴² Mark 12:23 - the question of marriage in the resurrection: The [Sadducees](#)' motives seem to have been as follows – (1) to make the whole idea of resurrection appear absurd in the face of [God's](#) commandments concerning marriage; (2) to pit [God's](#) standards in clearly revealed marriage at odds with the practical realities of a (to them) hypothetical, but supposedly Biblical resurrection. Their belief was that [Jesus](#) would either have to deny the existence of resurrection or risk breaking [God's](#) standards of marriage.

⁴³ Mark 12:25 - but are like the angels in heaven: Resurrected humans do not become [angels](#) (better, "messengers"), but become "like" or "as" messengers in that they neither marry nor are given in marriage. In the resurrected state there will be no procreation. The number of humans in the resurrected state will be static. No more babies, just as there are no baby "messengers" (or "[angels](#)"). Pictures or paintings of baby, cherubic [angels](#) (messengers) are completely inaccurate.

For those [Christians](#) who bemoan the intimacy of marriage in the resurrected state, I can only postulate, knowing the character of [God](#), that, in the resurrection, non-physical intimacy will actually improve, not deteriorate. My wife is my best friend here on earth. I don't see that changing in the resurrection. I think, with the eye of faith, that our friendship will increase, not decrease. I think that our capacity to know and love people in the resurrection will expand to more and more people, regardless of their sex or gender in this life. I don't have a chapter or verse for that belief, but I have a basis – the character of [God](#).

- H 1 His redirecting the question: {26} "But regarding the fact that the dead rise again, 12:26
- H 2 His reference to Exodus 3:2-6: have you not read in the book of Moses, in the *passage* about *the burning* bush, how God spoke to him, saying,
- H 3 The direct quotation: 'I AM THE GOD OF [ABRAHAM](#), AND THE GOD OF [ISAAC](#), AND THE GOD OF [JACOB](#)'?
- H 4 His theological conclusion: {27} "He is not the God of the dead, but of the living;⁴⁴ 12:27
- H 5 His denigration of their theology: you are greatly mistaken."
- D 3 **Honest question:** The scribe's question concerning the greatest commandment 12:28-34
 - E 1 The background 12:28
 - G 1 The questioner: {28} And one of the [scribes](#) came
 - G 2 His involvement: and heard them arguing,
 - G 3 His astute perception: and recognizing that He had answered them well,
 - E 2 His question: asked Him, "What commandment is the foremost of all?"
 - E 3 Jesus' instant response 12:29-31
 - G 1 The greatest command 12:29-30

⁴⁴ Mark 12:27 - God of the living: [Jesus](#) makes use of the present tense of the verb, "I *am* the God of Abraham, etc." to demonstrate that Abraham and his descendants are still in existence, and that therefore resurrection is a plausibility, and, in view of God's power, an upcoming reality.

- H 1 Yahweh's Unity: {29} [Jesus](#) answered, "The foremost is, 'HEAR, O ISRAEL!'⁴⁵ THE LORD OUR GOD IS ONE LORD; 12:29
- H 2 Man's Responsibility: {30} AND YOU SHALL LOVE THE LORD YOUR GOD 12:30
 - J 1 WITH ALL YOUR HEART,
 - J 2 AND WITH ALL YOUR SOUL,
 - J 3 AND WITH ALL YOUR MIND,
 - J 4 AND WITH ALL YOUR STRENGTH.'
- G 2 The second command: {31} "The second is this, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.'⁴⁶ 12:31
- G 3 His exclusive comparison: There is no other commandment greater than these."
- E 4 The affirmation of the scribe 12:32-33
 - G 1 His statement of agreement 12:32
 - H 1 {32} And the [scribe](#) said to Him, "Right, Teacher,
 - H 2 You have truly stated
 - G 2 The content of his agreement 12:32b-33a
 - H 1 The unity of God: that HE IS ONE; 12:32b

⁴⁵ Mark 12:29 - HEAR, O ISRAEL: The quotation in Mark 12:29, 30 is taken from the "Shema" – Deuteronomy 6:4-5.

⁴⁶ Mark 12:31 - YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF: This is a quotation of a portion of Leviticus 19:18.

- H 2 The exclusivity of God: AND THERE IS NO ONE ELSE BESIDES HIM;⁴⁷
- H 3 The essence of love 12:33a
 - J 1 Whole-hearted love of God: {33} AND TO LOVE HIM WITH ALL THE HEART AND WITH ALL THE UNDERSTANDING AND WITH ALL THE STRENGTH,⁴⁸
 - J 2 Reciprocal love of neighbor: AND TO LOVE ONE'S NEIGHBOR AS HIMSELF,⁴⁹
- G 3 The implication of his agreement: is much more than all burnt offerings and sacrifices."⁵⁰ 12:33b
- E 5 The commendation of Jesus 12:34
 - G 1 His observation of the scribes's genuine accuracy: {34} And when [Jesus](#) saw that he had answered intelligently,
 - G 2 His comment on the scribe's nearness to salvation! He said to him, "You are not far from the kingdom of God."⁵¹

⁴⁷ Mark 12:32 - AND THERE IS NO ONE ELSE BESIDES HIM: The [scribe](#) quoted from Deut. 4:35.

⁴⁸ Mark 12:33 - AND TO LOVE HIM WITH ALL THE HEART, etc: The [scribe](#) quoted from Deut. 6:5.

⁴⁹ Mark 12:33 - AND TO LOVE ONE'S NEIGHBOR AS HIMSELF: The [scribe](#) alluded to Lev. 19:18.

⁵⁰ Mark 12:33 - is much more than all burnt offerings and sacrifices: The [scribe](#) alluded to 1 Sam. 15:22 and Hosea 6:6 (credit to [Constable](#)).

⁵¹ Mark 12:34 - You are not far from the kingdom of God: [Jesus](#) acknowledged publicly that this [scribe](#) was very close to entering the [kingdom of God](#). In [Jesus](#)' terminology elsewhere, he was very close to being "[born again](#)" (John 3:3, 7). At this point, I would have to say that the [scribe](#) stopped short of believing and admitting publicly that [Jesus](#) was the [Messiah](#) of [Israel](#). Did he ever become a believer? Perhaps one day we will know the answer to that question.

When [Jesus](#) spoke of "the [kingdom of God](#)," he referenced the [kingdom](#) that He had been offering to [Israel](#), but which offer had been rejected by the leaders, and which offer had been withdrawn. This is the [kingdom of God](#) that will one day, in the person of [Jesus](#), headquarter in [Jerusalem](#), [Israel](#). This [kingdom](#) was what [God](#) had

- E 6 The result of the interchange – the reluctance of any to ask more questions: And after that, no one would venture to ask Him any more questions.
- D 4 Jesus' tougher question: How could David's Messianic Master also be his Son? 12:35-37
 - E 1 The occasion of His question: {35} And [Jesus](#) answering *began* to say, as He taught in the temple, 12:35
 - E 2 His preliminary question: "How *is it that* the [scribes](#) say that the [Christ](#) is the [son of David](#)?"
 - E 3 His quotation from Scripture: {36} "[David](#) himself said in the [Holy Spirit](#), 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET.'" (Psalm 110:1) 12:36
 - E 4 His observation: {37} "[David](#) himself calls Him 'Lord'; 12:37
 - E 5 His follow-up question: and so in what sense is He his son?" ⁵²
 - E 6 The reaction of the crowd: And the great crowd enjoyed listening to Him. ⁵³

envisioned in Genesis 1:26-28, and what will prevail from [Jerusalem](#), [Israel](#) at Christ's [Second Coming](#) (see Isaiah 2:1-4; 11:1-16; 60:1-22; Ezek. 40-48; Zech. 14:8-21). Of necessity, and by definition, this [kingdom](#) will be on the earth, not merely existing "spiritually" or figuratively in the hearts and minds of [God's](#) people. From the very beginning of creation, [God](#) envisioned establishing His [kingdom](#) here on earth with man as His regent. Mere man was incapable of bringing this about, marred as he quickly became, with evil (Gen. 3:1-24; Rom. 5:12). But the Ultimate Man, [Jesus](#) of Nazareth, incapable of sinning, will bring this [kingdom](#) about. Even throughout eternity this [Kingdom](#) will be established upon [New Earth](#), headquartered in [New Jerusalem](#) (Rev. 21:1-22:5).

⁵² Mark 12:37 - Lord, son: The point of the question is that he whom one calls "Lord" ("Master") is that person's superior. Why would someone call another Lord (superior) if he were a descendant? The answer is, of course, that the person who is the [Messiah](#) is both [God](#) and man. As [God](#), He is [David's](#) superior, Lord. As man, He is [David's](#) son. A person both [Divine](#) and human is not what the [Pharisees](#) and [scribes](#) were looking for. They refused to admit that [Jesus](#) could be [Divine](#), though [Nicodemus](#) had concluded that [Jesus](#) must, at least, be from [God](#), or else He could not have performed his [miracles](#) (John 3:1-2)! The [scribes](#) and [Pharisees](#) were unwilling to admit [Jesus](#) was the [Messiah](#) on human terms, much less on [Divine](#) terms!

⁵³ Mark 12:37 - the great crowd enjoyed listening to Him: I suspect that the crowd enjoyed hearing Jesus put the haughty [scribes](#) and [Pharisees](#) in their place!

- D 5 Hypocrisy in the Cloth: Jesus' condemnation of greedy scribes 12:38-40
 - E 1 His warning against the scribes! {38} And in His teaching He was saying: "Beware of the [scribes](#) 12:38a
 - E 2 The sins of the scribes 12:38b-40a
 - G 1 Their desire for ostentatious clothing in public: who like to walk around in long robes, 12:38b
 - G 2 Their desire for professional attention in the commercial arena: and *like* respectful greetings in the market places,
 - G 3 Their desire for conspicuous attention in worship: {39} and chief seats in the [synagogues](#), 12:39
 - G 4 Their desire for honor in social occasions: and places of honor at banquets,
 - G 5 Their proclivity for stealing property from vulnerable citizens through superficial legal maneuvering: {40} who devour widows' houses, 12:40a
 - G 6 Their elongated praying to impress bystanders: and for appearance's sake offer long prayers;
 - E 3 The judgment of the scribes: these will receive greater condemnation." ⁵⁴ 12:40b

⁵⁴ Mark 12:40 - these will receive greater condemnation: better, "judgment," translating the [Accusative Neuter Singular](#) of the noun *kríma* ([2917](#)), "judgment, decree, decision" ([Accordance](#)); "...II. judgment ... 2. in a forensic sense A. the sentence of a judge B. the punishment with which one is sentenced C. condemnatory sentence, penal judgment, sentence" (excerpted from [OBU](#)). The following is an excerpt from Luke 12:48, spoken by [Jesus](#): "...From everyone who has been given much, much will be required; and to whom they have entrusted much, of him they will ask the more."

B 2 The Servant's Intense Final Teaching of the Twelve 12:41 - 13:37**C 1 On giving: Observations on the widow's mite 12:41-44**

- D 1 His situation: {41} And He sat down opposite the treasury, ⁵⁵ 12:41
- D 2 His interest: and *began* observing how the multitude were putting money into the treasury;
- D 3 His observations 12:41b-42
 - E 1 The large offerings of the wealthy: and many rich people were putting in large sums. 12:41b
 - E 2 The meager gift of a poor widow: {42} And a poor widow came and put in two small copper coins, ⁵⁶ which amount to a cent. 12:42
- D 4 His teaching of His disciples: {43} And calling His [disciples](#) to Him, He said to them, (12:43a) 12:43-44
 - E 1 The superior contribution of the widow: "Truly I say to you, this poor widow put in more than all the contributors to the treasury; 12:43b
 - E 2 The resources of the others: {44} for they all put in out of their surplus, 12:44
 - E 3 The destitution of the widow: but she, out of her poverty, put in all she owned, all she had to live on." ⁵⁷

⁵⁵ Mark 12:41 - treasury: the [Genitive Neuter](#) Singular of the noun *gadzophulákion* (1049), "treasury" ([Accordance](#)); "I a repository of treasure, especially of public treasure, a treasury" ([OBU](#)). [Additional information excerpted from [OBU](#): "...In the N.T., the term 'near the treasury' seems to be used of that receptacle mentioned by the rabbis to which were fitted thirteen chests or boxes, i.e. trumpets, so called from their shape, and into which were put the contributions made voluntarily or paid yearly by the Jews for the service of the temple and support of the poor." This word is used but 5X in the [NT](#) – twice in Mark 12:41 and once each in Mark 12:43; Luke 12:21; and John 8:20.

⁵⁶ Mark 12:42 "These two small copper coins were lepta (sing. "lepton"), the smallest and least valuable coins in circulation in Palestine, worth one-half of a quadran or 1/128 of a denarius, or about six minutes of an average daily wage. This was next to nothing in value." ([NetBible](#) note at Mark 12:42.)

⁵⁷ Mark 12:44 - all she had to live on: It does seem that [Jesus](#) (and therefore, [God](#)) grades on the curve rather than on a straight scale. By that I mean that He evaluates the actions of people and their motives by comparing their

C 2 On the future: 13:1-37**D 1 Introduction: Jesus' prediction of the temple's destruction 13:1-2**

E 1 A disciple's observation of the beauty of the temple: {1} As He was going out of the temple, one of His [disciples](#) said to Him, 13:1

G 1 "Teacher, behold what wonderful stones

G 2 and what wonderful buildings!"

E 2 Jesus' prediction of the complete annihilation of the temple: {2} And Jesus said to him, "Do you see these great buildings? Not one stone will be left upon another which will not be torn down." ⁵⁸ 13:2

D 2 Questions by the disciples: The time and signs 13:3-4

E 1 The occasion: {3} As He was sitting on the [Mount of Olives](#) opposite the temple, 13:3

E 2 The private questioners: [Peter](#) and [James](#) and [John](#) and [Andrew](#) were questioning Him privately,

E 3 The questions 13:4

G 1 The time of the destruction: {4} "Tell us, when will these things be,

G 2 The sign of the destruction: and what *will be* the sign ⁵⁹ when all these things are going to be

financial limitations to the relative opulence of others. As He stated matters in Luke 12:48, "From everyone who has been given much, much will be required"

⁵⁸ Mark 13:2 - Not one stone will be left upon another which will not be torn down: This prediction of Jesus was initially fulfilled in A.D. 70, when Roman troops, under the leadership of General Titus, completely tore down the temple and its precincts. The story is that the soldiers were not to tear down or burn the temple, but one soldier, at least, did not follow orders and started a fire. Gold began running through the cracks in the stones, and there was no stopping the soldiers. Their lust for gold doomed any stone left on top of another.

⁵⁹ Mark 13:4 - sign: [4592](#) *semeion*, "sign, miracle; sign-post (mile marker)" ([Accordance](#)); "I ... 2 ... A of signs portending remarkable events soon to happen" (excerpted from [OBU](#)).

fulfilled?"

D 3 Jesus' description of the future time of [Tribulation](#) 13:5-23

E 1 The beginning of labor pains: Preliminary signs 13:5-8

G 1 The rise of deceptive false Messiahs 13:5-6

H 1 His warning against deception: {5} And [Jesus](#) began to say to them, "See to it that no one misleads you. 13:5

H 2 The rise of many false Messiahs: {6} "Many will come in My name, saying, 'I am *He*!' 13:6

H 3 The successful deception by the false Messiahs: and will mislead many.

G 2 The rise of international conflict 13:7-8a

H 1 The fact of conflict: {7} "When you hear of wars and rumors of wars, ⁶⁰ 13:7

H 2 The warning against fear: do not be frightened;

H 3 The necessity of conflict: *those things* must take place;

H 4 The perpetual nature of the conflict: but *that* is not yet the end.

H 5 The scope of the conflict 13:8a

J 1 Between nations: {8} "For nation will rise up against nation,

⁶⁰ Mark 13:7 - wars and rumors of wars: I am writing this on March 9, 2026. Right now Israel is in the midst of a war with Iran. Wars and skirmishes have been the part of every day [Israeli](#) life for decades, ever since the re-establishment of [Israel](#) as a nation on May 14, 1948, and even during the months and years leading up to that event. But even though there are wars and rumors of wars, as [Jesus](#) Himself said, "but that is not yet the end."

- J 2 Between kingdoms: and kingdom against kingdom;
- G 3 The rise of natural disasters 13:8b
 - H 1 Widespread earthquakes: there will be earthquakes in various places;⁶¹
 - H 2 Famines: there will *also* be famines.⁶²
- G 4 The nature of the signs - painful, but preliminary: These things are *merely* the beginning of birth pangs. 13:8c
- E 2 The prediction of worldwide evangelism and hatred 13:9-13
 - G 1 The fact of hostility toward faithful Christian witness 13:9
 - H 1 The warning to be watchful: {9} "But be on your guard;
 - H 2 The reason for watchfulness
 - J 1 Legal harassment: for they will deliver you to *the* courts,
 - J 2 Physical harassment: and you will be flogged in *the* synagogues,
 - J 3 High level opposition: and you will stand before governors and kings for My sake,
 - H 3 The purpose of the harassment: as a testimony to them.
 - G 2 The priority of worldwide evangelism: { 10 } "The

⁶¹ Mark 13:8 - earthquakes in various places: See also Matt. 24:7; Luke 21:11.

⁶² Mark 13:8 - there will *also* be famines: See also Matt. 24:7; Luke 21:11.

[gospel](#) must first be preached to all the nations.⁶³
13:10

G 3 The instruction on comportment in the face of
opposition 13:11

H 1 The command not to be concerned about
advance preparation: {11} "When they arrest

⁶³ Mark 13:10 - The [gospel](#) must first be preached to all the nations: Many well-meaning, but, I believe, mis-informed teachers conclude that we can hasten [Jesus'](#) coming for His Bride, the [Church](#) (the [Rapture](#)), by reaching all the nations with the [Good News](#) about [Jesus](#). As commendable as that goal is, I do not believe the [Rapture](#) is what [Jesus](#) had in mind here. Rather, I believe He was saying that, by the end of the [Tribulation](#) period the [Good News](#) would be preached in all the world prior to His own [Second Coming](#) in power and great glory.

Note, for example, the apparent success of the 144,000 [Jewish](#) evangelists described in Rev. 7:1-8. As a result of their fearless proclamation during the [Tribulation](#), the [Apostle John](#) saw an innumerable multitude of every nation and tribes and peoples and languages who were standing before the throne and before the [Lamb](#) having been clothed with white robes and with palm branches in their hands, and they were crying out with loud voices, saying, "The salvation to our [God](#), the One sitting upon the throne, and to the [Lamb](#)!" (Rev. 7:9-10).

One of the twenty-four [elders](#) asked [John](#), "These having been clothed with white robes – who are they and from whence have they come?" (Rev. 7:13). [John](#) answered him, "My master, you know." And he said to me, "These are the ones coming out of the [tribulation](#), the great one! And they washed their robes, and made them white in the blood of the [Lamb](#)!" (Rev. 7:14).

I sincerely believe that this innumerable host of believers in [Christ](#) will have become believers through the tireless and effective witness of the 144,000 believing [Jewish](#) evangelists sealed for that purpose (Rev. 7:1-8).

Furthermore, [God](#) will give authority to two [Jewish](#) witnesses who will prophesy in [Jerusalem](#) with impunity for 1,260 days. They will be fearless, and if anyone tries to harm them, fire will spew forth from their mouths and devour their enemies! This will not go unnoticed, for they will be able to decree that rain will not fall during the days of their prophesying, to turn waters into blood, and to strike the earth with every plague as often as they desire! Finally, the beast out of the [Abyss](#) will make war with them, conquer them, and kill them! Their bodies will lie in the streets of [Jerusalem](#) for three and a half days, and [those who dwell upon the earth](#) will rejoice and celebrate, and they will exchange gifts with one another because of the demise of those two [prophets](#)! But after three and a half days, they will be resurrected, and stand on their feet. Great fear will come upon those watching. They will hear a loud voice from heaven commanding, "Come up here!" Then they will ascend to heaven in the cloud while their enemies watched. In the same hour, there will be a great earthquake, and a tenth of [Jerusalem](#) will be destroyed, and 7,000 people will lose their lives. The rest will be terrified and will give glory to [God](#)!

Make no mistake. This entire three-and-a-half years will be broadcast internationally by TV stations. The two witnesses will be murdered, and their bodies will lie in the streets of [Jerusalem](#), and every eye on earth will be watching these startling events! And videos of their amazing resurrection and the subsequent deadly earthquake in [Jerusalem](#) will be live-streamed, and will be shown on every nightly news broadcast. My point is that everyone in the world will hear the [Good News](#) about [Jesus](#), no matter how distorted the perspective will be. No one will have an excuse not to trust in [Jesus](#)! (Rev. 11:1-14).

Moreover, there will be an [angel](#) flying in midheaven, having an eternal [gospel](#) to proclaim to [those who dwell upon the earth](#), and to every nation and tribe and language and people. This [angel](#) will proclaim loudly, "Fear [God](#), and give Him glory, because the hour of His judgment has come; worship Him who made the heaven and the earth and sea and springs of water!" (Rev. 14:6-7). Every citizen of earth will hear this message in his own language!

My point is this: by the time [Jesus](#) returns from heaven at His [Second Coming](#), all the nations of the entire world will have heard the [Good News](#) (cf. Matt. 13:10)! Everyone will have had the chance to trust in [King Jesus](#). Sadly, most will remain in rebellion against Him!

you and hand you over, do not worry
beforehand about what you are to say,

H 2 The assurance of Divine aid:

J 1 Timely assistance: but say whatever
is given you in that hour;

J 2 Assistance from God's Spirit: for it
is not you who speak, but *it is* the
[Holy Spirit](#).

G 4 The personal nature of opposition 13:12

H 1 {12} "Brother will betray brother to death,

H 2 and a father *his* child;

H 3 and children will rise up against parents and
have them put to death.

G 5 The universal nature of opposition: {13} "You will
be hated by all because of My name, 13:13

G 6 The importance of enduring the opposition: but the
one who endures to the end, he will be saved. ⁶⁴

E 3 The necessity of sudden flight and discernment of false
revelation 13:14-23

G 1 The signal for flight: {14} "But when you see the
[ABOMINATION OF DESOLATION](#) standing
where it should not be ⁶⁵ (let the reader understand),

⁶⁴ Mark 13:13 - but the one who endures to the end, he will be saved: By this, I believe [Jesus](#) meant that the believer who survives to the end of the [Tribulation](#) will be saved physically. He will then enter [Christ's Millennial Kingdom](#) (Matt. 24:30-31; 25:21-40, 46; Zech. 14:16-21; 2 Thess. 1:3-10).

⁶⁵ Mark 13:14 - when you see the ABOMINATION OF DESOLATION standing where it should not be: I believe "[The Abomination of Desolation](#)" which [Jesus](#) predicted will take place when the ruler ("the prince who is to come") of the [Revived Roman Empire](#) "double crosses" [Israel](#) half way through his seven-year peace treaty with the nation (Dan. 9:26-27). He will renege on his agreement and will seat himself in the "[Holy of Holies](#)" of the newly rebuilt [Jewish Temple](#) in [Jerusalem](#) (2 Thess. 2:4). He will display himself as being [God](#) (2 Thess. 2:4). This evil man is known variously as "[The Man of Lawlessness](#)" (2 Thess. 2:3); "The Son of Destruction" (KJV = "[Son of](#)

13:14

- G 2 The destination of flight: then those who are in Judea must flee to the mountains. ⁶⁶
- G 3 The urgency of flight 13:15-16
 - H 1 For the one on the housetop: {15} "The one who is on the housetop must not go down, or go in to get anything out of his house;
 - H 2 For the one in the field: {16} and the one who is in the field must not turn back to get his coat.
- G 4 Unwanted complications to flight 13:17-18
 - H 1 Pregnancy: {17} "But woe to those who are pregnant 13:17
 - H 2 Nursing babies: and to those who are nursing babies in those days!
 - H 3 Wintertime: {18} "But pray that it may not happen in the winter. 13:18
- G 5 The occasion for flight – unprecedented trouble! 13:19-20

[Perdition](#)”) (2 Thess. 2:3); “That [Lawless One](#)” (2 Thess. 2:8); “[Antichrist](#)” (1 John 2:18, 22); “[The Beast \(Coming up out of the Sea\)](#)” (Rev. 13:1, 4, 15).

There is, in Revelation 13:11-18 a [second Beast](#) – the [Beast coming up out of the earth](#). He will set up an image of the [First Beast](#) as an object of worship. It will have the power to speak and to put to death any who do not worship it. This image of the First “[Beast](#)” is described in Rev. 13:14-15. The First [Beast](#) himself appears frequently in Revelation 13:1-18, especially in Rev. 13:1-10. There are repeated references to him in Rev. 11:7; 13:1, 2, 3, 4, 12, 14, 15, 17, 18; 14:9; 15:2; 16:2, 10, 13; 17:3, 7, 8, 11, 12, 13, 16, 17; 19:19, 20; 20:4, 10. The [Second Beast](#) (Rev. 13:11-18) is also called “[The False Prophet](#)” (Rev. 16:13; 19:20; 20:10).

⁶⁶ Mark 13:14 - then those who are in Judea must flee to the mountains: The evil ruler of the future [Revived Roman Empire](#) will violate his seven-year peace treaty with [Israel](#), will claim to be the [Messiah](#), and will seat himself in the rebuilt [Jewish](#) temple in the Holy of Holies. This will be abhorrent to the [Jewish](#) people, but that will make this fiend no difference. He will begin a program to exterminate all [Jews](#) who do not submit to him. That is why all [Jewish](#) people in Judea will need to flee for their lives to the mountains. The prophet Zechariah predicted that two thirds of [Israelis](#) will be killed during the conflict (Zech. 13:8-9). That is why flight will be so imperative and speed will be so urgent.

- H 1 The fact of the trouble: {19} "For those days will be a *time of* tribulation ⁶⁷ 13:19
- H 2 The unprecedented nature of the trouble! such as has not occurred
- J 1 since the beginning of the creation which God created
- J 2 until now,
- J 3 and never will.
- H 3 The severity of the trouble: {20} "Unless the Lord had shortened *those* days, no life would have been saved; 13:20
- H 4 The protection from trouble: but for the sake of the elect, ⁶⁸ whom He chose, ⁶⁹ He

⁶⁷ Mark 13:19 - tribulation: the [Nominative Feminine](#) Singular of the noun *thlipsis* (2347), "trouble, tribulation, oppression" ([Accordance](#)). This will be no passing trouble. [Jesus](#) stated this will be unprecedented [tribulation](#). It will be the [Great Tribulation](#) described in graphic detail in Revelation 6:1-18:24. It will be terminated by the [Return of Christ](#) in power and great glory to exterminate His enemies (Rev. 19:11-21; Zech. 14:1-15; Isa. 63:1-6) and to [judge all the survivors](#) of the [Tribulation](#) (Matt. 25:31-46).

⁶⁸ Mark 13:20 - the elect: the [Accusative Masculine](#) Plural of the adjective *eklektós* (1588), "elect, chosen" ([Accordance](#)); "I. picked out, chosen 1. chosen by God, A. to obtain salvation through Christ" (excerpted from [OBU](#)). Literally, "the chosen ones" [[JTB](#)]. [Christians](#) are called "God's **elect**" (Rom. 8:33); [Christians](#) "have been **chosen** of God" (Col. 3:12); certain [angels](#) ("God's messengers") have been "**chosen**" (1 Tim. 5:21); [Peter](#) wrote to [Jewish Christians](#) "who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia who are **chosen** according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled by His blood" (1 Peter 1:1-2).

⁶⁹ Mark 13:20 - whom He chose: "He chose" is the [Aorist Middle Indicative](#) 3rd Singular of the verb *eklēlegomai* (1586), "to choose, select" (excerpted from [Accordance](#)); "to pick out, choose, to pick or choose for one's self" (excerpted from [OBU](#)); literally, "whom He chose for Himself" [[JTB](#)]. "Whom He chose for Himself" defines "the elect" earlier in this verse. The terms are somewhat redundant, but the redundancy reinforces the fact that there are people who are people of [God's](#) choice because He has, in fact, chosen them for Himself. So, [Christians](#), today, are [God's](#) elect, not because we have done anything to deserve to be His elect, but solely because [God](#) has chosen us for Himself for His own purposes. What [Jesus](#) is saying is that [God](#) will shorten the time of the [Tribulation](#) period. If that were not true, no one would survive the [Tribulation](#).

The "elect" or "chosen ones" [Jesus](#) is describing are not members of the [Church](#), who will have been [raptured](#) to be with [Jesus](#) before the [Tribulation](#) ever begins. Rather these are "[Tribulation Saints](#)," people, whether [Jewish](#) or [Gentile](#), who came to trust in [Jesus](#) after the [Rapture](#) and some time during the [Tribulation](#). Most of them will be martyred for their faith in [Christ](#). These are the saints of whom John spoke in Revelation 7:9-17: "These are the ones coming out the [Tribulation](#) – the Great one" (Rev. 7:14, [JTB](#) literal translation). Again, most [Tribulation saints](#) will

shortened the days.

G 6 The discernment of false revelation 13:21-23

- H 1 The warning to disbelieve claims of the Messiah's presence: {21} "And then if anyone says to you, 'Behold, here is the Christ'; ⁷⁰ or, 'Behold, *He is* there'; do not believe *him*; 13:21
- H 2 The reason to disbelieve – the rise of false Messiahs and false prophets 13:22
 - J 1 The rise of pretenders: {22} for false Christs ⁷¹ and false prophets ⁷² will arise,
 - J 2 Their miraculous powers: and will show signs and wonders, ⁷³
 - J 3 Their aim – to mislead as many as possible: in order to lead astray, if

be martyred for their faith.

Those of whom [Jesus](#) spoke will somehow be spared physical death, and will manage to survive the [Tribulation](#) only because [God](#) will have shortened the time.

⁷⁰ Mark 13:21 - here is the Christ: "Christ" is the [Nominative Masculine](#) Singular of the noun *Christós* (5547), "the Anointed One." The point [Jesus](#) was making was, "Don't believe anyone who speaks of a localized appearance of the [Messiah](#). When I do return, My coming will be universally visible" (Mark 13:26; see also Matt. 24:30; Luke 21:27; Rev. 1:7).

⁷¹ Mark 13:22 - false Christs: two words in English are the translation of only one in the Greek, the [Nominative Masculine](#) Plural of the noun *pseudochristos* (5580), "false Christ" ([Accordance](#)); "I. false Christ (or Messiah) II. one who falsely lays claim to the name and office of the Messiah" ([OBU](#)). This noun appears but twice in the [NT](#), here, and in Matt. 24:24.

⁷² Mark 13:22 - false prophets: two words in English are the translation of only one in Greek, the [Nominative Masculine](#) Plural of the noun *pseudoprophē'tēs* (5578), "false prophet" ([Accordance](#)); "I. one who, acting the part of a divinely inspired prophet, utters falsehoods under the name of divine prophecies II. a false prophet" ([OBU](#)). This word appears a number of times in the NT, in Matt. 7:15; 24:11, 24; Mark 13:22; Luke 6:26; Acts 13:6; 2 Pet. 2:1; 1 John 4:1; Rev. 16:13; 19:20; 20:10.

⁷³ Mark 13:22 - will show signs and wonders: [Satan](#) and his [demons](#) can perform [miracles](#). They do so in order to deceive people.

possible,⁷⁴ the elect.⁷⁵

H 3 The precaution – to be forewarned is to be fore-armed: {23} "But take heed; behold, I have told you everything in advance. 13:23

D 4 The second coming of the Son of Man 13:24-37

E 1 The return of the Son in glory to gather His elect 13:24-27

G 1 The prelude to His return 13:24-25

H 1 After the tribulation: {24} "But in those days, after that [tribulation](#), 13:24a

H 2 The signs in the heavens 13:24b-25

J 1 THE SUN WILL BE DARKENED
13:24b

J 2 AND THE MOON WILL NOT
GIVE ITS LIGHT,⁷⁶

J 3 {25} AND THE STARS WILL BE
FALLING from heaven,⁷⁷ 13:25

J 4 and the powers that are in the
heavens will be shaken.⁷⁸

⁷⁴ Mark 13:22 - if possible: the grammatical construction suggests that it is not actually possible to deceive [God's elect](#). But that will be the goal of these [false christs](#) and [false prophets](#). The [elect](#) will necessarily have to keep their wits about themselves to avoid being deceived. That is why [Jesus](#) gives this warning. The [elect](#) will respond positively to the warning.

⁷⁵ Mark 13:22 - the elect: the [Accusative Masculine](#) Plural of the adjective *eklektós* (1588), "the elect ones, the chosen ones," a reference to those who believe in [Jesus](#) as the [Messiah](#) or those who will yet do so in the future.

⁷⁶ Mark 13:24 - THE SUN WILL BE DARKENED AND THE MOON WILL NOT GIVE ITS LIGHT: A quotation of a portion of Isaiah 13:10.

⁷⁷ Mark 13:25 - AND THE STARS WILL BE FALLING from heaven: Allusions to Isa. 13:10; 34:4; Joel 2:10.

⁷⁸ Mark 13:25 - and the powers that are in the heavens will be shaken: An allusion to Isa. 13:10; 34:4; Joel 2:10.

- G 2 The return of Christ! {26} "Then they will see THE [SON OF MAN](#) COMING 13:26
- H 1 IN CLOUDS ⁷⁹
- H 2 with great power and glory.
- G 3 The gathering of the elect 13:27
- H 1 The delegated gatherers: {27} "And then He will send forth the [angels](#), ⁸⁰
- H 2 The extent of the gathering: and will gather together His [elect](#)
- J 1 from the four winds,
- J 2 from the farthest end of the earth to the farthest end of heaven. ⁸¹

⁷⁹ Mark 13:26 - THE SON OF MAN COMING IN CLOUDS: An allusion to Daniel 7:13. This is the [Second Coming of Christ](#) in power and great glory.

⁸⁰ Mark 13:27 - And then He will send forth the angels: Jesus will send forth the [messengers](#) (translating the term "angels"), the [Accusative Masculine](#) Plural of the noun *ánggelos* (32), "messengers." These supernatural [Messengers](#) are associated with the [Second Coming of Christ](#) in power and glory in but three instances: Matt. 24:31; 25:31; Mark 13:27. An unnamed [archangel](#) (*archánggelos*, 743) is associated with [Christ's Rapture](#) of His [church](#) prior to the beginning of the [Tribulation](#) (1 Thess. 4:16). The [Rapture](#) is to be distinguished, however, from the [Second Coming of Christ](#) in power and great glory.

⁸¹ Mark 13:27 - and will gather together His elect from the four winds, from the farthest end of the earth to the farthest end of heaven: The words "the elect" translates the [Accusative](#) Masculine Plural of the adjective *ekléktos* (1588), "elect ones, chosen ones" (adapted from [Accordance](#)). This appears to be a gathering together of *all* [God's chosen ones](#) from *all* ages – from the [Old Testament](#) era and from the [Church](#) era and from the [Tribulation](#) era. This means [Old Testament](#) saints, whether [Israeli](#) or [non-Israeli](#), will be [resurrected](#) and will be part of [Christ's Kingdom](#) on earth. This means the [Church](#), having been [raptured](#) / [resurrected](#) seven years earlier before the start of the [Tribulation](#), will appear on earth in [Christ's Kingdom](#) as His [Bride](#), purified at the [Judgment Seat of Christ](#). This also means [Tribulation saints](#) who have been martyred will be [resurrected](#) to join [Christ](#) in His earthly [Kingdom](#). It also means that both [Gentile](#) and [Jewish](#) believers in [Christ](#), they who have been preserved through the horrors of the [Tribulation](#), will join [Christ](#) and participate in His [Kingdom](#) here on earth in their natural bodies.

Comments from John Grassmick (*The Bible Knowledge Commentary*, [New Testament Volume](#), p. 171) are in order here:

The Old Testament often mentioned God's regathering of dispersed Israelites from the remotest parts of the earth to national and spiritual unity in Palestine (Deut. 30:3-6; Isa. 11:12; Jer. 31:7-9; Ezek 11:16-17; 20:33-35, 41). At the time of the Second Advent Israelites will be regathered around the triumphant Son of Man, judged, restored as a nation, and redeemed (Isa. 59:20-21; Ezek. 20:33-44; Zech. 13:8-9; Rom. 11:25-

E 2 The metaphor concerning the time and sureness of His coming 13:28-32

G 1 The illustration of the fig tree: {28} "Now learn the [parable](#) from the fig tree:

H 1 The sign: when its branch has already become tender and puts forth its leaves,

H 2 The conclusion: you know that summer is near.

G 2 The application 13:29

H 1 The observation of events: {29} "Even so, you too, when you see these things happening,

H 2 The recognition of His soon return: recognize that He is near, ⁸² *right* at the door.

H 3 The limit of "this generation": {30} "Truly I say to you, this generation will not pass away until all these things take place. ⁸³

27). Also all the Gentiles will be gathered before Him (Joel 3:2) and like a shepherd He will separate "the sheep" (the elect) from "the goats" (Matt.25:31-46). These redeemed Jews and Gentiles will enter the millennial kingdom, living on the earth in natural bodies (Isa. 2:2-4; Dan. 7:13-14; Micah 4:1-5; Zech. 14:8-11, 16-21).

⁸² Mark 12:29 - He is near: The Greek words translated "He is near" could just as easily be translated literally as "near it is," wherein "near" is the adverb *eggús* ([1451](#)) and "it is" is the 3rd Singular [Present Indicative Active](#) of the verb *eimi* ([1510](#)). I believe the translation "near it is" is preferable. "It" refers to the [Second Coming of the Son of Man](#) (Mark 13:26). Versions which translate "it is near" or "it is nigh" include King James 21, Blue Red and Gold Letter Edition, Darby Translation, Douay-Rheims 1899 American Edition, Jubilee Bible 2000, King James Version, Authorized King James Version, Modern English Version, New International Version, New International United Kingdom Version, New King James Version, New Matthew Bible, New Testament for Everyone, Orthodox Jewish Bible, Tree of Life Version, World English Bible, Wycliffe Bible, and Young's Literal Translation.

⁸³ Mark 13:30 - this generation will not pass away until all these things take place: "Generation" is the [Nominative Feminine](#) Singular of the noun *geneá* ([1074](#)), "generation" ([Accordance](#)); "I. fathered, birth, nativity II. that which has been begotten, men of the same stock, family ... III. the whole multitude of men living at the same time IV. an age (i.e. the time ordinarily occupied by each successive generation), a space of 30-33 years" (excerpted from [OBU](#)). There are two possible meanings. (1) By "generation" [Jesus](#) is referring to the offspring generated by [Abraham](#), [Isaac](#), and [Jacob](#). In other words, the people of [Israel](#). (2) By "generation" [Jesus](#) was referring to all the

13:30

- G 3 The sureness of Christ's predictions: {31} "Heaven and earth will pass away, but My words will not pass away."⁸⁴ 13:31
- G 4 The secrecy of the precise time of the event: {32} "But of that day or hour 13:32
 - H 1 Those who do not know
 - J 1 no one knows,
 - J 2 not even the [angels](#) in heaven,
 - J 3 nor the [Son](#),
 - H 2 only one who knows: but the [Father](#) *alone*.
- E 3 The parable of the returning householder: **The need for preparation for His coming** 13:33-37
 - G 1 The command of watchfulness 13:33
 - H 1 The call to readiness: {33} "Take heed, keep on the alert;
 - H 2 The reason for readiness: for you do not know when the *appointed* time will come.
 - G 2 The illustration of watchfulness 13:34
 - H 1 The departure of a homeowner: {34} "*It is* like a man away on a journey,

people alive who will have seen all the signs of which He spoke – the sun being darkened, the moon not giving its light, the stars falling from heaven, and the powers that are in the heavens being shaken (Mark 13:24-25), and the “[Abomination of Desolation](#)” standing in the yet-to-be-rebuilt [Jewish Temple](#) in [Jerusalem](#) (Dan. 9:27; Matt. 24:15; Mark 13:14; 2 Thess. 2:3-4; Rev. 13:14-17). Since [Jesus](#) was using language that contained references to time, probably meaning #2 is the preferred interpretation.

⁸⁴ Mark 13:31 - Heaven and earth will pass away, but My words will not pass away: Heaven and earth will, indeed, pass away (Rev. 20:11; 21:1), but whatever [Jesus](#) says will last for eternity, for He Himself is eternal (John 1:1; Matt. 28:20; John 17:5; Rev. 22:13)!

- H 2 The delegation of the homeowner: *who*
upon leaving his house
 - J 1 To his slaves: and putting his
slaves⁸⁵ in charge, *assigning* to each
one his task,
 - J 2 To his doorkeeper: also commanded
the doorkeeper to stay on the alert.
- G 3 The application of watchfulness 13:35-37
 - H 1 The renewed command to be alert: {35}
"Therefore, be on the alert 13:35a
 - H 2 The reason to be alert – for you do not know
when the master of the house is coming,
13:35b
 - J 1 whether in the evening,
 - J 2 at midnight,
 - J 3 or when the rooster crows in the
morning–
 - H 3 The sad result of carelessness: {36} in case
he should come suddenly and find you
asleep. 13:36
 - H 4 The concluding call to alertness: {37} "What
I say to you I say to all, 'Be on the alert!'" ⁸⁶
13:37

⁸⁵ Mark 13:34 - slaves: The [Dative Masculine](#) Plural of the noun *doūlos* ([1401](#)), “slaves.” Regardless of what modern day Americans and Europeans think about slavery, it was a very real part of the world in which [Jesus](#) lived. He was unafraid to refer to slaves in his parables. Indeed, [God](#) and [Jesus](#) will have slaves forever in [New Jerusalem](#) (Rev. 22:3-5), and they will serve [God](#) and [Christ](#) gladly! Moreover, even though they are slaves, they will reign as kings into the ages of the ages (Rev. 22:5)! Better to be a slave of [God](#) and [Christ](#) than to be a slave of the [Devil](#)!

⁸⁶ Mark 13:37 - Be on the alert! We Christians are always to live our lives awaiting the return of Christ, and living our lives as though He could return at any moment. We are to live always directing one eye upward to heaven!

B 3 The Climax of the Conflict: The Homicide of the Servant 14:1 - 15:47**C 1 The preparations for death 14:1-42**

D 1 Of the leaders: Their plot to kill 14:1-2

E 1 The time frame: {1} Now the [Passover](#) and [Unleavened Bread](#) were two days away; 14:1

E 2 The agenda of the leaders: and the [chief priests](#) and the [scribes](#) were seeking

G 1 Seizure: how to seize Him by stealth

G 2 Execution: and kill *Him*; ⁸⁷

E 3 The public relations concern of the leaders: {2} for they were saying, 14:2

G 1 Negative time frame: "Not during the festival,

G 2 Potential adverse reaction: otherwise there might be a riot of the people." ⁸⁸

D 2 Of a woman: Her anointment of Jesus for burial 14:3-9

E 1 The setting of the incident 14:3

G 1 {3} While He was in [Bethany](#)

G 2 at the home of [Simon the leper](#),

G 3 and reclining *at the table*,

⁸⁷ Mark 14:1 - kill: Envy is a terrible sin. We will find out in Mark 15:10 that the leaders' primary motivation was envy. Their stated reason was blasphemy, but their real reason was envy. Envy, unchecked, will lead to murder. Several years ago the mother of a high school cheerleader was so obsessed with the success of a rival cheerleader that she plotted to have the young girl murdered. Envy is a terrible sin.

⁸⁸ Mark 14:2 - festival: The leaders did not want [Jesus](#)' apprehension to surface during the [Passover](#) festivities out of fear of a backlash from the people. Little did they know that God had a plan from eternity past for His [Passover Lamb](#) to be sacrificed for the people on [Passover](#), and there was nothing they could do to stop Him! Little did the leaders know that it would make no difference anyway – enough people would side with them and turn against [Jesus](#) that public opinion would not halt their execution of Him.

E 2 The costly action of a woman

G 1 The arrival of the woman: there came a woman

G 2 Her possession: with an alabaster vial ⁸⁹ of very costly perfume of pure nard; ⁹⁰G 3 Her action: *and* she broke the vial and poured it over His head.

E 3 The negative reaction of some 14:4-5

G 1 Their indignation: {4} But some were indignantly *remarking* to one another, 14:4G 2 Their assessment of wastefulness: "Why has this perfume ⁹¹ been wasted?"

G 3 Their preferred alternative 14:5

H 1 Sale: {5} "For this perfume ⁹² might have been sold for over three hundred denarii, ⁹³

⁸⁹ Mark 14:3 - alabaster vial: These two words in English translate the single Greek word, the [Accusative Feminine](#) Singular of the noun *alábastron* (211), "alabaster jar" ([Accordance](#)); "a box made of [alabaster](#) in which unguents are preserved" ([OBU](#)). Additional information from [OBU](#): "The ancients considered [alabaster](#) to be the best material in which to preserve their ointments. Breaking the box probably means breaking the seal of the box."

⁹⁰ Mark 14:3 - nard: The [Genitive Feminine](#) Singular of the noun *nárdos* (3487), "oil of nard" ([Accordance](#)); "I. nard, the head or spike of a fragrant East Indian plant belonging to the genus Valerianna, which yields a juice of delicious odour which the ancients used (either pure or mixed) in the preparation of a most precious ointment II. nard oil or ointment" ([OBU](#)). [Mark](#) specified that this was *pure* nard.

⁹¹ Mark 14:4 - perfume: the [Genitive Neuter](#) Singular of the noun *múron* (3464), "ointment" ([Accordance](#)); "ointment" ([OBU](#)).

⁹² Mark 14:5 - perfume: the [Nominative Neuter](#) Singular of the noun *múron* (3464), "ointment" ([Accordance](#)); "ointment" ([OBU](#)).

⁹³ Mark 14:5 - sold for over three hundred denarii: According to the appropriate note at Mark 14:5 in the [NetBible](#):

One denarius was the standard day's wage, so the value exceeded what a laborer could earn in a year (taking into account Sabbaths and feast days when no work was done).

This ointment was worth a prodigious amount of money. One wonders how this woman could possibly have acquired

- H 2 Redistribution to the poor: and *the money* given to the poor."
- G 4 Their rebuke: And they were scolding her.⁹⁴
- E 4 The positive reaction of Jesus 14:6-9
 - G 1 His command to leave the woman alone: {6} But Jesus said, "Let her alone; why do you bother her? 14:6a
 - G 2 His assessment of her deed as good: She has done a good deed to Me. 14:6b
 - G 3 Opportunities 14:7
 - H 1 There is always opportunity to help the poor: {7} "For you always have the poor with you, and whenever you wish you can do good to them;
 - H 2 There is only a limited time to do good to Him: but you do not always have Me.
 - G 4 His interpretation of her deed as anointing His body for burial: {8} "She has done what she could; she has anointed My body beforehand for the burial.⁹⁵

it. The more fascinating is that she was willing to spend it all on anointing Jesus!

⁹⁴ Mark 14:5 - scolding: How many times do we look superficially on the worship or service of another person, criticizing the shallowness or inappropriateness of their ministry? And yet the Lord looks on the heart, bringing glory to Himself and honoring that person's offering beyond the expectation of anyone else. We had best be careful in our assessment of the worship and service of other believers, or we, too, may receive the rebuke of the Savior!

⁹⁵ Mark 14:8 - anointed My body beforehand for the burial: The sincere and sacrificial worship of [Jesus](#) is something that He can take and multiply a thousand times and bring about greater glory to Himself. Never underestimate what sincere worship of the Savior will accomplish in [God's](#) eternal plan!

In this case, the woman simply poured out her costly perfume on [Jesus](#) as an act of love and appreciation. [Jesus](#) said it had greater significance – it served as a costly and ultimately appropriate anointing for burial. Because of the pressure of the sabbath, concerned women who followed [Jesus](#) would be unable to use the customary spices and ointments to bury [Jesus](#). When they were finally able to come to His tomb, they found, to their shock, that He was no longer there! [Jesus](#) never was appropriately anointed by women for burial after His death. But this woman properly anointed Him *before* His death. It was, indeed, a woman who made sure that [Jesus](#) was anointed for burial, though that was undoubtedly not her intention.

14:8

G 5 His assurance of a perpetual memorial of her deed
14:9

H 1 The circumstance of the memorial: {9}
"Truly I say to you, wherever the [gospel](#) is
preached in the whole world,

H 2 The commemoration of her deed: what this
woman has done will also be spoken of in
memory of her."

D 3 Of Judas: His contract to betray 14:10-11

E 1 The sinister departure of Judas 14:10

G 1 His name: {10} Then [Judas Iscariot](#),

G 2 His association: who was one of the [twelve](#),

G 3 His audience: went off to the [chief priests](#)

G 4 His intent: in order to betray ⁹⁶ Him to them.

I have observed that women hold a special place in the heart of our Savior. Because of the order of creation, [God](#) creating woman for man, and not man for woman, there are certain limitations placed upon women in ministry. Women cannot, for example, rightly teach men the Scriptures. Nor can they rightfully assert authority over men in leadership. But that makes no difference to [Jesus](#) as far as His love and appreciation for women! Women occupy a unique role and ministry in serving [Christ](#) that no man ever occupy. It was a woman who actually gave birth to the Savior, and no man could ever do that! It was women who provided a unique ministry of providing for the physical needs of [Jesus](#) while He was ministering in [Galilee](#) (Mark 15:41). It was a woman who anointed [Jesus](#) for His death (Mark 14:8). There were many women who came up with [Jesus](#) from [Galilee](#) to [Jerusalem](#) on His final trip there and watched [Jesus](#)' death from afar (Matt. 27:55-56; Mark 15:40-41). It was women who were concerned enough to attempt to provide proper burial spices for [Jesus](#) (Matt. 27:61; Mark 15:47; 16:1-2; Luke 23:54-56; 24:1-2), and to their credit, it was to women that [Jesus](#) first appeared after His resurrection (Matt. 28:8-10)! Never think that being a woman makes you a second class citizen in the mind of [Jesus](#). He looks at your heart, and He can tell what is really there!

Whoever will confess [Jesus](#) before men will [Jesus](#) also confess before His [Father](#) and the [angels](#) (Matt. 10:32; Luke 12:8)!

⁹⁶ Mark 14:10 - betray: the [Aorist](#) Subjunctive [Active](#) 3rd Person Singular of the verb *paradídōmi* (3860), "to deliver, deliver over" ([Accordance](#)); "I. to give into the hands of another II. to give over into (one's) power or use ... 2. to deliver up one to custody, to be judged, condemned, punished, scourged, tormented, put to death 3. to deliver up treacherously A. by betrayal to cause one to be taken ..." (excerpted from [OBU](#)). The same verb in the same [conjugation](#) is used in the next verse (Mark 14:11).

E 2 The response of the chief priests 14:11

G 1 Their pleasure: {11} They were glad when they heard *this*,

G 2 Their offer of money: and promised to give him money.

E 3 The plotting of Judas: And he *began* seeking how to betray Him at an opportune time.

D 4 Of Jesus 14:12-42

E 1 His final Passover 14:12-25

G 1 Secret preparations 14:12-16

H 1 The time frame: {12} On the first day of [Unleavened Bread](#), when the [Passover](#) lamb was being sacrificed, 14:12H 2 The disciples' question: His [disciples](#) said to Him, "Where do You want us to go and prepare for You to eat the [Passover](#)?"H 3 Jesus' instructions to two: {13} And He sent two of His [disciples](#) and said to them, (14:13a) 14:13-15J 1 The signal: "Go into the city, and a man will meet you carrying a pitcher of water; ⁹⁷ follow him; 14:13b

J 2 The request for a room: {14} and wherever he enters, say to the owner of the house, 'The Teacher says, "Where is My guest room in which I

⁹⁷ Mark 14:13 - a man will meet you carrying a pitcher of water: It would be most unusual for a man to carry a pitcher of water. This was a woman's job, and, if the family were wealthy enough, a female slave's job.

Why was [Jesus](#) so secretive? Probably because He didn't want [Judas](#) to have advance knowledge so he would not be able to disrupt the final [Passover](#) with invading guards and a mob the [Chief Priests](#) would round up to arrest Him. They would have to wait until later to arrest [Jesus](#) in the garden near the [Mount of Olives](#) which He and His disciples frequented at night-time during their stay in [Jerusalem](#).

may eat the [Passover](#) with My [disciples](#)?" 14:14

J 3 The showing of a room: {15} "And he himself will show you a large upper room furnished *and* ready; prepare for us there." 14:15

H 4 The fulfillment of the predictions: {16} The [disciples](#) went out and came to the city, and found it just as He had told them; 14:16

H 5 The preparation of the disciples: and they prepared the [Passover](#).

G 2 Prediction of betrayal 14:17-21

H 1 The arrival of the group: {17} When it was evening He came with the twelve. 14:17

H 2 The prediction 4:18

J 1 The setting of the prediction: {18} As they were reclining *at the table* and eating, [Jesus](#) said,

J 2 The irony of the prediction: "Truly I say to you that one of you will betray Me – one who is eating with Me." ⁹⁸

H 3 The shocked questions of the disciples 14:19

J 1 Their emotion: {19} They began to be grieved

J 2 Their question: and to say to Him one by one, "Surely not I?"

⁹⁸ Mark 14:18 - betray ... eating: "Betray" is the [Future Indicative Active](#) 3rd Person Singular of the verb *paradídōmi* ([3860](#)), "to deliver, deliver over" ([Accordance](#)). Middle East hospitality is such that he with whom another eats – one is inviolably bound to protect. [Judas](#) would break that code of protection incumbent upon him as an eater with [Jesus](#).

H 4 Jesus' response 14:20-21

- J 1 His ambiguous acquiescence: {20}
And He said to them, "*It is* one of the twelve, one who dips with Me in the bowl. 14:20
- J 2 The certainty of Divine Sovereignty in His betrayal: {21} "For the Son of Man *is* to go just as it is written of Him; 14:21a
- J 3 The certainty of Divine Judgment upon the responsible human 14:21b
 - I1 Woe to the betrayer: but woe to that man by whom the Son of Man is betrayed!
 - I2 His better option: *It would have been* good for that man if he had not been born."

G 3 The Passover elements as signifying and sealing of The New Covenant providing justification for mankind⁹⁹ 14:22-25

⁹⁹ Mark 14:22-25 - Passover: The old ceremony commemorated the release of the [Israeli](#) captives from Egypt at the price of the first-born of Egypt. The Israelis were exempted from that awful redemption price by accepting a substitute -- a lamb unblemished and spotless. This substitute firstborn -- the lamb was sacrificed by each family. Each family had to participate or the efficacy was unavailable. Those who believed [God](#) used the sacrifice. Those who did not have faith, did not use the lamb's blood and apply it on the doorframes of their homes. When the death angel spotted the blood upon the doorframes of the homes, he passed over the judgment on the home below, accepting the lamb's blood as the substitute for the blood of the firstborn male human in the house below. The Passover feast was implemented to keep in perpetual Israeli memory the following:

1. Israelis were helpless slaves, unable to deliver themselves.
2. They were doomed to die in bondage, unable to live in freedom as God had intended.
3. God wrought judgment upon the Despot Pharaoh, forcing him to let God's chosen people go.
4. The judgment, and hence the substitutionary sacrifice, involved death as the payment sufficient to establish freedom.
5. The judgment, and hence the substitutionary sacrifice, involved the first-born.
6. The judgment potentially would kill every firstborn -- not only those of the non-chosen (Egypt), but also those of the chosen people -- Israel.
7. God provided a substitute sacrifice -- a lamb.
8. The substitute sacrifice, the lamb, had to be perfect.
9. The substitute sacrifice would require the death of the innocent lamb.
10. Exemption from judgment was provided for all who would place faith in the substitutionary sacrifice.
11. This faith was evidenced by the placing of the lamb's blood upon the doorframe of the household.
12. All of the chosen exercised faith in God.
13. The original feast was eaten at night in haste, awaiting God's deliverance to a new kingdom in a Promised Land.
14. On their way to the Promised Land, God conducted a Covenant with them outlining the terms under which He would be their King and they His people. This covenant was ratified in blood.

When [Jesus](#) met with His followers that Passover just prior to His death, He invested new meaning into the Passover celebration. We call this celebration The Lord's Table. This celebration is designed to keep in our memory the following:

1. We were helpless slaves to sin, unable to deliver ourselves.
2. We were doomed to die in bondage, unable to live in the freedom of God's Kingdom. The judgment against sin would kill every person. The wages of sin is death, without exception, for every person!
3. God wrought judgment upon the Despots -- Sin, Satan, and Death -- forcing them to let God's chosen people go.
4. The judgment, and hence the substitutionary sacrifice, involved death as the payment sufficient to establish freedom.
5. The substitutionary sacrifice, involved God's first-born -- His only born or only begotten!
6. The judgment potentially would kill every firstborn -- not only those of the non-chosen (Egypt), but also those of the chosen people -- Israel.
7. God provided a substitute sacrifice -- a lamb. [Jesus](#) is said to be the Lamb of God who takes away the sin of the world!
8. The substitute sacrifice, the lamb, had to be perfect. So [Jesus](#) became the perfect sacrifice, the Lamb without blemish and without spot -- without any corrupting sin whatsoever!
 - a. 1 Peter 1:18-19 "For ... ye know that ye were not redeemed with corruptible things such as silver and gold ... but with the precious blood of Christ, as of a Lamb without blemish and w/o spot.
 - b. 2 Cor. 5:21 He has made Him, who knew no sin, to become sin for us, that we might be made the righteousness of God in Him!
 - c. Heb. 4:15 "yet without sin"

H 1 The significance of the bread 14:22

J 1 The time: {22} While they were eating,

J 2 The blessing: He took *some* bread, and after a blessingJ 3 The breaking: He broke *it*,J 4 The distribution: and gave *it* to them,J 5 The pronouncement: and said, "Take *it*; this is My body."

H 2 The significance of the cup 14:23-25

J 1 The thanks: {23} And when He had taken a cup *and* given thanks, 14:23J 2 The distribution: He gave *it* to them, and they all drank from it.

J 3 The present significance 14:24

II The establishment of the Covenant – The contents represent His blood establishing the (New) Covenant: {24} And He said to them, "This is My blood of the covenant,

-
9. The substitute sacrifice would require the death of the innocent lamb. John 1:29 John said, "Behold the Lamb of God, who takes away the sin of the world!"
 10. Exemption from judgment was provided for all who would place faith in the substitutionary sacrifice. John 3:16 "For God so loved the world, that He gave His one-and-only Son, that whoever believes in Him should not perish, but have everlasting life."
 11. This faith was evidenced by the placing of the lamb's blood upon the doorframe of the household.
 12. All of the chosen exercised faith in God. All the chosen will trust in [Jesus](#).
 13. The original feast was eaten at night in haste, awaiting God's deliverance to a new kingdom in a Promised Land. The new feast is eaten as often as the [church](#) determines to do so, and awaits God's deliverance to Christ's Kingdom, when He shall reign in righteousness from [Jerusalem](#), the capital of the Promised Land.

- I2 The beneficiaries of the Covenant: which is poured out for many.
- J 4 The future significance: The certainty of the kingdom of God 14:25
 - I1 His present abstinence: {25} "Truly I say to you, I will never again drink of the fruit of the vine
 - I2 His future participation: until that day when I drink it new in the kingdom of God."
- E 2 His Olivet prediction of desertion and denial 14:26-31
 - G 1 Jesus' prediction of their offence 14:26-28
 - H 1 The prelude – hymn sing: {26} After singing a hymn, they went out to the Mount of Olives. 14:26
 - H 2 His statement of their offence: {27} And [Jesus](#) said to them, "You will all fall away,¹⁰⁰ 14:27a
 - H 3 His certainty of their offence: because it is written, 14:27b cf. Zech. 13:7
 - J 1 His death: 'I WILL STRIKE DOWN THE SHEPHERD,
 - J 2 Their scattering: AND THE SHEEP SHALL BE SCATTERED.'
 - H 4 His plans to meet them again 14:28

¹⁰⁰ Mark 14:27 - fall away: They would all be caused to stumble or to be offended because of Him (scandalized), from 4624 *skandalizo*.

- J 1 The time of their meeting: {28} "But after I have been raised,
- J 2 The place of their meeting: I will go ahead of you to Galilee."
- G 2 Peter's assertion of his loyalty: {29} But Peter said to Him, "*Even* though all may fall away, yet I will not." ¹⁰¹ 14:29
- G 3 Jesus' prediction of Peter's denial 14:30
 - H 1 The certainty of his denial: {30} And [Jesus](#) said to him, "Truly I say to you,
 - H 2 The time of his denial: that this very night, before a rooster crows twice,
 - H 3 The reinforcement of his identity: you yourself
 - H 4 The repetition of his denial: will deny Me three times."
- G 4 Peter's emphatic reassertion of his loyalty 14:31a
 - H 1 His emphasis: {31} But *Peter* kept saying insistently,
 - H 2 His worst-case scenario: "Even if I have to die with You,
 - H 3 His commitment to loyalty: I will not deny You!"
- G 5 The agreement of the other disciples: And they all were saying the same thing also. 14:31b

¹⁰¹ Mark 14:29 - I will not: Peter had a remarkable quality of being bold, self-confident, and decisive, along with theological discernment. What He didn't do was to realize the enormous pressure under which he was about to be placed. [Jesus](#) was predicting that they would all be offended because of Him, quoted Scripture to prove it, yet Peter in His idealism thought He knew more than [Jesus](#)!

E 3 His desperate prayer in Gethsemane 14:32-42

G 1 Prelude to prayer 14:32-34

H 1 The place: {32} They came to a place named Gethsemane; 14:32

H 2 His assignment: and He said to His disciples, "Sit here until I have prayed."

H 3 His support: {33} And He took with Him Peter and James and John, 14:33a

H 4 His distress 14:33b-34a

J 1 The writer's description: and began to be very distressed ¹⁰² and troubled. 14:33b

J 2 Jesus' own statement: {34} And He said to them, "My soul is deeply grieved to the point of death; ¹⁰³ 14:34a

H 5 His assignment: remain here and keep watch." 14:34b

G 2 His first round of personal prayer 14:35-38

H 1 His departure: {35} And He went a little beyond *them*, 14:35

H 2 His posture: and fell to the ground

¹⁰² Mark 14:33 - very distressed: (*ekthambeo*, 1568) excessively amazed or alarmed. Used in Mark 9:15 and 16:5-6, when the women, having spotted an angel in the tomb, were shocked, whereupon the angel told them not to be shocked.

¹⁰³ Mark 14:34 - death: How strange it must have been for Adam and Eve to contemplate death from the stance of someone who had no sin, felt no sense of mortality, and would have no conception of the awfulness of aging and death. How strange it must have been for [Jesus](#), who also had no sin, and whose body would have lived forever had someone not killed Him, to say that he was experiencing so much grief it was about to kill Him! The mere contemplation of what He was about to go through was itself life-threatening!

H 3 His prayer 14:35b-36

- J 1 For deliverance: and *began* to pray that if it were possible, the hour might pass Him by. 14:35b
- J 2 His faith in His Father: {36} And He was saying, "Abba! Father! All things are possible for You; 14:36
- J 3 His request for deliverance: remove this cup from Me;
- J 4 His submission: yet not what I will,
¹⁰⁴ but what You will."

H 4 His disappointing return 14:37-38

- J 1 His discovery: {37} And He came and found them sleeping, 14:37a
- J 2 His rebuke: and said to Peter, "Simon, are you asleep? Could you not keep watch for one hour? ¹⁰⁵ 14:37b
- J 3 His challenge: {38} "Keep watching and praying ¹⁰⁶ 14:38
- J 4 His reason: that you may not come

¹⁰⁴ Mark 14:36 - I will: Intensive. [Jesus](#) says, "Not what I (*ego*), even I will (*thelo*), but what You."

¹⁰⁵ Mark 14:37 - Could you not keep watch ...: Lit. "Had you not strength one hour to watch?" Cf. 1 Thess. 5:6, 10, where watching (alertness) is also contrasted with sleeping, in the latter verse, the sleep of death! In 1 Peter 5:8 we are to watch (KJV "be vigilant") because our adversary the devil walks around as a roaring lion seeking whom he may devour! Those of Sardis are to watch and strengthen what remains -- their works are not perfect. If they do not watch, [Jesus](#) will come like a thief and they won't know what hour He comes (Rev. 3:2-3). Again, [Jesus](#) says He is coming as a thief. Those who watch and keep their garments lest they walk naked and others see their shame are blessed (Rev. 16:15)!"

¹⁰⁶ Mark 14:38 - Keep watching, praying: Both verbs are present tense.

into temptation;¹⁰⁷

J 5 His observation: the spirit is willing,
but the flesh is weak."¹⁰⁸

G 3 His second round of personal prayer 14:39-40

H 1 His repeated prayer: {39} Again He went
away and prayed, saying the same words.
14:39

H 2 The same result 14:40

J 1 His finding them sleeping: {40} And
again He came and found them
sleeping,

J 2 Their heavy eyes: for their eyes were
very heavy;

J 3 Their speechlessness: and they did
not know what to answer Him.

G 4 His third round of personal prayer 14:41-42

H 1 His arrival: {41} And He came the third
time, and said to them, 14:41

H 2 His rhetorical question: "Are you still
sleeping and resting?"

H 3 The arrival of the time: It is enough; the
hour has come;

H 4 His imminent betrayal: behold, the Son of
Man is being betrayed into the hands of
sinners.

H 5 His command to rise: {42} "Get up, let us be

¹⁰⁷ Mark 14:38 - temptation: (3986, *peirasmós*), in this case, a solicitation to do evil from the devil.

¹⁰⁸ Mark 14:38 - weak: 772, *asthenes*, weak or sick.

going; 14:42

H 6 The arrival of the betrayer: behold, the one who betrays Me is at hand!"

C 2 The arrest 14:43-52

D 1 The arrest of Jesus and the flight of the disciples 14:43-50

E 1 The arrival of Judas and crowd 14:43

G 1 The time of the arrival: {43} Immediately while He was still speaking,

G 2 The identity of the traitor: [Judas](#), one of the twelve, came up

G 3 The accompanying crowd: accompanied by a crowd

H 1 Their arms: with swords and clubs,

H 2 Their deployers: *who were* from the [chief priests](#) and the [scribes](#) and the [elders](#).

E 2 The pre-arrangements of the traitor 14:44

G 1 His signal: {44} Now he who was betraying Him had given them a signal, saying, "Whomever I kiss, He is the one;

G 2 His instructions: seize Him and lead Him away under guard."

E 3 The identification of the traitor: {45} After coming, [Judas](#) immediately went to Him, saying, "Rabbi!" and kissed Him. 14:45

E 4 The seizure of Jesus: {46} They laid hands on Him and seized Him. 14:46

E 5 The retaliation of a bystander: {47} But one of those who stood by drew his sword, and struck the slave of the [high](#)

[priest](#) and cut off his ear. ¹⁰⁹ 14:47

E 6 The scathing denunciation of Jesus 14:48-49

G 1 His questioning of their treating Him as a criminal: {48} And [Jesus](#) said to them, "Have you come out with swords and clubs to arrest Me, as *you would* against a robber? 14:48

G 2 His pointing out the duplicity of their nocturnal stealth: {49} "Every day I was with you in the temple teaching, and you did not seize Me; 14:49a

G 3 His acknowledgment of the predestination of God: but *this has taken place* to fulfill the Scriptures." 14:49b

E 7 The flight of the disciples: {50} And they all left Him and fled. 14:50

D 2 The sheet escape of John Mark 14:51-52

E 1 The apparel of a follower: {51} A young man was following Him, ¹¹⁰ wearing *nothing but* a linen sheet over *his naked body*; 14:51

E 2 The seizure of the follower: and they seized him.

E 3 The escape of the follower: {52} But he pulled free of the linen sheet and escaped naked. 14:52

¹⁰⁹ Mark 14:47 - cut off his ear: [John](#) records that it was [Peter](#) who drew his sword and cut off the ear of the high priest's slave. [John](#), who knew the high priest (John 18:15), evidently also knew the name of this slave, Malchus (John 18:10). Evidently [Peter](#) was trying to cut off his head! Only [Dr. Luke](#) records that [Jesus](#) healed the slave's ear (Luke 22:51).

¹¹⁰ Mark 14:51 - a young man was following Him: This rather bizarre account of his naked escape (Mark 14:52) is recorded only in the Gospel of [Mark](#). We speculate, but cannot prove, that the young man was the author of this gospel, [John Mark](#) himself. This illustrates that all of Jesus' followers fled (Mark 14:50).

C 3 The trials 14:53 - 15:20

D 1 Before the High Priest and the Council: Condemned to death because of blasphemy 14:53-65

E 1 The introduction to the trial 14:53-54

G 1 The judge: {53} They led [Jesus](#) away to the [high priest](#); ¹¹¹ 14:53

G 2 The jury: and all the [chief priests](#) and the [elders](#) and the [scribes](#) gathered together.

G 3 The spectator 14:54

H 1 His caution: {54} [Peter](#) had followed Him at a distance, ¹¹²

H 2 His proximity: right into the courtyard of the [high priest](#);

H 3 His vigil: and he was sitting with the officers and warming himself at the fire.

E 2 testimony of others at the trial 14:55-59

G 1 The goal of the Council – to obtain testimony against Jesus 14:55a

H 1 The efforts of the Council: {55} Now the

¹¹¹ Mark 14:53 - the high priest: Two comments by [Constable](#) are appropriate here:

Mark omitted reference to Jesus' preliminary hearing before Annas (John 18:12-14, 19-24).

The high priest in view here was [Caiaphas](#). Interestingly Mark never mentioned him by name, though his name appears nine times in Matthew, Luke, John, and Acts. He was the high priest that the Romans had appointed in A.D. 18, and he served in this capacity until A.D. 36. He seems to have been the person most responsible for the plot to do away with Jesus.

¹¹² Mark 14:54 - Peter had followed Him at a distance: After slicing off the right ear of the slave of the [High Priest](#), [Peter](#) had fled, along with the other disciples (Mark 14:50). Finally recovering from their initial panic, he and [John](#) had arrived at the home of [Caiaphas](#), the [High Priest](#). Known to the [High Priest](#), [John](#) went into the courtyard of his residence. Shortly thereafter, he gained admittance for [Peter](#), who then also entered the courtyard (John 18:15-16).

[chief priests](#) and the whole [Council](#) kept trying to obtain testimony against [Jesus](#)

H 2 The objective of the Council: to put Him to death,

G 2 The dilemma of the Council – their inability to obtain valid testimony 14:55b-56

H 1 The paucity of valid testimony: and they were not finding any. 14:55b

H 2 The spurious nature of the testimony: {56}
For many were giving false testimony against Him, 14:56

H 3 The inconsistency of the testimony: but their testimony was not consistent.

G 3 The example of false testimony: {57} Some stood up and *began* to give false testimony against Him, saying, (14:57) 14:57-59

H 1 The substance of the testimony: {58} "We heard Him say, 'I will destroy this temple made with hands, and in three days I will build another made without hands.'" 14:58

H 2 The inconsistency of the testimony: {59}
Not even in this respect was their testimony consistent. 14:59

E 3 The testimony of Jesus at the trial 14:60-62

G 1 Concerning others' testimony 14:60-61a

H 1 The examination of the high priest: {60}
The [high priest](#) stood up *and came* forward and questioned [Jesus](#), saying, 14:60

J 1 "Do You not answer?

J 2 What is it that these men are testifying against You?"

- H 2 The silence of Jesus: {61} But He kept silent and did not answer. 14:61a
- G 2 Concerning Himself 14:61b-62
 - H 1 The high priest's Messianic question: Again the high priest was questioning Him, and saying to Him, "Are You the [Christ](#), the Son of the Blessed *One*?" 14:61b
 - H 2 Jesus' Messianic agreement: {62} And [Jesus](#) said, "I am;" ¹¹³ 14:62a
 - H 3 Jesus' Messianic prediction: 14:62b
 - J 1 His session in heaven: and you shall see THE [SON OF MAN](#) ¹¹⁴ SITTING AT THE RIGHT HAND ¹¹⁵ OF POWER, ¹¹⁶

¹¹³ Mark 14:62 - I am: Jesus answered emphatically in the affirmative – “I – I AM,” wherein the initial “I” the First Person Singular [Nominative](#) of the personal pronoun *egō*’ (1473) (emphatic “I”); followed by the 1st Person Singular [Present Indicative Active](#) of the verb *eimi* (1510), “to be, to exist” (excerpted from OBU) – “I am.” Jesus was deliberately claiming to be the God of the Old Testament who appeared to Moses in the burning bush and, when asked by Moses what he should tell the sons of Israel who wanted to know who sent him to deliver them out of bondage in Egypt, was to reply, I AM sent me (Exod. 3:13-14). In short, [Jesus](#) was claiming to be [Yahweh](#) spoken of repeatedly in the [Old Testament](#). [Jesus](#) answered no other questions. He wanted to be tried on one charge only – that He claimed to be God come-in-the-flesh – the [Messiah](#)!

¹¹⁴ Mark 14:62 - you shall see THE [SON OF MAN](#): [Jesus](#) was making a prediction by quoting from a [Messianic](#) passage, Daniel 7:13. This passage reads as follows:

“I kept looking in the night visions, and behold, with the clouds of heaven One like a [Son of Man](#) was coming, and He came up to the Ancient of Days and was presented before Him.”

[Jesus](#) was asserting to the [High Priest](#) that He – [Jesus](#) – would one day fulfill this prophecy. And the [High Priest](#) and the assembled [Sanhedrin](#) would all see it fulfilled! They believed they were standing in judgment on Him, but one day He would stand in judgment on them!!!!

¹¹⁵ Mark 14:62 - SITTING AT THE RIGHT HAND: Here, [Jesus](#) was quoting from Psalm 110:1. He was the one who would sit at [Yahweh](#)’s right hand waiting until [Yahweh](#) would make [Messiah](#)’s enemies a footstool for His feet!

¹¹⁶ Mark 14:62 - OF POWER: Quoting from [NetBible](#), the appropriate footnote at Mark 14:62:

The expression *the right hand of the Power* is a circumlocution for referring to God. Such indirect references to God were common in 1st century Judaism out of reverence for the divine name.

J 2 His return to earth: and COMING
WITH THE CLOUDS OF
HEAVEN." ¹¹⁷

E 4 The response of the Council 14:63-65

G 1 The verdict of the high priest 14:63-64a

H 1 His symbolic horror: {63} Tearing his
clothes, 14:63

H 2 His evaluation of Jesus' testimony 14:63b-
64a

J 1 No further need of others' testimony:
the [high priest](#) said, "What further
need do we have of witnesses?
14:63b

J 2 His label of blasphemy: {64} "You
have heard the blasphemy; ¹¹⁸ 14:64a

G 2 The verdict of the Council 14:64b

H 1 The high priest's deference to the Council:
how does it seem to you?"

¹¹⁷ Mark 14:62 and COMING WITH THE CLOUDS OF HEAVEN: an allusion to Dan. 7:13, so [NetBible](#), the appropriate footnote at Mark 14:62. Let us remember that the complete passage of Dan. 7:13-14, a profoundly [Messianic](#) prophecy, reads as follows (the Capital Letters indicate the [NASB](#) editors' phrasing of the separate lines of Aramaic poetry):

{13} "I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him. {14} And to Him was given dominion, Glory and a kingdom, That all the peoples, nations and *men of every* language Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed.

Of course the members of the [Jewish Sanhedrin](#) abhorred the thought that [Jesus](#) was actually their [Messiah](#), and with this statement of His, they were hell-bent on seeking His death.

¹¹⁸ Mark 14:64 - blasphemy: the [Genitive Feminine](#) Singular of the noun *blasphēmía* (988), "abusive speech, blasphemy" ([Accordance](#)); "I. slander, detraction, speech injurious to another's good name II. impious and reproachful speech injurious to divine majesty" ([OBU](#)). It was actually the [high priest](#) and the [Sanhedrin](#) who committed the blasphemy, not [Jesus](#).

- H 2 The unanimous death sentence: And they all condemned Him to be deserving of death.¹¹⁹
- G 3 The abuse of the Council 14:65a
 - H 1 Their contempt: {65} Some began to spit at Him,
 - H 2 Their mockery
 - J 1 and to blindfold Him,
 - J 2 and to beat Him with their fists,
 - J 3 and to say to Him, "Prophecy!"
- G 4 The abuse of the officers: And the officers received Him with slaps *in the face*. 14:65b
- D 2 Before Peter: Denied 14:66-72
 - E 1 The first incident 14:66-68
 - G 1 The situation of Peter: {66} As [Peter](#) was below in the courtyard, 14:66
 - G 2 The arrival of a servant girl: one of the servant-girls¹²⁰ of the [high priest](#) came,

¹¹⁹ Mark 14:64 - deserving of death: The greatest sin imaginable people could commit against the Creator of the Universe!

¹²⁰ Mark 14:66 - servant girl: The word is the [Genitive Feminine](#) Plural of the noun *paidiskē* (3814) "young woman, slave girl" ([Accordance](#)); I. young girl, damsel II. maid-servant, young female slave 1. a maid servant who has charge of the door" ([OBU](#)).

Temptation: (1) Sometimes temptation comes to us from a most unexpected source. [Peter](#) had steeled himself to handle the men out in the court-yard, including the burly temple guards. He was nowhere in sight of the [high priest](#), who would have presented a formidable challenge indeed. But he was unprepared for the keen observation and outspoken tongue of the lowly servant girl! (2) We are most vulnerable to temptation when we are shut off from contact with our [Christian](#) friends. [Peter](#) found himself isolated. He had fled with the other [disciples](#). Now, for the most part, they were nowhere to be seen. [John](#) alone had been present, but [John](#), knowing the [high priest](#), had gone into the residence. This left [Peter](#) completely on his own. We are not in a good position to resist temptation when we are isolated from other believers. (3) Furthermore, [Peter](#) was at a low ebb spiritually, from this standpoint. He had really thrown down the gauntlet, saying that, although all the rest of them might desert [Jesus](#), he himself would not. There was, if not an aura of pride, certainly an attitude of self-reliance rather than trusting in the power of God.

- G 3 The assertion of the girl: {67} and seeing [Peter](#) warming himself, she looked at him and said, "You also were with [Jesus](#) the [Nazarene](#)." 14:67
- G 4 The denial of Peter: {68} But he denied *it*, saying, 14:68
 - H 1 "I neither know
 - H 2 nor understand what you are talking about."¹²¹
- G 5 The departure of Peter: And he went out onto the porch,
- G 6 The crow of a rooster: and a rooster crowed.
- E 2 The second incident 14:69-70a
 - G 1 The observation of the servant girl: {69} The servant-girl saw him, 14:69
 - G 2 The repeated assertion of the girl: and began once more to say to the bystanders, "This is *one* of them!"
 - G 3 The denial of Peter: {70} But again he denied it.¹²²

In boldly asserting his loyalty despite [Jesus](#)' prediction that he would even deny Him, [Peter](#) was certainly not believing what [Jesus](#) had said, and was therefore not trusting Him. Furthermore, [Peter](#) had sinned against the Lord in deserting Him and had a guilty conscience. Now he was trying his hardest to make up for what he had already done. He felt guilty and was trying desperately to compensate. He was like a basketball player driving for a basket, when, finding himself stripped of the ball, runs competitively back to the other end of the court to play fierce defense, and promptly fouls the man he is guarding. Endeavoring to correct one error, he quickly commits another! When we are operating in the flesh rather than trusting God through His [Spirit](#) to work out His will in our lives, we are set up to fail!

Opportunities: Who knows from what perspective this servant would be speaking. If [Peter](#) had admitted to being a follower of [Jesus](#), might she have become a [believer](#)? I am guessing not. She was in the camp of the unbelievers. We may never know.

¹²¹ Mark 14:68 - denied: Inevitably denying [Jesus](#), for a [believer](#), involves lying. Note that in this case [Peter](#) might be said to be technically accurate, from President Clinton's point of view. He was not denying [Jesus](#). He simply was denying any knowledge of the matter about which the girl spoke.

¹²² Mark 14:70 - denied: Presumably [Peter](#) used much the same language as before, denying any knowledge concerning the *situation* about which the girls spoke.

14:70a

E 3 The third incident 14:70b-72

G 1 The assertion of the bystanders: And after a little while the bystanders were again saying to [Peter](#), "Surely you are *one* of them, 14:70b

G 2 The reasoning of the bystanders: for you are a [Galilean](#) too." ¹²³

G 3 The denial of Peter 14:71

H 1 His emphasis: {71} But he began to curse and swear, ¹²⁴

H 2 His ignorance of Jesus: "I do not know this man you are talking about!" ¹²⁵

G 4 The crowing of a rooster: {72} Immediately a rooster crowed a second time. 14:72

G 5 The memory of Peter: And [Peter](#) remembered how [Jesus](#) had made the remark to him, "Before a rooster crows twice, you will deny Me three times."

G 6 The grief of Peter: And he began to weep. ¹²⁶

¹²³ Mark 14:70 - Galilean: The AV adds "and thy speech agreeth thereto." This latter phrase is probably a textual gloss (addition) added by a [scribe](#) to explain the significance of being a [Galilean](#). Even without the gloss, clearly the implication is that [Peter](#) has been speaking with the men and his [Galilean](#) accent gave him away. [Peter](#) found it impossible to keep quiet. His banter with the guards out in the courtyard was designed to make himself fit in with the crowd. If we are among unbelievers to point them to [Christ](#), that is noble and good. If we are with unbelievers and trying to make ourselves no different than they, we are denying who we are as [Christians](#), and really denying our Lord who sent us into the world to help others learn about Him. If we deliberately try to conceal our [Christian](#) identity in a crowd, we are, in effect, doing the same as [Peter](#) – denying association with the Lord!

¹²⁴ Mark 14:71 - curse and swear: What do these mean?

¹²⁵ Mark 14:71 - know this man: Now in this third instance, [Peter](#), pushed to the limit, not only denies knowledge of the matter about which the servant girl spoke, but here clearly denies knowing [Jesus](#)! There could be no clearer denial of [Jesus](#) Himself than this!

¹²⁶ Mark 14:72 - weep: Nothing is quite as sickening as the remorse that occurs when a Christian with a keen conscience and a real desire to please the Lord, as did Peter, errs in a grievous way and is unfaithful to the Lord. To

D 3 Before the Council at daybreak 15:1.

- E 1 The time of the trial: {1} Early in the morning ¹²⁷
- E 2 The participants in the trial: the [chief priests](#) with the [elders](#) and [scribes](#) and the whole [Council](#), immediately held a consultation;
- E 3 The results of the trial: and binding [Jesus](#), they led Him away and delivered Him to [Pilate](#).

D 4 Before Pilate 15:2-20

- E 1 Pilate's interrogation of the King 15:2-5
 - G 1 Pilate's preliminary questioning 15:2-3
 - H 1 The question of His identity: {2} [Pilate](#) questioned Him, "Are You the [King](#) of the Jews?" 15:2a
 - H 2 The agreement of Jesus: And He answered him, "*It is as you say.*" ¹²⁸ 15:2b

realize that one has let the Lord down is devastating.

As one examines Peter's life, it seems almost as though he subsequently gave up on serving the Lord. He knew He had sinned so deeply, that perhaps he had given up any right to be one of the Lord's servants. So he gave up and went fishing, even after he had seen the resurrected Lord (John 21:3). When someone has sinned like that, there is a need for restoration to fellowship. Peter was unable to make the move back to Christ in full fellowship on his own. He needed help in being restored. In this instance, [Jesus](#) Himself provided that help by asking Him three times if Peter really loved Him. If he did, then he needed to be busy feeding [Jesus'](#) flock of sheep.

If someone is not serving other Christians, it is a sign he is not truly in fellowship with the Lord. The one in fellowship, who has been forgiven for yielding to temptation, will be helping the rest of the flock to grow closer to the Shepherd!

Peter's sin, in retrospect came about, humanly speaking, because he did not put on the full armor of God. (1) Peter failed to put on the whole armor of God (Eph. 6:10, 13). (2) Peter cast aside the belt of truth (Eph. 6:14--illustrate how). (3) Peter dropped the all-important shield of faith (Eph. 6:16). (4) Peter laid aside the Sword of the Spirit, in this case the Word of Christ (Eph. 6:17). (5) Peter was certainly not praying (Eph. 6:18).

¹²⁷ Mark 15:1 - early in the morning: This was the [Sanhedrin's](#) attempt to make this a legal trial, which, according to custom, was to take place only during daytime. This session was a rubber stamp of the earlier session, conducted in darkness.

¹²⁸ Mark 15:2 - it is as you say: Lit., "You are saying." Why did [Jesus](#) answer in this oblique fashion? He had answered affirmatively to the [Jewish](#) leaders question, "Are you the [Christ](#), the son of the Blessed One?," saying, "I - I AM!" Here, observing [Jesus'](#) language, one would infer that He wants [Pilate](#), the head of the Roman Government,

- H 3 The accusations of the chief priests: {3} The chief priests *began* to accuse Him harshly.¹²⁹ 15:3
- G 2 Pilate's questioning in light of the charges: {4} Then [Pilate](#) questioned Him again, saying, [15:4a] 15:4-5
 - H 1 The questions of Pilate 15:4b
 - J 1 "Do You not answer?"
 - J 2 See how many charges they bring against You!"
 - H 2 The silence of Jesus: {5} But [Jesus](#) made no further answer; 15:5a
 - H 3 The amazement of Pilate: so [Pilate](#) was amazed. 15:5b
- E 2 Pilate's pressured condemnation of the King 15:6-15
 - G 1 The custom of Pilate to release a prisoner 15:6-7
 - H 1 The custom: {6} Now at *the* feast he used to release for them *any* one prisoner whom they requested. 15:6
 - H 2 The background of Barabbas: {7} The man named [Barabbas](#) had been imprisoned with the insurrectionists who had committed

to declare Him King of the Jews. [Pilate](#) acquiesces. In Mark 15:9, 12 he refers to [Jesus](#) as the King of the Jews when addressing the leaders of [Israel](#) and the crowd of [Israelis](#). In Mark 15:18 his soldiers mock [Jesus](#) as the King of the Jews. In Mark 15:26 he entitles [Jesus](#) as the King of the Jews on the official listing of the crime committed. In Mark 15:31-32 the [chief priests](#) and [scribes](#) chimed in, mocking by urging "[Christ](#) the King of [Israel](#)" to save Himself and descend from the cross.

¹²⁹ Mark 15:3 - harshly: The word [Mark](#) uses is the [Accusative](#) Neuter Plural of the adjective *polús* (4173), "much, many" (excerpted from [Accordance](#)). His accusers accused Him of many things. It is not within [Mark's](#) purpose to list a single one of the charges. In [Mark](#), before the [Sanhedrin](#), [Jesus](#) has admitted to one thing only -- being the [Christ](#), the Son of the Blessed One. (He fleshes out what that means by quoting from Psalm 110:1 and Dan. 7:13, saying that they would see Him, the [Son of Man](#), sitting at the right hand of the Power, coming with the clouds of heaven!) Here, he arranges His testimony so that, before [Pilate](#), the one thing He can be charged with / found guilty of is being the [King](#) of the [Jews](#).

murder in the insurrection. 15:7

- G 2 The request of the crowd: {8} The crowd went up and began asking him *to do* as he had been accustomed to do for them. 15:8
- G 3 Pilate's offer of Jesus to the crowd 15:9-10
 - H 1 His offer: {9} [Pilate](#) answered them, saying, "Do you want me to release for you the [King](#) of the [Jews](#)?" 15:9
 - H 2 His awareness of the chief priests' dishonorable motive: {10} For he was aware that the chief priests had handed Him over because of envy. 15:10
- G 4 The priests' lobbying: {11} But the chief priests stirred up the crowd *to ask* him to release [Barabbas](#) for them instead. 15:11
- G 5 Pilate's query about Jesus: {12} Answering again, [Pilate](#) said to them, "Then what shall I do with Him whom you call the [King](#) of the [Jews](#)?" ¹³⁰ 15:12
- G 6 The crowd's request for crucifixion: {13} They shouted back, "Crucify ¹³¹ Him!" 15:13
- G 7 Pilate's search for justice: {14} But [Pilate](#) said to them, "Why, what evil has He done?" 15:14a
- G 8 The crowd's irrational response: But they shouted all the more, "Crucify Him!" 15:14b
- G 9 Pilate's miscarriage of justice 15:15

¹³⁰ Mark 15:12 - King of the [Jews](#): It must have seemed ludicrous to [Pilate](#) that these [Jewish](#) leaders would want to crucify their own King! He knew how much they hated Roman rule. Yet their hatred of having been upstaged by [Jesus](#) was even stronger!

¹³¹ Mark 15:13 - Crucify: The [Aorist Active Imperative](#) 2nd Singular of the verb *stauróō* (4717), "to impale on the cross" ([Strong's](#)).

- H 1 His political pandering: {15} Wishing to satisfy the crowd,
- H 2 His release of Barabbas: [Pilate](#) released [Barabbas](#) for them,
- H 3 His abuse of Jesus
 - J 1 Scourging: and after having [Jesus](#) scourged,
 - J 2 His handing Jesus over for execution: he handed Him over to be crucified.
- E 3 The soldiers' mockery of the King ¹³² 15:16-20
 - G 1 The site of their mockery: {16} The soldiers took Him away into the palace (that is, the Praetorium),¹³³ 15:16a
 - G 2 The participants in the mockery: and they called together the whole *Roman* cohort. 15:16b
 - G 3 The symbols of their mockery 15:17
 - H 1 His robe: {17} They dressed Him up in purple,
 - H 2 His crown: and after twisting a crown of

¹³² Mark 15:16-20 - mockery: The leaders of Israel instigated the crucifixion of [Jesus](#). The easily-duped and evil-minded crowd of Israelis chimed in and pressured. Herod and [Pilate](#), officials of the Gentiles directly or indirectly sentenced Him to death and the military power of the Gentiles, the soldiers, mocked and crucified Him. The Crusaders were wrong for calling the Jewish people "Christ-Killers." Both Israel and the Gentiles are guilty of killing Him, and the Crusaders should have as well attacked themselves as the Jewish people. (Acts 4:27-28 NNAS) "For truly in this city there were gathered together against Your holy servant [Jesus](#), whom You anointed, both Herod and [Pontius Pilate](#), along with the Gentiles and the peoples of Israel, {28} to do whatever Your hand and Your purpose predestined to occur." And yet, God had a bigger, bolder plan in decreeing that His Son should die. His love for the entire world motivated Him to sacrifice His Son, who was, Himself, willing to die.

¹³³ Mark 15:16 - Praetorium: the [Nominative Neuter](#) Singular of the noun *praitō' rion* ([4232](#)), "praetorium, army headquarters" ([Accordance](#)).

thorns, they put it on Him;

G 4 The words of their mockery: {18} and they began to acclaim Him, "Hail, [King](#) of the [Jews](#)!" 15:18

G 5 The actions of their mockery 15:19

H 1 Assault: {19} They kept beating His head with a reed,

H 2 Debasing: and spitting on Him,

H 3 Feigned deference: and kneeling and bowing before Him.

G 6 The climax of their mockery 15:20

H 1 The completion: {20} After they had mocked Him,

H 2 The clothing: they took the purple robe off Him and put His *own* garments on Him.

H 3 The destination: And they led Him out to crucify Him.

C 4 The death 15:21-47**D 1 Jesus' crucifixion amid blasphemy and insult 15:21-32**

- E 1 His cross-bearer: {21} They pressed into service a passer-by coming from the country, [Simon](#) of [Cyrene](#) (the father of Alexander and Rufus), to bear His cross. 15:21
- E 2 His arrival at Golgotha: {22} Then they brought Him to the place [Golgotha](#), which is translated, Place of a Skull. 15:22
- E 3 His attempted sedative: {23} They tried to give Him wine mixed with myrrh; but He did not take it. 15:23
- E 4 His crucifixion: {24} And they crucified Him, 15:24a
- E 5 The dividing up of His garments: and divided up His garments ¹³⁴ among themselves, casting lots for them *to decide* what each man should take. 15:24b
- E 6 The time of His crucifixion: {25} It was the third hour ¹³⁵ when they crucified Him. 15:25
- E 7 His inscription: {26} The inscription of the charge against Him read, "THE [KING](#) OF THE [JEWS](#)." ¹³⁶ 15:26
- E 8 His company 15:27-28

G 1 His place between two robbers: {27} They crucified

¹³⁴ Mark 15:24 - divided up His garments ... casting lots: A fulfillment of the prophecy found in Psalm 22:18.

¹³⁵ Mark 15:25 - the third hour: According to [Constable](#), "This time reference is unique to Mark's Gospel. The third hour was 9:00 a.m. We should probably understand Mark's reference as being to the approximate beginning of Jesus' crucifixion.

¹³⁶ Mark 15:26 THE KING OF THE JEWS: [Jesus](#)' official crime was that He was the [King](#) of the [Jews](#). This is so ironic. At His baptism by [John the Immerser](#), [God](#) anointed [Jesus](#) with His [Holy Spirit](#) to be [King](#) of the [Jews](#). He was, indeed, [King](#) of the [Jews](#), even though repudiated by the great bulk of the religious and civil leaders of the [Jewish](#) people. It is interesting and ironic that [Pilate](#) correctly labeled [Jesus](#) for what He *was*, not merely for that which He *said* He was (see John 19:19-22).

two robbers with Him,¹³⁷ one on His right and one on His left. 15:27

G 2 His fulfillment of Scripture: {28} [And the Scripture was fulfilled which says, "And He was numbered with transgressors."]¹³⁸ 15:28

E 9 Their mockery of Him 15:29-32

G 1 Of passers-by, vocally, in reference to His temple prediction 15:29-30

H 1 Their demeanor: {29} Those passing by were hurling abuse at Him, wagging their heads, and saying, 15:29a

H 2 Their misquotation: "Ha! You who *are going to* destroy the temple and rebuild it in three days,¹³⁹ 15:29b

H 3 Their challenge to save Himself: {30} save Yourself, and come down from the cross!" 15:30

G 2 The chief priests and scribes, privately 15:31-32a

H 1 The identification of the mockers: {31} In the same way the [chief priests](#) also, along

¹³⁷ Mark 15:27 - They crucified two robbers with Him: This was a fulfillment of the prophecy of Isa. 53:12, "...And was numbered with the transgressors"

¹³⁸ Mark 15:28 - And the Scripture was fulfilled ...: According to the note at the end of Mark 15:27 in the [NetBible](#), "Verse 28 ... is lacking in significant Alexandrian and Western MSS The addition of the verse with its quotation from Isa. 53:12 probably represents a scribal assimilation from Luke 22:37. It was almost certainly not a part of Mark's original gospel."

¹³⁹ Mark 15:29 - destroy the temple and rebuild it in three days: They were misrepresenting what Jesus said and what He meant. This incident occurred apparently early in Jesus' ministry. During the Jewish Passover Jesus went into the temple and found people selling oxen, sheep, and doves with money changers seated at their tables. He chased the animals out of the temple and overturned the money changers' tables. He said, "Take these things away; stop making My Father's house a place of business" (John 2:13-16). The Jews said to Him, "What sign do You show us as Your authority for doing these things?" (John 2:18). Jesus answered them, "Destroy this temple, and in three days I will raise it up" (John 2:19). The Jews responded, "It took forty-six years to build this temple, and You will raise it up in three days?" (John 2:20). "But He was speaking of the temple of His body" (John 2:21).

with the [scribes](#), were mocking *Him* among themselves and saying, 15:31a

H 2 The content – in reference to His having healed many: "He saved others; He cannot save Himself. 15:31b

H 3 The content – in reference to His claims to be the Messiah 15:32a

J 1 Their challenge: {32} "Let *this* [Christ](#), the [King](#) of [Israel](#), now come down from the cross,

J 2 Their proposed response of faith: so that we may see and believe!"

G 3 Of the robbers: Those who were crucified with Him were also insulting Him. 15:32b

D 2 Jesus' death before the reflective onlookers 15:33-41

E 1 The advent of premature darkness: {33} When the sixth hour came, darkness fell over the whole land until the ninth hour. ¹⁴⁰ 15:33

E 2 His terrified cry of desertion 15:34-36

G 1 The time of his cry: {34} At the ninth hour 15:34a

G 2 The intensity of His cry: Jesus cried out with a loud voice, 15:34b

G 3 The substance of His cry (in Aramaic, quoting Psalm 22:1): "ELOI, ELOI, LAMA

¹⁴⁰ Mark 15:33 - darkness from the sixth hour to the ninth hour: According to [Constable](#),

All three synoptic evangelists recorded the supernatural darkness that covered all of Judah from about 12:00 noon to 3:00 p.m. None of them explained it. They all evidently viewed it as a sign of God's judgment on Jesus (cf. Isa. 5:25-30; 59:9-10; Joel 2:31; 3:14-15; Amos 8:9-10; Mic. 3:5-7; Zeph. 1:14-15).

I view this as the time when [God](#) separated Himself from His Son (Mark 15:34). That is the definition of [Spiritual Death](#). So the death that [Jesus](#) died on our behalf was not only a [physical death](#), but also a [spiritual death](#).

SABACHTHANI?" 15:34c

G 4 The translation of His cry: which is translated,
"MY GOD, MY GOD, WHY HAVE YOU
FORSAKEN ME?" 15:34d

G 5 The misinterpretation of some bystanders 15:35-36

H 1 The statement of some: {35} When some
of the bystanders heard it, they *began*
saying, "Behold, He is calling for [Elijah](#)."
15:35

H 2 The action of another: {36} Someone ran
and filled a sponge with sour wine, put it on
a reed, and gave Him a drink, 15:36a

H 3 His mocking suggestion: saying, "Let us see
whether [Elijah](#) will come to take Him
down." ¹⁴¹ 15:36b

E 3 His final cry: {37} And Jesus uttered a loud cry, ¹⁴² 15:37a

E 4 His death: and breathed His last. ¹⁴³ 15:37b

E 5 The symbolic tearing of the temple veil: {38} And the veil

¹⁴¹ Mark 15:36 - Elijah: Presumably this individual thought that giving [Jesus](#) sour wine would prolong his life, giving onlookers more time to see if [Elijah](#) would come to help. This was not a gesture of compassion.

¹⁴² Mark 15:37 - uttered a loud cry: [Constable](#) cites Robert H. Gundry, *A Commentary on His Apology for the Cross*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1993, p. 948 and Craig A. Evans, *Mark 8:27-16:20*. Word Biblical Commentary series. Nashville: Thomas Nelson, 2000, p. 508 with some appropriate comments:

Jesus' strong loud cry indicates that this was not simply the last gasp of an exhausted, demoralized, defeated man. Jesus' cry was a shout of victory. He triumphantly announced: "It is finished!" (John 19:30). Then He dismissed His spirit (Matt. 27:50; Luke 23:46; John 19:30) and died (lit. expired). It is possible that Jesus' last shout and the dismissal of His spirit took place simultaneously; He may have dismissed His spirit with a triumphal shout.

¹⁴³ Mark 15:37 - breathed His last: this three-word phrase in English translates a single word in Greek – the [Aorist Indicative Active](#) 3rd Singular of the verb *ekpneō* (1606), “to expire, die” ([Accordance](#)); “to breathe out, breathe out one’s life, breathe one’s last, expire” ([OBU](#)). Used in the [NT](#) only in Mark 15:37, 39; Luke 23:46.

of the temple was torn in two from top to bottom.¹⁴⁴ 15:38

E 6 The on-lookers 15:39-41

G 1 The confession of the centurion: {39} When the centurion,¹⁴⁵ 15:39

H 1 His position: who was standing right in front of Him,

H 2 His observation: saw the way He breathed His last, he said,

H 3 His confession: "Truly this man was the Son of God!"¹⁴⁶

¹⁴⁴ Mark 15:38 - top to bottom: Were there still some threads intact at the bottom by which one could deduce the tearing began at the top? Possibly so, but we do not know. [Constable](#) cites William Lane, *The Gospel According to Mark*, New International Commentary on the New Testament series, pp. 574-575, "The veil was probably the great outer one that separated the holy place from the courtyard." [Constable](#) continued, "If so, it would have been observed by many people. Priests would have been preparing the evening sacrifices in the temple courtyard when this event occurred: close to 3:00 p.m." The implication is that someone other than human hands did the tearing! I believe God did it through the power of the [Holy Spirit](#)! Again, according to [Constable](#), All the synoptic gospel writers recorded this event, but none of them explained its significance. The writer of Hebrews did, however (Heb. 6:19-20; 9:1-14; 10:19-22). "It represented [God](#) opening a way into His presence by the death of His Son."

My own comment here [[JTB](#)]: The writer of Hebrews makes it sound as though it was the veil into the "[Holy of Holies](#)" that was torn from top to bottom, symbolizing that the way into [God's](#) very presence had been provided for believers through the death of [Christ](#). There still may have been eyewitnesses to this event, but not as many as if it had been the veil described by [Constable](#). I have always understood that it was the veil into the [Holy of Holies](#) that was torn from top to bottom. I continue to believe that.

¹⁴⁵ Mark 15:39 - [centurion](#): The Greek word is the [Nominative Masculine](#) Singular of the noun *kenturiōn* (2760), a Latin word, "centurion, leader of a hundred" ([Accordance](#)); "I. centurion, an officer in the Roman army" ([OBU](#)). This term is used only by [Mark](#), all in this chapter – Mark 15:39, 44, 45. It is a witness to the fact that [Mark](#) wrote his gospel for a Roman audience. Elsewhere in the [NT](#), the word for "centurion" is the Greek term *hekatontárchēs* (1543), "the captain of one hundred men" ([Strong's](#); "commander of a hundred, centurion" ([Accordance](#)). In the [NT](#), centurions are presented in a favorable light. A noteworthy example is [Cornelius](#) (Acts 10:1-8, 24-48).

¹⁴⁶ Mark 15:39 - "Truly this man was the Son of God": Why would [Jesus'](#) behavior at His death convince this [centurion](#), who had witnessed many people die, that He was the Son of God? Part of it, I suppose, was what [Jesus](#) said. Part of it, I suppose, was the way He died. He could tell [Jesus](#) died, not because he was being crucified, but because He willed to die. It was His choice. One commentator stated that this [centurion](#) was supposed to believe that the Emperor was the Son of God. But instead, He chose to believe that [Jesus](#) was the Son of God! I doubt that this [centurion](#) had ever before heard anyone he was crucifying say, "Father, forgive them; for they do not know what they are doing" (Luke 23:34). [Matthew](#) attributes the comments of the [centurion](#) and soldiers to observing the phenomena that happened that day – darkness from the sixth hour to the ninth hour – and the earthquake that happened at the time of [Jesus'](#) death (Matt. 27:45; 51-54). [Luke](#) reports that, at [Jesus'](#) last breath, "Now when the [centurion](#) saw what had happened, he began praising God, saying, 'Certainly this man was innocent'" (Luke 23:46-47). The [Apostle](#)

G 2 Some women 15:40-41

H 1 Their vantage point: {40} There were also *some* women looking on from a distance, 15:40a

H 2 Their names: among whom *were* [Mary Magdalene](#), and [Mary](#) the mother of James the Less and Joses, and [Salome](#). 15:40b

H 3 Their previous assistance: When He was in [Galilee](#), they used to follow Him and minister to Him; 15:41a

H 4 Many additional women: *and there were* many other women who came up with Him to [Jerusalem](#). 15:41b

D 3 Jesus' burial by Joseph of Arimathea 15:42-47

E 1 The time framework 15:42

G 1 The time of the day: {42} When evening had already come,

G 2 The urgency of the day: because it was the preparation day, that is, the day before the [Sabbath](#),

E 2 The identity of the burier 15:43

G 1 His name: {43} [Joseph of Arimathea](#) came,

G 2 His position: a prominent member of the

[John](#) made no comments about anything the [centurion](#) said at [Jesus'](#) death.

According to John D. Grassmick, Mark, [The Bible Knowledge Commentary](#), NT Volume, p. 190:

The centurion's confession is the climax of Mark's revelation of Jesus' identity (cf. comments on 1:1; 8:29-30). This confession by a *Gentile* Roman officer contrasts with the mocking response of those mentioned in Mark 15:29-32, 35-36. This Gentile's confession also exemplifies the truth of the torn curtain.

According to Warren Wiersbe, [The Bible Exposition Commentary](#), Volume 1, p. 166, "That Jesus Christ is the Son of God is one of Mark's important themes (Mark 1:1, 11; 3:11; 5:7; 9:7; 14:61-62)."

Council,¹⁴⁷

- G 3 His faith: who himself was waiting for the [kingdom of God](#);
- G 4 His courage: and he gathered up courage and went in before [Pilate](#),
- G 5 His request: and asked for the body of [Jesus](#).
- E 3 Pilate's certification of death 15:44-45
 - G 1 Pilate's surprise: {44} [Pilate](#) wondered if He was dead by this time, 15:44a
 - G 2 Pilate's query: and summoning the [centurion](#), he questioned him as to whether He was already dead. 15:44b
 - G 3 Pilate's certainty: {45} And ascertaining this from the [centurion](#), 15:45a
 - G 4 Pilate's authorization: he granted the body ¹⁴⁸ to [Joseph](#). 15:45b
- E 4 Joseph's burial of Jesus 15:46-47
 - G 1 His purchase: {46} [Joseph](#) bought a linen cloth, 15:46a
 - G 2 His removal: took Him down, 15:46b
 - G 3 His wrapping of the corpse: wrapped Him in the linen cloth 15:46c

¹⁴⁷ Mark 15:43 - a prominent member of the Council: literally, a “respected counselor,” wherein “respected” is the [Nominative Masculine](#) Singular of the Adjective *euschē mōn* (2158), “respected, presentable, graceful” ([Accordance](#)); “...II. of good standing 1. honourable, influential, wealthy, respectable” (excerpted from [OBU](#)); and “counselor” is the [Nominative Masculine](#) Singular of the noun *Bouleutēs* (1010), “counselor” ([Accordance](#)); “I. a councillor, senator II. a member of the Sanhedrin” ([OBU](#)).

¹⁴⁸ Mark 15:45 - body: The term is the [Accusative Neuter](#) Singular of the noun *ptōma* (4430), “corpse” ([Accordance](#)). This is proof that [Jesus](#) died.

- G 4 His burial of the corpse: and laid Him in a tomb which had been hewn out in the rock; ¹⁴⁹15:46d
- G 5 His securing of the tomb: and he rolled a stone ¹⁵⁰ against the entrance of the tomb. 15:46e
- G 6 The observation of two women: {47} Mary Magdalene and Mary the *mother* of Josés were looking on *to see* where He was laid. 15:47

B 4 The Shocking Reversal of the Servant's Sacrifice: Resurrection, Commission, Ascension, Compliance 16

C 1 Resurrection 16:1-13

D 1 The first report of the resurrection (from an angel): Shock, fear and silence 16:1-8

E 1 The women's trip to the tomb 16:1-3

G 1 The occasion for the trip: {1} When the Sabbath was over, 16:1

G 2 The participants in the trip: Mary Magdalene, and

¹⁴⁹ Mark 15:46 - a tomb which had been hewn out in the rock: This was [Joseph's](#) own tomb, newly hewn out of the solid rock cliff (Matt. 27:60; John 19:41-42). The word "rock" is the [Genitive Feminine](#) Singular of the noun [pétra](#) (4073), "rock" ([Accordance](#)); "I. a rock, cliff, or ledge ..." (excerpted from [OBU](#)). It had taken considerable effort for [Joseph's](#) slaves or servants or hired men to fashion a sizeable tomb inside this rock cliff, using only a hammer or mallet and chisels. This serves to demonstrate that, when [Jesus](#) nicknamed Simon [Pétros](#) (4074), "Peter, Rock" ([Accordance](#)); "I. Peter = "a rock or stone," (excerpted from [OBU](#)), and then went on to say, "and upon this [pétra](#) I will build My [Church](#), He was definitely *not* saying that He would build His church upon [Peter](#) (Matt. 16:15-19). He meant either that He would build His [Church](#) upon [Peter's](#) Confession of who [Jesus](#) was (Matt. 16:16), or He meant that He would build His [Church](#) upon Himself, thrice referred to as [Petra](#) in the NT (Rom. 9:33; 1 Cor. 10:4; 1 Pet. 2:8). Or, He could have meant that He would build His [Church](#) both upon [Peter's](#) Confession (Matt. 16:16) and upon Himself. But He cannot have meant that He would build His [Church](#) upon [Peter](#) ([Petros](#)). [Petros](#) and [Petra](#), though related, are not identical. [Roman Catholics](#) have completely misrepresented what [Jesus](#) meant. One day they will have to answer to the Real [Petra](#), [Jesus](#) Himself, for their misrepresentation of His prediction in Matt. 16:18.

¹⁵⁰ Mark 15:46 - stone: The word is the [Accusative Masculine](#) Singular of the noun [lithos](#) (3037), "stone" ([Accordance](#)). This would have been a circular stone large enough to cover the doorway of the tomb. Masons would carve a track in the stone adjacent the entrance and this large, circular stone would be rolled down the descending track until it stopped abruptly when it met the ascending track on the other side of the doorway. Once lodged there, this stone would have required two or three very strong men to roll it up and out of the track far enough to secure an entrance unimpeded into the tomb. That is why the women were concerned about the extremely large stone on Easter Sunday morning (Mark 16:3-4).

Mary the *mother* of James, and Salome,

G 3 The purpose of the trip: bought spices,¹⁵¹ so that they might come and anoint Him.

G 4 The time of their arrival 16:2

H 1 {2} Very early on the first day of the week, they came to the tomb

H 2 when the sun had risen.

G 5 The discussion of the trio: {3} They were saying to one another, "Who will roll away the stone for us¹⁵² from the entrance of the tomb?" 16:3

E 2 Their jolting encounter at the empty tomb 16:4-7

G 1 Their discovery of the removed obstacle 16:4

H 1 The rolling away of the stone: {4} Looking up, they saw that the [stone](#) had been rolled away,

H 2 The size of the stone: although it was extremely large.¹⁵³

¹⁵¹ Mark 16:1 - spices: Why would these women bring spices when [Joseph of Arimathea](#), assisted by [Nicodemus](#) had *already* anointed His body with 75 pounds worth of myrrh and aloes (John 19:38-40)? We cannot know, but, in my experience, women often feel they can do something like this better than a man can do it. Perhaps more to the point, these women loved Jesus, and they wanted to do their part to commemorate his life and death. Similarly, at the funeral of a well-loved person, there are often a large number of potted plants and flowers that people order for the service to show their own personal love and appreciation for the deceased.

¹⁵² Mark 16:3 - Who will roll away the stone for us?: Why hadn't these women made arrangements for someone to come with them to help remove the stone? Perhaps, they, knowing [Joseph](#) and [Nicodemus](#) had already anointed [Jesus'](#) body (Mark 15:47), and assuming the pair would have told at least one of the [disciples](#) what they had done, were too embarrassed to ask the [disciples](#) for assistance. Or, perhaps they had tried, but had found no interest among the men, who, in their disillusionment, were far less likely to romanticize the death of the one whom they had wrongly trusted to be the [Christ](#). And so the women came alone, hoping that somehow, someone would be there to open up the tomb!

¹⁵³ Mark 16:4 - although it was extremely large: This was why the women so concerned before they arrived at the tomb. It was an extremely large stone that had been rolled in front of the tomb. How could they possibly move it? Now, to their astonishment, the extremely large stone had been rolled away! How did this happen?

G 2 Their discovery of a white-robed young man 16:5

H 1 Their entry: {5} Entering the tomb, ¹⁵⁴

H 2 Their discovery

J 1 His appearance: they saw a young man ¹⁵⁵

J 2 His posture: sitting

J 3 His location: at the right,

J 4 His clothing: wearing a white robe; ¹⁵⁶

¹⁵⁴ Mark 16:5 - Entering the tomb: This had been their plan all along – to enter the tomb to anoint Jesus' corpse with the appropriate burial spices.

¹⁵⁵ Mark 6:5 - a young man: the word is the [Accusative Masculine](#) Singular of the noun *neaniskos* (3495), "young man" ([Accordance](#)); "I. a young man, youth 1. used of a young attendant or servant" ([OBU](#)). Several observations are in order here. (1) We know from other gospels that this young man was an [angel](#) (better, "Messenger") from [God](#) (Matt. 28:2-7). (2) This angel looked like a *young* man. Did he look like a teenager of eighteen or nineteen years? (3) Nowhere in Scripture do we find [angels](#) (messengers) described as women or as babies. (4) [Cherubim](#) in the OT were human in appearance (Ezek. 1:5). But the four living beings Ezekiel saw were highly unusual. Each had four faces and four wings (Ezek. 1:6). Under their wings they had human hands (Ezek. 1:8). They had straight legs, but their feet were like a calf's hoof (Ezek. 1:7). Each of the four [cherubim](#) had the face of a man, the face of a lion, the face of a bull, and the face of an eagle (Ezek. 1:10). Later in Ezekiel, the beings he saw in chapter 1 were identified as [cherubim](#) (Ezek. 10:15). [Angels](#), or messengers are always masculine, never feminine.

Matthew associated a "severe earthquake" occurring in connection with the descent of an "[angel](#) (messenger) of the Lord from heaven." He was the one who rolled away the stone and sat upon it (Matt. 28:2). "And his appearance was like lightning, and his clothing as white as snow" (Matt. 28:3). His appearance had a devastating effect upon the guards stationed at the entrance to the tomb. They "shook for fear of him and became like dead men" (Matt. 28:4). It is no wonder the angel told the women who had arrived at the tomb, literally, "Stop being made afraid" or even "Stop being terrified," the 2nd Plural [Present Passive Imperative](#) of the verb *phobéō* (5399).

Luke reported that, when the women entered the tomb, they did not find the body of the Lord, and they were perplexed (Luke 24:1-4). But suddenly, two men (identified specifically as "males" – the [Nominative Masculine](#) Plural of the noun *anēr*, 435) "stood near them in dazzling clothing" (Luke 24:4). The women were understandably "terrified and bowed their faces to the ground" (Luke 28:5).

The [Apostle John](#) records weeping [Mary Magdalene](#) as seeing two "[angels](#)" (messengers) in white sitting, one at the head and one at the feet, where the body of Jesus had been lying" (John 20:12).

¹⁵⁶ Mark 6:5 - wearing a white robe: According to Mark there was nothing particularly extraordinary about this person other than that he was a male, he was youthful in appearance, and he was wearing a white robe. Yet, the young man caused the women to be "amazed" (Mark 16:5).

- H 3 Their reaction: and they were amazed.¹⁵⁷
- G 3 His conversation with them: {6} And he said to them, 16:6-7
 - H 1 His consolation: "Do not be amazed;¹⁵⁸ 16:6
 - H 2 His identification: you are looking for [Jesus](#) the [Nazarene](#), who has been crucified.
 - H 3 His information
 - J 1 His status: He has risen;
 - J 2 His absence: He is not here;
 - H 4 His confirmation: behold, *here is* the place where they laid Him.
 - H 5 His instruction 16:7
 - J 1 Communication: {7} "But go, tell His [disciples](#) and [Peter](#),
 - J 2 Destination: 'He is going ahead of you to [Galilee](#);
 - J 3 Association: there you will see Him,
 - J 4 Culmination: just as He told you."
- E 3 Their shocked departure from the tomb 16:8
 - G 1 Their flight: {8} They went out and fled from the

¹⁵⁷ Mark 6:5 - they were amazed: This is the 3rd Plural [Aorist Passive Indicative](#) of the verb *ekthambéō* ([1568](#)), better translated, "they were alarmed" ([Accordance](#)) or even, "they were terrified!" (adapted from [OBU](#)).

¹⁵⁸ Mark 16:6 - Do not be amazed: This is the 2nd Plural [Present Passive Imperative](#) of the verb *ekthambéō* ([1568](#)), better translated, "Stop being alarmed" ([Accordance](#)) or even, "Stop being terrified!" (adapted from [OBU](#)).

tomb,¹⁵⁹

G 2 Their shock: for trembling and astonishment had gripped them;

G 3 Their silence: and they said nothing to anyone,¹⁶⁰

G 4 Their fear: for they were afraid.¹⁶¹

Genuine Mark Ends Abruptly Here: Mark 16:1-8

¹⁵⁹ Mark 16:8 - They went out and fled from the tomb: Better, “And they went out and were fleeing ([imperfect tense](#)) from the tomb.”

¹⁶⁰ Mark 16:8 - and they said nothing to anyone: The Greek text actually reads, “to no one – nothing they said!”

¹⁶¹ Mark 16:8 - for they were afraid: The Greek text actually reads, “for they were fearing” ([imperfect tense](#)). This is a psychologically inopportune time to end this gospel. Did [Mark](#) originally write more? We do not know. If he did, we do not have that text preserved anywhere. What we do have and know is this (apparently) truncated ending.

One can easily see why an overzealous [scribe](#) (or [scribes](#)) felt compelled to end with a more satisfactory ending or endings. However, defensible manuscripts of [Mark](#) end here. Spurious endings are included in this outline for completeness’ sake. WordExplain, however, does not believe any of the endings begun in Mark 16:9 are genuine / original. Therefore, though we make additional footnotes, WordExplain believes it is inadvisable to build or supplement any normative doctrines from these spurious endings.

Longer Non-Original Ending Begins Here: Mark 16:9-20a

D 2 The second report of the resurrection (from Mary Magdalene)
[Jesus' first appearance]: Disbelief 16:9-11 ¹⁶²

E 1 His appearance to Mary 16:9

G 1 The time of His appearance: [{9}] Now after He had risen early on the first day of the week,

G 2 The recipient of His appearance: He first appeared to [Mary Magdalene](#), from whom He had cast out seven [demons](#). ¹⁶³

E 2 Mary's report on His appearance 16:10

G 1 The object of her report – the disciples: {10} She went and reported to those who had been with Him,

G 2 The atmosphere for her report: while they were mourning and weeping.

E 3 The negative response to Mary's report 16:11

G 1 The substance of her report

H 1 {11} When they heard that He was alive

H 2 and had been seen by her,

¹⁶² Mark 16:9-20: There is some question that Mark 16:9-20 (21) is actually a part of Mark's original gospel. The shorter reading is difficult in the sense of being abrupt. It may have been added to. The longer reading sounds, as my own wife observed, as though it is a summary of other gospel endings. I personally believe it was added by a later editor in an attempt to make more sense out of the "abrupt" original ending. I believe Mark's original ending may have been lost. Alternatively, he never really completed the gospel at a satisfactory point for most readers, for whatever reason.

Whatever the case, it is unwise to make novel doctrinal conclusions from the latter verses of Mark, such as the validity of snake handling or eating poison, or speaking in tongues.

¹⁶³ Mark 16:9 - seven demons: See also Luke 8:2.

G 2 Their discrediting of her report: they refused to believe it.

D 3 **The third report of the resurrection** (from two travelers) [Jesus' second appearance]: Disbelief 16:12-13

E 1 The nature of His appearance: {12} After that, He appeared in a different form to two of them¹⁶⁴ 16:12

E 2 The occasion of His appearance: while they were walking along on their way to the country.

E 3 The report of His appearance: {13} They went away and reported it to the others, 16:13

E 4 The discrediting of their report: but they did not believe them either.

C 2 **Commission – Jesus' third appearance and His commissioning of the eleven: Sign authentication to those who believe 16:14-18**

D 1 The circumstances of His appearance 16:14

E 1 The recipients of His appearance – the eleven: {14} Afterward He appeared to the [eleven](#) themselves

E 2 The occasion of His appearance: as they were reclining *at the table*;

E 3 The thrust of His communication

G 1 Reproach: and He reproached them for their unbelief and hardness of heart,

G 2 Because of disbelief: because they had not believed those who had seen Him after He had risen.

D 2 The commission given at His appearance 16:15

E 1 The geography of their assignment: {15} And He said to

¹⁶⁴ Mark 16:12 - He appeared in a different form to two of them: This account is recorded in Luke 24:13-33. The two had been traveling to the village of [Emmaus](#), about seven miles West of [Jerusalem](#) (Luke 24:13).

them, "Go into all the world

E 2 The essence of their assignment – Joyful communication: and preach the [gospel](#) ¹⁶⁵

E 3 The object of their assignment: to all creation.

D 3 The additional comments 16:16-18

E 1 The importance of faith 16:16

G 1 The necessity of faith and baptism: {16} "He who has believed and has been [baptized](#) ¹⁶⁶ shall be saved; ¹⁶⁷

G 2 The condemnation of disbelief: but he who has disbelieved shall be condemned. ¹⁶⁸

E 2 Signs to accompany those who have believed: {17} "These [signs](#) will accompany those who have believed: ¹⁶⁹ (16:17a) 16:17-18

¹⁶⁵ Mark 16:15 - preach the gospel: This is Mark's version of the [Great Commission](#), found elsewhere in Matthew 28:16-20, Luke 24:44-49, and Acts 1:6-8. John records no account of the [Great Commission](#).

¹⁶⁶ Mark 16:16 - He who has believed and has been baptized shall be saved: There is no command in normative [Scripture](#) to be [baptized in water](#) *in order to be saved*. In normative [Scripture](#), [water baptism](#) always *follows* salvation. What *is required* in normative [Scripture](#) to be saved is [faith](#) in [Christ](#) and [immersion by the Holy Spirit](#) into the [Body of Christ](#) (John 3:5-8; 1 Cor. 12:13). I do not call Mark 16:16 normative [Scripture](#) because I do not believe it was a part of the original Gospel written by [Mark](#).

¹⁶⁷ Mark 16:16 - shall be saved: the [Future Passive Indicative](#) 3rd Person Singular of the verb *sōdzō* ([4982](#)), "to save, maintain, preserve" ([Accordance](#)); "I to save, keep safe and sound, to rescue from danger or destruction" (excerpted from [OBU](#)); "to rescue from the penalty of eternal bodily and painful existence in the Lake of Fire apart from God and all good" ([JTB](#)).

¹⁶⁸ Mark 16:16 - shall be condemned: the [Future Passive Indicative](#) 3rd Person Singular of the verb *katakrinō* ([2632](#)), "to condemn" ([Accordance](#)); "I. to give judgment against, to judge worthy of punishment I. to condemn" (excerpted from [OBU](#)).

¹⁶⁹ Mark 16:17 - These signs will accompany those who have believed: This is not a promise that *every person who believes in Jesus* will be able to perform the [miraculous signs](#) listed in Mark 16:17-18. *Some* would, but *not every believer* would. [Paul](#) gives us more definitive teaching on [believers](#) and [spiritual gifts](#) in Romans 12:3-8; 1 Corinthians 12:1-14:40; Eph. 4:7-16. [Peter](#) taught briefly about [spiritual gifts](#) in 1 Peter 4:10-11.

G 1 Exorcism: in My name ¹⁷⁰ they will cast out [demons](#), ¹⁷¹ 16:17

G 2 Speaking in new languages: they will [speak with new tongues](#); ¹⁷²

¹⁷⁰ Mark 16:7 - in My name: Individual [Christians](#) do not have authority over [demons](#). Only [Christ](#) does. Those who expel [demons](#) do so in the name of and by means of the authority of [Jesus Christ](#). In His ministry on earth He cast out numerous [demons](#) (Mark 1:34, 39; 7:26-29; 16:9).

¹⁷¹ Mark 16:17 - they will cast out demons: literally, “demons they will cast out,” wherein “demons” is the [Accusative Neuter](#) Plural of the noun *daimónion* (1140), “demon” ([Accordance](#)); “... III. evil spirits or the messengers and ministers of the devil” (excerpted from [OBU](#)); “[Demons](#), [fallen angels](#), [unclean spirits](#) who rebelled against [God](#) and followed their master, [Satan](#), whom they serve” ([JTB](#));

“they will cast out” is the [Future Indicative Active](#) 3rd Person Singular of the verb *ekballō* (1544), “to cast out, send away” ([Accordance](#)); “I. to cast out, drive out, send out ...” (excerpted from [OBU](#)); “expel” ([JTB](#)).

We have already cited [Christ's](#) expulsion of [demons](#) (Mark 1:34, 39; 7:26-29; 16:9). [Philip](#) cast out [demons](#) (Acts 8:5-8). So also did [Paul](#) (Acts 16:18; 19:11-12). I am dubious that I have this gift.

¹⁷² Mark 16:17 - they will speak with new tongues: The vocabulary is as follows – the phrase reads, literally, “with languages they will speak – new” wherein

“with languages” is the [Dative Feminine](#) Plural of the noun *glōssa* (1100), “tongue, language” ([Accordance](#)); “I. the tongue, a member of the body, an organ of speech II. a tongue 1. the language or dialect used by a particular people distinct from that of other nations” ([OBU](#)). Literally, the term refers to the organ in the mouth, but as the fulfillment of this [prophecy](#) is fleshed out in Acts 2:1-12, the product of the tongue – “languages” – is what [Jesus](#) meant ([JTB](#));

“they will speak” is the [Future Indicative Active](#) 3rd Plural of the verb *lalēō* (2980), “to speak” ([Accordance](#)); “I. to utter a voice or emit a sound II. to speak 1. to use the tongue or the faculty of speech 2. to utter articulate sounds III. to talk IV. to utter, tell V. to use words in order to declare one's mind and disclose one's thoughts 1. to speak” ([OBU](#)). Inasmuch as *glōssa* is here combined with *lalēō*, it can hardly be disputed that what [Jesus](#) was predicting was that His followers would speak in languages, not in inarticulate gibberish ([JTB](#));

“new,” the [Dative Feminine](#) Plural of the adjective *kainós* (2537), “new” ([Accordance](#)); “I. new 1. as respects form A. recently made, fresh, recent, unused, unworn 2. as respects substance A. of a new kind, unprecedented, novel, uncommon, unheard of” ([OBU](#)). Again, using the initial fulfillment of this [prophecy](#) in Acts 2:1-12 as a guideline, it is evident that [Jesus](#) was using the second definition, “new in substance, that is, a new kind of language or dialect *unknown* to the speakers, yet *very well known* to the listeners. Luke, the writer of Acts 2:1-10 goes into a great deal of detail to explain that, though the speakers of the languages were [Galileans](#) (Acts 2:7), the individuals listening were hearing them speak in his own peculiar language or dialect, the [Dative Feminine](#) Singular of the noun *diálektos* (1258), “language, dialect” ([Accordance](#)); “I. conversation, speech, discourse, language II. the tongue or language peculiar to any people” ([OBU](#)). It is clear from Acts 2:1-10, that meaning # II is what [Jesus](#) had in mind in Mark 16:17. In fact, [Luke](#) went into great length to spell out the different dialects those listening were hearing on the [Day of Pentecost](#) – “Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya around Crete, and visitors from Rome, both Jews and proselytes, Cretans and Arabs – we hear them in our *own* tongues” (the [Dative Feminine](#) Plural of the noun *glōssa* [1100], “tongue, language” ([Accordance](#)) – “speaking of the mighty deeds of God” (Acts 2:9-11). So the languages / dialects in which the Christians spoke on the [Day of Pentecost](#) were new to them, but completely familiar to the various ethnic and linguistic groups visiting [Jerusalem](#) for the feast.

This [prophecy](#) was fulfilled initially when the [Holy Spirit](#) descended upon the believers gathered in the upper room (Acts 1:13) on the [Day of Pentecost](#) (Acts 2:1). “...Suddenly, there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting (Acts 2:2). And there appeared to them tongues as

- G 3 Snake handling: {18} they will pick up serpents,
¹⁷³16:18
- G 4 Immunity from poison: and if they drink any deadly
poison, it will not hurt them; ¹⁷⁴
- G 5 Healing of the sick: they will lay hands on the sick,
and they will recover." ¹⁷⁵

of fire distributing themselves, and they rested on each one of them (Acts 2:3). And they were all filled with the [Holy Spirit](#) and began to [speak with other tongues](#) [i.e., languages / dialects – Acts 2:5-11].” [Peter](#) began to preach a sermon to the large crowd that had gathered, stating that this was a fulfillment of the [prophecy](#) of Joel 2:28-32 (Acts 2:14-21). He continued, stating, moreover, that the [speaking in foreign languages](#) and the other signs the crowd had witnessed were proof that [Jesus](#) had been raised from death, had ascended to the right hand of [God](#), and, “having received from the Father the promise of the [Holy Spirit](#), He has poured forth this which you both see and hear” (Acts 2:32-33). It was proof to the entire “house of [Israel](#) that [God](#) had made Him both Lord and [Christ](#) – this [Jesus](#) whom you crucified” (Acts 2:36). The listeners were stunned, and said to [Peter](#) and the rest of the [apostles](#), “Brothers, what shall we do?” (Acts 2:37). [Peter](#) replied, “Repent, and each of you be [baptized](#) in the name of [Jesus Christ](#) for the forgiveness of your sins; and you will receive the gift of the [Holy Spirit](#)” (Acts 2:38). “So then, those who had received his word were [baptized](#); and that day there were added about three thousand souls” (Acts 2:41). This was the beginning of the [Church](#) – the universal Assembly of the “Called Out Ones.”

The [Apostle Paul](#) made it clear that not all [Christians](#) have the gift of [speaking in unlearned foreign languages](#) (1 Cor. 12:4-11; 27 -31). In fact, he stated that the gift would cease to exist (1 Cor. 13:8). When that which is complete arrives, that which is partial will be eliminated (1 Cor. 13:10). Until that time, there are rules which govern [speaking in foreign languages](#). These rules must be observed in the [churches](#) (1 Cor. 14:1-40).

¹⁷³ Mark 16:18 - they will pick up serpents: In the context of this passage in Mark, the sense is that Jesus’ followers will pick up even venomous serpents and experience no ill effects from their venom. To my knowledge there is only one time that such an action has been recorded in Scripture. This was after [Paul’s](#) shipwreck on the island of Malta. [Paul](#) picked up a bundle of sticks and laid them on the fire. A viper came out and fastened itself on [Paul’s](#) hand. The natives expected him to fall down dead shortly. But he merely shook the viper off into the fire and was unharmed. The natives “began to say he was a god” (Acts 28:1-6).

There is no spiritual gift of “snake-handling” listed anywhere in the [NT](#) passages on [spiritual gifts](#). Even though some churches have identified themselves as “snake-handling” churches, this practice appears to me to be outside the realm of normative Scripture. I have an aversion to snakes, and you won’t catch me handling them at all!

¹⁷⁴ Mark 16:18 - if they drink any deadly *poison*, it will not hurt them: I know of no Scripture in which [NT](#) Christians have drunk poison and been unharmed. Similarly, there is no spiritual gift of “poison-drinking” listed anywhere in the [NT](#) passages on [spiritual gifts](#). This practice appears to me to be outside the realm of normative Scripture.

¹⁷⁵ Mark 16:18 - they will lay hands on the sick, and they will recover: There are a number of post-[Pentecost](#) instances of believers healing sick people. [Peter](#) healed people (in Acts 3:1-10; 5:15; 9:32-42). [Paul](#) possessed the miraculous ability to heal people (Acts 14:8-10; 19:11-12; 20:9-12; 28:7-9). The [Apostles](#) healed people (Acts 5:12-16). [Philip](#), one of the first “proto-deacons” cast out unclean spirits and healed the paralyzed and the lame (Acts 8:5-7). The spiritual gift of healing is listed in 1 Cor. 12:9, 28.

There are modern day Christians who have claimed to have the gift of healing. In my view, however, there have been questions about the validity of their claims. Oral Roberts, for example, claimed to have the gift of healing. But he built a sizeable hospital, The City of Faith Medical and Research Center, in Tulsa, Oklahoma. It opened in

C 3 Ascension: The ascension of Christ into heaven 16:19

- D 1 The time of His ascension: {19} So then, when the [Lord Jesus](#) had spoken to them,
- D 2 The place of His ascension: He was received up into [heaven](#) ¹⁷⁶
- D 3 The finality of His ascension: and sat down at the right hand of God. ¹⁷⁷

C 4 Compliance 16:20a

- D 1 The confirmed obedience of the disciples 16:20a
 - E 1 Their departure to proclaim: {20} And they went out and preached ¹⁷⁸ everywhere,
 - E 2 The co-activity of the Lord: while the Lord worked with them,
 - E 3 The confirmation by signs: and confirmed the word by the [signs](#) that followed.]

1981 and closed in 1989. If one has the gift of healing, it seems to me he would be *emptying* hospitals, not *building* them.

¹⁷⁶ Mark 16:19 - He was received up into heaven: This is the longer version of [Mark's](#) very abbreviated account of [Jesus' Ascension](#) from Earth to [Heaven](#). Neither [Matthew](#) nor [John](#) record [Jesus' Ascension](#). [Luke](#) gives by far the most detailed account, but even [Luke's](#) accounts are brief (Luke 24:50-53; Acts 1:9-11).

¹⁷⁷ Mark 16:19 - and sat down at the right hand of God: Not a single one of the [Gospel](#) writers could possibly have witnessed this event up in [heaven](#). Whatever knowledge of it they had necessarily came by way of [Divine revelation](#). (See also Acts 2:33; 5:31; 7:55-56; Rom. 8:34; Col. 3:1; Heb. 10:12; 12:2; 1 Pet. 3:22.)

¹⁷⁸ Mark 16:20 - preached: the [Aorist Indicative Active](#) 3rd Person Plural of the verb *kērússō* (2784), “to proclaim, preach” ([Accordance](#)); “I. to be a herald, to officiate as a herald ... II. to publish, proclaim openly: something which has been done III. used of the public proclamation of the gospel and matters pertaining to it, made by John the Baptist, by Jesus, by the apostles and other Christian teachers” (excerpted from OBU).

[JTB: I prefer the terms “proclaimed” or “announced” because the term “preached” sounds too much limited to preaching in a church auditorium on a Sunday morning. What was done by these early [Christians](#) may have included Sunday presentations, but was far broader than that. They would have proclaimed in [synagogues](#) and in one-on-one conversations. In [Athens](#), [Paul](#) proclaimed the [Good News](#) about [Jesus](#) in the [synagogue](#), in the market place, and on the [Areopagus](#) – Mars Hill! (Acts 17:16-34).]

Longer Non-Original Ending Completed Here. Mark 16:9-20a

Shorter Spurious Ending Begins Here. Mark 16:20b

- D 2 Report and Proclamation (A shorter spurious ending to be appended after 16:8) 16:20b
 - E 1 The report of the women to the disciples: [*And they promptly reported all these instructions to [Peter](#) and his companions.*]
 - E 2 Christ's Commission of the Disciples
 - G 1 The giver of the Commission: *And after that, [Jesus](#) Himself*
 - G 2 The geography of the Commission: *sent out through them from east to west*
 - G 3 The content of the Commission: *the sacred and imperishable proclamation of eternal salvation.*]

Shorter Spurious Ending Completed Here: Mark 16:20b

Linked Summary

Linked Part No.	Scripture Reference	Summary
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EXPANDED ANALYSIS OF MARK, **Part Five. Mark 11:1 - 16:20**

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