An Overview Of The Gospel Of Mark

Writer Of The Gospel Of Mark:

Mark was not one of the original twelve disciples. Nor was he an apostle. He is first introduced to us in Acts 12. Historically the time was A.D. 44. His home was in Jerusalem (see Acts 12:12, 25). He came from a well-to-do family. His mother, Mary, owned a large house in Jerusalem and had a servant girl named Rhoda. The followers of Jesus gathered there. It has been suggested that this house may have been the site of "the upper room", as well as the place where the disciples gathered after Jesus' ascension (see Mark 14:15; Acts 1:13). There is no concrete evidence, however, to verify this speculation. Peter did go to this house where Jesus' followers gathered. He went immediately after the Lord's angel saved him from martyrdom at the hands of King Herod Agrippa I by releasing him from prison.

Mark's Hebrew name was John (see Acts 12:12). It appears that he may have come to know and believe the gospel of Jesus through Peter, for Peter called him "my son" (see 1 Peter 5:13). In A.D. 46 Barnabas, a cousin of Mark's (see Colossians 4:10), and Paul took Mark with them from Jerusalem to be their assistant in the church of Antioch, Syria (see Acts 11:27-30; 12:25; 13:1). This led to Mark's future work as a missionary. In A.D. 46 he accompanied Paul and Barnabas on Paul's first missionary journey (see Acts 13:4, 5). Shortly afterwards, however, he left them in Pamphylia to return to Jerusalem (see Acts 13:13). For whatever reason he left, Paul did not think it was appropriate and considered it a forsaking of the work before them. When Paul and Barnabas later prepared to make their second missionary journey around A.D. 50, Barnabas desired to take Mark along. Paul strongly protested. They then parted company over this disagreement. Barnabas took Mark and sailed to Cyprus. Paul took Silas and traveled over land through Syria and Cilicia enroute to Galatia (see Acts 15:36-16:11).

Nothing more is definitely known from Scripture about Mark's missionary work. It appears from Scripture that his work took him to the regions of what is now called Turkey, namely the Roman provinces of Pontus, Galatia, Cappadocia, Asia (Minor), and Bithynia. This would seem to be the case because, when Peter wrote his first letter to the Christians in these areas, he included a greeting to them from his son Mark (see 1 Peter 5:13). This would suggest the Christians in these areas knew Mark personally. His work in these regions is further suggested by Paul's including a greeting from Mark to the Christians in Colosse, with the added note that they had received instructions regarding Mark and that they should welcome him if he came to them (see Colossians 4:10). Paul also included a personal greeting from Mark to Philemon, who was a member of the church in Colosse (see Philemon 24).

In addition to having been a co-worker of Barnabas, and working in the regions mentioned above, Mark became a close associate of Paul's and Peter's in Rome as well. Mark was with Paul in Rome around A.D. 60 to 61, the time of Paul's first Roman imprisonment, at which time Paul wrote his 4 prison epistles, 3 of which were to the Ephesians, Colossians, and Philemon (see Colossians 4:10; Philemon 24). This is made obvious by the greeting Paul included from Mark to the Colossians and to Philemon. During Paul's second Roman imprisonment, and not long before his martyrdom in A.D. 68, Paul requested that Timothy, who was in Ephesus, bring Mark with him to Rome. Paul wanted Mark in Rome with him, because Mark was of useful service to him (see 2 Timothy 4:11). It is possible, but not certain, therefore, that Mark was in Rome with Paul at the time of Paul's martyrdom. The greetings from Mark in Paul's letters and Paul's request for Timothy to bring Mark with him to Rome clarify that whatever grievance Paul had had with Mark was by A.D. 60 cleared up and forgiven.

Mark was also with Peter in Rome around A.D. 62 to 64, after Paul's release from his first Roman imprisonment. This is evident, because Mark was with Peter when Peter wrote his first letter in Rome between A.D. 62 and the spring of A.D. 64, which included a greeting from Mark (see 1 Peter 5:13).

The ancient church historian Eusebius stated that Mark went to Egypt, where he founded the congregations of Alexandria and became their first bishop. It has been said that he died a martyr's death there.

Mark, like the other three gospel writers, did not mention himself by name in his gospel as its author. Early church tradition is unanimous in crediting the gospel's authorship to Mark. Papias, a disciple of the apostle John, wrote around A.D. 130 that John had said Mark had written, not in its proper chronological order, the things he had learned from Peter regarding what Jesus had said and done. This being true, the apostle John

credited Mark with the authorship of the gospel that bears his name and indicated that the gospel is really the gospel of Peter.

Papias asserted that the content of Mark's gospel contained the content of the gospel that Peter taught and preached. Mark's gospel bears the stamp of Peter's presence and firsthand experiences as an eyewitness to what Jesus said and did. Jesus' calling of Peter to be a disciple and apostle appears early in the first chapter (see Mark 1:16-18). Jesus' activities and teaching in Capernaum are shortly thereafter reported to have taken place in close association with Peter's house. Jesus left the synagogue and went to Peter's house where he healed Peter's mother-in-law of a fever (see Mark 1:29-31). There the people were bringing to Jesus their sick and demoniacs. The whole city of Capernaum gathered at Peter's door (see Mark 1:32-34). When Jesus went to a solitary place, it was Peter and his companions, meaning the other disciples, who hunted for Jesus (see Mark 1:35-37). It was most likely Peter's house that is called Jesus' home in Mark 2:1. There so many people gathered to hear Jesus and packed the house that no one could enter through the door. Thus, the paralytic had to be lowered down to Jesus on a stretcher through Peter's dismantled roof for Jesus to heal the man (see Mark 2:1-12). It is again likely that it was Peter's house that is called Jesus' house in Mark 2:15, where the tax collectors and "sinners" gathered to eat with Jesus amid the complaints of the Pharisees and teachers of the law. It appears that it was to Peter's house that Jesus' family and brothers came to take Jesus into custody, because they thought he was out of his mind. Mark's gospel alone recorded this personal incident with the family of Jesus and how they thought he was crazy. This appears to be an observation that was preserved by Peter, to whose house they came looking for Jesus (see Mark 3:20,21). With regard to Peter's house being Jesus' house and home in Capernaum, see also Mark 7:17 and 9:28. Mark's gospel reaches a high point in the eighth chapter. First it is Peter, as spokesman for the group of disciples, who confesses that Jesus is the Christ. Then shortly thereafter it is Peter who rebukes Jesus for announcing his forthcoming suffering, death, and resurrection (see Mark 8:27-33). All these firsthand experiences indicate Mark's gospel was an eyewitness account of Peter's, which reflections he included in the gospel of Jesus that he preached.

Occasion Of The Gospel Of Mark:

Eusebius in his Church History mentions a statement made by Clement of Alexandria toward the end of the second century. Clement reported that those who heard Peter were so impressed with his oral discourses on the gospel of Jesus that they pleaded for Peter's companion to put his discourses into writing, so they could always recall them. This may have prompted Mark to write his gospel.

Mark began his gospel with the words, "The beginning of the gospel of Jesus Christ, the Son of God." This is the title of the gospel. Mark's gospel is, then, about how the good news of Jesus' words and works, which were being proclaimed by the apostles, particularly with regard to Peter, began. Bearing in mind what Clement is said to have reported above, it seems that the hearers of Peter and the Christian converts wanted to know more about the gospel of Jesus that they were hearing. They wanted to know how this good news began and came into being. They wanted the words and the works of Jesus put down in writing for them. This Mark did for them in his gospel.

Characteristics Of The Gospel Of Mark:

Mark emphasized for his readers the deeds of Jesus and presented Jesus as a man and servant of action. Jesus spoke and it was done. Forty-two times Mark used the Greek adverb euthus to indicate that Jesus was given to action. This adverb means immediately, at once, and straightway. This indicates Mark wrote his gospel for readers who were impressed with a simple, straightforward account, and with power and action.

Mark quoted from the Old Testament only once, at the outset of his gospel. This indicates Mark did not write his gospel for Jewish Christians who were familiar with the Old Testament, as Matthew did. Rather, he wrote his gospel for Gentile readers who were not familiar with the Old Testament Scriptures.

Mark explained Jewish customs for his readers, which they otherwise would not have understood, such as the Jews' ceremonial washings (see Mark 7:3, 4) and that the preparation day was the day before the Jews' Sabbath (see Mark 15:42). This, too, indicates Mark wrote his gospel for Gentile readers.

Mark translated Jewish Aramaic terms for his readers (see Mark 3:17; 5:41; 7:11 & 34; 14:36; 15:22). This is more evidence that Mark wrote for Gentile readers.

Mark employed Latinisms in his gospel, that is, he used Latin words his readers readily understood rather than their Greek equivalents. This indicates Mark wrote his gospel for Christians in Rome and Italy.

Mark's gospel is the simplest and shortest account of all the gospels. It is a straightforward account that would have suited the Roman's practical, straightforward approach to things.

For Whom The Gospel Of Mark Was Written:

The preceding characteristics indicate that Mark wrote his gospel for Christians in Rome and Italy. This conclusion is supported by the evidence of Mark's presence in Rome in the A.D. 60's.

Place Where The Gospel Of Mark Was Written:

It seems clear that Mark wrote his gospel in Rome for the Gentile Christians there. Ancient Christian tradition supports Rome as the place where Mark's gospel was written.

Date When The Gospel Of Mark Was Written:

Historical accounts indicate that Peter died a martyr's death under Emperor Nero in Rome about A.D. 66-67. This is an approximate date at best, with dates ranging from A.D.64 to A.D. 68. This writers' studies have also narrowed the date to late A.D. 66-67. If Clement of Alexandria was correct that Mark wrote his gospel while Peter was still living, because Peter's hearers wanted his gospel discourses preserved in writing for them, then the date for Mark's writing his gospel would have been around A.D. 63 to 64. But Papias' statement that according to the apostle John, Mark wrote what he heard from Peter, has been understood to imply that Mark wrote his gospel after Peter's death. Irenaeus wrote in the latter half of the second century, perhaps on the basis of Papias' statement, that Mark wrote his gospel after the deaths of both Peter and Paul. This writer has concluded Paul died a martyr's death after Peter in A.D. 68. Since there is a lack of unanimity among the ancient Christian writers, it is perhaps best to say Mark wrote his gospel around the mid 60's A.D.

Purpose Of The Gospel Of Mark:

To record for the Gentile Christians in Rome and Italy a written account of the gospel of Jesus Christ as it had been preached by Peter.

Theme Of The Gospel Of Mark:

Jesus Is the Christ, the Son of God (see Mark 1:1, 9; 8:29 and 16:6).

The Gospel According To

Mark

Part 1: The Prologue Mark 1:1-13

The Title of the Gospel of Mark Mark 1:1

1 ¶ 1 The beginning of the gospel about Jesus Christ, the Son of God.

The Preaching of John the Baptist Mark 1:2-8

¶ 2 Just as it is written in Isaiah the prophet,
"BEHOLD, I AM SENDING MY MESSENGER BEFORE YOU,
WHO WILL PREPARE YOUR WAY;[1]
3 "A VOICE CALLING OUT IN THE WILDERNESS,
'PREPARE THE WAY OF THE LORD,
CONTINUE TO MAKE STRAIGHT PATHS FOR HIM.' "[2]
¶ 4 John came baptizing in the wilderness and preaching a baptism of repentance for the forgiveness of sins.

---

[1] Mal.3:1

[2] Isa.40:3

5 And the whole Judean countryside and all the inhabitants of Jerusalem customarily went out to him, and they were being baptized by him in the Jordan River while confessing their sins.
6 And John was clothed with *a garment made of* camel's hair and a leather belt around his waist, and he was eating locusts and wild honey.
7 And he customarily preached, "One more powerful than I is coming after me, whose straps of his sandals I am not worthy to bend down and loose.
8 "I myself baptize you with water, but as for him, he will baptize you with the Holy Spirit."

Jesus Is Baptized and Tempted Mark 1:9-13

¶ 9 And it happened in those days *that* Jesus came from Nazareth of Galilee and was baptized by John in the Jordan.
10 And immediately as he is coming up out of the water, he saw the heavens dividing and the Spirit coming down to him like a dove.
11 And a voice came out of heaven, "You are my beloved Son, in you I am well pleased."
12 And immediately the Spirit leads him out into the wilderness.
13 And he was in the wilderness forty days being tempted by Satan, and he was with the wild beasts, and the angels began to minister to him.

Part 2: Jesus Revealed He Is Christ, the Son of God, through His Words and Works Mark 1:14-10:52

Jesus' Early Galilean Ministry Mark 1:14-3:6

¶ 14 Then after John had been handed over *to be put in prison*, Jesus went into Galilee, preaching the gospel of God
15 and saying, "The time has been fulfilled and the kingdom of God is at hand; keep repenting and believing in the gospel."

Jesus Calls Four Disciples Early in the Second Year of His Ministry Mark 1:16-20

¶ 16 And while he is going along the Sea of Galilee, he saw Simon and Andrew the brother of Simon, casting a net into the sea, for they were fishermen.
17 And Jesus said to them, "Come, follow me, and I will make you become fishers of men."
18 And immediately they left the nets and followed him.
19 And when he went on a little further, he also saw James *the son* of Zebedee and John his brother in the boat mending the nets.
20 And immediately he called them. And they left their father Zebedee in the boat with the hired men and followed him.[3]

Jesus' Amazing Teaching and Casting Out of an Unclean Spirit Mark 1:21-28

¶ 21 And they went into Capernaum. And immediately on the Sabbath he went into the synagogue and began to teach.
22 And they continued to be struck with astonishment at his teaching, for he was teaching them as *one* having authority and not as the experts in the law.
23 And all at once there was a man in their synagogue with an unclean spirit, and he cried out,
24 "Leave us alone,[4] Jesus of Nazareth! Have you come to destroy us? I know who you are, the Holy One of God!"
25 And Jesus rebuked him, saying, "Be quiet and come out of him!"
26 And after the unclean spirit shook him violently and shrieked[5] with a deafening sound,[6] he came out of him.
27 And they all were astounded, with the result that they began discussing with one another, asking, "What is this? A new teaching with authority! He even commands the unclean spirits, and they obey him!"

---

[3] Lit. went away after him

[4] This is the sense of what is meant. Literally the words are: "What is there for us and for you", which also might be translated, "What have we to do with you?"

[5] Lit. cried out

[6] Lit. in or with a great voice or sound

28 And at once his fame spread everywhere into the whole region of Galilee.

Jesus Heals Many at Peter's House Mark 1:29-34

¶ 29 And immediately after they came out of the synagogue, they went into the house of Simon and Andrew with James and John.
30 Now Simon's mother-in-law was lying down sick with a fever, and they at once spoke to him about her.
31 And he went to her, and taking hold of her hand, he raised her up; and the fever left her, and she began to wait on them.
32 When evening came, when the sun set, people[7] began to bring to him all those who were sick and those who were demon-possessed.
33 And the whole city had gathered at the door.
34 And he healed many who were sick with various kinds of illnesses, and cast out many demons, and he was not permitting the demons to speak, because they knew who he was.[8]

Jesus Expands His Ministry to All of Galilee Mark 1:35-39

¶ 35 Early in the morning while it was still dark Jesus[9] got up and came out *of the house* and went away to a deserted place and was praying there.
36 And Peter and those with him searched for Jesus,[10]
37 and they found him; and they say to him, "Everyone is looking for you."
38 And he says to them, "Let us go elsewhere into the neighboring towns, in order that I may preach there also; for this purpose I have come."
39 And he was in[11] all of Galilee, preaching in their synagogues and casting out demons.

Jesus Heals a Leper Mark 1:40-45

¶ 40 And a leper comes to him, begging him and kneeling down, saying to him, "If you are willing, you can make me clean."
41 Moved with compassion, he stretched out his hand and touched *him*, "I am willing," he says to him, "be cleansed."
42 And immediately the leprosy left him, and he was made clean.
43 And after warning him sternly, he immediately sent him away,
44 saying to him "See that you say nothing to anyone. But go, show yourself to the priest and bring what Moses commanded for your purification, for a testimony to them."
45 But he went out and began to proclaim it freely and to spread the news widely, with the result that Jesus[12] was no longer able to go into a city openly; rather, he continued to stay outside at deserted places. And they kept coming to him from all directions.

Jesus Is Opposed by the Experts in the Law and the Pharisees Mark 2:1-3:6

The Experts in the Law Oppose Jesus' Forgiving a Paralytic His Sins Mark 2:1-12

2 ¶ And when he had entered Capernaum again, after a few days it was heard that he was at home.
2 And many gathered *there*, with the result that there was no longer any room, not even near the door, and he was speaking the word to them.
3 And they come, bringing a paralytic to him, being carried along by four men.
4 And since they were unable to come near to him because of the crowd, they removed the roof where he was, and after they dug through i*t,* they let down the pallet on which the paralytic was lying.
5 And when Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven."
6 Now there were some of the experts in the law sitting there and reasoning in their hearts,
7 "Why does this fellow[13] speak in such a manner? He blasphemes! No one is able to forgive sins except one – God?"[14]

---

[7] Lit. they

[8] Lit. they knew him

[9] Lit. he

[10] Lit. him

[11] Some early manuscripts read: "he went into all of Galilee"

[12] Lit. he

[13] Lit. this one, meant in a derogatory manner

8 And immediately, because Jesus knew in his spirit that they were reasoning in such a manner among themselves, he said to them, "Why are you reasoning these things in your hearts?
9 "What is easier? To say to the paralytic, 'Your sins are forgiven?' Or to say, 'Get up and pick up your pallet and start walking?'
10 "But in order that you may know that the Son of Man has authority to forgive sins on the earth" – he says to the paralytic,
11 "I say to you, get up! Pick up your pallet and start going to your house."
12 And he rose up and immediately picked up the pallet and went out in the sight of *them* all, with the result that all *of them* were amazed and praised God, saying, "We have never seen such a thing!"[15]

After Calling Levi (Matthew),
Jesus Is Opposed for Eating with Tax Collectors and Sinners Mark 2:13-17

¶ 13 And he went out again along the sea; and all the crowd kept coming to him, and he was teaching them.
14 And while he was going along, he saw Levi the *son* of Alphaeus sitting at the tollbooth, and he said to him, "Start following me." And he stood up and followed him.
15 And it happens that Jesus[16] is reclining *at the table* in his house, and many tax collectors and sinners began reclining at the table with Jesus and his disciples, for they were many and were following him.
16 And when the experts in the law of the Pharisees saw that he was eating with sinners and tax collectors, they began saying to his disciples, "Why is he eating with the tax collectors and sinners?"
17 And when Jesus heard *this*, he said to them, "Those who are in good health have no need of a physician but those who are sick. I did not come to call the righteous, but sinners."

Jesus Is Opposed by the Pharisees for His Disciples Not Fasting Mark 2:18-22

¶ 18 And the disciples of John and the Pharisees were fasting. And they come and say to him, "Why are the disciples of John and the disciples of the Pharisees fasting, but your disciples are not fasting?"
19 "The bridegroom's attendants cannot fast while the bridegroom is with them, can they?" Jesus said to them. "As long as they have the bridegroom with them, they cannot fast.
20 "But days will come when the bridegroom will be taken away from them, and then they will fast on that day."
¶ 21 "No one sows a patch of unshrunk cloth on an old garment; otherwise, the patch pulls away from it, the new from the old, and the tear becomes worse.
22 "And no one pours new wine into old wineskins – otherwise, the wine will burst the wineskins, and the wine and the wineskins are lost – on the contrary, *a person pours* new wine into new wineskins."

Jesus Is Opposed for His Disciples Breaking the Pharisees' Sabbath Law
Mark 2:23-28

¶ 23 And it happened that he was going through the grain fields on the Sabbath, and his disciples began to make *their* way while plucking the heads of grain.
24 And the Pharisees began to say to him, "Look! Why are they doing what is not lawful on the Sabbath?"
25 "Have you never read," he says to them, "what David did, when he was in need and he himself was hungry and the men with him?
26 "How he went into the house of God during the time of Abiathar the high priest and ate the sacred breads, which are not lawful to eat except *for* the priests, and gave *them* also to the men who were with him?"
27 He was also saying to them, "The Sabbath was made for the sake of man and not man for the sake of the Sabbath.;
28 "so the Son of Man is Lord also of the Sabbath."

Jesus Is Opposed for Breaking the Pharisees' Regulation
Against His Healing on the Sabbath Mark 3:1-6

3 ¶ And he again went into the synagogue. And a man was there *who* had a withered hand.
2 And they continued to watch him closely *to see* if he would heal him on the Sabbath, in order that they might accuse him.

---

[14] Lit. forgive sins except one – God?

[15] Lit. "Thus we have never seen"

[16] Lit. he

3 And he says to the man who has the withered hand, "Stand up in front of us."[17]
4 And Jesus[18] says to them, "Is it lawful on the Sabbath to do good or to do evil, to save a life or to kill?" But they remained silent.
5 And after he angrily looked around at them,[19] feeling grieved because of the hardness of their heart, he says to the man, "Stretch out your hand." And he stretched it out, and his hand was restored.
6 And when the Pharisees went out, they immediately began to plot with the Herodians[20] against him, in order that they might kill him.

Jesus' Later Galilean Ministry Mark 3:7-6:6

Jesus' Fame Spreads to Areas Around Galilee Mark 3:7-12

¶ 7 And Jesus withdrew to the sea with his disciples; and a large crowd from Galilee followed, and from Judea
8 and from Jerusalem and from Idumea and on the other side of the Jordan and around Tyre and Sidon – a great multitude! They came to him because they heard how many things he kept doing.
9 And he said to his disciples that a small boat should stand ready for him because of the multitude, in order that they may not crowd him;
10 for he had healed many, with the result that as many as had distressing diseases fell upon him in order to touch him.
11 And the unclean spirits, whenever they would see him, repeatedly fell down before him and called out, "You are the Son of God!"
12 And he kept rebuking them sternly not to make him known.

Jesus Chooses His Twelve Apostles Mark 3:13-19

¶ 13 And he goes up into the mountain and summons the ones whom he was wanting, and they came to him.
14 And he appointed twelve,[21] whom he also named apostles, that they may be with him and that he may send them out to preach
15 and to have authority to cast out demons.
16 And he appointed the twelve: Peter (a name he also gave to Simon),[22]
17 and James the son of Zebedee and John the brother of James, (and a name he gave to them,[23] Boanerges, which means Sons of Thunder);
18 and Andrew and Philip and Bartholomew and Matthew and Thomas and James the son of Alphaeus and Thaddaeus and Simon the Zealot[24]
19 and Judas Iscariot, who also betrayed him.

Opposition to Jesus Increases Mark 3:20-35

Jesus and Beelzebul Mark 3:20-30

¶ 20 And he comes home; and again the multitude comes together, with the result that they were not even able to eat bread.
21 And when his family heard *this,* they came out to take custody of him, for they kept saying, "He is out of his mind!"
22 And the experts in the law who came down from Jerusalem were saying again and again, "He is possessed by Beelzebul,"[25] and, "By the prince of the demons he is casting out the demons!"

---

[17] Lit. "Get up into our midst"

[18] Lit. he

[19] Lit. "And after he looked at them with anger"

[20] Herodians were a political party among the Jews who supported the Herodian dynasty; they were opposed by the Pharisees, who in this instance joined hands with their enemy

[21] Lit. he made twelve

[22] Lit. and a name he put upon Simon

[23] Lit. and a name he put on them

[24] Lit the Cananaean, which means Zealot or Enthusiast

[25] Lit. "He has Beelzebul"

23 And after he summoned them, he began to say to them in parables, "How can Satan cast out Satan?
24 "And if a kingdom is divided against itself, that kingdom cannot stand.
25 "And if a house is divided against itself, that house will not be able to stand.
26 "And if Satan rises up against himself and is divided, he is unable to stand, rather he is finished![26]
27 "Indeed, no one is able to enter the house of the strong man and thoroughly plunder his possessions, unless he first ties up the strong man, and then he will thoroughly plunder his house!
28 "Truly I say to you that all the sinful acts and the blasphemies, as many as they may blaspheme, will be forgiven to the sons of men;
29 "but whoever blasphemes against the Holy Spirit has no forgiveness eternally; rather, he is guilty of an eternal sin"
30 *He said this* because they were saying, "He has an unclean spirit!"

Jesus' True Mother and Brothers Mark 3:31-35

¶ 31 And his mother and his brothers come, and while standing outside, they sent *a message* to him summoning him.
32 And *the* multitude was sitting around him, and they tell him, "Behold, your mother and your brothers are outside asking for you."
33 And answering, he says to them, "Who is my mother and my brothers?"
34 And after looking around at those who are sitting around him in a circle, he says, "Here is my mother and my brothers!
35 "For whoever does the will of God, this person[27] is my brother and sister and mother."

Jesus Teaches the Crowds in Parables as a Judgment on Them Mark 4:1-34

Jesus Teaches the Parable of the Sower Mark 4:1-9

4 ¶ And again he began to teach beside the sea. And a very great multitude gathered to him, so that, after stepping into a boat, he began sitting on the sea, and the whole multitude was facing the sea on the dry land.
2 And he taught them repeatedly in many parables, and he went on to say to them during his teaching,
3 "Listen *to this*! Behold, the sower went out to sow.
4 "And it happened while he was sowing, some *seed* fell beside the path,[28] and the birds came and ate them up.
5 "And other *seed* fell upon the rocky ground where it did not have much soil, and immediately it sprang up because it had no depth of soil.
6 "And when the sun rose, it was scorched by the heat, and because it had no root, it withered.
7 "And other *seed* fell among the thorn-plants, and the thorn-plants grew up[29] and crowded together and choked it, and it produced no crop.
8 "And other *seeds* fell into the good ground; and as they grew up and increased, they began to produce a crop, and were yielding – one thirty fold and one sixty fold and one a hundredfold."
9 And again and again he said, "He who has ears to hear, let him hear!"

Jesus' Purpose of the Parables Mark 4:10-12

¶ 10 And when he was alone, those around him with the Twelve began asking him *about* the parables.
11 And he went on to say to them, " To you the mystery of the kingdom of God has been given; but to those *people* outside everything comes in parables,
12 "so that,

'THOUGH SEEING THEY MAY SEE AND YET NOT PERCEIVE,
AND THOUGH HEARING THEY MAY HEAR AND YET NOT UNDERSTAND,
LEST THEY RETURN AND IT BE FORGIVEN TO THEM.' "[30]

---

[26] Lit. he has an end, or, he has a termination
[27] Lit. this one
[28] Lit. the way
[29] Lit. came up
[30] Isa.6:9,10

Jesus Explains the Parable of the Sower Mark 4:13-20

¶ 13 And he says to them, "Do you not understand this parable? How will you come to know all the parables?
14 "The sower sows the word.
15 "Now the ones beside the path[31] where the word is sown are these persons: [32] whenever they hear *it*, immediately Satan comes and carries the word away that had been sown into them.
16 "And the ones who are sown upon the rocky places are these individuals: whenever they hear the word, they immediately receive it with joy,
17 "and yet they have no root in themselves but are temporary; then when oppression or persecution arise because of the word, they immediately fall away.
18 "And others are the ones who are sown among the thorn-plants: these persons are the ones who heard the word,
19 "and yet the worries of this life[33] and the deceitfulness of wealth and the desires for other things enter in and choke the word, and it becomes unfruitful.
20 "And the ones who were sown upon the good ground, those are the individuals who hear the word and accept it and bear a crop – one thirty fold and one sixty fold and one a hundredfold."

Jesus Teaches the Parable of the Lamp Mark 4:21-25

¶ 21 And he went on to say to them, "Surely a lamp is not brought,[34] to be put under that[35] bushel basket[36] or under that[37] bed, is it? *Is it not brought* to be put upon that[38] lampstand?
22 "For there is not *a thing* hidden except that it be shown, nor did *a thing* happen *in* secret except[39] that it come into the open.
23 "If anyone has ears to hear, let him hear."
24 And he went on say to them, "Always beware of[40] what you listen to. With what measure you measure, it will be measured to you and more will be added to you.
25 "For the one who has, to him *more* will be given, but the one who does not have, even what he has will be taken away from him."

Jesus Teaches the Parable of the Growing Seed Mark 4:26-29

¶ 26 And he went on to say, "The kingdom of God is like this: A man scatters seed upon the ground
27 "and he sleeps and rises night and day, and the seed sprouts and grows long – how, he himself does not know.
28 "The ground bears crops by itself, first the stalk, next the head, then the fully ripened grain in the head.
29 "And when the crop is ripened,[41] he immediately puts in the sickle, because the harvest has come."

Jesus Teaches the Parable of the Mustard Seed Mark 4:30-34

¶ 30 And he went on to say, "In what way shall we compare the kingdom of God, or in what kind of a parable shall we put it?
31 "*It is* like a mustard seed, which when it is sown upon the ground, is the smallest *seed* of all the seeds which are on the ground,
32 "and when it is sown, it comes up and becomes larger than all of the vegetables and produces large branches, with the result that the birds of the sky are able to nest[42] under its shade."

---

[31] Lit. the way
[32] Lit. these ones; likewise v.16, v.18
[33] Lit. worries of the age
[34] Lit. does not come
[35] Lit. the
[36] Lit. peck-measure
[37] Lit. the
[38] Lit. the
[39] Lit. but
[40] Lit. "Continue to beware of . . ."
[41] Lit. permits

33 And with many parables such as these he continued speaking the word to them, to the extent that they were able to hear *it*.
34 And without a parable he was not speaking to them, but he continued to explain everything privately to his own disciples.

Jesus' Divine Power Supports His Gospel Preaching Mark 4:35-5:43

Jesus Calms the Storm Mark 4:35-41

¶ 35 And on that day when evening came, he says to them, "Let us cross over to the shore on the other side."
36 And after they sent the multitude away, they take him along, just as he was in the boat, and other boats were with him.
37 And severe, furious gusts of wind arose, and the waves kept rushing into the boat, so that the boat was already filling *with water*.
38 And yet he himself was sleeping in the stern upon a cushion. And they wake him and say to him, "Teacher! Don't you care that we are perishing?"
39 And when he was fully awake, he rebuked the wind and said to the sea, "Keep quiet! Be still!" And the wind died down, and the sea[43] became completely calm.
40 And he said to them, "Why are you so fearful? Do you not yet have faith?"
41 And they were frightened with a terrible[44] fear, and were saying again and again to one another, "Who is this man[45] that even the wind and the sea obey him?"

Jesus Casts the Demons Out of Legion Mark 5:1-20

5 ¶ And they went to the shore on the other side of the sea into the region of the Gerasenes.
2 And when he came out of the boat, immediately a man from the tombs with an unclean spirit met him,
3 who had his dwelling among the tombs. And no one was able to bind him any longer – not even with a chain,
4 because he often had been bound with shackles and chains, and the chains had been torn apart by him and the shackles shattered to pieces, and no one was strong enough to subdue him.
5 And constantly night and day among the tombs and in the hills he kept shrieking and cutting himself with stones.
6 And when he saw Jesus from a distance, he ran and kneeled down before him,
7 and shrieking in a loud voice he says, "Leave me alone,[46] Jesus, Son of the Most High God! I implore you by God, do not begin to torment me!"
8 For Jesus[47] was saying to him, "Come out of the man, you unclean spirit!"
9 And he began questioning him, "What is your name?" And he says to him, "My name is Legion, because we are many."
10 And he kept begging him earnestly not to send them outside of the country.
11 Now a great herd of pigs was there by the mountain grazing;
12 and they begged him, saying, "Send us into the pigs," in order that they may go into them.
13 And he gave them permission. And the unclean spirits came out and went into the pigs, and the herd, about two thousand of them, rushed headlong down the steep slope into the sea, and began drowning in the sea.
14 And those who were tending them fled and reported *this* in the city and in the neighboring villages; and they came to see what it was that had happened.
15 And they come to Jesus, and they see the man who had been demon-possessed sitting down, clothed and being in his right mind – the one who had had "the legion" – and they became frightened.

---

[42] Lit. to dwell
[43] Lit. it
[44] Lit. great
[45] Lit. this one in a masculine case
[46] This is the sense of the Greek idiom. Literally the Greek words are "What is there for me and for you", which may be translated in various ways, such as, "What do I have to do with you?" or, "What do we have in common?"
[47] Lit. he

16 And those who had seen *it* described what[48] had happened to the man who had been demon-possessed and about the pigs.
17 And they began to plead with him to go away from their region.
18 And while he was stepping into the boat, the man who had been demon-possessed began begging him to stay with him.
19 But he did not let him; on the contrary, he says to him, "Go to your home to your own people, and report to them how much the Lord has done for you and had mercy on you."
20 And he went away and began to proclaim in the Decapolis[49] how much Jesus had done for him, and all *the people* continued to be astonished.

Jesus Raises Jairus' Daughter and Heals the Woman Who Touched His Garment
Mark 5:21-43

¶ 21 And when Jesus crossed over in the boat again to the shore on the other side, a large multitude gathered to him, and he was beside the sea.
22 And one of the synagogue officials, named Jairus, comes, and when he saw him, he falls down at his feet
23 and begs him earnestly, saying, "My little daughter is at the point of death. Come, lay your hands on her, in order that she might be made well[50] and live."
24 And he went away with him.
¶ And a large multitude was following him, and the people[51] kept pressing upon him.
25 And a woman, having a flow of blood twelve years,
26 and having suffered much at the hands of many physicians, and having spent all her wealth[52] and yet in no way having been helped but rather having become worse,[53]
27 after hearing about Jesus, came in the multitude and from behind touched his garment.
28 For she kept saying *to herself*, "If I at least touch his garment, I will be made well."[54]
29 And at once the flow[55] of her blood was dried up, and she sensed[56] in her body that she has been cured of her calamity.
30 And at once, when Jesus realized within himself *that* power went out of him, after he turned around in the multitude, he began to say, "Who touched my garments?"
31 And his disciples kept saying to him, "Look at the multitude pressing upon you, and yet you are saying, 'Who touched me?' "
32 But he started looking around to see the woman[57] who had done this.
33 Then the woman, having become frightened and trembling, because she has become aware of what has happened to her, came and fell down before him and told him the whole truth.
34 And he said to her, "Daughter, your faith has made you well; go in peace, and be free[58] of your calamity."
¶ 35 And while he is still speaking, they come from the *house of* the synagogue official, saying, "Your daughter has died; why are you still bothering the teacher?"
36 Now when Jesus heard this statement being spoken, he says to the synagogue official, "Stop being afraid; only believe."
37 And he did not permit anyone to accompany him except Peter and James and John the brother of James.

---

[48] Lit. how it
[49] The Decapolis was originally a league of ten Greek cities mostly southeast of the Sea of Galilee
[50] Lit. saved, or freed
[51] Lit. they
[52] Lit. all her property
[53] Lit. having come into worse
[54] Lit. "I will be saved"
[55] Lit. spring or fountain
[56] Lit. knew
[57] The Greek article "the" is feminine; therefore the word "woman" is added
[58] Lit. be healthy, or sound

38 And they come into the house of the synagogue official, and he looks at an uproar and *people* weeping and wailing loudly,
39 and when he entered, he says to them, "Why are you wailing noisily and weeping? The young child has not died but is sleeping!"
40 And they began laughing at him. But after sending *them* all out, he takes along the father and mother of the young child and those with him, and he goes in where the young child was;
41 and when he took hold of the hand of the young child, he says to her, "Talitha kum, " which means when translated, "Girl, I say to you, get up!"
42 And at once the girl stood up and began walking around, for she was twelve years old. And they became absolutely astounded.[59]
43 And he gave strict orders to them that no one should know about this, and he said something *should* be given to her to eat.

Jesus Is Rejected in His Hometown of Nazareth Mark 6:1-6

6 ¶ And he went out from there, and he comes to his hometown, and his disciples are following him.
2 And when the Sabbath came, he began to teach in the synagogue. And while many were listening *to him,* they began to be struck with astonishment, saying, "Where *did* this man *get* these things, and what *is* this[60] wisdom that was given to this man and such miracles as these *that* are being performed by his hands?
3 "Is this man not the carpenter, the son of Mary and a brother of James and Joses and Judas and Simon? And are his sisters not here with us?" And they took offense at him.
4 And Jesus began to say to them, "A prophet is not without honor except in his own hometown and among his relatives and in his own household."
5 And he was unable to perform even one miracle there, except he laid his hands on a few sick *people* and healed *them*.
6 And he continued to be astonished because of their lack of faith.
¶ And he began going around to the nearby villages teaching.

Jesus' Retirement Journeys at the Close of the Second Year and the Beginning of the Third Year of His Ministry Mark 6:7-8:30

Jesus Sends Out His Twelve Apostles Mark 6:7-13

¶ 7 And he summoned the Twelve, and he began to send them out two by two, and he went on to give them authority over the unclean spirits.
8 And he instructed them to take nothing for the journey except a staff – not bread, not a knapsack, no money in their belt,
9 but to wear[61] sandals, and *he said*, "Do not wear two undershirts."[62]
10 And he went on to say to them, "Wherever you enter a house, remain there until whenever you go out from there.
11 "And whatever place does not receive you nor listen to you, while you are going out from there, shake off the dust from under your feet as a testimony against them."
12 And so they went out and preached that people[63] should repent,
13 and they were casting out many demons and were anointing many sick *people* with olive oil and healing *them*.

The People Are Divided Over Jesus; and the Beheading of John the Baptist Is Recalled Mark 6:14-29

¶ 14 And King Herod heard *about this*, for Jesus'[64] name was well known, and Herod[65] said repeatedly, "John the Baptist has been raised from the dead, and for this reason the powers are at work in him."

---

[59] Lit. they became astounded with a great astonishment
[60] Lit. the
[61] Lit. but having put one sandals
[62] Lit. tunics; shirts worn next to the skin
[63] Lit. they
[64] Lit. his

15 But others continued to say, “He is Elijah;” and others kept saying, “*He is* a prophet like one of the *ancient* prophets.”
16 But when Herod heard this, he said again and again, “John, whom I myself beheaded, this man has been raised!”
17 For Herod himself had sent *a messenger* and arrested John and bound him in prison on account of Herodias, the wife of his brother Philip, because he had married her.
18 For John repeatedly said to Herod, “It is not lawful for you to have the wife of your brother.”
19 Now Herodias continued to hold a grudge against him and wanted to kill him, but she was unable *to do so*.
20 For Herod continued to be afraid of John, because he knew he[66] *was* a righteous and holy man, and he was protecting him. And when he listened to him, again and again he was very perplexed, and yet he continued to listen to him gladly.
21 And a suitable day arose when Herod on his birthday gave a banquet for his nobles and military commanders and the leading men of Galilee,
22 and when the daughter of Herodias herself came in and danced, she pleased Herod and those who were reclining at the table with him. The king said to the girl, “Ask me for whatever you want, and I will give *it* to you;”
23 and he promised her with an oath, “Whatever you ask of me, I will give you up to half of my kingdom!”
24 And after she went out, she said to her mother, “What shall I ask for?” And she said, “The head of John the Baptist!”
25 And immediately she hurried in[67] to the king and asked, saying, “I want, at once, you to give me upon a platter the head of John the Baptist!”
26 And although the king became deeply grieved, because of his oaths and those reclining *at the table*, he did not want to refuse her.
27 And immediately the king sent an executioner and gave the order to bring his head. And he went away and beheaded him in the prison
28 and brought his head upon a platter and gave it to the girl, and the girl gave it to her mother.
29 And when his disciples heard *this,* they came and took his body and laid it in a grave.

Jesus Retires to a Lonely Place and Feeds the Five Thousand Mark 6:30-44

¶ 30 And the apostles gather together with Jesus; and they reported to him everything they had done and everything that they had taught.
31 And he says to them, “You yourselves come privately to a deserted place and rest a little *while*.” (For there were many *people* who were coming and who were going, and they were failing to have even an opportunity to eat.)
32 And they went away in the boat to a deserted place by themselves.
33 And many saw them going and recognized *them*, and ran together on foot from all the cities and came there before them.
34 And when he came out *of the boat*, he saw a great multitude, and he had compassion on them, because they were like sheep having no shepherd, and he began to teach them many things.
35 And when it was already a late hour, his disciples came to him and began saying, “It is a deserted place and already a late hour;
36 “send them away, in order that they might go away into the nearby countryside and villages and buy themselves something to eat.”[68]
37 But answering, he said to them, “You give them *something* to eat.” And they say to him, “Shall we go away and buy two hundred denarii[69] *worth of* breads and give *the breads* to them to eat?”
38 And he says to them, “How many loaves do you have? Go and see.” And when they found out, they say, “Five! And two fish.”

---

[65] Lit. he

[66] Lit. him

[67] Lit. came in with haste

[68] Lit. what they may eat

[69] A denarius was a Roman silver coin equivalent to a day’s wages; so 200 denarii would be equal to over six month’s wages

39 And he commanded them all to recline by groups on the light green grass.
40 And they reclined by groups of hundreds and of fifties.
41 And when he took the five loaves and the two fish, he looked up to heaven and gave thanks and broke the loaves in pieces and kept giving them to his disciples, in order that they might continue setting *the pieces* before them, and he divided the two fish among *them* all.
42 And they all ate and were satisfied;
43 and they picked up *enough* pieces *of bread* and of the fish to fill twelve large baskets.
44 And those who ate were five thousand men.

Jesus Retires to Bethsaida and Walks on the Water Mark 6:45-52

¶ 45 And immediately he compelled his disciples to get into the boat and to go ahead *of him* to Bethsaida on the other side, while he himself sent the multitude away.
46 And after he said farewell to them, he went away into the mountain to pray.
47 And when it became evening, the boat was in the middle of the sea, and he was alone on the dry land.
48 And when he saw them being harassed while rowing, for the wind was against them, about the fourth watch[70] of the night he came towards them walking upon the sea; and he was intending to pass by them.
49 Now when they saw him walking upon the sea, they thought he was a ghost, and they cried out;
50 for all saw him and they became alarmed. But immediately he spoke with them, and he says to them, "Take courage! It is I! Stop being afraid!"
51 And he went up into the boat with them, and the wind died down. And they were absolutely[71] astounded within themselves.
52 For they did not gain insight from *the miracle of* the breads; rather, their hearts had become hardened.

Jesus Retires to Gennesaret and Heals the Sick Mark 6:53-56

¶ 53 And after they crossed over to the dry land, they came to Gennesaret and dropped anchor[72] *there*.
54 And when they came out of the boat, immediately *the people* recognized him
55 and ran around that whole region and began to carry about those who were sick on pallets to the place where they were hearing he was.
56 And wherever he entered a village or a city or countryside, again and again they laid in the marketplaces those who were sick, and again and again they pleaded with him that they might touch the tassel of his robe; and repeatedly as many as touched it were healed.

Jesus Rebukes the Pharisees and Experts in the Law for Their Hypocritical Traditions Mark 7:1-23

7 ¶ And the Pharisees and some of the experts in the law came from Jerusalem and gathered around him,[73]
2 and when they saw some of his disciples eating loaves *of bread* with unclean hands,[74] this means unwashed hands
3 – for the Pharisees and all the Jews do not eat unless they wash their hands with a fist,[75] holding fast the tradition of the elders,
4 and *when they come* from the marketplace, they do not eat unless they wash[76] *their hands*, and there are many other things that they have received to hold fast, ceremonial washing[77] of cups and pitchers and kettles and dining couches –
5 and the Pharisees and the experts in the law asked him, "Why do your disciples not live[78] according to the tradition of the elders, but eat bread with unclean hands?"

---

[70] This is 3:00 to 6:00 a.m.

[71] Lit. exceedingly, extremely

[72] Lit. came to anchor

[73] Lit. gathered unto him

[74] Lit. with common hands; meaning ceremonially unclean hands; likewise v.5

[75] This washing their hands with a fist has been variously interpreted; for example, it has been thought that one hand was washed with the clinched fist of the other hand

[76] Lit. baptize

[77] Lit. a baptizing

6 “Rightly did Isaiah prophesy about you hypocrites,” he told them. “As it is written,
‘THIS PEOPLE HONORS ME WITH THEIR LIPS,
BUT THEIR HEART IS FAR AWAY FROM ME;
7 ‘AND THEY WORSHIP ME IN VAIN,
TEACHING FOR DOCTRINES THE COMMANDMENTS OF MEN.’[79]
8 “After letting go the commandment of God, you keep holding on to the tradition of men.”
9 And he went on to say to them, “Well do you set aside the commandment of God, in order that you might uphold your tradition.
10 “For Moses said, ‘HONOR YOUR FATHER AND YOUR MOTHER,’[80] and ‘THE ONE WHO CURSES FATHER OR MOTHER, LET HIM SURELY BE PUT TO DEATH.’[81] [82]
11 “But as for you, you say, ‘If a man says to his father or his mother, “Whatever assistance you might have received from me is Corban,” ’ which means, “A sacrificial gift *to God*”
12 “you no longer permit him to do anything for his father or his mother,
13 “invalidating the word of God by your tradition which you have handed down; and you do many such things like that “
¶ 14 And after he again called the crowd to himself, he began to say to them, “Listen to me, all of you, and understand!
15 “There is nothing from the outside of the person that goes into him that is able to defile him; on the contrary, it is the things that come out of the person that defile the person.
16 “If anyone has ears to hear, let him hear!”[83]
17 And when he went into the house away from the crowd, his disciples began to ask him about the parable.
18 And he says to them, “In this way are you yourselves also without understanding? Do you not understand that everything that goes into the person from the outside is unable to defile him,
19 because it does not go into his heart but into his belly, and it goes out into the latrine?” (*This he said*, making all food clean.)
20 Then he went on to say, “What comes out of the person, that defiles the person;
21 “For from within, out of the heart of people, *comes* evil thoughts, fornications, thefts, murders,
22 “adulteries, deeds of greed, acts of malice, deceit, unbridled lust, envy,[84] slander,[85] arrogance, foolishness;
23 “all these wicked things come from within and defile the person.”

Jesus Retires to Tyre and Heals a Syrophoencian Woman’s Daughter Mark 7:24-30

¶ 24 And he up and left from there and went away into the region of Tyre and Sidon.[86] And when he entered a house, he wanted no one to know *it*, but he was unable to escape notice;
25 on the contrary, immediately when a woman, whose little daughter had an unclean spirit, heard about him, she came and fell down at his feet.
26 Now the woman was a Gentile,[87] a Syrophoenician by nationality; and she began pleading with him to cast out the demon from her daughter.
27 And he went on to say to her, “Let the children eat their fill first, for it is not right to take the children’s bread and throw *it* to the little *pet* dogs.”
28 But she answered and says to him, “Lord, even the little *pet* dogs under the table eat of the children’s crumbs.”

---

[78] Lit. walk
[79] Isa.29:13
[80] Ex.20:12; Dt.5:16
[81] Lit. let him die the death
[82] Ex.21:17
[83] A few manuscripts omit v.16
[84] Lit. an evil eye
[85] Or blasphemy, against God or a person
[86] A few early manuscripts do not include Sidon
[87] Lit. a Greek

29 And he said to her, "For this reply go, the demon has gone out of your daughter."
30 And when she went away to her house, she found the child lying on the bed and the demon having gone out *of her*.

Jesus Retires to the Decapolis and Heals a Deaf and Dumb Man Mark 7:31-37

¶ 31 And when he again went out of the region of Tyre, he came through Sidon to the sea of Galilee in the midst of the district of the Decapolis.[88]
32 And some people[89] bring to him a deaf and dumb man, and they plead with him to lay his hand on him.
33 And after he took him aside by himself away from the crowd, he put his fingers into his ears. Then he spit and touched his tongue.
34 And having looked up to heaven, he sighed and says to him, "Ephphatha!" which means, "Be completely[90] opened!"
35 And immediately his ears were opened, and the bond of his tongue was loosened, and he began to speak normally.
36 And he gave orders to them that they should tell no one; but as much as he kept giving orders to them, so much the more they themselves kept proclaiming it aloud.
37 And they continued to be absolutely[91] amazed, saying, "He has done all things well; he even makes the deaf to hear and the dumb to speak!"

Jesus Retires to a Lonely Place and Feeds the Four Thousand Mark 8:1-10

8 ¶ In those days when there was again a great multitude and because the people had nothing to eat,[92] after he summoned the disciples he says to them,
2 "I feel compassion for the multitude, for they are already remaining with me three days and they have nothing to eat;[93]
3 "and if I send them away to their homes hungry, they will become exhausted on the way; and some of them have come from far away."
4 And his disciples answered him, "From what place will one *of us* be able to satisfy these *people with* loaves *of bread* here in an uninhabited desert?"
5 And he began asking them, "How many loaves *of bread* do you have?" And they said, "Seven."
6 And he directed the multitude to recline on the ground; and after he took the seven loaves and gave thanks, he broke *them* and continued to give *them* to his disciples to set before *them*, and they set them before the multitude.
7 They also had a few little fish; and after he blessed them, he said to also set these before *them*.
8 And the people[94] ate and were satisfied, and they picked up what was left over of the pieces – seven hampers.
9 Now there were about four thousand. And he sent them away.
10 And immediately he stepped into the boat with his disciples and went into the district of Dalmanutha.

The Pharisees Demand a Sign Mark 8:11-13

¶ 11 And the Pharisees came out and began to argue with him, demanding a sign from him from heaven, because they were tempting him.
12 And after sighing deeply in his spirit, he says, "Why is this generation seeking a sign? Truly I say to you, no sign shall be given to this generation."[95]
13 And having left them, he again got into *the boat* and departed to the shore on other side.

---

[88] The Decapolis was originally a league of ten Greek cities mostly southeast of the Sea of Galilee

[89] Lit. they

[90] Or, thoroughly

[91] Lit. beyond all measure; or, exceedingly

[92] Lit. they do not have something they might eat

[93] Lit. they do not have something they may eat

[94] Lit. they

[95] Lit. If a sign shall be given to this generation – "; Jesus suppressed the second half of the conditional statement that would have alluded to the meaning that "no sign shall be given"

Jesus Warns His Disciples about the Pharisees' False Teaching Mark 8:14-21

¶ 14 And the disciples[96] had forgotten to take loaves *of bread*, and except for one loaf they had nothing
with them in the boat.
15 And he began to give orders to them, saying, "Continue to take care, always beware of the yeast of the
Pharisees and of the yeast of Herod."
16 And they began to discuss with one another *that he said this* because they had no loaves *of bread*.
17 And when *Jesus* realized *this*, he says to them, "Why are you discussing that you have no loaves *of
bread*? Do you not yet perceive nor understand? Do you have your heart hardened?
18 "Having eyes, do you not see? And having ears, do you not hear? And do you not remember,
19 "when I broke the five loaves for the five thousand, how many large baskets full of pieces you picked
up?" They say to him, "Twelve."
20 "When I *broke* the seven *loaves* for the four thousand, you picked up how many hampers full of
pieces?" And they say to him, "Seven."
21 And he went on to say to them, "Do you not yet understand?"

Jesus Again Retires to Bethsaida and Restores the Sight of a Blind Man Mark 8:22-26

¶ 22 And they come to Bethsaida. And people[97] bring a blind man to Jesus[98] and plead with him to touch
him.
23 And after he took hold of the blind man's hand, he led him outside of the village. And after he spit on
his eyes, he laid his hands on him, asking him, "Do you see anything?"
24 And when he looked up, he went on to say, "I am seeing men; I see *them* walking around like trees."
25 Then he again put his hands on his eyes, and the man[99] opened his eyes wide, and his eyesight was
restored,[100] and he began to see everything clearly.
26 And Jesus[101] sent him to his home, saying, "Do not even go into the village."

Jesus Retires to Caesarea Philippi Where Peter Confesses Jesus Is the Christ Mark 8:27-30

¶ 27 And Jesus and his disciples went out into the villages of Caesarea Philippi; and on the way he began
asking his disciples, saying to them, "Who do the people say I am?"
28 Then they said to him, "John the Baptist, and others *say*, 'Elijah,' but others *say* one of the prophets."
29 And he began asking them, "But as for you, who do you say I am?" Answering, Peter says to him, "You
are the Christ!"[102]
30 And he warned them not to tell anyone about him.

Jesus Brings His Ministry in Galilee to a Close Mark 8:31-9:50

Jesus Foretells His Death and Resurrection Mark 8:31-9:1

¶ 31 And he began to teach them that the Son of Man must suffer many things and be rejected by the elders
and the chief priests and the experts in the law and be killed and after three days to rise up.
32 And he was speaking this declaration plainly. And after Peter took him aside, he began to rebuke him.
33 But when Jesus[103] turned around and saw his disciples, he rebuked Peter, and he says, "Get behind me,
Satan, for you are not setting your mind on the things of God but on the things of men."
34 And after he summoned the crowd with his disciples, he said to them, "If anyone wishes to follow after
me, let him deny himself and pick up his cross and follow me.
35 "For whoever wishes to save his life will lose it; but whoever loses his life for my sake and the gospel's
will save it.

---

[96] Lit. they
[97] Lit. they
[98] Lit. him
[99] Lit. he
[100] Lit. he, or it, was restored
[101] Lit. he
[102] Or, the Messiah
[103] Lit. he

36 “For what does it benefit a person to gain the whole world and yet to forfeit his own soul?
37 “For what will a person give in exchange for his soul?
38 “For whoever is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when he comes in the glory of his Father with the holy angels.”
9 ¶ And he went on to say to them, “Truly I say to you that there are some who are standing here who will in no way taste death until they see the kingdom of God after it has come in power.”

Jesus’ Transfiguration Mark 9:2-13

¶ 2 And after six days Jesus takes Peter and James and John along with him, and he leads them up into a high mountain by themselves. And he was transfigured before them,
3 and his garments became glistening, extremely white, as no bleacher on earth can whiten them.
4 And Elijah together with Moses appeared to them, and they were talking with Jesus.
5 And speaking up, Peter says to Jesus, “Rabbi, it is good for us to be here, and let us make three tents – one for you and one for Moses and one for Elijah!”
6 For he did not know what he was saying,[104] for they became terrified.
7 And a cloud came and overshadowed them, and a voice spoke[105] out of the cloud, “This is my beloved Son; keep listening to him!”
8 And suddenly, when they looked around, they no longer saw anyone with them, except Jesus.
¶ 9 And while they were coming down from the mountain, he gave them orders not to relate to anyone what they had seen, except when the Son of Man rises from the dead.
10 And they seized on this statement[106] by discussing among themselves what this rising from the dead meant.
11 And they began asking him, “Why do the experts in the law say that Elijah must come first?”
12 And he replied to them, “To be sure, Elijah, does come first and restores all things; and yet how is it written about[107] the Son of Man that he shall suffer many things and be treated with contempt?
13 “But I say to you that indeed Elijah has come, and they did to him whatever they wished, just as it had been written about[108] him.”

Jesus Heals a Demon-Possessed Boy Mark 9:14-29

¶ 14 And when they came to the disciples, they saw a large crowd around them and experts in the law arguing with them.
15 And immediately when the entire crowd saw him, they were thoroughly amazed, and running up to him they began to greet him.
16 And he asked them, “What are you arguing about with them?”
17 And one out of the crowd answered him, “Teacher, I brought my son to you, because he is possessed by a spirit that makes him speechless;
18 “and wherever it seizes him, it throws him to the ground, and he foams at the mouth and grinds his teeth and becomes stiff; and I told your disciples to cast it out, but they were not strong enough.”
19 “O unbelieving generation,” he then says to them. “How long shall I be with you? How long shall I put up with you? Bring him to me.”
20 And they brought the boy[109] to him. And when the spirit saw Jesus,[110] it at once threw the boy[111] into a convulsion, and when he fell on the ground, he began to roll around while foaming at the mouth.
21 And Jesus[112] asked his father, “For how long of a time has it done this to him?”[113] He said, “From childhood.”

---

[104] Lit. for he was not knowing what he answered
[105] Lit. came, or, occurred
[106] Lit. the statement
[107] Lit. on, or, over
[108] Lit. on, or, over
[109] Lit. brought him to him
[110] Lit him
[111] Lit threw him
[112] Lit. he

22 “And many times it has thrown him both into fire and into water to destroy him. But if you can do anything, have pity on us and help us!”
23 “If you can?” Jesus said to him. “All things are possible for the one who believes!”
24 At once the father of the boy cried out and was saying, “I do believe! Help my unbelief!”
25 When Jesus saw that a crowd was running upon *them*, he rebuked the unclean spirit by saying to it, “You deaf and dumb spirit! I command you, come out of him and never go into him again.”[114]
26 And after it shrieked and convulsed *him* violently, it came out; and the boy[115] became like a corpse, so that the majority *of people* were saying, “He died!”
27 But Jesus took hold of his hand and raised him up, and he stood up.
28 And when he went into a house, his disciples began to ask him privately, “Why were we unable to cast it out?”
29 And he said to them, “This kind can be cast out by nothing except prayer and fasting.”[116]

Jesus Again Foretells His Death and Resurrection While Proceeding through Galilee Mark 9:30-32

¶ 30 And after they went out from there, they began passing through Galilee, and he did not want anyone to know *this*.
31 For he was teaching his disciples and telling them, “The Son of Man is going to be delivered into the hands of men, and they will kill him, and when he has been killed he will rise after three days.”
32 But they kept failing to understand this[117] statement, and they continued to be afraid to ask him.

Jesus Teaches His Disciples Who Is the Greatest Mark 9:33-37

¶ 33 And they came to Capernaum. And after he was in the house, he began to ask them, “What were you discussing on the road?”
34 But they kept silent, for they had discussed with one another on the road about who is the greatest.
35 And after he sat down, he called the Twelve and he says to them, “If anyone wants to be first, he will be last of all and a servant of all.”
36 And he took a child and stood him in the midst of them, and after taking him in his arms, he said to them,
37 “Whoever receives one child such as this in my name receives me; and whoever receives me does not receive me but him who sent me.”

Jesus Says that He Who Is Not Against Them is For Them Mark 9:38-41

¶ 38 John replied to him, “Teacher, we saw a man casting out demons in your name, and we began to forbid him because he was not following with us.”
39 “Stop forbidding him,” Jesus said, “for there is no one who will perform a miracle in my name and will quickly be able to speak evil of me.
40 “For who is not against us is for us.
41 “For whoever gives you a cup of water to drink in connection with my[118] name that you are Christ’s *disciples*, truly I say to you that he will in no way lose his reward.”

Jesus Warns His Disciples Not to Cause Others to Stumble in Their Faith Mark 9:42-50

¶ 42 “And whoever causes one of these little ones who believe in me to fall into sin, it would have been better for him if a large mill stone that is worked by donkey power had been placed around his neck and he had been cast into the sea.
43 “And if your hand causes you to sin, cut it off; it is better[119] for you to enter into life crippled than having two hands to go away into hell, into the unquenchable fire,
44 “where their worm does not die and the fire is not extinguished.[120]

---

[113] Lit. “How long of a time is it since it has done this to him?”
[114] Lit. and no longer go into him
[115] Lit. he
[116] A few early manuscripts omit the words “and fasting”
[117] Lit. the
[118] Some early manuscripts omit the pronoun “my”
[119] Lit. it is good; likewise v.45 and v.47

45 “And if your foot causes you to sin, cut if off; it is better to enter into life lame than having two feet to be cast into hell,
46 “where their worm does not die and the fire is not extinguished.[121]
47 “And if your eye causes you to sin, tear it out; it is better *for you* to enter into the kingdom of God with one eye than having two eyes to be cast into hell,
48 “where their worm does not die and the fire is not extinguished.
49 “For everyone will be salted with fire.
50 “Salt is good; but if the salt becomes unsalty, with what will you season it? Have salt in yourselves, and live in peace with one another.”

Jesus Travels to His Cross in Jerusalem Mark 10:1-52

While Conducting His Judean and Perean Ministry, Jesus Teaches about Divorce Mark 10:1-12

10 ¶ And after he set out from there, he comes into the region of Judea on the other side of the Jordan, and again crowds are going along with him, and as was his custom he again began to teach them.
2 And when Pharisees approached, they began to ask him if it was lawful for a man to divorce[122] *his* wife, because they were tempting him.
3 And answering, he said to them, “What did Moses command you?”
4 And they said, “Moses permitted *a man* ‘TO WRITE A CERTIFICATE OF DIVORCE AND TO SEND *HER* AWAY.’ ”[123]
5 “Because of the hardness of your heart he wrote this command for you,” Jesus said to them.
6 “But from the beginning of creation ‘HE MADE THEM MALE AND FEMALE’[124]
7 ‘FOR THIS REASON A MAN WILL LEAVE HIS FATHER AND MOTHER AND BE GLUED TO HIS WIFE,
8 ‘AND THE TWO WILL BE ONE FLESH;’[125] so they are no longer two but one flesh.
9 “Therefore what God has joined together,[126] let man not separate.”
10 And in the house again the disciples began to ask him about this.
11 And he says to them, “Whoever divorces his wife and marries another *woman*[127] commits adultery against her,
12 “and if after she divorced her husband she herself marries another *man*,[128] she commits adultery.”

Jesus Blesses the Little Children Mark 10:13-16

¶ 13 And people[129] kept bringing infants[130] to him, in order that he might touch them; but the disciples kept rebuking those who were bringing them.[131]
14 Now when Jesus saw *this*, he became angry and said to them, “Permit the infants to come to me; stop forbidding them, for the kingdom of God belongs to such as these.
15 “Truly I say to you, whoever does not receive the kingdom of God like an infant, will never enter into it.”

---

[120] Some early manuscripts omit v.44
[121] Some early manuscripts omit v.46
[122] The basic meaning of the Greek word translated “divorce” is to let go, to send away, to dismiss
[123] Dt.24:1, 3
[124] Gn.1:27; 5:2
[125] Gn.2:24
[126] Lit. has yoked together
[127] The word “woman” is added because in the Greek the word “another” is feminine
[128] The word “man” is added because in the Greek the word “another” is masculine
[129] Lit. they
[130] The Greek word for “infants” could be translated little children as well as infants; however, Luke 18:15 uses a different Greek word which means babies and infants. Luke made clear the people were bringing babies to Jesus; therefore this verse is translated as infants and not little children
[131] The translation of this verse is based on the Greek Textus Receptus

16 And after taking them in his arms, he blesses them and places his hands upon them.

Jesus Teaches the Rich Man Mark 10:17-22

¶ 17 And as he was going on his way, a man ran up to him and knelt down before him and began to ask him, "Good Teacher, what shall I do that I may inherit eternal life?"
18 "Why are you calling me good?" Jesus said to him. "No one is good except one – God!
19 "You know the commandments: 'DO NOT MURDER; DO NOT COMMIT ADULTERY; DO NOT STEAL; DO NOT BEAR FALSE WITNESS;' do not defraud; 'HONOR YOUR FATHER AND MOTHER.' "[132]
20 Then the man[133] declared to him, "Teacher, all these things I have kept from my youth."
21 And Jesus looked at him and loved him and said to him, "You lack one thing;[134] go, sell everything you have and give to the poor, and you will have treasure in heaven. And come, start following me."
22 Then, having become sorrowful because of this[135] instruction, he went away being grieved, for he had many possessions.
¶ 23 And after Jesus looked around, he says to his disciples, "How hard it shall be for those who have wealth to enter the kingdom of God!"[136]
24 Then the disciples became astounded because of his words. But continuing again Jesus says to them, "Children, how hard it is to enter into the kingdom of God!
25 "It is easier for a camel to go through an eye of a needle than for a rich man to enter into the kingdom of God!"
26 Then they became even more struck with amazement, saying to one another, "And who is able to be saved?"
27 When Jesus turned his eyes on them, he says, "With men it is impossible but not with God, for all things are possible with God."

Jesus Teaches His Disciples Will Be Rewarded Mark 10:28-31

¶ 28 Peter began to say to him, "Behold, we ourselves have left everything and followed you."
29 "Truly I say to you," Jesus declared, "there is no one who has left house or brothers or sisters or mother or father or children or farms for my sake and for the sake of the gospel,
30 "except he shall receive a hundred times as much now at this time houses and brothers and sisters and mothers and children and farms along with persecutions, and in the coming age eternal life.
31 "But many first shall be last and *many* last *shall be* first."

Jesus Foretells His Death and Resurrection for a Third Time Mark 10:32-34

¶ 32 Now they were on the road going up to Jerusalem, and Jesus was leading them forward, and they continued to be amazed, and those who were following *him* continued to be afraid. And after he again took the Twelve with him, he began to tell them the things that were about to happen to him.
33 "Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the experts in the law, and they will condemn him to death, and they will hand him over to the Gentiles,
34 "and they will mock him and spit on him and scourge him and kill *him*, but after three days he will rise."

Jesus Again Teaches His Disciples about Greatness Mark 10:35-45

¶ 35 And James and John, the sons of Zebedee, come up to him, saying, "Teacher, we want you to do for us whatever we ask you."
36 And he said to them, "What do you want me to do for you?"[137]
37 Then they said to him, "Grant that in your glory we might sit one at your right and one at your left."
38 "You do not know what you are asking," Jesus said to them. "Are you able to drink the cup that I myself am about to drink,[138] or to be baptized with the baptism that I myself am about to be baptized?:"[139]

---

132 Ex.20:12-16; Dt.5:16-20

133 Lit. he

134 Lit. one thing makes you be in need

135 Lit. the

136 Lit. "How with difficulty shall those who have wealth enter into the kingdom of God"

137 Lit. "What do you want I should do for you?"

138 A Greek futuristic present tense, or it could be translated, "that I myself am drinking"

39 Then they said to him, “We are able.” But Jesus said to them, “The cup that I myself am about to drink you will drink, and the baptism with which I myself am about to be baptized you will be baptized,
40 “but to sit at my right or at my left is not mine to give, but is for those *for* whom it has been prepared.”
41 And when the ten heard *this*, they began to be angry on account of James and John.
42 And after Jesus summoned them, he says to them, “You know that those who are recognized to rule the Gentiles lord it over them and their great officials[140] exercise authority over them.
43 “But it is not so among you; rather, whoever wishes to be great among you, he will be your servant,
44 “and whoever wishes to be first among you, he will be a slave for all;
45 “for indeed the Son of Man did not come to be served but to serve and to give his life as a ransom for many.”

Jesus Restores the Sight of Blind Bartimaeus Mark 10:46-52

¶ 46 And he comes to Jericho. And while he and his disciples and a large crowd are going out of Jericho a blind beggar *named* Bartimaeus, the son of Timaeus, was sitting by the side of the road.
47 And when he heard that it was Jesus the Nazarene, he began to call out and to say, “Jesus, Son of David, have mercy on me!”
48 And many began to sharply rebuke him to be quiet; but he called out all the more, “Son of David, have mercy on me!”
49 And Jesus stood still and said, “Call him *here*.” And they call the blind *man* saying to him, “Be cheerful! Get up! He is calling you!”
50 And after he threw off his cloak and jumped up, he came to Jesus.
51 And beginning to speak, Jesus said to him, “What do you want me to do for you?”[141] Then the blind *man* said to him, “My Lord,[142] that I regain my sight.”
52 And Jesus said to him, “Go, your faith has healed you.” And at once he received his sight and began to follow him on the road.

Part 3: Jesus Revealed He Is Christ, the Son of God, through His Suffering, Death, and Resurrection Mark 11:1-16:20

Jesus’ Ministry in Jerusalem Mark 11:1-13:37

Jesus Triumphal Entry into Jerusalem Mark 11:1-11

11 ¶ And when they are drawing near to Jerusalem at Bethphage and Bethany toward the Mount of Olives, he sends two of his disciples
2 and says to them, “Go into the village ahead of you, and immediately as you are going into it you will find a colt tied, upon which no one has ever sat; untie it and bring it *to me*.
3 “And if anyone says to you, ‘Why are you doing this?’ say, ‘The Lord has need of it,’ and immediately he will send it back here.”
4 And they went away and found the colt tied at a doorway outside on the street, and they untied it.
5 And some men who were standing there began to say to them, “What are you doing, untying that[143] colt?”
6 And they said to them just what[144] Jesus said, and they let *them* go.
7 And they bring the colt to Jesus, and they throw their garments over it, and he sat upon it.
8 And many *people* spread their garments on the road, and others leafy branches after cutting them from the fields.
9 And those who were going before *him* and those who were following *him* kept shouting,
“HOSANNA!
BLESSED IS HE WHO COMES IN THE NAME OF THE LORD![145]

---

[139] A Greek futuristic present tense, or it could be translated, “that I myself am being baptized”
[140] Lit. great ones or great men
[141] Lit. “What do you want that I shall do for you?”
[142] The Greek term is “Rabboni”
[143] Lit. the
[144] Lit. just as

10 Blessed is the coming kingdom of our father David!
Hosanna in the highest!”
11 And he entered Jerusalem *and went* into the temple. And after looking around at everything, because the hour was already late, he went out to Bethany with the Twelve.

Jesus Looks for Fruits of Repentance Mark 11:12-12:12

Jesus Curses the Barren Fig Tree Mark 11:12-14

¶ 12 And on the next day while they are going out from Bethany he became hungry.
13 And when he saw a fig tree from a distance having leaves, he went *to see* if perhaps he would find anything on it. But when he came up to it, he found nothing except leaves; for it was not the season for ripe figs.
14 And responding, he said to it, “From now on may no one ever eat fruit from you again!”[146] And his disciples were listening.

Jesus Cleanses the Temple a Second Time Mark 11:15-19

¶ 15 And they come into Jerusalem. And after he entered the temple he began to throw out those who were selling and those who were buying in the temple, and he overturned the tables of the moneychangers and the seats of those who were selling the doves,
16 and he was not permitting anyone to carry an object through the temple.[147]
17 And he began to teach and say to them, “Is it not written that ‘MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS?’[148] But as for you, you have made it a robbers’ den.”
18 And the chief priests and the experts in the law heard *this*, and they kept considering how they might kill him; for they continued to be afraid of him, for all the multitude kept being struck with amazement because of his teaching.
19 And whenever it became late in the day, they would go outside of the city.

Jesus Teaches the Disciples about the Power of Faith and Prayer Mark 11:20-26

¶ 20 And early in the morning as they were passing by they saw the fig tree dried up from the roots.
21 And when Peter remembered, he says to Jesus,[149] “Rabbi, look! The fig tree which you cursed has dried up!”
22 And answering, Jesus says to them, “Have faith in God.
23 “Truly I say to you that whoever says to this mountain, ‘Be taken up and be thrown into the sea!’ and does not doubt in his heart but believes that what he says will happen, it will be *done* for him.
24 “For this reason I say to you, everything that you keep praying for and keep asking for, keep believing that you have received *it*, and it will be *done* for you.
25 “And whenever you stand praying, forgive if you have something against someone, in order that your Father who is in heaven also forgives you your transgressions.
26 “But if you yourselves do not forgive, neither will your Father who is in heaven forgive your transgressions.”[150]

Jesus’ Authority Challenged Mark 11:27-33

¶ 27 And they come back into Jerusalem. And while he is walking in the temple, the chief priests and the experts in the law and the elders come to him
28 and they began to say to him, “By what authority are you doing these things? Or who gave you this authority to do these things?”
29 “I will ask you one question,” Jesus then said to them, “and you answer me, and I will tell you by what authority I am doing these things.
30 “The baptism of John, was it from heaven or from men? You answer me.”

---

[145] Ps.118:25, 26

[146] Lit. may no one eat fruit from you into eternity

[147] After Jesus cleaned out the merchants and moneychangers from the Court of the Gentiles in the temple, he would not permit anyone to carry any kind of an object or vessel or utensil through the courtyard, so the courtyard would not be desecrated

[148] Isa.56:7

[149] Lit. to him

[150] Some early manuscripts omit v.26

31 And they began to discuss with one another, saying, "If we say, 'From heaven,' he will say, 'Then why did you not believe him?'
32 "But if we say, 'From men?' " – they continued to be afraid of the crowd, for all the people[151] certainly held that John was a prophet.
33 And answering Jesus, they say, "We do not know." And Jesus says to them, "Neither am I telling you by what authority I am doing these things."

Jesus Teaches the Parable of the Evil Tenants Mark 12:1-12

12 ¶ And he began to speak to them in parables: "A man planted a vineyard and put a wall around *it*. And he dug a vat under the winepress and built a tower, and he rented it out to tenant farmers and went on a journey.
2 "And he sent a slave to the tenant farmers at the time of harvest,[152] in order to receive from the tenant farmers some of the fruit of the vineyard.
3 "And having seized him, they beat *him* and sent *him* away empty-handed.
4 "And again he sent another slave to them; and that one they also struck on the head and treated *him* shamefully.
5 "And he sent another *slave*, and that one they killed. And *he sent* many others, some they beat, others they killed.
6 "He had one more *to send*, a beloved son; he sent him to them last of all, saying, 'They will have respect for my son.'
7 "Then those tenant farmers said to one another, 'This is the heir! Come on! Let us kill him, and the inheritance will be ours!'
8 "And after they seized him, they killed him, and threw him outside of the vineyard.
9 "So what will the owner of the vineyard do? He will come and destroy those tenant farmers, and he will give the vineyard to others!
10 "Have you not even read this Scripture,
'THE STONE WHICH THE BUILDERS REJECTED,
THIS HAS BECOME THE CORNERSTONE;
11 'THIS CAME FROM THE LORD,
AND IT IS MARVELOUS IN OUR EYES?' "[153]
12 And they were seeking to arrest him, and yet they were afraid of the multitude, for they realized he told the parable against them. And they left him and went away.

Jesus Disarms His Opponents Mark 12:13-44

Jesus Refutes the Pharisees and Herodians on Paying Taxes to Caesar Mark 12:13-17

¶ 13 And they send some of the Pharisees and the Herodians[154] to him, in order that they might catch him in a statement.
14 And when they came, they say to him, "Teacher, we know that you are truthful and you have no regard for anyone, for you do not look on men's favor,[155] rather you teach the way of God on the basis of truth. Is it lawful to pay a tax to Caesar or not? Shall we pay or shall we not pay?"
15 But knowing their hypocrisy, he said to them, "Why are you tempting me? Bring me a denarius[156] that I may see *it*."
16 And they brought it. And he asks them, "Whose image and inscription is this?" And they said to him, "Caesar's."
17 Then Jesus said to them, "Give to Caesar what is Caesar's and to God what is God's." And they were absolutely marveling at him.

Jesus Refutes the Sadducees on Marriage and the Resurrection Mark 12:18-27

---

[151] Lit. they
[152] Lit. at the right or proper time
[153] Ps.118:22, 23
[154] Herodians were a political party among the Jews who supported the Herodian dynasty; they were opposed by the Pharisees, who in this instance joined hands with their enemy
[155] Lit. for you do not look on the countenance of men
[156] A Roman silver coin that was worth a day's wage

¶ 18 And Sadducees come to him, who say there is no resurrection, and they began to question him, saying,
19 "Teacher, Moses wrote for us that 'IF A MAN'S BROTHER DIES' and leaves a wife behind 'AND HE LEAVES NO CHILD, THAT HIS BROTHER SHOULD MARRY[157] HIS WIFE AND RAISE UP CHILDREN FOR HIS BROTHER.'[158]
20 "There were seven brothers; and the first married a wife, and when he died, he left no children;
21 "and the second married her, and he died leaving no children behind; and the third in the same way;
22 "And the seven left no children. Last of all the wife also died.
23 "In the resurrection, when they rise, of them whose wife will she be? For the seven had her as a wife."
24 Jesus declared to them, "Are you not mistaken for this reason – because you do not know the Scriptures nor the power of God?
25 "For when they rise from the dead, they neither marry nor are given in marriage; on the contrary, they are like *the* angels in heaven.
26 "Now about the dead that they rise, have you not read in the scroll of Moses about the *burning* thorn-bush[159] how God said to him, 'I AM THE GOD OF ABRAHAM AND THE GOD OF ISAAC AND THE GOD OF JACOB?'[160]
27 "He is not *the* God of *the* dead but of the living! You are greatly mistaken."

Jesus Commends an Expert in the Law Regarding the Greatest Commandments Mark 12:28-34

¶ 28 And one of the experts in the law approached and heard them debating, and when he perceived that he had answered them well, he began to ask him, "What is the most important commandment of all?"
29 Jesus answered, "The most important is 'HEAR, O ISRAEL, THE LORD OUR GOD, THE LORD IS ONE,'
30 'AND LOVE THE LORD YOUR GOD FROM ALL YOUR HEART AND FROM ALL YOUR SOUL and from all your mind AND FROM ALL YOUR STRENGTH.'
31 "The second is this, 'LOVE YOUR NEIGHBOR AS YOURSELF.'[161] There is not another commandment greater than these.
32 And the expert in the law said to him, "Well said, Teacher, you said on the basis of truth that 'HE IS ONE AND THERE IS NOT ANOTHER EXCEPT HIM;'[162]
33 "and 'TO LOVE HIM FROM ALL THE HEART AND FROM ALL THE UNDERSTANDING AND FROM ALL THE STRENGTH and TO LOVE ONE'S[163] NEIGHBOR AS HIMSELF'[164] is even more than all the whole burnt offerings and sacrifices."
34 And when Jesus saw that he answered wisely, he said to him, "You are not far from the kingdom of God." And no one dared to ask him any more questions.

Jesus Disarms the Experts in the Law
Who Failed to See that the Christ Is the Son of God Mark 12:35-40

¶ 35 And Jesus went on to say while teaching in the temple, "How do the experts in the law say that the Christ[165] is the son of David?
36 "David himself said by the Holy Spirit,
'THE LORD SAID TO MY LORD,
"SIT AT MY RIGHT HAND
UNTIL I PUT YOUR ENEMIES UNDER YOUR FEET." '[166]
37 "David himself calls him Lord, and how is he his Son?" And the large crowd was enjoying listening[167] to him.

---

157 Lit. take; likewise v.20, 21
158 Gn.38:8; Dt.25:5
159 Ex.3:2
160 Ex.3:6, 15, 16
161 Lev.19:18
162 Dt.4:35; Isa.45:21
163 Lit. the
164 Dt.6:5; Josh.22:5
165 Or, the Messiah
166 Ps.110:1

¶ 38 And in the course of his teaching he went on to say, "Beware of the experts in the law who like to walk around in long, flowing robes and take pleasure in[168] the respectful greetings in the marketplaces
39 "and *have* the seats of honor in the synagogues and places of honor at the banquets,
40 "who devour the houses of the widows and for a pretense make long prayers. These *men* will receive greater punishment."

Jesus Praises the Offering of the Widow's Two Coins Mark 12:41-44

¶ 41 And when he sat opposite of the treasury trumpet receptacle, he began observing how the crowd was putting money into the treasury trumpet receptacle; and many rich *men* were putting in large amounts.
42 And when one poor widow came, she put in two small copper coins,[169] which are worth less than a cent.[170]
43 And he summoned his disciples and said to them, "Truly I say to you that this poor widow put in more than all who put *money* into the treasury trumpet receptacle.
44 "For they all put in out of their abundance, but she put in out of her poverty everything she had – all she had to live on!"[171]

Jesus Reveals the Signs of His Second Coming Mark 13:1-37

13 ¶ And while he is going out of the temple one of his disciples says to him, "Teacher! Look! What *beautiful* stones! And what *exquisite* buildings!"
2 And Jesus said to him, "Do you see these great buildings? In no way will a stone be left upon another[172] here, which will absolutely not be torn down!"
¶ 3 And while he was sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew began to ask him privately,
4 "Tell us, when will these things take place, and what *will be* the sign when all these things are about to be fulfilled?"
5 Then Jesus began to say to them, "See to it that no one deceives you;
6 "many will come in my name saying, 'I am *he*!' and will deceive many.
7 "And when you hear of wars and rumors of wars, keep from becoming frightened; *these things* must take place, but the end is not yet.
8 "For nation will rise against nation and kingdom against kingdom; there will be earthquakes in various places, there will be famines; these things are the beginning of birth-pains.
9 "As for you, keep watching out for yourselves; they will hand you over to the local councils and you will be beaten in the synagogues, and you will stand before governors and kings on account of me for a testimony to them.
10 "And the gospel must first be preached to all the nations.
11 "And whenever they lead you away and hand you over, keep from worrying beforehand about what you will say, but go on saying whatever may be given to you in that hour, for you yourselves are not the ones speaking but the Holy Spirit *is speaking*.
12 "And brother will betray brother to death and a father *his* child, and children will rise up against parents and put them to death;
13 "and you will go on being hated by all because of my name. But the one who endures to the end, this one will be saved."
¶ 14 "And when you see the abomination of desolation where it must not *be* (let the one who reads understand) at that time let those who are in Judea flee into the mountains;
15 "let the one on his housetop not come down and let him not go in to take anything out of his house,
16 "and let the one in the field not turn back[173] to pick up his robe.

---

[167] Lit. was gladly listening

[168] In the Greek text the word "like" not only goes with walking around but also with the greetings, and the Greek word can also be translated "take pleasure in"

[169] Lit. lepta, two small copper coins, each of which was worth a fraction of a cent

[170] Lit. a quadrans, a Roman coin worth less than one cent

[171] Lit. her whole livelihood

[172] Lit. upon a stone

[173] Lit. turn to the things behind

17 “And woe to those who are pregnant and to those who are nursing in those days.
18 “And keep on praying that it may not happen during winter;
19 “for those days will be *days of* tribulation such as has not happened from the beginning of creation, which God created, until the present and never will be.
20 “And if the Lord had not curtailed those days,[174] no one[175] would be saved. But for the sake of the elect, whom he had chosen, he curtailed the days.
21 “And at that time if anyone says to you, ‘Behold, here is the Christ!’[176] or, ‘Behold, there he is!’ do not believe it.
22 “For false Chriists[177] and false prophets will appear and will perform[178] signs and wonders in order to mislead, if possible, the elect.
23 “Now as for you, keep watching out; I have told you everything beforehand.”
¶ 24 “But during those days after that tribulation,
‘THE SUN WILL BE DARKENED,
AND THE MOON WILL NOT GIVE ITS LIGHT,[179]
25 ‘THE STARS WILL BE FALLING OUT OF THE SKY,
AND THE POWERS IN THE HEAVENS WILL BE SHAKEN.’[180]
26 “And at that time people[181] will see the Son of Man coming in the clouds with great power and glory.[182]
27 “And then he will send the angels and he will gather together his elect out of the four winds from the end of the earth as far as the end of heaven.”
¶ 28 “Now learn this[183] likeness from the fig tree: When its branch has already become tender and it sprouts[184] its leaves, you realize that summer is near.
29 “In the same way you also, when you see these things happening, realize that he is near, *right* at the doors.
30 “Truly I say to you that this generation will absolutely not pass away until all these things have happened.
31 “The heaven and the earth will pass away, but my words will never pass away.”
¶ 32 “Now about that day or the hour no one knows except the Father, not even the angels in heaven nor the Son.
33 “Keep watching, and keep being on the alert and praying;[185] for you do not know when the time will come.[186]
34 “*It is* like a man away on a journey, *who* when he left his house put his slaves in charge, *assigned* each one his task, and commanded the doorkeeper to keep watch.
35 “Therefore, keep watching, for you do not know when the master of the house will come,[187] whether in the evening or at midnight or when the rooster crows[188] or early in the morning,
36 “lest if he came suddenly, he would find you sleeping.
37 “Now what I say to you, I say to all – keep watching!”

---

[174] Lit. the days
[175] Lit. flesh
[176] Or, the Messiah
[177] Or, false Messiahs
[178] Lit. will give
[179] Isa.13:10; Joel 2:10 & 31; 3:15
[180] Isa.34:4; Hag.2:6 & 21
[181] Lit. they
[182] Dan.7:13, 14
[183] Lit. the
[184] Lit. causes leaves to grow
[185] A few early manuscripts omit the word “praying”
[186] Lit. when the time is
[187] Or, is coming
[188] This was considered the period from midnight to 3:00 a.m.

Jesus' Passion Mark 14:1-15-47

The Plot to Kill Jesus Mark 14:1, 2

14 ¶ Now the Passover and the Feast of Unleavened Bread were two days away.[189] And the chief priests and the experts in the law were looking for how they may arrest him deceitfully and kill him.
2 For they said repeatedly, "Not during the Feast, lest there be an uproar of the people."

Jesus Is Anointed in Bethany Mark 14:3-9

¶ 3 And while he was in Bethany in the house of Simon the leper, reclining at the table, a woman came, having an alabaster flask of very expensive perfume of pure nard; she broke the alabaster flask and poured it down over his head.
4 Now there were some who were angry, *remarking* to one another, "Why has there been this waste of the perfume?
5 "For this perfume was able to be sold for more than three hundred denarii[190] and given to the poor;" and they were scolding her.
6 "Leave her alone!" Jesus said. "Why are you causing trouble for her? She has just performed a praiseworthy deed on me.
7 "For you always have the poor with you,[191] and whenever you wish you can do good for them, but you do not always have me.
8 "She did what she could; she has anointed my body beforehand in preparation for burial.
9 "Truly I say to you, wherever the gospel is preached in the entire world, what this woman just did will also be spoken of in memory of her."

Judas Plots to Betray Jesus Mark 14:10, 11

¶ 10 And Judas Iscariot, one of the Twelve, went to the chief priests in order to betray him to them.
11 Now when they heard this, they were glad and promised to give him money.[192] And he began seeking how he might betray him at an opportune time.

Jesus Institutes the Lord's Supper at the Passover Meal Mark 14:12-25

¶ 12 And on the first day of the Feast of Unleavened Bread, when the people[193] customarily sacrifice the Passover *Lamb*, his disciples say to him, "Where do you want us to go and make preparations for you to eat the Passover?"
13 And he sends two of his disciples and he says to them, "Go into the city, and a man will meet you carrying an earthenware jar of water; follow him,
14 "and wherever he enters, say to the master of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?" '
15 "And he will show you a large, upstairs room furnished *and* ready; and make preparations there for us."
16 And the disciples went out and went into the city and found *everything* just as he had told them, and they made preparations for the Passover.
17 And when evening came, he came with the Twelve.
18 And while they are reclining at the table and eating, Jesus said, "Truly I say to you that one of you will betray me, the one who is eating with me."
19 And they began to be distressed and to say to him one by one, "Surely it is not I, is it?"
20 And he said to them, "*It is* one of the Twelve, the one who dips into the bowl with me.
21 "For the Son of Man, to be sure, is going just as it has been written about him, but woe to that man through whom the Son of Man is betrayed. *It would have been* better for him if that man had not been born."
¶ 22 And while they were eating, he took bread, and after giving thanks, he broke it and gave *it* to them and said, "Take *it*, this is my body."
23 And when he took the cup, after giving thanks, he gave it to them, and they all drank from it.
24 And he said to them, "This is my blood of the testament which is being poured out for many.

---

189 Lit. were after two days

190 A denarius was a Roman silver coin that was worth a day's wage

191 Lit. with yourselves

192 Lit. silver

193 Lit. they

25 “Truly I say to you that I will never again drink from the fruit of the vine until that day when I customarily drink it new in the kingdom of God.”

Jesus Foretells Peter’s Denial Mark 14:26-31

¶26 And after they sang a hymn, they went out to the Mount of Olives.
27 And Jesus says to them, “You all will fall away, for it has been written, ‘I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP WILL BE SCATTERED.’[194]
28 “But after I have been raised, I will go before you into Galilee.”
29 Then Peter declared to him, “Even if all will fall away, yet I *will* not.”
30 And Jesus says to him, “Truly I say to you that you yourself today, on this *very* night, will deny me three times before a rooster crows twice.”
31 Then he began saying with great emphasis, “If I must die with you, I will absolutely not deny you!” Then they all also began to say the same thing.

Jesus Prays in Gethsemane Mark 14:32-42

¶ 32 And they come into a place the name of which *is* Gethsemane, and he says to his disciples, “Sit down here until I have prayed.
33 And he takes Peter and James and John along with him, and he began to be struck with terror and to be troubled,
34 and he says to them, “My soul is deeply grieved to the point of death; remain here and keep watching.”
35 And he went forward a short distance and began falling upon the ground, and he began praying that if it were possible the hour would pass away from him,
36 and he went on to say, “Abba, Father, all things are possible for you; take this cup away from me; yet not what I myself will but what you *will*.”
37 And he comes and he finds them sleeping, and he says to Peter, “Simon, are you sleeping? Did you not have the strength to watch one hour?
38 “Keep watching and praying, that you may not enter into temptation; surely the spirit is willing but the flesh is weak.”
39 And again he went away and prayed, saying the same prayer.
40 And again when he came, he found them sleeping, for their eyes were heavy, and they did not know what they should reply to him.
41 And he comes the third time and says to them, “Are you still sleeping and resting? It is enough! The hour has come! Behold, the Son of Man is being betrayed into the hands of sinners.
42 “Get up! Let us be going. Behold, the one who is betraying me is here.”[195]

Jesus Is Betrayed and Arrested Mark 14:43-52

¶ 43 And immediately while he is still speaking, Judas, one of the Twelve, arrives and with him a crowd with swords and clubs, *who were sent* from the chief priests and the experts in the law and the elders.
44 Now the one who was betraying him had given a sign to them, saying, “Whomever I kiss, he is the one.[196] Arrest him and go on leading him away under guard.”[197]
45 And when he came, immediately he went to Jesus[198] and says, “Rabbi!” and kissed him again and again.
46 Then they laid their hands on him and arrested him.
47 Now a certain one of those who stood *there* drew his sword and struck the slave of the high priest and cut off his ear.
48 And Jesus spoke up and said to them, “Have you come out with swords and clubs to seize me like *I was* a revolutionary?
49 “Every day I was customarily with you in the temple teaching, and you did not arrest me; but the Scriptures must be fulfilled.”
50 And they all abandoned him and fled.

---

194 Zech.13:7
195 Lit. is at hand
196 Lit. he it is
197 Lit. securely
198 Lit. him

¶ 51 And a certain young man, who had thrown a linen sheet over *his* naked body, was following him, and they seized him;
52 but he fled naked, leaving the linen sheet behind.

Jesus Is Tried by the Sanhedrin Mark 14:53-65

¶ 53 And they brought Jesus before the high priest, and all the chief priests and the elders and the experts in the law come together.
54 And Peter followed him from some distance away as far as into the courtyard of the high priest, and began sitting with the servants and was warming himself by the firelight.[199]
55 Then the chief priests and the whole Sanhedrin kept trying to obtain testimony against Jesus in order to put him to death, but they were not finding *any*;
56 for many were bearing false witness against him, but the testimonies were not consistent.
57 And some stood up and began giving false testimony against him, saying,
58 "We ourselves heard him saying, 'I will destroy this temple made by human hands and after three days[200] I will build another not made by human hands.' "
59 And not even in this was their testimony consistent.
60 And the high priest stood up in their midst and questioned Jesus, saying, "Are you not going to say[201] a thing? What are these men testifying against you?"
61 But he continued to remain silent and did not say a thing. Once more the high priest began to question him, and he says to him, "Are you the Christ,[202] the Son of the Blessed One?"
62 Then Jesus said, "I am, and you men will see[203] the Son of Man sitting at the right hand of the Power[204] and coming with the clouds of heaven."
63 Then after the high priest tore his clothes, he says, "Why do we still have need of witnesses?
64 "You have just heard the blasphemy! What do you think?"[205] And they all condemned him to be deserving of death.
65 And some began to spit on him and to blindfold him[206] and to strike him with their fists and to say to him, "Prophecy!" and the officers took him and slapped him.[207]

Peter Denies Jesus Mark 14:66-72

¶ 66 And while Peter is down in the courtyard, one of the servant girls of the high priest comes,
67 and when she saw Peter warming himself, she fixed her eyes on him and says, "And you! You used to be with the Nazarene, Jesus!"
68 But he denied *it*, saying, "I neither know nor understand what you are talking about!" And he went outside into the gateway; and a rooster crowed.[208]
69 And when the servant girl saw him, she began once more to say to those standing *there*, "This man is one of them!"
70 But again he denied it. And after a short time those standing *there* began to say to Peter again, "Truly you are one of them! For indeed you are a Galilean!"
71 But he began to curse and swear, "I do not know this man whom you are talking about!"
72 And at once the rooster crowed a second time. And Peter remembered the word that Jesus had spoken to him, "Before the rooster crows twice you will deny me three times." And when he reflected on this, he began to weep.

Jesus Is Tried by Pontius Pilate Mark 15:1-15

---

199 Lit. light
200 Lit. through three days; an interval of three days
201 Lit. answer; likewise v.61
202 Or, the Messiah
203 The word "men" is added because the Greek word for "you" is plural, referring to all those assembled together
204 Ps.110:1
205 Lit. "What appears to you?"
206 Lit. to cover his face all around
207 Lit. the officers received him with slaps
208 Some early manuscripts omit that a rooster crowed

15 ¶ And early in the morning after the chief priests with the elders and experts in the law and the whole Sanhedrin formed a plan and bound Jesus, they immediately led him away and handed him over to Pilate.
2 And Pilate questioned him, "You, are you the king of the Jews?" Then answering, he says to him, "You are saying *so*."
3 And the chief priests began to accuse him of many things.
4 Then Pilate began to question him once more, saying, "Are you not going to say[209] a thing? Look how many things they are accusing you of."
5 But Jesus did not answer anything further, with the result that Pilate was astonished.
¶ 6 Now at every feast Pilate[210] customarily released one prisoner to them whom the people[211] requested.
7 Now there was a man named[212] Barabbas, who had been imprisoned with the revolutionaries who[213] had committed murder in the rebellion.
8 And the crowd went up and began to ask *that he do* just as he customarily did for them.
9 Then Pilate answered them, saying, "Do you wish *that* I release the king of the Jews to you?"
10 For he knew that the chief priests had handed him over out of jealousy.
11 But the chief priests stirred up the crowd that he should release Barabbas to them instead.
12 And speaking up once more, Pilate went on to ask them, "Then what shall I do with the one whom you call the king of the Jews?"
13 Then they again shouted, "Crucify him!"
14 "Why?" Pilate went on to ask them. "For what crime has he done?" But they shouted all the more, "Crucify him!"
15 Then Pilate, because he wished to satisfy the crowd, released Barabbas to them, and after having Jesus flogged, he handed him over to be crucified.

Jesus Is Mocked Mark 15:16-20

¶ 16 Then the soldiers led him away into the palace (that is the Praetorium), and called the whole *Roman* cohort[214] together.
17 And they dress him in purple, and when they had woven a thorny crown, they put *it* on him;
18 and they began to salute him, "Hail, king of the Jews!"
19 And they kept striking his head with a staff made of reeds and spitting on him and kneeling and falling down before him.
20 And when they had mocked him, they took the purple off him and dressed him in his own garments. And they lead him out to crucify him.

Jesus Is Crucified Mark 15:21-32

¶ 21 A certain Simon from Cyrene, the father of Alexander and Rufus, was passing by while coming from the country, and they force him to carry Jesus'[215] cross.
22 And they bring him up to the place *known as* Golgotha, which means when translated, Place of a Skull.
23 And they tried to give him wine flavored with myrrh, but he did not take *it*.
24 And they crucify him, and they divide his garments by casting a lot upon them *to decide* who should take what.
25 Now it was the third hour[216] when[217] they crucified him
26 And there was the superscription of the charge against him *that* had been written above *him*, "The King of the Jews".
27 And they crucify two robbers with him, one on *his* right and one on his left.

---

[209] Lit. answer
[210] Lit. he
[211] Lit. they
[212] Lit. one who was named, or called
[213] The Greek word for "who" is plural, referring to the revolutionaries
[214] A cohort was normally about 600 armed soldiers
[215] Lit. his
[216] The third hour is 9:00 a.m.
[217] Lit. "and," which could also be translated "that"

29 And those who were passing by kept blaspheming him, shaking their heads and saying, “Ah, ha! You who destroy the temple and rebuild it in three days!
30 “Save yourself by coming down from the cross!”
31 In the same way also the chief priests with the experts in the law kept mocking him, saying to one another, “He saved others, *but* he cannot save himself!”
32 “*He is* the Christ,[218] the King of Israel! Let him come down now from the cross, in order that we may see and believe!” And those who had been crucified with him kept heaping insults upon him.

Jesus Dies Mark 15:33-41

¶ 33 And when it became the sixth hour,[219] darkness occurred over the whole earth until the ninth hour.[220]
34 And at the ninth hour Jesus called out in a loud voice, “Eloi, Eloi, lama sabachthani?” which means when translated, “My God, my God, why have you forsaken me?”
35 And when some of those who were standing nearby heard *this,* they began saying, “Look, he is calling for Elijah!”
36 Then after someone ran, filled a sponge with wine vinegar, and put it around a reed, he began giving it to him to drink, saying, “Let us see if Elijah comes to take him down!”
37 Then after Jesus uttered a loud outcry, he breathed his last.
38 And the curtain of the temple was torn in two from top to bottom.
39 Now when the centurion, who was standing nearby in front of him,[221] saw that he breathed his last in this manner, he said, “Truly this man was the Son of God!”
40 Now there were also women looking on from a distance, among whom were also Mary Magdalene, and Mary the mother of James the Less and of Joses, and Salome,
41 who when he was in Galilee ordinarily followed him and ministered to him, and many others who had come up with him to Jerusalem.

Jesus Is Buried Mark 15:42-47

¶ 42 And when evening had already come, because it was a day of preparation, that is the day before the Sabbath,
43 when Joseph from Arimathea came, a prominent member of the Council, who also was waiting for the kingdom of God, having the courage, went in before Pilate and asked for the body of Jesus.
44 Then Pilate wondered if he had already died, and when he had summoned the centurion, he asked him if Jesus[222] had already died.
45 And after he found *this* out from the centurion, he gave the body to Joseph.
46 And after he purchased linen cloth and took it down, he wrapped it up in the linen and placed it in a tomb, which he had hewn out of the rock, and he rolled a stone up to the entrance of the tomb.
47 Now Mary Magdalene and Mary the *mother of* Joses were watching where he was laid.

Jesus’ Resurrection Mark 16:1-18

Jesus Rises from the Dead Mark 16:1-8

16 ¶ And when the Sabbath was over,[223] Mary Magdalene, and Mary *the mother* of James, and Salome bought aromatic spices, in order that they might go and anoint him.
2 And very early on the first day of the week they come up to the tomb after the sun rose.
3 And they began to ask one another, “Who will roll the stone away from the entrance of the tomb for us?”
4 And when they looked up, they saw that the stone had been rolled away, for it was extremely large.
5 And when they went into the tomb, they saw a young man wearing a long, flowing, white robe, sitting on the right side, and they became terror stricken,
6 “Stop being terror stricken,” he says to them. “You are looking for Jesus the Nazarene, who has been crucified; he has risen, he is not here. See the place where they laid him.

---

[218] Or, the Messiah
[219] The sixth hour is 12:00 noon
[220] The ninth hour is 3:00 p.m.
[221] Lit. opposite him
[222] Lit. he
[223] Lit. elapsed

7 “But go, tell his disciples and Peter, ‘He is going before you into Galilee; there you will see him, just as he told you.’ ”
8 And when they went out, they fled from the tomb, for trembling and astonishment were gripping them; and they said nothing to anyone, for they were afraid.

Jesus Appears to Mary Magdalene Mark 16:9-11

¶ 9 [224] Now after he had risen early in the morning on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.
10 She went and reported to those who had been with him, while they were mourning and weeping;
11 and after they heard that he was living and had been seen by her, they did not believe *it*.

Jesus Appears to Two Disciples Walking to the Country Mark 16:12, 13

¶ 12 Then after these things, he appeared in a different form to two of them while they were walking and going into the country.
13 And they went away and reported ***this*** to the rest; but they did not believe them either.

Jesus Appears to the Eleven and Commissions Them Mark 16:14-18

¶ 14 Then later he appeared to the Eleven while they were reclining *at the table*, and he reproached their unbelief and hardness of heart because they did not believe those who saw him after he had risen.
15 And he said to them, “Go into all the world and preach the gospel to all creation.
16 “The one who believed and was baptized will be saved; but the one who did not believe will be condemned.
17 “These signs will accompany those who believed: in my name they will cast out demons, they will speak with new tongues,
18 “they will pick up snakes with their hands, and if they drink any deadly poison[225] it will absolutely not harm them, *and* they will lay hands upon the sick and they will get well.”

Jesus Ascends into Heaven Mark 16:19, 20

¶ 19 To be sure, then, after the Lord Jesus had spoken to them, he was taken up into heaven and sat down at the right hand of God.
20 Then those disciples[226] went out and preached everywhere, while the Lord was working with *them* and confirming the word by means of the accompanying signs.

---

[224] A few early manuscripts do not contain v.9-20
[225] Lit. deadly thing
[226] Lit. those ones