

Mark

1:1 The beginning of the good news of Jesus the Messiah, the Son of God.¹ **1:2** Just as it has been written in Isaiah the prophet,

Behold, I am sending My messenger before your face,
Who will prepare your way <Malachi 3:1>;²
1:3 A voice crying out in the desert,
“Prepare the way of Yahweh,
Make straight His paths <Isaiah 40:3>,”³

1:4 John came along, baptizing in the desert and announcing a baptism of repentance for the forgiveness of sins.⁴ **1:5** And the whole of the Judean countryside and all the people of Jerusalem were going out to him. And they were being baptized by him in the Jordan River as they acknowledged their sins.⁵ **1:6** John was clothed with camel’s hair and a leather belt around his waist, and he ate locusts and wild honey.⁶ **1:7** And he was preaching, saying,

After me is coming one who is stronger than I, and I am not worthy to bend down and loose the straps of his sandals.⁷ **1:8** I baptized you with water, but he will baptize you with the Holy Spirit.⁸

1:9 In those days Jesus came from Nazareth of Galilee, and he was baptized in the Jordan by John.⁹ **1:10** Immediately after coming up out of the water, he saw the heavens split and the Spirit descending on him like a dove.¹⁰ **1:11** Then, a voice came out of heaven,

You are My Son whom I love. In you I am well pleased.¹¹

1:12 Immediately the Spirit impelled him to go out into the desert.¹² **1:13** And he was tested by Satan in the desert for forty days. He was also with the wild animals, and the angels were serving him.¹³ **1:14** Now, after John was taken into custody, Jesus came into Galilee, proclaiming the good news of God¹⁴ **1:15** and saying,

The season has been fulfilled, and the Kingdom of God is near. Repent and believe in the good news.¹⁵

1:16 And as he was going along by the Sea of Galilee, he saw Simon and Andrew, the brother of Simon, casting a net into the sea, because they were fishermen.¹⁶ **1:17** And Jesus said to them,

Follow me, and I will make you fishers of men.¹⁷

1:18 And immediately they left their nets and followed him.¹⁸ **1:19** Going a little further, he saw James, the son of Zebedee, and John his brother, and they were in their boat mending nets.¹⁹ **1:20** Immediately he called them, and leaving their father Zebedee in the boat with the hired laborers, they followed him.²⁰

1:21 And they went into Capernaum, and immediately he entered into the synagogue and was teaching.²¹ **1:22** They were amazed at his teaching, because he was teaching them as one having authority and not as the scribes.²² **1:23** Just then there was a man in their synagogue with an unclean spirit, and he cried out,²³ **1:24** saying,

What do we have to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.²⁴

1:25 And Jesus rebuked him, saying,

Be silent, and come out of him.²⁵

1:26 Throwing him into convulsions, the unclean spirit cried out with a loud voice and came out of him.²⁶ 1:27 And they were all amazed so that they debated among themselves, saying,

What is this, a new teaching with authority? He commands the unclean spirits, and they obey him.²⁷

1:28 And immediately the news about him went out everywhere into the whole surrounding region of Galilee.²⁸ 1:29 Also, right after leaving the synagogue, they came into the house of Simon and Andrew with James and John.²⁹ 1:30 Now Simon's mother-in-law was lying down sick with a fever. And they spoke to Jesus about her right away.³⁰ 1:31 So he came to her and raised her up, grasping her hand, and the fever left her. And she served them.³¹

1:32 When evening came, after the sun had set, they were bringing to him all those who were ill and demon-possessed.³² 1:33 And the whole city had gathered at the door.³³ 1:34 And he healed many who were ill with various diseases and cast out many demons. But he was not permitting the demons to speak, because they knew who he was.³⁴ 1:35 Then early in the morning, while it was still dark, he went out and away to a secluded place, and he was praying there.³⁵ 1:36 And Simon and those with him searched for him.³⁶ 1:37 They found him and said to him,

Everyone is looking for you.³⁷

1:38 And he said to them,

Let us go somewhere else to the towns nearby, so that I may preach there. For this is why I came.³⁸

1:39 And he went into their synagogues throughout all Galilee, preaching and casting out demons.³⁹ 1:40 And a leper came to him, begging him and falling on his knees and saying to him,

If you desire, you can make me clean.⁴⁰

1:41 Moved with compassion, he stretched out his hand and touched him, saying,

I desire. Be cleansed.⁴¹

1:42 And immediately the leprosy left him, and he was cleansed.⁴² 1:43 And sternly warning him, he sent him away,⁴³ 1:44 saying to him,

See that you say nothing to anyone. But go, show yourself to the priest, and offer for your cleansing what Moses commanded as a witness to them.⁴⁴

1:45 But he went out and began to proclaim it even more and to spread around the news, so that he was no longer able to enter a city publicly but stayed out in unpopulated areas. And they were coming to him everywhere.⁴⁵

2:1 When he came back to Capernaum several days afterward, it was heard that he was in the house.⁴⁶ **2:2** And many were gathered together so that there was no longer room, not even near the door, and he was speaking the message (τὸν λόγον) to them.⁴⁷ **2:3** And they came bringing a paralytic to him, carried by four men.⁴⁸ **2:4** Being unable to present him to him because of the crowd, they removed the roof where he was, and having broken it up, they let down the pallet on which the paralytic was lying.⁴⁹ **2:5** And Jesus, seeing their belief, said to the paralytic,

Child, your sins are forgiven.⁵⁰

2:6 But some of the scribes were sitting there and reasoning in their hearts,⁵¹

2:7 Why is he speaking in this manner? He is blaspheming. Who can forgive sins except God alone.⁵²

2:8 And immediately Jesus recognized in his spirit that they were reasoning in this manner within themselves and said to them,

Why are you deliberating about these things in your hearts?⁵³ **2:9** Which is easier, to say to the paralytic, “Your sins are forgiven,” or to say, “Get up, pick up your pallet, and walk?”⁵⁴ **2:10** But so that you may know that the Son of Man has the authority to forgive sins on earth,

He said to the paralytic,⁵⁵

2:11 I say to you, get up, pick up your pallet, and go home.⁵⁶

2:12 And he got up and immediately took up his pallet and went out in the sight of everyone, so that they were all amazed and glorifying God, saying,

We have never seen anything like this.⁵⁷

2:13 And he went out again by the sea, and the whole crowd was following him, and he was teaching them.⁵⁸ **2:14** As he passed by, he saw Levi of Alphaeus, sitting in the tax booth. And he said to him,

Follow me.

And he got up and followed him.⁵⁹ **2:15** And it happened that he was reclining at the table in his house, and many tax collectors and sinners were eating with Jesus and his disciples. For there were many of them, and they were following him.⁶⁰ **2:16** When the scribes of the Pharisees saw that he was eating with the sinners and tax collectors, they began saying to his disciples,

Why is he eating and drinking with tax collectors and sinners?⁶¹

2:17 When Jesus heard them, he said to them,

Those who are healthy have no need for a doctor. I did not come to call the righteous but the sinners.⁶²

2:18 Now the disciples of John and the Pharisees were fasting. And they came and said to him,

Why do John’s disciples and the Pharisees’ disciples fast, but your disciples do not fast?⁶³

2:19 And Jesus said to them,

The bridegroom's attendants cannot fast while the bridegroom is with them, can they? As long as they have the bridegroom with them, they cannot fast.⁶⁴ 2:20 But the days will come when the bridegroom is taken away from them, and then they will fast in that day.⁶⁵

2:21 No one sews a piece of unshrunk cloth on an old garment. Otherwise, the fullness pulls away from it, the new from the old, and a worse tear results.⁶⁶ 2:22 And no one puts new wine into old wineskins. Otherwise, the wine will burst the wineskins, and the wine is destroyed, and the skins also. But one must put new wine into new wineskins.⁶⁷

2:23 And it happened that he was passing through grainfields on the Sabbath, and the disciples began making their way along while picking the heads of grain.⁶⁸ 2:24 And the Pharisees were saying to him,

Look, why are they doing what is not lawful on the Sabbaths?⁶⁹

2:25 And he said to them,

Have you never read what David did when he was in need and he and his companions became hungry,⁷⁰ 2:26 how he entered into the house of God in the time of Abiathar the high priest, and he ate the showbread, which is not lawful for anyone to eat except the priests? And he also gave it to those who were with him.⁷¹

2:27 Plus he said to them,

The Sabbath did not come into existence because of man. And man did not come into existence because of the Sabbath.⁷² 2:28 Therefore, the Son of Man is Lord even of the Sabbath.⁷³

3:1 And he entered again into the synagogue, and a man was there who had a withered hand.⁷⁴

3:2 And they were watching him to see if he would heal him on the Sabbath so that they could accuse him.⁷⁵ 3:3 And he said to the man with the withered hand,

Get up and stand in our midst.⁷⁶

3:4 And he said to them,

Is it lawful to do good or to do harm on the Sabbaths, to save a life or to kill?

But they kept silent.⁷⁷ 3:5 After looking around at them with anger, grieved at their stubbornness of heart, he said to the man,

Stretch out your hand.

So he stretched it out, and his hand was restored.⁷⁸ 3:6 And the Pharisees went out and immediately began conspiring with the Herodians against him as to how they could destroy him.⁷⁹

3:7 Then Jesus withdrew to the sea with his disciples, and a great multitude followed him from Galilee. And from Judea,⁸⁰ 3:8 from Jerusalem, from Idumea, and from beyond the Jordan and the vicinity of Tyre and Sidon, a great number of people heard of all that he was doing and

came to him.⁸¹ 3:9 And he told his disciples that a small boat should stand ready for him because of the crowd, so that they not crush him,⁸² 3:10 for he had healed many people, with the result that all those who had illnesses pressed around him in order to touch him.⁸³ 3:11 And whenever unclean spirits saw him, they would fall down before him and cry out, saying,

You are the Son of God.⁸⁴

3:12 And he earnestly warned them not to make known who he was.⁸⁵

3:13 And he went up on the mountain and summoned those whom he wanted, and they came to him.⁸⁶ 3:14 And he appointed twelve [whom he named apostles], so that they would be with him and he would send them out to preach⁸⁷ 3:15 and to have authority to heal the sick and to cast out demons.⁸⁸ 3:16 And he appointed the twelve—Simon, to whom he gave the name Peter, 3:17 and James the son of Zebedee, and John the brother of James, and he gave to them the name Boanerges, which means “Sons of Thunder,”⁸⁹ 3:18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Zealot,⁹⁰ 3:19 and Judas Iscariot, who betrayed him.⁹¹ 3:20 And he came to the house, and the crowd gathered again to such an extent that they could not eat a meal.⁹² 3:21 And when his relatives heard, they went out to seize him, for they were saying,

He has lost his senses.⁹³

3:22 Now the scribes who came down from Jerusalem were saying,

He is possessed by Beelzebul,

and,

He casts out demons by the ruler of the demons.⁹⁴

3:23 And calling them to himself, he spoke to them in parables,

How can Satan cast out Satan?⁹⁵ 3:24 And if a kingdom is divided against itself, that kingdom cannot stand.⁹⁶ 3:25 And if a house is divided against itself, that house will not be able to stand.⁹⁷ 3:26 And if Satan has risen up against himself and is divided, he cannot stand but is finished.⁹⁸ 3:27 But no one can enter the strong man’s house and plunder his property unless he first binds the strong man, and then he will plunder his house.⁹⁹

3:28 Truly I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they utter.¹⁰⁰ 3:29 But whoever blasphemes against the Holy Spirit has no forgiveness into the age, but he is guilty of eternal sin—¹⁰¹

3:30 because they were saying,

He has an unclean spirit.¹⁰²

3:31 And his mother and his brothers arrived, and standing outside they sent word to him and called him.¹⁰³ 3:32 And a crowd was sitting around him, and they said to him,

Behold, your mother and brothers are outside seeking you.¹⁰⁴

3:33 And he answered them and said,

Who are my mother and my brothers?¹⁰⁵

3:34 And looking about at those who were sitting in a circle around him, he said,

Behold, my mother and my brothers.¹⁰⁶ 3:35 For whoever does what God wants, he is my brother and sister and mother.¹⁰⁷

4:1 He began to teach again by the sea. And such a very large crowd gathered to him that he got into a boat in the sea and sat down. And the whole crowd was by the sea on the land.¹⁰⁸ 4:2 And he was teaching them many things in parables, and he was saying to them in his teaching,¹⁰⁹

4:3 Listen. Behold, the sower went out to sow.¹¹⁰ 4:4 As he was sowing, some seed fell beside the road, and the birds came and ate it.¹¹¹ 4:5 Other seed fell on rocky ground where it did not have much soil, and immediately it sprang up because it had no depth of soil.¹¹² 4:6 And when the sun had risen, it was scorched, and because it had no root, it withered.¹¹³ 4:7 And other seed fell among the thorns. And the thorns came up and choked it, and it yielded no fruit.¹¹⁴ 4:8 And others fell into good soil, and as they grew up and increased, they yielded a crop and produced, one thirtyfold, one sixtyfold, and one a hundredfold.¹¹⁵

4:9 And he was saying,

He who has ears to hear, let him hear.¹¹⁶

4:10 And it happened when he was alone that those who were with him, along with the twelve, were asking him about the parables.¹¹⁷ 4:11 And he was saying to them,

To you has been given the mystery of the Kingdom of God, but everything comes in parables to those who are outside,¹¹⁸ 4:12 so that while seeing, they may see and not perceive, and while hearing, they may hear and not understand, lest they return and their sins be forgiven them <Isaiah 6:9>.¹¹⁹

4:13 And he said to them,

Do you not understand this parable? And how will you understand all the parables?¹²⁰

4:14 The sower sows the message.¹²¹ 4:15 These are the ones who are beside the road where the message is sown, and when they hear it, immediately Satan comes and takes away the message which has been sown in them.¹²² 4:16 And these are the ones sown on the rocky places, who, when they hear the message, immediately receive it with joy.¹²³ 4:17 And they have no root in themselves, but they are temporary. Then, when tribulation or persecution arises because of the message, they immediately become offended.¹²⁴ 4:18 And others are the ones sown among the thorns. These are the ones who have heard the message,¹²⁵ 4:19 and the worries of the age, the deceitfulness of wealth, and the strong desires for other things enter in and choke the message, and it becomes unfruitful.¹²⁶ 4:20 And those are the ones who are sown on good ground, who hear the message, and they bear fruit, one thirtyfold, one sixtyfold, and one a hundredfold.¹²⁷

4:21 And he was saying to them,

A lamp is not brought to be put under a basket, is it, nor under a bed? Is it not brought to be put on a lampstand?¹²⁸ 4:22 For there is nothing hidden except that it will be revealed, and there is nothing secret but that it will come to be known.¹²⁹ 4:23 If anyone has ears to hear, let him hear.¹³⁰

4:24 And he was saying to them,

Take care what you hear. By your standard of measure it will be measured to you, and more will be given to you who hear.¹³¹ 4:25 For whoever has, it will be given him, and whoever does not have, even what he has will be taken away from him.¹³²

4:26 And he was saying,

The Kingdom of God is like a man who casts seed upon the soil,¹³³ 4:27 and he goes to bed and gets up night after night and day after day. And the seed sprouts and grows—how, he does not know.¹³⁴ 4:28 The soil produces crops automatically, first the blade, then the head of grain, then the full grain in the head of grain.¹³⁵ 4:29 And when the crop has delivered, immediately he puts in the sickle, because the harvest has arrived.¹³⁶

4:30 And he was saying,

To what shall we liken the Kingdom of God, or by what parable shall we present it?¹³⁷ 4:31 It is like a mustard seed, which, when sown upon the soil, while it is smaller than all other seeds on the soil,¹³⁸ 4:32 yet when it is sown, it grows up and becomes larger than all the garden plants and forms large branches, so that the birds of the air nest under its shade <Ezekiel 17:23>.¹³⁹

4:33 And with many such parables he was speaking the message (τὸν λόγον) to them, so far as they were able to hear.¹⁴⁰ 4:34 And he did not speak to them without a parable, but he was explaining everything privately to his disciples.¹⁴¹

4:35 On that day, when evening had come, he said to them,

Let us go over to the other side.¹⁴²

4:36 And leaving the crowd, they took him as he was in the boat, and other boats were with him.¹⁴³ 4:37 And there arose a fierce gale of wind, and the waves were breaking over the boat so that the boat was already filling up.¹⁴⁴ 4:38 And he was in the stern, asleep on a cushion, and they woke him up and said to him,

Teacher, do you not care that we are perishing?¹⁴⁵

4:39 And he got up and rebuked the wind and said to the sea,

Hush. Be still.

And the wind ceased, and it became perfectly calm.¹⁴⁶ 4:40 And he said to them,

Why are you afraid? Do you do not have belief?¹⁴⁷

4:41 And they became very much afraid and were saying to one another,

Who then is this, that even the wind and the sea obey him?¹⁴⁸

5:1 They came to the other side of the sea, into the country of the Gerasenes.¹⁴⁹ **5:2** When he got out of the boat, immediately a man from the tombs with an unclean spirit met him,¹⁵⁰ **5:3** who had his dwelling among the tombs. And no one was able to bind him anymore, even with a chain,¹⁵¹ **5:4** because he had often been bound with shackles and chains, and the chains had been torn apart by him and the shackles broken to pieces, and no one was strong enough to subdue him.¹⁵² **5:5** Constantly, night and day, he was screaming among the tombs and in the mountains, and cutting himself to pieces with stones.¹⁵³ **5:6** And seeing Jesus from a distance, he ran and bowed down before him,¹⁵⁴ **5:7** and shouting with a loud voice, he said,

What business do we have with each other, Jesus, Son of the Most High God? I implore you by God, do not torment me.¹⁵⁵

5:8 For he was saying to him,

Come out of the man, you unclean spirit!¹⁵⁶

5:9 And he was asking him,

What is your name?

And he said to him,

My name is Legion, because we are many.¹⁵⁷

5:10 And he urged him greatly not to send them out of the region.¹⁵⁸ **5:11** Now there was a large herd of pigs feeding there on the mountain,¹⁵⁹ **5:12** and they urged him, saying,

Send us into the pigs so that we may enter them.¹⁶⁰

5:13 And Jesus gave them permission. And coming out, the unclean spirits entered the pigs, and the herd rushed down the steep bank into the sea, about two thousand, and they were drowned in the sea.¹⁶¹ **5:14** And the herdsmen fled them and reported it in the city and in the country. And they came to see what it was that had happened.¹⁶² **5:15** So they came to Jesus and saw the man who had been demon-possessed sitting down, clothed, and in his right mind, the one who had the legion, and they became frightened.¹⁶³ **5:16** And those who had seen explained to them how it had happened to the demon-possessed man and about the pigs.¹⁶⁴ **5:17** And they began to urge him to leave their region.¹⁶⁵

5:18 As he was getting into the boat, the man who had been demon-possessed was urging him that he might accompany him.¹⁶⁶ **5:19** But he did not let him. Instead, he said to him,

Go home to your people, and report to them what great things the Lord has done for you, and how He showed mercy to you.¹⁶⁷

5:20 And he went away and began to preach in Decapolis what great things Jesus had done for him, and everyone was amazed.¹⁶⁸

5:21 When Jesus had crossed over again in the boat to the other side, a large crowd gathered around him, and he was by the sea.¹⁶⁹ **5:22** And one of the leaders of the synagogue named Jairus came up, and seeing him, he fell at his feet.¹⁷⁰ **5:23** And he urged him greatly, saying,

My daughter is dying. Come and lay your hands on her, so that she may be healed and live.¹⁷¹

5:24 So he left with him. And the large crowd followed him and were pressing on him.¹⁷² 5:25 And a woman who had had a hemorrhage for twelve years¹⁷³ 5:26 and had suffered much under many doctors, and had spent all that she had and was not helped at all, but rather had grown worse,¹⁷⁴ 5:27 after hearing about Jesus, she came up in the crowd behind him and touched his garment.¹⁷⁵ 5:28 For she said to herself,

If I just touch his garments, I will be healed.¹⁷⁶

5:29 And immediately the flow of her blood was dried up, and she knew of her body that she was healed of her illness.¹⁷⁷ 5:30 And immediately Jesus knew in himself that power had gone forth from him, and he turned in the crowd and said,

Who touched my garments?¹⁷⁸

5:31 And his disciples said to him,

See the crowd pressing in on you, and you say, “Who touched me?”¹⁷⁹

5:32 And he looked around to see the one who had done this.¹⁸⁰ 5:33 But the woman, fearing and trembling, having known what had happened to her, came and fell down before him and told him the whole truth.¹⁸¹ 5:34 And he said to her,

Daughter, your belief has healed you. Go in peace, and be healed from your illness.¹⁸²

5:35 While he was still speaking, they came from the synagogue leader’s house, saying,

Your daughter has died. Why trouble the teacher anymore?¹⁸³

5:36 But Jesus, overhearing the message they were speaking, said to the synagogue leader,

Do not be afraid. Only believe.¹⁸⁴

5:37 And he permitted no one to accompany him except Peter, James, and John, the brother of James.¹⁸⁵ 5:38 They came to the synagogue leader’s house, and he saw a commotion, people loudly weeping and wailing.¹⁸⁶ 5:39 And entering in, he said to them,

Why are you making a commotion and weeping? The child has not died but is asleep.¹⁸⁷

5:40 And they were laughing at him. But after putting them all out, he took along the child’s father and mother and those who were with him, and he entered where the child was.¹⁸⁸ 5:41 Taking the child’s hand, he said to her,

Talitha qum [Aramaic],

which translated means,

Little girl, I say to you, “Get up.”¹⁸⁹

5:42 Immediately the little girl got up and began to walk, for she was twelve years old. And immediately they were completely astounded.¹⁹⁰ 5:43 And he gave them strict orders that no one should know about this, and he said that something should be given her to eat.¹⁹¹

6:1 He went out from there and came to his hometown, and his disciples followed him.¹⁹² 6:2 When the Sabbath came, he began teaching in the synagogue, and the many listeners were amazed, saying,

Where did this man get these things, and what is this wisdom given to him and such miracles performed through his hands?¹⁹³ 6:3 Is this not the carpenter, the son of Mary and brother of James, Joses, Judas, and Simon? And are not his sisters with us?

And they were offended by him.¹⁹⁴ 6:4 And Jesus said to them,

A prophet is not without honor except in his hometown, among his relatives, and in his house.¹⁹⁵

6:5 And he was unable to do any miracle there, except he laid hands on a few sick people and healed them.¹⁹⁶ 6:6 He marveled at their unbelief and was going around the villages teaching.¹⁹⁷ 6:7 Then he summoned the twelve and began sending them out in pairs. And he gave them authority over unclean spirits.¹⁹⁸ 6:8 He also instructed them to take nothing for their journey except a staff—no bread, no bag, no money in their belt.¹⁹⁹ 6:9 But they were to put on sandals, and,

You should not wear two tunics.²⁰⁰

6:10 Plus, he said to them,

When you enter a house, stay there until you depart from there.²⁰¹ 6:11 Any place which does not receive you nor listen to you, as you go out from there, shake the dust off the soles of your feet for a witness against them. [Truly I say to you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city].²⁰²

6:12 And they went out to proclaim that people should repent.²⁰³ 6:13 In addition, they were casting out many demons and anointing with oil many sick people and healing them.²⁰⁴

6:14 And King Herod heard, for his name had become well-known. And they were saying,

John the Baptist has risen from the dead. That is why these miraculous powers are at work in him.²⁰⁵

6:15 But others were saying,

He is Elijah.

And others were saying,

He is a prophet like one of the prophets.²⁰⁶

6:16 But when Herod heard, he said,

John, whom I beheaded, has risen.²⁰⁷

6:17 For Herod himself had sent and had John arrested, and he bound him in prison on account of Herodias, the wife of Philip, his brother, because he had married her.²⁰⁸ 6:18 For John had been saying to Herod,

It is not lawful for you to have your brother's wife.²⁰⁹

6:19 And Herodias had a grudge against him and wished to kill him, but she was unable.²¹⁰ 6:20 For Herod was afraid of John, knowing that he was a righteous and holy man, and he preserved his life. And when he listened to him, he was very perplexed, but he used to enjoy listening to him.²¹¹

6:21 An opportune day arrived when Herod on his birthday gave a banquet for his nobles, his military commanders, and for the leading men of Galilee.²¹² 6:22 And when Herodias' daughter came in and danced, she pleased Herod and his dinner guests. And the king said to the girl,

Ask me for whatever you want, and I will give it to you.²¹³

6:23 And he swore to her,

Whatever you ask, I will give you, up to half my kingdom.²¹⁴

6:24 And she went out and said to her mother,

What should I ask for?

And she said,

The head of John the Baptist.²¹⁵

6:25 And immediately she entered with haste to the king and asked, saying,

I want you to give me at once the head of John the Baptist on a platter.²¹⁶

6:26 Even though the king was very sorry, on account of his oaths and dinner guests, he did not want to refuse her.²¹⁷ 6:27 So immediately the king sent an executioner and commanded him to bring his head. And he went and beheaded him in the prison.²¹⁸ 6:28 And he brought his head on a platter and gave it to the girl, and the girl gave it to her mother.²¹⁹ 6:29 When his disciples heard, they came and took away his corpse and laid it in a tomb.²²⁰

6:30 And the apostles gathered together with Jesus, and they reported to him everything which they had done and taught.²²¹ 6:31 And he said to them,

Come away by yourselves to a secluded place and rest a while.

For there were many people coming and going, and they did not have any opportunity to eat.²²²

6:32 So they went away to a secluded place by themselves.²²³ 6:33 Many people saw them going away and recognized them, and they ran together from all the cities and got there ahead of them.²²⁴ 6:34 When he got out of the boat, he saw a large crowd and felt compassion for them, because they were like sheep without a shepherd <Numbers 27:17>. And he began teaching them many things.²²⁵

6:35 When it had become quite late, his disciples came to him and said,

This place is secluded, and it is already quite late.²²⁶ 6:36 Send them away so that they may go into the surrounding countryside and villages and buy themselves something to eat.²²⁷

6:37 But he responded them,

You give them something to eat!

And they said to him,

Shall we go and spend two hundred denarii on food and give them something to eat?²²⁸

6:38 And he said to them,

How many loaves of bread do you have? Go look.

And when they found out, they said,

Five, and two fish.²²⁹

6:39 And he commanded them all to sit down by groups on the green grass.²³⁰ 6:40 So they sat down in groups of hundreds and fifties.²³¹ 6:41 And he took the five loaves and two fish, and looking up toward heaven, he blessed them and broke the loaves and was giving them to his disciples to set before them. And he distributed the two fish to all of them.²³² 6:42 They all ate and were satisfied,²³³ 6:43 and they picked up twelve full baskets of the fragments and of the fish.²³⁴ 6:44 There were five thousand men who ate the loaves.²³⁵

6:45 Immediately Jesus made his disciples get into the boat and go ahead of him to the other side to Bethsaida, while he himself was sending the crowd away.²³⁶ 6:46 And after saying good-bye to them, he went away to the mountain to pray.²³⁷ 6:47 When it was evening, the boat was in the middle of the sea, and he was alone on the land.²³⁸ 6:48 And seeing them straining at the oars because the wind was against them, around the fourth watch of the night he came to them walking on the sea, and he was wanting to pass by them.²³⁹ 6:49 But when they saw him walking on the sea, they supposed that it was a ghost, and they cried out,²⁴⁰ 6:50 for they all saw him and were terrified. And immediately he spoke with them and said to them,

Take courage. It is I (ἐγώ εἰμι). Do not be afraid.²⁴¹

6:51 Then he got into the boat with them, and the wind stopped, and they were beyond astonished.²⁴² 6:52 For they had not gained any understanding from the loaves, but their heart was hardened.²⁴³

6:53 When they had crossed over, they came to the land at Gennesaret, and they moored.²⁴⁴

6:54 And when they got out of the boat, immediately the people recognized him,²⁴⁵ 6:55 and they ran about that whole country and began to carry here and there on their pallets those who were sick to the place where they heard he was.²⁴⁶ 6:56 Wherever he entered villages, or cities, or the countryside, they were laying the sick in the market places and urging him that they might just touch the fringe of his garment, and as many as touched it were being healed.²⁴⁷

7:1 The Pharisees and some of the scribes gathered around him when they came from Jerusalem.²⁴⁸ **7:2** and saw some of his disciples eating bread with impure hands, that is unwashed.²⁴⁹ **7:3** For the Pharisees and all the Jews do not eat unless they vigorously wash their hands, thus adhering strongly to the traditions of the elders.²⁵⁰ **7:4** And when they come from the market place, they do not eat unless they baptize themselves. And there are many other things which they have received in order to adhere strongly to them, for example, washing cups and pitchers and copper vessels [and couches].²⁵¹ **7:5** So the Pharisees and scribes asked him,

Why do your disciples not live according to the tradition of the elders, but they eat their bread with impure hands?²⁵²

7:6 And he said to them,

Rightly did Isaiah prophesy of you hypocrites, just as it is written, “This people honors Me with their lips, but their heart is far, far away from Me.”²⁵³ **7:7** In vain do they worship Me, teaching as true teachings the commandments of man <Isaiah 29:13>.”²⁵⁴

7:8 By neglecting the commandment of God, you hold on to the tradition of men.²⁵⁵

7:9 And he was saying to them,

You rebel well against the commandment of God in order that you cause your tradition to stand.²⁵⁶

7:10 For Moses said, “Honor your father and your mother <Exodus 20:12; Deuteronomy 5:16>,” and, “Let him who speaks evil of father and mother be put to death <Exodus 21:17; Leviticus 20:9>.”²⁵⁷

7:11 But you say, “If a man says to his father or mother, *qorban* (קֹרְבָן, δῶρον, Leviticus 1:2, etc.), i.e., ‘it is a gift, whatever I have that may be of benefit to you,’²⁵⁸ **7:12** you no longer allow him to do anything for his father or mother,²⁵⁹ **7:13** which invalidates the message of God (τὸν λόγον τοῦ θεοῦ) by means of your tradition which you have handed down. And you do many things such as this.”²⁶⁰

7:14 And calling the crowd to him again, he was saying to them,

Listen to me, all of you, and understand²⁶¹ **7:15** that there is nothing outside a man which is able to defile him if it goes into him. But it is the things which proceed out a man that defile the man.²⁶² **7:16** If someone has ears to hear, let him hear.²⁶³

7:17 And when he left the crowd and entered into the house, his disciples questioned him about the parable.²⁶⁴ **7:18** And he said to them,

Are you similarly lacking in understanding? Do you not understand that everything which goes into the man from outside is not able to defile him,²⁶⁵ **7:19** because it does not go into his heart, but into his stomach, and then goes out into the latrine (thus declaring all foods to be clean).²⁶⁶

7:20 And he was saying,

That which proceeds out of the man, it is that which defiles the man.²⁶⁷ **7:21** For from within, out of the heart of men, come evil thoughts, fornications, thefts, murders,²⁶⁸ **7:22** adulteries, greed, evil, deceit, sensuality, envy, abusive speech, pride, and foolishness.²⁶⁹ **7:23** All these evil things proceed from within and defile the man.²⁷⁰

7:24 And getting up, he went away into the coastal region of Tyre. And when he entered a house, he wanted no one to know. Yet, he was unable to hide.²⁷¹ 7:25 And after hearing about him, a woman, whose daughter had an unclean spirit, immediately came and fell at his feet.²⁷² 7:26 Now the woman was a Greek/Gentile, of the Syrophenician race, and she was asking him to cast the demon out from her daughter.²⁷³ 7:27 And he was saying to her,

Let the children be fed first, for it is not good to take the children's bread and throw it to the dogs.²⁷⁴

7:28 But she answered and said to him,

Yes, Lord, but even the little dogs under the table eat from the children's small crumbs.²⁷⁵

7:29 And he said to her,

Because of this statement, go. The demon has left your daughter.²⁷⁶

7:30 And going back to her house, she found the child lying on the couch and the demon having left.²⁷⁷ 7:31 And going out again from the region of Tyre, he came through Sidon to the Sea of Galilee, in the middle of the region of Decapolis.²⁷⁸ 7:32 And they brought to him one who was deaf and had a speech impediment, and they urged him to lay his hand on him.²⁷⁹ 7:33 So he took him aside from the crowd by himself and put his fingers into his ears, and after spitting he touched his tongue.²⁸⁰ 7:34 Then, looking up to heaven, he groaned and said to him,

Ephphatha, that is, Be opened.²⁸¹

7:35 And immediately his ears were opened, and the impediment of his tongue was removed, and he began to speak plainly.²⁸² 7:36 And he ordered them not to tell anyone, but the more he ordered them, the more widely they continued to proclaim it.²⁸³ 7:37 And they were completely amazed, saying,

He has done all things well. He makes even the deaf to hear and the mute to speak.²⁸⁴

8:1 In those days there was again a large crowd, and they had nothing to eat. He called to his disciples and said to them,²⁸⁵

8:2 I feel compassion for the crowd, because they have remained with me now for three days and have nothing to eat.²⁸⁶ 8:3 If I send them away hungry to their homes, they will faint on the way. And some of them have come from a great distance.²⁸⁷

8:4 And his disciples answered him,

Where will anyone be able here to fill them with bread in the desert?²⁸⁸

8:5 And he asked them,

How many loaves do you have?

And they said,

Seven.²⁸⁹

8:6 And he commanded the crowd to sit down on the ground. And taking the seven loaves, he gave thanks and broke them, and he was giving them to his disciples to serve. And they served them to the crowd.²⁹⁰ 8:7 They also had a few small fish, and after blessing them, he told them to serve these as well.²⁹¹ 8:8 And they ate and were satisfied, and they picked up seven baskets full of the fragments.²⁹² 8:9 There were about four thousand people, and he sent them away.²⁹³ 8:10 And immediately he entered the boat with his disciples and came to the district of Dalmanutha.²⁹⁴ 8:11 And the Pharisees came out and began to argue with him, seeking from him a sign from heaven in order to test him.²⁹⁵ 8:12 Sighing deeply in his spirit, he said,

Why does this generation keep seeking a sign? Truly I say to you, if a sign shall be given to this generation...²⁹⁶

8:13 And leaving them, he embarked again and went to the other side.²⁹⁷ 8:14 But they had forgotten to take bread, and they had no more than one loaf with them in the boat.²⁹⁸ 8:15 And he was giving orders to them, saying,

Watch out! Beware of the leaven of the Pharisees and of Herod.²⁹⁹

8:16 And they were discussing with one another the fact that they had no bread.³⁰⁰ 8:17 And Jesus, aware of this, said to them,

Why are you discussing the fact that you have no bread? Do you not yet get it and understand? Do you have a hardened heart?³⁰¹ 8:18 Having eyes, do you not see? And having ears, do you not hear <Jeremiah 5:21>? And do you not remember³⁰² 8:19 when I broke the five loaves for the five thousand, how many baskets full of fragments you picked up?

They said to him,

Twelve.³⁰³

8:20 When I broke the seven loaves for the four thousand, how many baskets full of fragments you picked up?

And they said to him,

Seven.³⁰⁴

8:21 And he was saying to them,

Do you not yet understand?³⁰⁵

8:22 Then they came to Bethsaida, and they brought a blind man to him and were urging him to touch him.³⁰⁶ 8:23 Taking the blind man by the hand, he brought him out of the village. And after spitting on his eyes and laying his hands on him, he asked him,

Do you see anything?³⁰⁷

8:24 And he looked up and said,

I see men, but I perceive them like trees walking around.³⁰⁸

8:25 Then again he laid his hands on his eyes, and he saw clearly and was restored. And he was gazing at everything clearly.³⁰⁹ 8:26 And he sent him to his house, saying,

Do not even enter the village.³¹⁰

8:27 Then Jesus went out, along with his disciples, to the villages of Caesarea Philippi, and on the way he asked his disciples, saying to them,

Who do people say that I am?³¹¹

8:28 They told him, saying,

John the Baptist, and others say Elijah, while others say one of the prophets.³¹²

8:29 And he asked them,

But who do you say that I am?

Peter answered and said to him,

You are the Messiah.³¹³

8:30 And he strictly admonished them to tell no one about him.³¹⁴ 8:31 And he began to teach them that it was necessary for the Son of Man to suffer many things and be rejected by the elders, chief priests, and scribes, and be killed, and after three days rise from the dead.³¹⁵ 8:32 And he was stating the matter (τὸν λόγον) plainly. And Peter took him aside and began to rebuke him.³¹⁶ 8:33 But turning and seeing his disciples, he rebuked Peter and said,

Get behind me, Satan, for you are not setting your mind on the things of God, but on the things of man.³¹⁷

8:34 And calling the crowd to himself with his disciples, he said to them,

If someone desires to follow after me, let him deny himself, take up his cross, and follow me.³¹⁸ 8:35 For whoever desires to save his existence will lose it, but whoever loses his existence for my sake and the gospel's will save it.³¹⁹ 8:36 For what does it benefit a man to gain the whole world and give up his existence?³²⁰ 8:37 For what can a man give in exchange for his existence?³²¹ 8:38 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.³²²

9:1 And he was saying to them,

Truly I say to you, that there are some standing here who will not experience death until they see the Kingdom of God after it has come in power.³²³

9:2 Six days later, Jesus took with him Peter, James, and John and brought them up on a high mountain by themselves. And he was transfigured before them.³²⁴ 9:3 His garments became exceedingly bright white, as no launderer on earth can whiten them.³²⁵ 9:4 And Elijah appeared to them along with Moses, and they were talking with Jesus.³²⁶ 9:5 And Peter responded and said to Jesus,

Rabbi, it is good for us to be here. Let us make three tents, one for you, one for Moses, and one for Elijah.³²⁷

9:6 For he did not know how to respond, because they became terrified.³²⁸ 9:7 Then a cloud formed, overshadowing them, and a voice came out of the cloud,

This is My Son whom I love. Listen to him.³²⁹

9:8 Suddenly they looked around and no longer saw anyone but Jesus alone with them.³³⁰ 9:9 As they were coming down from the mountain, he commanded them not to relate to anyone what they had seen until the Son of Man had risen from the dead.³³¹ 9:10 And they seized upon that statement, discussing with one another what rising from the dead meant.³³² 9:11 They were asking him, saying,

The scribes say that Elijah must come first.³³³

9:12 And he said to them,

Elijah does come first and restore all things. But how is it written of the Son of Man that he will suffer many things and be treated with contempt?³³⁴ 9:13 However, I say to you that Elijah has indeed come, and they did to him whatever they desired, just as it is written of him.³³⁵

9:14 When they came to the disciples, they saw a large crowd around them, and the scribes were arguing with them.³³⁶ 9:15 And immediately when the whole crowd saw him, they were excited and running up to him to greet him.³³⁷ 9:16 So he asked them,

What are you arguing about with them?³³⁸

9:17 And one of the crowd answered him,

Teacher, I brought my son to you, having a spirit which makes him mute.³³⁹ 9:18 And whenever it seizes him, it bursts out of him, and he foams at the mouth, grinds his teeth, and he stiffens up. I told your disciples to cast him out, but they were unable.³⁴⁰

9:19 And he answered and said to them,

O unbelieving generation, how long will I be with you? How long will I put up with you? Bring him to me.³⁴¹

9:20 So they brought him to him, and when he saw him, immediately the spirit threw him into convulsions, and falling down on the ground, he was rolling around and foaming at the mouth.³⁴²

9:21 And he asked his father,

How long has this been happening to him?

And he said,

From childhood.³⁴³ 9:22 It has often thrown him into the fire and into the water to destroy him. But if you are able, help us and have compassion on us.³⁴⁴

9:23 And Jesus said to him,

“If you are able?” All things are possible to him who believes.³⁴⁵

9:24 Immediately the boy's father cried out and said,

I do believe. Help me in my unbelief.³⁴⁶

9:25 When Jesus saw that the crowd was gathering rapidly, he rebuked the unclean spirit, saying to it,

You mute and deaf spirit, I command you, come out of him and do not enter him again.³⁴⁷

9:26 After crying out and throwing him into terrible convulsions, he came out. And he became like a corpse so that many of them said that he was dead.³⁴⁸ 9:27 And Jesus took him by the hand and raised him up, and he got up.³⁴⁹ 9:28 And when he came into the house, his disciples were asking him privately,

Why were we not able to cast it out?³⁵⁰

9:29 And he said to them,

This kind cannot be cast out by anything but prayer.³⁵¹

9:30 From there they went out and were going through Galilee, and he did not want anyone to know,³⁵² 9:31 for he was teaching his disciples and saying to them,

The Son of Man is to be betrayed into the hands of men, and they will kill him. And when he has been killed, he will rise after three days.³⁵³

9:32 But they did not understand this statement, and they were afraid to ask him.³⁵⁴ 9:33 Then they came to Capernaum, and when he was in the house, he was asking them,

What were you discussing on the way?³⁵⁵

9:34 But they kept silent, for on the way they had discussed with one another who was the greatest.³⁵⁶ 9:35 And sitting down, he called the twelve and said to them,

If anyone wants to be first, he shall be last of all and servant of all.³⁵⁷

9:36 Taking a child, he set him in their midst, and taking him in his arms, he said to them,³⁵⁸

9:37 Whoever receives one such child in my name, receives me, and whoever receives me does not receive me, but the One who sent me.³⁵⁹

9:38 John said to him,

Teacher, we saw someone casting out demons in your name, and we tried to prevent him, because he was not following us.³⁶⁰

9:39 But Jesus said,

Do not hinder him, for there is no one who will perform a miracle in my name and be able to speak evil of me quickly.³⁶¹ **9:40** For he who is not against us is for us.³⁶² **9:41** For whoever gives you a cup of water in my name because you belong to the Messiah, truly I say to you that he will not lose his wage.³⁶³

9:42 And whoever causes one of these little ones who believes to stumble, it would be better for him if, with a heavy millstone around his neck, he had been cast into the sea.³⁶⁴ **9:43** If your hand causes you to stumble, cut it off. It is better for you to enter crippled into life, than, having two hands, to depart into Gehenna, into the unquenchable fire,³⁶⁵ **9:44** where their worm does not die and the fire is not quenched <Isaiah 66:24>.³⁶⁶

9:45 If your foot causes you to stumble, cut it off, for it is better for you to enter lame into life, than, having two feet, to be cast into Gehenna,³⁶⁷ **9:46** where their worm does not die and the fire is not quenched <Isaiah 66:24>.³⁶⁸

9:47 If your eye causes you to stumble, throw it out. It is better for you to enter with one eye into the Kingdom of God, than, having two eyes, to be cast into Gehenna,³⁶⁹ **9:48** where their worm does not die and the fire is not quenched <Isaiah 66:24>.³⁷⁰

9:49 For everyone will be salted with fire.³⁷¹

9:50 Salt is good, but if the salt loses its saltiness, with what will you season? Have salt in yourselves, and be at peace with one another.³⁷²

10:1 Getting up, he went from there to the region of Judea and the other side of the Jordan, and crowds gathered to him again. And as he had been accustomed, he began teaching them again.³⁷³ **10:2** Testing him, Pharisees approached him and were questioning him whether it is lawful for a man to divorce his wife.³⁷⁴ **10:3** He answered and said to them,

What did Moses command you?³⁷⁵

10:4 They said,

Moses permitted the writing of a certificate of divorce and sending her away <Deuteronomy 24:1,3>.³⁷⁶

10:5 But Jesus said to them,

He wrote this commandment for you with your hardness of heart in mind.³⁷⁷ **10:6** But from the beginning of the creation, He made them male and female <Genesis 1:27; 5:2>.³⁷⁸ **10:7** For this reason a man shall leave his father and mother, and he shall be united to his wife <Genesis 2:24>.³⁷⁹ **10:8** And the two shall become one flesh <Genesis 2:24>, so that they are no longer two but one flesh.³⁸⁰ **10:9** What therefore God has joined together, let no man separate.³⁸¹

10:10 In the house, the disciples were questioning him again about this.³⁸² **10:11** And he said to them,

Whoever divorces his wife and marries another woman commits adultery with her.³⁸³ **10:12** And if she divorces her husband and marries another man, she is committing adultery.³⁸⁴

10:13 And they were bringing children to him so that he could touch them. But the disciples rebuked them.³⁸⁵ **10:14** When Jesus saw this, he became angry and said to them,

Permit the children to come to me. Do not hinder them, for the Kingdom of God belongs to such as these.³⁸⁶ **10:15** Truly I say to you, whoever does not receive the Kingdom of God like a child will not enter it.³⁸⁷

10:16 And he took them in his arms and was blessing them, laying his hands on them.³⁸⁸ **10:17** As he was coming out to go on his way, a man ran up to him and knelt before him, and he asked him,

Good Teacher, what shall I do to inherit eternal life?³⁸⁹

10:18 And Jesus said to him,

Why do you call me good? No one is good except God.³⁹⁰ **10:19** 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 <Exodus 20:12-16; Deuteronomy 5:16-20>.³⁹¹

10:20 And he said to him,

Teacher, I have guarded these things from my youth.³⁹²

10:21 Looking at him, Jesus loved him and said to him,

One thing you lack. Go, sell all you possess and give it to the poor, and you will have treasure in heaven. And come, follow me [and take up your cross].³⁹³

10:22 But at this statement he was shocked, and he went away grieving, for he was one who owned many possessions.³⁹⁴ **10:23** And Jesus, looking around, said to his disciples,

How difficult it will be for those who have wealth to enter into the Kingdom of God.³⁹⁵

10:24 The disciples were amazed at his words, but Jesus responded again and said to them,

Children, how difficult it is to enter into the Kingdom of God.³⁹⁶ **10:25** It is easier for a camel to go through the eye of a needle than for a wealthy man to enter into the Kingdom of God.³⁹⁷

10:26 And they were even more astonished and said to him,

Then who can be saved?³⁹⁸

10:27 Gazing into their faces, Jesus said to them,

With people it is impossible, but not with God. For all things are possible with God.³⁹⁹

10:28 Peter began to say to him,

Behold, we have left everything and followed you.⁴⁰⁰

10:29 Jesus said,

Truly I say to you, 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 good news,⁴⁰¹ 10:30 but that he will receive a hundred times now in the present time houses and brothers and sisters and mothers and children and farms, along with persecutions, and in the age which is coming, eternal life.⁴⁰² 10:31 But many who are first will be last, and the last first.⁴⁰³

10:32 They were on the road walking up to Jerusalem, and Jesus was walking ahead of them. And they were amazed, and those who were following were fearful. And again Jesus took the twelve aside and began to tell them what was about to happen to him,⁴⁰⁴

10:33 Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death and hand him over to the Gentiles.⁴⁰⁵

10:34 And they will mock him and spit on him and beat him with a whip and kill him. And after three days he will rise.⁴⁰⁶

10:35 James and John, the sons of Zebedee, approached him and said to him,

Teacher, we want you to do for us whatever we ask of you.⁴⁰⁷

10:36 And he said to them,

What do you want me to do for you?⁴⁰⁸

10:37 They said to him,

Grant that we may sit, one on your right and one of your left, in your glory.⁴⁰⁹

10:38 But Jesus said to them,

You do not understand what you are asking. Are you able to drink the cup which I am drinking, or to be baptized with the baptism with which I am being baptized?⁴¹⁰

10:39 And they said to him,

We are able.

Then Jesus said to them,

The cup that I drink you will drink, and you will be baptized with the baptism with which I am baptized.⁴¹¹ 10:40 But to sit on my right or on my left is not mine to give, but it is for those for whom it has been prepared.⁴¹²

10:41 Hearing this, the twelve began to get angry with James and John.⁴¹³ 10:42 And calling them to himself, Jesus said to them,

You know that those who are recognized as rulers of the Gentiles lord it over them, and their great men exercise authority over them.⁴¹⁴ 10:43 But it is not this way with you. Instead, whoever wants to become great among you will be your servant,⁴¹⁵ 10:44 and whoever wants to be first among you will be everyone's slave.⁴¹⁶ 10:45 For even the Son of Man did not come to be served, but to serve and to give his life a ransom for many.⁴¹⁷

10:46 And they came to Jericho. And as he was leaving Jericho with his disciples and a large crowd, a blind beggar, the son of Timaeus, Bartimaeus, was sitting by the road.⁴¹⁸ 10:47 When he heard that it was Jesus the Nazarene, he began to cry out and say,

Son of David, Jesus, have mercy on me.⁴¹⁹

10:48 And many were rebuking him that he would be quiet, but he kept crying out all the more,

Son of David, have mercy on me.⁴²⁰

10:49 And Jesus stopped and said,

Call him here.

So they called the blind man, saying to him,

Take courage. Stand up. He is calling for you.⁴²¹

10:50 And throwing aside his cloak, he jumped up and came to Jesus.⁴²² 10:51 And answering him, Jesus said,

What do you want me to do for you?

And the blind man said to him,

Rabboni, that I may see.⁴²³

10:52 And Jesus said to him,

Go, your belief has made you well.

Immediately he regained his sight and began following him on his way.⁴²⁴

11:1 As they approached Jerusalem at Bethphage and Bethany, near the Mt. of Olives, he sent two of his disciples⁴²⁵ 11:2 and said to them,

Go into the village opposite you, and immediately as you enter it, you will find a colt tied up, on which no one has ever sat. Untie it and bring it here.⁴²⁶ 11:3 If someone says to you, “Why are you doing this?” you say, “The Lord has need of it,” and immediately he will send it back here.⁴²⁷

11:4 They went and found the colt tied to a door outside in the street, and they untied it.⁴²⁸ 11:5 And some of those standing there were saying to them,

What are you doing, untying the colt?⁴²⁹

11:6 So they spoke to them just as Jesus said, and they let them go.⁴³⁰ 11:7 And they brought the colt to Jesus and put their cloaks on it, and he sat on it.⁴³¹ 11:8 And many spread their cloaks on the road, and others spread leafy branches which they had cut from the fields.⁴³² 11:9 Those who went in front and those who were following were shouting,

Hosanna! Blessed is he who comes in the name of the Lord <Psalm 118:26>.⁴³³ **11:10** Blessed is the coming kingdom of our father David. Hosanna in the highest!⁴³⁴

11:11 And Jesus entered Jerusalem, into the temple, and looking around at everyone, for it was already evening, he left for Bethany with the twelve.⁴³⁵ **11:12** On the next day, after leaving Bethany, he became hungry.⁴³⁶ **11:13** Seeing from afar a fig tree with leaves on it, he went to see if perhaps he might find anything on it. But when he came to it, he found nothing but leaves, for it was not the season for figs.⁴³⁷ **11:14** He responded and said to it,

May no one ever eat fruit from you into the age.

And his disciples were listening.⁴³⁸ **11:15** Then they came to Jerusalem. And he entered into the temple and began to drive out those who were buying and selling in the temple, and he overturned the tables of the moneychangers and the seats of those who were selling doves.⁴³⁹ **11:16** And he was not permitting anyone to carry objects through the temple.⁴⁴⁰ **11:17** And he was teaching and saying to them,

Has it not been written, “My house shall be called a house of prayer for all the nations” <Isaiah 56:7>. But you have made it a “robbers’ den” <Jeremiah 7:11>.⁴⁴¹

11:18 The chief priests and the scribes heard this and began seeking how to destroy him. For they were afraid of him, because the whole crowd was amazed at his teaching.⁴⁴² **11:19** And when evening came, they would go out of the city.⁴⁴³ **11:20** As they were passing by in the morning, they saw the fig tree withered from the roots.⁴⁴⁴ **11:21** And being reminded, Peter said to him,

Rabbi, look, the fig tree which you cursed has withered.⁴⁴⁵

11:22 And Jesus answered and said to them,

Have belief in God.⁴⁴⁶ **11:23** Truly I say to you, whoever says to this mountain, “Be taken up and thrown into the sea,” and does not doubt in his heart, but believes that what he says is going to happen, it will be such for him.⁴⁴⁷ **11:24** Therefore, I say to you, all things for which you pray and ask, believe that you receive them, and they will be such for you.⁴⁴⁸ **11:25** Whenever you stand and are praying, forgive if you have anything against someone, so that your Father in heaven will also forgive you your transgressions.⁴⁴⁹ **11:26** [But if you do not forgive, your Father in heaven will not forgive your transgressions.]⁴⁵⁰

11:27 And they came again to Jerusalem. As he was walking in the temple, the chief priests, scribes, and elders came to him,⁴⁵¹ **11:28** and they were saying to him,

By what authority are you doing these things, or who gave you the authority to do these things?⁴⁵²

11:29 And Jesus said to them,

Let me ask you one question (λόγον), and you answer me, and then I will tell you by what authority I do these things.⁴⁵³ **11:30** Was John’s baptism from heaven or from men? Answer me.⁴⁵⁴

11:31 They were reasoning among themselves, saying,

If we say, "From heaven," then he will say, "Then why did you not believe him?"⁴⁵⁵ 11:32 But if we say, "From men?"—

They were afraid of the crowd, for everyone considered John to be a real prophet.⁴⁵⁶ 11:33 Answering Jesus, they said,

We do not know.

So Jesus said to them,

Nor will I tell you by what authority I do these things.⁴⁵⁷

12:1 And he began to speak to them in parables,

A man planted a vineyard, and he put a wall around it, and he dug a winepress and built a tower, and he rented it out to tenant-farmers and went on a journey.⁴⁵⁸ 12:2 When it was time, he sent a slave to the tenant-farmers in order to collect from the fruit of the vineyard from the tenant-farmers.⁴⁵⁹ 12:3 But they took him, beat him, and sent him away empty-handed.⁴⁶⁰ 12:4 Again, he sent to them another slave, and they beat him over the head and treated him dishonorably.⁴⁶¹ 12:5 And he sent another. And they killed him, and many others, beating some and killing the others.⁴⁶² 12:6 He still had one more to send, a beloved son. He sent him last to them, saying, "They will respect my son."⁴⁶³ 12:7 But the tenant-farmers said to one another, "This is the heir. Come, let us kill him, and the inheritance will be ours."⁴⁶⁴ 12:8 And they took him and killed him and threw him out of the vineyard.⁴⁶⁵

12:9 Therefore, what will the owner of the vineyard do? He will come and destroy the tenant-farmers, and he will give the vineyard to others.⁴⁶⁶ 12:10 Have you not read this scripture, "The stone which the builders rejected, this became the chief cornerstone."⁴⁶⁷ 12:11 This came about from the Lord, and it is marvelous in our eyes" <Psalm 118:22,23>.⁴⁶⁸

12:12 And they were seeking to seize him, but they were afraid of the crowd, for they understood that he spoke the parable against them. So they left him and went away.⁴⁶⁹ 12:13 Then they sent some Pharisees and Herodians to him in order to trap him in a statement.⁴⁷⁰ 12:14 They came and said to him,

Teacher, we know that you are truthful and are not concerned about getting anyone's approval, because you are not partial but teach the way of God in truth. Is it lawful to pay the poll-tax to Caesar or not? Shall we pay it or not?⁴⁷¹

12:15 But knowing their hypocrisy, he said to them,

Why are you testing me? Bring me a denarius to look at.⁴⁷²

12:16 They brought one, and he said to them,

Whose likeness and inscription is this?

And they said to him,

Caesar's.⁴⁷³

12:17 And Jesus said to them,

Render to Caesar the things that are Caesar's, and to God the things that are God's.

And they were amazed at him.⁴⁷⁴

12:18 Sadducees, who say there is no resurrection, came to him, and they were questioning him, saying,⁴⁷⁵

12:19 Teacher, Moses wrote for us, "If a man's brother dies and leaves behind a wife and leaves no child, his brother should take the wife and raise up children for his brother <Deuteronomy 25:5>."⁴⁷⁶

12:20 There were seven brothers. The first took a wife and died, leaving no children.⁴⁷⁷ **12:21** Then the second one took her and died, leaving behind no children. And the third likewise.⁴⁷⁸ **12:22** And the seven left no children. Last of all, the woman also died.⁴⁷⁹ **12:23** In the resurrection, when they rise, which one's wife will she be, for the seven had her as a wife?⁴⁸⁰

12:24 Jesus said to them,

Because of this you are mistaken, because you do not understand the scriptures or the power of God.⁴⁸¹ **12:25** For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven.⁴⁸² **12:26** And concerning the dead, that they are raised, have you not read in the book of Moses, in the passage of the burning bush, how God says to him, "I am the God of Abraham, the God of Isaac, and the God of Jacob <Exodus 3:6>?"⁴⁸³ **12:27** He is not the God of the dead, but of the living. You are greatly mistaken.⁴⁸⁴

12:28 One of the scribes came and heard them arguing, and recognizing that he answered them well, he asked him,

What is the foremost commandment of all?⁴⁸⁵

12:29 Jesus answered,

The foremost is, "Hear, O Israel, the Lord our God is one Lord."⁴⁸⁶ **12:30** And you shall love the Lord your God with all your heart, with all your self, and with all your mind, and with all your strength <Deuteronomy 6:4,5>."⁴⁸⁷ **12:31** And the second is this, "You shall love your neighbor as yourself <Leviticus 19:18>." There is no other commandment greater than these.⁴⁸⁸

12:32 And the scribe said to him,

Right, Teacher, you have spoken the truth that He is One, and there is no other besides Him,⁴⁸⁹ **12:33** and to love Him with all the heart, with all the understanding, and with all the strength, and to love one's neighbor is much more than burnt offerings and sacrifices.⁴⁹⁰

12:34 When Jesus saw that he had answered wisely, he said to him,

You are not far from the Kingdom of God.

After that, no one dared to ask him any more questions.⁴⁹¹ **12:35** Then Jesus responded and was saying as he taught in the temple,

How is it that the scribes say that the Messiah is the Son of David?⁴⁹² **12:36** David himself said in the Holy Spirit, “The Lord said to my Lord, ‘Sit at my right hand until I make your enemies a footstool under your feet <Psalm 110:1>.’”⁴⁹³ **12:37** David himself calls him “Lord.” So how is he his son?

And the large crowd was enjoying listening to him.⁴⁹⁴ **12:38** And in his teaching, he was saying,

Beware of the scribes, who like to walk around in long robes, and like respectful greetings in the market places,⁴⁹⁵ **12:39** the chief seats in the synagogues, and the places of honor at banquets,⁴⁹⁶ **12:40** who devour widow’s houses, and for appearance’s sake offer long prayers. They will receive greater condemnation.⁴⁹⁷

12:41 And he sat down opposite the treasury and was observing how the crowd was putting money in the treasury. And many wealthy people were putting in large sums.⁴⁹⁸ **12:42** A poor widow came and put in two small copper coins, which amount to a cent.⁴⁹⁹ **12:43** And calling his disciples to him, he said to them,

Truly I say to you that this poor widow put in more than all those who made donations to the treasury.⁵⁰⁰ **12:44** For they all put in out of their abundance, but she out of her need put in all that she had, her whole livelihood.⁵⁰¹

13:1 As he was going out of the temple, one of his disciples said to him,

Teacher, look, what wonderful stones and wonderful buildings!⁵⁰²

13:2 And Jesus said to him,

Do you see these great buildings? Not one stone will be left upon another stone which will not be torn down.⁵⁰³

13:3 As he was sitting on the Mt. of Olives opposite the temple, Peter, James, John, and Andrew were questioning him privately,⁵⁰⁴

13:4 Tell us, when will these things take place, and what will be the sign when all these things are about to be fulfilled?⁵⁰⁵

13:5 And Jesus began to say to them,

See that no one deceives you.⁵⁰⁶ **13:6** Many will come in my name, saying, “I am he,” and they will deceive many.⁵⁰⁷ **13:7** When you hear of wars and rumors of wars, do not be frightened. It is necessary that they occur, but that is not yet the end.⁵⁰⁸ **13:8** For nation will arise against nation and kingdom against kingdom, and there will be earthquakes in various places. There will also be famines. These are the beginning of birth-pangs.⁵⁰⁹

13:9 But watch yourselves. They will deliver you to the courts, and you will be beaten in the synagogues, and you will stand before governors and kings for my sake as a witness to them.⁵¹⁰ **13:10** And first the gospel must be proclaimed to all the nations.⁵¹¹ **13:11** When they lead you and hand you over, do not worry ahead of time what you will say, but speak whatever is given you in that hour. For it is not you who are speaking, but the Holy Spirit.⁵¹² **13:12** Brother will betray brother to death, and a father his children. And children will turn against their parents and put them to death.⁵¹³ **13:13** And you will be hated by all on account of my name, but the one who endures to the end will be saved.⁵¹⁴

13:14 When you see the abomination of desolation <Daniel 9:27; 11:31; 12:11> standing where it should not be (let the reader understand), then those who are in Judea must flee to the mountains.⁵¹⁵ **13:15** Let not the one who is on the housetop go down or go in to get anything out of his house.⁵¹⁶ **13:16** And the one who is in the field must not turn back to get his cloak.⁵¹⁷ **13:17** And woe to those who are pregnant and who are nursing in those days.⁵¹⁸ **13:18** And pray that it not happen in winter.⁵¹⁹

13:19 For those days will be a time of tribulation such as has not occurred from the beginning of the creation which God created until now, and never will.⁵²⁰ **13:20** Unless the Lord had shortened those days, no flesh would be saved, but on account of the elect whom He has chosen, He shortened those days.⁵²¹

13:21 And then, if anyone says to you, "Behold, here is the Messiah," or, "Behold, there he is," do not believe him.⁵²² **13:22** For false messiahs and false prophets will arise, and they will give signs and wonders in order to deceive, if possible, those who are chosen.⁵²³ **13:23** So watch out. I have told you everything in advance.⁵²⁴

13:24 But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light <cf. Isaiah 13:10; Ezekiel 32:7; Joel 2:10,31; 3:15>.⁵²⁵ **13:25** And the stars will be falling from heaven <cf. Isaiah 34:4>, and the powers in the heavens will be shaken.⁵²⁶ **13:26** Then you will see the Son of Man coming on the clouds with great power and glory <cf. Daniel 7:13>.⁵²⁷ **13:27** And then he will send for the angels, and he will gather those who are chosen from the four winds, from the farthest end of the earth to the farthest end of heaven.⁵²⁸

13:28 Now learn the parable from the fig tree. When its branch has already become tender and puts forth its leaves, you know that summer is near.⁵²⁹ **13:29** In the same manner, when you see these things happening, you know that he is near, at the gates.⁵³⁰

13:30 Truly I say to you, this ethnic group will not pass away until all these things take place.⁵³¹ **13:31** Heaven and earth will pass away, but my words will not pass away.⁵³²

13:32 And of that day and hour no one knows, not the angels in heaven, nor the Son, but only the Father.⁵³³

13:33 Watch out. Stay on the alert, because you do not know when that season will occur.⁵³⁴ **13:34** It is like a man on a journey leaving his house and giving his slaves authority, to each one his work, and he commands the doorkeeper to stay alert.⁵³⁵ **13:35** Therefore, be on the alert, for you do not know when the Lord of the house is coming, whether in the evening, or midnight, or when the rooster crows, or in the morning,⁵³⁶ **13:36** lest he come suddenly and find you asleep.⁵³⁷ **13:37** What I say to you, I say to all, "Stay alert."⁵³⁸

14:1 Now the Passover and Unleavened Bread were two days away, and the chief priests and scribes were seeking how to seize him by stealth and kill him.⁵³⁹ **14:2** But they were saying, "Not during the feast, lest there be a riot of the people."⁵⁴⁰

14:3 While he was in Bethany, in the house of Simon the leper and reclining at table, a woman came who had an alabaster jar of very costly perfume of pure oil of nard. She broke the jar and poured it over his head.⁵⁴¹ **14:4** But some were angry and saying to one another,

Why has this perfume been wasted?⁵⁴² **14:5** For this perfume might have been sold for over three hundred denarii and given to the poor.

And they were rebuking her.⁵⁴³ 14:6 But Jesus said,

Leave her alone. Why are you causing her trouble? She has done a good deed for me.⁵⁴⁴ 14:7 For you always have the poor with you, and whenever you want, you can do good to them, but you do not always have me.⁵⁴⁵ 14:8 She has done what she could. She has poured oil on my body ahead of time for the burial.⁵⁴⁶ 14:9 Truly I say to you, wherever the gospel is proclaimed in the whole world, what this woman has done will also be spoken of in memory of her.⁵⁴⁷

14:10 Then Judas Iscariot, one of the twelve, went off to the chief priests to betray him to them.⁵⁴⁸ 14:11 And they were glad when they heard, and they promised to give him money. And he was seeking how to betray him conveniently.⁵⁴⁹ 14:12 With regard to the first day of Unleavened Bread, when the Passover lamb was being sacrificed, his disciples said to him,

Where do you want us to go and prepare for you to eat the Passover?⁵⁵⁰

14:13 And he sent two of his disciples and said to them,

Go into the city, and a man will meet you carrying a jar of water. Follow him,⁵⁵¹ 14:14 and wherever he enters, say to the owner of the house, "The Teacher says, 'Where is my guest room, where I may eat the Passover with my disciples?'"⁵⁵² 14:15 And he will show you a large upstairs room furnished and ready. Prepare for us there.⁵⁵³

14:16 So the disciples went out and came to the city, and they found it just as he had told them. And they prepared the Passover.⁵⁵⁴ 14:17 When it was evening, he came with the twelve.⁵⁵⁵ 14:18 As they were reclining at table and eating, Jesus said,

Truly I say to you, one of you who is eating with me will betray me.⁵⁵⁶

14:19 They began to be grieved and to say to him, one by one, "Surely not I?"⁵⁵⁷ 14:20 And he said to them,

It is one of the twelve, he who dips with me in the bowl.⁵⁵⁸ 14:21 For the Son of Man is going away just as it has been written about him, but woe to that man by whom the Son of Man is betrayed. It would be good for that man if he had not been born.⁵⁵⁹

14:22 While they were eating, he took some bread, and after blessing it, he broke it and gave it to them, and said,

Take. [Eat.] This is my body.⁵⁶⁰

14:23 And when he had taken a cup and given thanks, he gave it to them, and they all drank from it.⁵⁶¹ 14:24 And he said to them,

This is my blood of the covenant, which is being poured out for many.⁵⁶² 14:25 Truly I say to you, that I will never drink of the fruit of the vine until that day when I drink it new in the Kingdom of God.⁵⁶³

14:26 After singing a hymn, they went out to the Mt. of Olives.⁵⁶⁴ 14:27 And Jesus said to them,

You will all fall away, because it is written, "I will strike down the shepherd, and the sheep will be scattered <Zechariah 13:7>."⁵⁶⁵ 14:28 But after I have been raised, I will go before you to Galilee.⁵⁶⁶

14:29 But Peter said to him,

Even if all fall away, I will not.⁵⁶⁷

14:30 And Jesus said to him,

Truly I say to you, that this very night you will deny me three times before a rooster crows twice.⁵⁶⁸

14:31 But he kept saying emphatically,

Even if I die with you, I will not deny you.

And they were all saying the same thing.⁵⁶⁹ 14:32 And they came to the place named Gethsemane, and he said to his disciples,

Sit here until I have prayed.⁵⁷⁰

14:33 And he took with him Peter, James, and John, and he began to be very distressed and troubled.⁵⁷¹ 14:34 And he said to them,

My soul is deeply grieved to the point of death. Remain here and stay alert.⁵⁷²

14:35 He went a little beyond them and fell to the ground, and he was praying that if it were possible, the hour would pass him by.⁵⁷³ 14:36 And he was saying,

Abba! Father! All things are possible for You. Remove this cup from me. But not what I want, but what You want.⁵⁷⁴

14:37 And he came and found them sleeping. And he said to Peter,

Simon, are you sleeping? Are you not strong enough to stay alert for one hour?⁵⁷⁵ 14:38 Stay alert and pray that you may not come into temptation. On the one hand, the Spirit is eager, but the flesh is weak.⁵⁷⁶

14:39 Again he went away and prayed, making the same statement.⁵⁷⁷ 14:40 And again he came and found them sleeping, for their eyes were very heavy. And they did not know what to answer him.⁵⁷⁸ 14:41 And he came a third time and said 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.⁵⁷⁹ 14:42 Get up. Let us go. Behold, the one who is betraying me is near.⁵⁸⁰

14:43 And immediately while he was still speaking, Judas, one of the twelve, came up, and a crowd with swords and clubs from the chief priests, scribes, and elders were with him.⁵⁸¹ 14:44 And he who was betraying him had given them a signal, saying,

Whomever I kiss, he is the one. Seize him, and lead him away under guard.⁵⁸²

14:45 After coming, Judas immediately came to him and said, "Rabbi," and kissed him.⁵⁸³ 14:46 And they laid hands on him and seized him.⁵⁸⁴ 14:47 And one of those who was standing there

drew his sword and struck the high priest's slave and cut off his ear.⁵⁸⁵ 14:48 And Jesus responded and said to them,

Have you come out with swords and clubs to arrest me, as you would for an insurrectionist?⁵⁸⁶ 14:49 Every day I was with you in the temple teaching, and you did not seize me. But this has happened so that the scriptures will be fulfilled <cf. Isaiah 53; Zechariah 13:7>.⁵⁸⁷

14:50 And they all left him and fled.⁵⁸⁸ 14:51 And a certain young man was following him, wearing only a linen sheet over his naked body, and they seized him.⁵⁸⁹ 14:52 But he pulled free from the linen sheet and fled naked.⁵⁹⁰ 14:53 And they led Jesus away to the high priest, and all the chief priests, elders, and scribes had gathered together.⁵⁹¹ 14:54 And Peter followed him from a distance into the courtyard of the high priest, and he was sitting with the assistants and warming himself by the light of the fire.⁵⁹² 14:55 Now the chief priests and the whole Sanhedrin were seeking testimony against Jesus in order to put him to death, and they were not finding any.⁵⁹³ 14:56 For many were giving false testimony against him, but their testimony was not consistent.⁵⁹⁴ 14:57 And some stood up and were giving false testimony, saying,⁵⁹⁵

14:58 We heard him say, "I will destroy this temple made with hands, and in three days I will build another made without hands."⁵⁹⁶

14:59 And not even in this respect was their testimony consistent.⁵⁹⁷ 14:60 And the high priest stood up in their midst and questioned Jesus, saying,

Do you not answer? What is it that these men are testifying against you?⁵⁹⁸

14:61 But he remained silent and did not answer. Again the high priest questioned him and said to him,

Are you the Messiah, the Son of the Blessed One?⁵⁹⁹

14:62 And Jesus said,

I am (ἐγώ εἰμι), and you will see the Son of Man sitting at the right hand of power and coming with the clouds of heaven <Psalm 110:1; Daniel 7:13>.⁶⁰⁰

14:63 Tearing his clothes, the high priest said,

What further need do we have of witnesses?⁶⁰¹ 14:64 You have heard the blasphemy. How does it seem to you?

And they all condemned him to be guilty of death.⁶⁰² 14:65 And some began to spit on him, to cover his face, and to beat him with their fists. And they said to him, "Prophecy." And the assistants received him with slaps.⁶⁰³ 14:66 While Peter was below in the courtyard, one of the servant-girls of the high priest came,⁶⁰⁴ 14:67 and seeing Peter warming himself, she gazed at his face and said,

You also were with the Nazarene Jesus.⁶⁰⁵

14:68 But he denied it, saying,

I neither know nor understand what you are talking about.

And he went out into the front courtyard and a rooster crowed.⁶⁰⁶ 14:69 And again a servant-girl saw him and began to say to the bystanders,

This is one of them.⁶⁰⁷

14:70 But he denied it again. And after a little while, the bystanders again were saying to Peter,

Surely you are one of them, for you are a Galilean too.⁶⁰⁸

14:71 But he began to curse and swear,

I do not know this man you are talking about.⁶⁰⁹

14:72 Immediately a rooster crowed a second time, and Peter remembered the statement Jesus said to him,

Before a rooster crows twice, you will deny me three times.

And thinking of this, he began to weep.⁶¹⁰ 15:1 Early in the morning, the chief priests with the elders, scribes, and the whole Sanhedrin immediately held a consultation, and binding Jesus, they led him away and delivered him to Pilate.⁶¹¹ 15:2 And Pilate questioned him,

Are you the king of the Jews?

And he answered him,

You are saying it.⁶¹²

15:3 And the chief priests were forcefully accusing him. [But he said nothing.]⁶¹³ 15:4 So Pilate again questioned him,

Do you not answer? See how many charges they bring against you.⁶¹⁴

15:5 But Jesus made no further answer, so that Pilate was amazed.⁶¹⁵ 15:6 Now at the feast he used to release for them one prisoner whom they requested.⁶¹⁶ 15:7 The man Barabbas had been imprisoned with the insurrectionists who had committed murder in the insurrection.⁶¹⁷ 15:8 And the crowd rose up and began asking for him to do just as he was accustomed to do for them.⁶¹⁸ 15:9 And Pilate answered them, saying,

Do you want me to release for you the king of the Jews?⁶¹⁹

15:10 For he was aware that the chief priests had handed him over out of envy.⁶²⁰ 15:11 But the chief priests stirred up the crowd that he would release Barabbas for them instead.⁶²¹ 15:12 Responding again, Pilate said to them,

Then what shall I do with him whom you call the king of the Jews?⁶²²

15:13 But again they cried out,

Crucify him!⁶²³

15:14 But Pilate said to them,

Why? What evil has he done?

But they shouted all the more,

Crucify him!⁶²⁴

15:15 And wanting to make the crowd happy, Pilate released Barabbas for them. And after having Jesus beaten with a whip, he handed him over to be crucified.⁶²⁵ 15:16 So the soldiers led him away into the courtyard, that is, the Praetorium, and they called together the whole military unit.⁶²⁶ 15:17 And they dressed him in purple, and after twisting a crown of thorns, they put it on him.⁶²⁷ 15:18 And they began to acclaim him,

Hail! King of the Jews!⁶²⁸

15:19 And they were beating him on the head with a staff, and they were spitting on him and kneeling and bowing before him.⁶²⁹ 15:20 And after they had mocked him, they took the purple robe off him and put his own garments on him. And they led him away to crucify him.⁶³⁰ 15:21 And they compelled a certain passer-by coming from the country, Simon of Cyrene, the father of Alexander and Rufus, to carry his cross.⁶³¹ 15:22 Then they brought him to the place Golgotha, which means Place of the Skull.⁶³² 15:23 And they were giving him wine mixed with myrrh, but he did not take it.⁶³³ 15:24 Then they crucified him and divided up his garments, casting lots for them <Psalm 22:18> to see who would take what.⁶³⁴ 15:25 It was the third hour when they crucified him.⁶³⁵ 15:26 And the inscription of his charge had been written, "King of the Jews."⁶³⁶ 15:27 They also crucified two bandits with him, one on his right and one on his left.⁶³⁷ [15:28 And the scripture was fulfilled which says, "And he was numbered with transgressors <Isaiah 53:12>."] ⁶³⁸ 15:29 Those who were passing by were verbally abusing him, wagging their heads and saying,

You who are going to destroy the temple and rebuild it in three days,⁶³⁹ 15:30 save yourself and come down from the cross.⁶⁴⁰

15:31 In the same way, the chief priests were mocking him among themselves along with the scribes and saying,

He saved others. He cannot save himself.⁶⁴¹ 15:32 Let the Messiah, the king of Israel, now come down from the cross, so that we may see and believe.

And those who were crucified with him were also insulting him.⁶⁴² 15:33 When the sixth hour came, darkness fell over the whole land until the ninth hour.⁶⁴³ 15:34 And at the ninth hour, Jesus cried out with a loud voice,

Eloi, Eloi, lama sabakhthani <cf. Psalm 22:1>? which means, My God, my God, why have you abandoned me?⁶⁴⁴

15:35 When some of the bystanders heard him, they were saying,

Behold, he is calling for Elijah.⁶⁴⁵

15:36 And someone ran and filled a sponge with sour wine, put it on a reed, and gave him a drink, saying,

Hold on. Let us see if Elijah comes to take him down.⁶⁴⁶

15:37 And Jesus let out a loud cry and died.⁶⁴⁷ **15:38** And the veil of the temple was torn in two from top to bottom.⁶⁴⁸ **15:39** When the centurion, who was standing right in front of him, saw the manner in which he died, he said,

Truly, this man was the Son of God.⁶⁴⁹

15:40 There were also some women observing from a distance, among whom were Mary Magdalene, and Mary, the mother of James the Less and Joses, and Salome.⁶⁵⁰ **15:41** When he was in Galilee, they used to follow him and serve him. And there were many other women who came up with him to Jerusalem.⁶⁵¹ **15:42** When evening had already come, because it was the preparation day, that is, the day before the Sabbath,⁶⁵² **15:43** Joseph of Arimathea came, a respected leader, who himself was also waiting for the Kingdom of God. And he gathered up the courage and went in before Pilate and asked for the body of Jesus.⁶⁵³ **15:44** But Pilate wondered if he was already dead, and summoning the centurion, he asked him if he had died a while ago.⁶⁵⁴ **15:45** And finding this out from the centurion, he granted the body to Joseph.⁶⁵⁵ **15:46** Joseph bought a linen cloth, took him down, wrapped him in the linen cloth and laid him in a tomb which had been hewn out in the rock. And he rolled a stone against the entrance of the tomb.⁶⁵⁶ **15:47** And Mary Magdalene and Mary, the mother of Joses, were observing where he was laid.⁶⁵⁷

16:1 When the Sabbath was over, Mary Magdalene, Mary, the mother of James, and Salome bought spices so that they could go and anoint him.⁶⁵⁸ **16:2** And very early on the first day of the week, they came to the tomb when the sun had risen.⁶⁵⁹ **16:3** And they were saying to one another,

Who will roll away for us the stone from the entrance to the tomb?⁶⁶⁰

16:4 Looking up, they saw that the stone had been rolled away, for it was extremely large.⁶⁶¹ **16:5** Entering the tomb, they saw a young man sitting at the right, wearing a white robe, and they were alarmed.⁶⁶² **16:6** And he said to them,

Do not be alarmed. You are seeking Jesus the Nazarene who was crucified. He has been raised from the dead and is not here. See the place where they laid him.⁶⁶³ **16:7** But go, tell his disciples and Peter, "He is going ahead of you to Galilee. There you will see him, just as he told you."⁶⁶⁴

16:8 And they went out and fled from the tomb, for trembling and astonishment had gripped them. And they said nothing to anyone, for they were afraid. [Now they promptly reported all these instructions to those with Peter. And after that, Jesus himself sent forth from the east to the west through them the sacred and incorruptible proclamation of eternal salvation. Amen.]⁶⁶⁵

16:9 [Now, after he had risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.⁶⁶⁶ **16:10** She went and reported to those who had been with him, while they were mourning and weeping.⁶⁶⁷ **16:11** When they heard that he was alive and had been seen by her, they did not believe it.⁶⁶⁸ **16:12** After that, he was manifested in a different form to two of them while they were walking along to the countryside.⁶⁶⁹

16:13 And they went away and reported it to the rest of them. But they did not believe them either.⁶⁷⁰

16:14 Later, he was manifested to the twelve themselves as they were reclining at table, and he reproached them for their unbelief and hardness of heart, because they had not believed those who had seen him after he had been raised from the dead.⁶⁷¹ 16:15 And he said to them,

Go into all the world and proclaim the gospel to all creation.⁶⁷² 16:16 The one who believes and is baptized will be saved, but he who does not believe will be condemned.⁶⁷³ 16:17 These signs will follow closely for those who believe. In my name they will cast out demons, they will speak with new languages,⁶⁷⁴ 16:18 they will pick up snakes in their hands, and if they drink any deadly poison, it will not harm them. They will lay hands on the sick, and they will get well.⁶⁷⁵

16:19 After the Lord Jesus had spoken to them, he was taken up into heaven and sat down at the right hand of God.⁶⁷⁶ 16:20 And they went out and preached everywhere while the Lord worked with them and confirmed the message through signs which followed.]⁶⁷⁷

¹ Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ [υἱοῦ θεοῦ] – Mark starts his gospel account of Jesus by calling what he is going to say in the next verses “the beginning of the good news of Jesus the Messiah, the Son of God.” Therefore, he considers the beginning of the good news to be the story of John the Baptist, who is identified from Malachi 3:1 and Isaiah 40:3 as the messenger and prophet of God who precedes the Messiah and prepares the way for him. The title “Son of God” comes from the Davidic Covenant of 2 Samuel 7 and 1 Chronicles 17 where God identifies Solomon, David’s immediate son, as the first Son of God in the line of kings of Israel which will culminate in Jesus as the eternal king of the Kingdom of God.

² Καθὼς γέγραπται ἐν ‘τῷ Ἡσαΐα τῷ προφῆτῃ’ ἰδοὺ ἡ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδὸν σου – Mark says that these quotes from the OT are from Isaiah as a shorthand way of claiming that they have divine authority and are being fulfilled by John the Baptist.

Cf. Malachi 3:1, Behold, I am going to send My messenger, and he will clear the way before Me (וְהֵנִי מְלַאֲכִי מִלְּפָנַי וְהָיָה וְהָיָה וְהָיָה) (ἰδοὺ ἐγὼ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου). And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming,” says the Lord of hosts.

From my notes on Malachi 3:1 – In Matthew 11:10 and Luke 7:27, Jesus quotes this verse and identifies John the Baptist as this messenger of God. Therefore, the Lord is Jesus (cf. Psalm 11:10, “Yahweh said to my Lord, sit at My right hand until I make your enemies a footstool for your feet.”), who enters his temple, meaning that he comes to the temple of God as the very icon of God on earth (cf. 2 Corinthians 4:4; Colossians 1:15). However, the rest of the statements about Jesus point more to his second coming than to his first coming. He will destroy his enemies, set up his kingdom on the land of Israel where he will sit on his throne in Jerusalem, and direct either the rebuilding of the temple or the proper offering of sacrifices by the Levitical priests in a rebuilt temple.

Cf. Exodus 23:20, Behold, I am going to send an angel before you (וְהֵנִי מְלַאֲכִי מִלְּפָנַי) (Καὶ ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου) to guard you along the way and to bring you into the place which I have prepared.

³ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, – cf. Isaiah 40:3, A voice is calling, “Clear the way for the Lord in the wilderness (וְהָיָה וְהָיָה וְהָיָה) (φωνὴ βοῶντος ἐν τῇ ἐρήμῳ) Ἐτοιμάσατε τὴν ὁδὸν κυρίου); make smooth in the desert a highway for our God (וְהָיָה וְהָיָה וְהָיָה) (εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν).” Even though Isaiah is referring to Yahweh, the transcendent Creator, these statements apply equally well to Jesus as the icon of God in the creation and Yahweh’s proxy as the Son of God and king of Israel according to the Davidic Covenant (cf. 2 Samuel 7, 1 Chronicles 17, Psalm 2 & 8).

⁴ ἐγένετο Ἰωάννης [ὁ] βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν – The fact that John is “announcing a baptism...” means that he is the one who begins this practice of baptizing people in water as the manner outwardly by which they inwardly confess and repent of their sins before God in order to receive His mercy and forgiveness. The desert is the rather desolate area east of Jerusalem down by the Jordan River, which was the water in which people were being baptized (cf. v. 5).

⁵ καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμίται πάντες, καὶ ἐβαπτίζοντο ὑπ’ αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ· ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν – To walk as far as these people did meant that they were motivated to hear John and go through the baptism that he was providing them for the purpose of their acknowledging their sins before God and receiving His forgiveness. It would make sense also that God is inwardly motivating these people by His Spirit by changing their hearts and making them truly desirous of obtaining His mercy—even apart from the practice which He had given them of bringing their sin offerings to Him at the temple through the Levitical priesthood. So this is really something quite radical among the Jews.

⁶ καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον – 2 Kings 1:8 – They answered him, “He was a hairy man with a leather girdle bound about his loins.” And he said, “It is Elijah the Tishbite.”

Leviticus 11:20-23 – ‘All the winged insects that walk on all fours are detestable to you. **21** Yet these you may eat among all the winged insects which walk on all fours: those which have above their feet jointed legs with which to jump on the earth. **22** These of them you may eat: the locust in its kinds, and the devastating locust in its kinds, and the cricket in its kinds, and the grasshopper in its kinds. **23** But all other winged insects which are four-footed are detestable to you.’

John did not wear the typical cloth tunic of his day, and he ate only grasshoppers and bee’s honey, thus setting himself apart by his clothing and food from the rest of the Jews. This was further indication besides instituting the practice of water baptism for the forgiveness of sins that he was a prophet from God in fulfillment of Isaiah 40 and Malachi 3.

⁷ Καὶ ἐκήρυσεν λέγων· ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμι ἰκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ – Here is John’s prediction of the Messiah.

⁸ ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ – Meaning that belief in the Messiah will place a person in the Holy Spirit of God as the location of this person’s repentance and forgiveness. In other words, God will be at work in this person to bring about repentance for the sake of eternal forgiveness and life.

⁹ Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου – As Jesus’ way of identifying with sinners who would eventually obtain their forgiveness from God through him,

Jesus goes through the same process of immersing himself in water, but without having to repent of his sins because he was morally perfect.

¹⁰ καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαίνον τ' εἰς αὐτόν – This is God's visible and audible way of confirming Jesus' identity as the Messiah and the beginning of his publicly proclaiming this until the crucifixion, resurrection, and ascension. In other words, the clock has truly started turning towards his crucifixion.

¹¹ καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα – God is declaring that Jesus is the Davidic king of 2 Samuel 7 and 1 Chronicles 17, and He is pleased with his obedience to journey towards his death and resurrection for the sake of fulfilling his role as the Messiah (cf. Matthew 3:17; 12:18; Mark 9:7; Luke 3:22; also John 12:28, the voice out of heaven).

¹² Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον –

¹³ καὶ ἦν ἐν τῇ ἐρήμῳ τεσσαεράκοντα ἡμέρας πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ – Just as we sinners are tested by ultimately God as to whether or not we will persevere in believing in God and obeying him, Jesus was tested. But Mark leaves out the details of Matthew and Luke.

¹⁴ Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν * κηρύσσω τὸ εὐαγγέλιον τ' τοῦ θεοῦ – John's gospel begins the explanation of Jesus' movements and actions which occurred prior to John's arrest and imprisonment by Herod. But Matthew, Mark, and Luke begin their explanations of Jesus' movements and actions which occurred after John's arrest and imprisonment. Cf. John 3:24, "for John had not yet been thrown into prison."

¹⁵ καὶ λέγων ὅτι ἐπελήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ – The season of waiting according to the OT for the Messiah to appear that really begins the time when he will start to bring the Kingdom of God, starting with the Kingdom of Israel and ending with the eternal earth and heaven, into existence has come to an end, because Jesus has appeared on the scene. Thus Jesus exhorts the Jews to take care of the most important issue in their lives, their sinfulness, and appeal to God for His mercy and the inward commitment to avoid sin by working hard to obey God on the basis of the good news that Jesus will be the main feature of God's creating His kingdom.

¹⁶ Καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θαλάσσῃ· ἦσαν γὰρ ἀλιεῖς – This is after Jesus has already had some interaction with these men as explained by John in the first chapters of his gospel.

¹⁷ καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων – Mark's intent is to present the fact that Jesus called these men to leave their livelihoods for the time being and become his fulltime disciples so that they may eventually encourage people to believe in Jesus as the Messiah.

¹⁸ καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ – They are able to follow him immediately because they have been spending time with him already according to John's gospel.

¹⁹ Καὶ προβάς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα –

²⁰ καὶ εὐθὺς ἐκάλεσεν αὐτούς, καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ – As was the case with Simon and Andrew, so also James and John have become familiar with Jesus according to John's gospel and are ready to follow him fulltime.

²¹ Καὶ εἰσπορεύονται εἰς Καφαρναούμ· καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν –

²² καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς – They could tell on a very subjective level that there was something different about Jesus and his presenting the OT to them. It meant a lot more to him than it did to the scribes, and probably his explanation of it was clearer and resonated more with those who were truly open to the truth.

²³ Καὶ ἐὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ καὶ ἀνέκραγεν –

²⁴ λέγων τ' τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ – The unclean spirit, i.e., a spiritual, demonic being, knew Jesus exact identity as the Messiah of Israel. And yes, Jesus has come to destroy all evil eventually by bringing about the eternal Kingdom of God so that evil will no longer exist anywhere within the creation.

²⁵ καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ – When it comes to Jesus' telling the demon to be silent, on a very practical level, the more the news spreads that he is the Messiah, the greater the hostility of those who will see him as a rival to be destroyed, i.e., the Jewish leadership who will envy anyone who even appears to be stealing any of the people's loyalty and attention away from them. This is how insecure they are and why this theme shows up so often in all the gospels. Jesus neither wants nor needs any more help than his own statements and miracles are providing for turning the Jewish leadership against him with the end result being his crucifixion and death as their attempt to rid themselves of this pest who is robbing attention from the people which they believe only they deserve.

²⁶ καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ φωνήσαν φωνῇ μεγάλῃ ἐξηλθεν ἐξ αὐτοῦ· –

²⁷ καὶ ἐθαμβήθησαν ἅπαντες ὥστε συζητεῖν πρὸς ἑαυτούς λέγοντας· τί ἐστὶν τοῦτο; διδαχὴ καινὴ κατ' ἐξουσίαν καὶ τοῖς πνεύμασιν τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ – So here is part of what the people mean by Jesus' teaching with authority in contrast to the scribes. The forces of evil obey him when he tells them to leave. This is truly impressive and must come from God as the transcendent Creator.

²⁸ καὶ ἐξηλθεν ἡ ἀκοή αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας –

²⁹ Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου –

³⁰ ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς –

- ³¹ καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρός ^τ καὶ ἀφήκεν αὐτὴν ὁ πυρετός ^τ, καὶ διηκόνει αὐτοῖς –
- ³² Ὁψίας δὲ γενομένης, ὅτε ἔδω ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας ^τ καὶ τοὺς δαιμονιζομένους –
- ³³ καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν –
- ³⁴ καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις * καὶ δαιμόνια πολλὰ ἐξέβαλεν καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν – Apparently, Jesus' talking about himself as the Messiah along with his miracles to affirm this fact was sufficient in his mind for getting the information out about it, especially as people were spreading the word as a result of all the healing that he was doing. Either this, or Jesus did not want beings who opposed him to talk about him, only those who were for him and could benefit from believing in him, i.e., human beings who could receive God's mercy through him.
- ³⁵ Καὶ προῖ ἐννυχᾷ λίαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον κακεῖ προσήχετο – He was praying because just like any other human being Jesus needed God's unfailing and constant support and communication for what he was doing as he kept in mind that eventually he would have to face the cross.
- ³⁶ καὶ κατεδίωξεν αὐτὸν ^τ Σίμων καὶ οἱ μετ' αὐτοῦ –
- ³⁷ καὶ εὗρον αὐτὸν καὶ λέγουσιν αὐτῷ ὅτι πάντες ζήτοῦσίν σε – They probably meant that they needed him to make himself available to people for their sakes as much as for the people's sake.
- ³⁸ καὶ λέγει αὐτοῖς ἄγωμεν ἀλλαχοῦ εἰς τὰς ἐχομένας κομποπόλεις, ἵνα καὶ ἐκεῖ κηρύξω εἰς τοῦτο γὰρ ἐξῆλθον – Ironically, Jesus does not follow their advice of returning with them to Capernaum to meet with the people there who are searching for him. Instead, he knows that his task from the Father is to visit many cities and villages of Israel to proclaim the gospel of his being the Messiah of the coming Kingdom of God.
- ³⁹ Καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων – As these were important to his responsibility to proclaim to the Jews the coming Kingdom of God until he suffered death on the cross.
- ⁴⁰ Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτόν [καὶ γονυπετῶν] καὶ λέγων αὐτῷ ὅτι ἐὰν θέλῃς δύνασαί με καθαρίσαι –
- ⁴¹ καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο καὶ λέγει αὐτῷ θέλω, καθαρίσθητι – Jesus would be moved with compassion because the Father was moved with compassion and made Jesus such too. And thus God performed a miracle of healing the leper through Jesus and his words out of compassion for him.
- ⁴² καὶ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη –
- ⁴³ καὶ ἐμβριμσάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν –
- ⁴⁴ καὶ λέγει αὐτῷ ὅρα μηδενὶ μὴδὲν εἶπῃς, ἀλλὰ ὅσαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ὅ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς – cf. Leviticus 14:1-32. Based on v. 45 the less the word got out about Jesus the more easily he would be able to enter into the cities and villages and their synagogues and teach, which he preferred to do, rather than having to stay out of them in open areas.
- ⁴⁵ ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν, ἀλλ' ἔξω ἐπ' ἐρήμοις τόποις ἦν καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν – It was probably a combination of the healed leper's spreading the news and lots of other people doing the same thing that the result was that people would throng to see him if he entered their cities and villages, making it impossible for him to move freely among them. So he had to stay out in unpopulated areas and preach and heal people there.
- ⁴⁶ Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν –
- ⁴⁷ καὶ ^τ συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον – We can assume that this message was regarding the Kingdom of God (Israel) and how the OT predicted his appearance as the Messiah.
- ⁴⁸ καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων –
- ⁴⁹ καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν ^τ, καὶ ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου ὁ παραλυτικὸς κατέκειτο –
- ⁵⁰ καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι – Jesus saw that they believed that he was the Messiah by virtue of their taking some extreme measures so that their friend could be healed by him, because his miraculous healings were God's way of affirming his identity and role as the Messiah. Also, "their belief" includes that of the paralytic himself based upon Jesus' statement in the next verse, that his sins are forgiven, i.e., that authentic belief in Jesus as the Messiah, even if perhaps someone does not understand completely how the Messiah brings about forgiveness, results in God's eternal mercy. Notice this is in contrast to the man's bringing a sin offering to the temple through the Levitical priests. No wonder this and John's "baptism for the repentance of sins" seemed such radical departures from Judaism and the Mosaic Covenant, indeed violations of them.
- ⁵¹ ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν –
- ⁵² τί οὗτος οὕτως λαλεῖ; βλασφημεῖ τίς δύναται ἀφίεναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός – And who can forgive sins but God through the sacrificial prescriptions of the Mosaic Covenant. Thus, Jesus is not only replacing God but the very bedrock and foundation of these scribes' Judaism. Yes, this sounds like blasphemy, i.e. rebelling against God, to them.
- ⁵³ καὶ εὐθὺς ἐπιγνούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως ^τ διαλογίζονται ἐν ἑαυτοῖς λέγει αὐτοῖς τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν – God made it clear to Jesus that the scribes were criticizing him in this way. Basically Jesus is asking them why they cannot understand his vital and important connection to people being forgiven for their sins by God, i.e., that he will eventually become everyone's high priest through his death when he presents himself as a propitiatory offering to God and qualifies to be their advocate.
- ⁵⁴ τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν ἔγειρε καὶ ἄρον τὸν κράβαττόν σου καὶ περιπάτει – The former is "easier" in the sense that does not require anything external to verify it. Indeed, anyone could

make this same statement to the man and not be proven right or wrong. But if he were to heal the man and tell him to pick up his cot and walk, and all this happens, then what are the scribes going to say? That the miracle is a fraud and he is a fraud? Good luck.

⁵⁵ ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἁφίεναι ἁμαρτίας ἐπὶ τῆς γῆς – λέγει τῷ παραλυτικῷ –

⁵⁶ σοὶ λέγω, ἐγειρε ἄρον τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου – Thus, the external verification of an actual healing taking place verifies that Jesus is the Son of Man, the Messiah (cf. Psalm 8). Now the scribes have a choice. Are they willing to embrace God's bearing witness of Jesus as the Messiah or not (cf. John 5).

⁵⁷ καὶ ἡγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν ὁλόντας ὅτι οὕτως οὐδέποτε εἶδομεν – Probably all except the scribes were glorifying God for this miracle and even willing to embrace the fact that this man's sins were forgiven through Jesus—somehow and somehow which may not have been altogether clear to them.

⁵⁸ Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς –

⁵⁹ Καὶ παράγων εἶδεν Λευὶν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ – cf. Matthew 9:9-13. This is Matthew himself. As with other disciples, Jesus probably had already had some important interaction with Matthew that he would so quickly leave his post at the tax booth and follow him, even taking Jesus to his house and entertaining him with his tax-collecting friends, who were probably the only friends he had since he would have been considered an outsider to the Jewish community on account of his collusion with the Roman government.

⁶⁰ Καὶ γίνεται κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶνα καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ –

⁶¹ καὶ οἱ γραμματεῖς τῶν Φαρισαίων ἰδόντες ὅτι ἐσθίει μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν ἔλεγον τοῖς μαθηταῖς αὐτοῦ ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει – In other words, why is he associating, even eating (kosher or non-kosher?) food with people who are obviously violating the Mosaic Covenant and are rebels against God? Indeed, by the very fact that they are violating the Mosaic Covenant in so many other areas, even if they prepared their food in a kosher manner, it would become non-kosher as soon as they touched it.

⁶² καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς ὅτι οὐ χρειαν ἔχουσιν οἱ ισχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες οὐκ ἤλθον καλεῖσαι δικαίους ἀλλ' ἁμαρτωλούς – In other words, Jesus has not come to invite those who think they are right with God by virtue of their scrupulous and outward obedience to the Mosaic Covenant, but he is inviting specifically those who understand their inward moral depravity and its depth to embrace him as their means to God's mercy when he qualifies to be their priest outside the Mosaic Covenant. Matthew 9:13 adds Jesus encouraging these Pharisees to learn what Hosea 6:6 means, that God desires *hesed* and not sacrifice. God desires the commitments of one's heart to obtaining His mercy through His grace and not through one's outward performance of even the God-given religious system of the Mosaic Covenant.

⁶³ Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν – Matthew mentions only the disciples of John.

⁶⁴ καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφῶνα μετ' αὐτῶν οὐ δύνανται νηστεύειν –

⁶⁵ ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ – In other words, fasting is something that happens naturally when a person experiences loss and loses his appetite, which will be the case for Jesus' disciples when he goes through the process of arrest, trial, and crucifixion. So no matter what the reason is why these other people are fasting, this is how to understand correctly the concept.

EBC – In the law only the fast of the Day of Atonement was required (Lev 16:29, 31; 23:27-32; Num 29:7), but after the Exile four other annual fasts were observed by Jews (Zech 7:5; 8:19). In NT times the stricter Pharisees fasted twice a week (Monday and Thursday; cf. Luke 18:12). The phrase “the disciples of the Pharisees” is unique in the NT. It presents some difficulty because the Pharisees as such were not teachers and thus did not have disciples. However, a small number of them were numbered among the scribes (NIV, “teachers of the law”) and they did have disciples. Or perhaps the term is used in a nontechnical sense to refer to people who were influenced by the teachings and practice of the Pharisees. It is in this latter sense that the expression “John's disciples” (the Baptist) is also to be understood.

⁶⁶ Οὐδεὶς ἐπίβλημα ῥάκου ἀγνάφου ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ καὶ χεῖρον σχῆμα γίνετα –

⁶⁷ καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκοὺς καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί· ἀλλ' οἶνον νέον εἰς ἀσκοὺς καινοὺς τ· – Jesus' lesson here is that an old way of thinking about the Mosaic Covenant and one's relationship with God which comes from an unchanged heart does not fit with the new way of thinking which he brings. Instead, the latter requires a new heart which is open to the truth and embraces it so that not fasting on the basis of outwardly fulfilling simply a ritual makes sense.

⁶⁸ Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν παραπορεύεσθαι διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυνας –

⁶⁹ καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν –

⁷⁰ καὶ λέγει αὐτοῖς οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε χρειαν ἔσχεν καὶ ἐπεινάσεν αὐτὸς καὶ οἱ μετ' αὐτοῦ –

⁷¹ ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιαθάρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν – The key words in Jesus' explanation are “in need” and “hungry.” Thus, if not working on the Sabbath would prevent people from having their basic needs met, including being healed

of a illness, then it is permissible to work and meet one's basic needs. Plus, this is a particularly different situation from the one which the Sabbath commandment of Exodus 20 and Deuteronomy 5 addressed where it was assumed that the people of Israel were living on their land as the "great nation" which God has promised to make them. Then, of course, there would be no need to pick grain on the Sabbath because the Sabbath meal had been prepared the day before. God demonstrated this same principle when the Israelites were in the desert and He provided them with twice the amount of manna on the day before the Sabbath as He did other days (cf. Exodus 16:5).

⁷² 'Καὶ ἔλεγεν αὐτοῖς· τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον –

⁷³ ὥστε· κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου – It appears that the Pharisees had no response to give to Jesus that would explain David's actions in the light of their own perspective on the Mosaic Covenant. Therefore, Jesus adds the words in this verse. Is Jesus saying that 1), he has the authority to dictate what people do on the Sabbath in the light of the Mosaic Covenant because he is God, and, therefore, basically the One who gave the commandment to the Jews? Or is he saying that (2), like David, Solomon, et al., who were Sons of Man on the basis of Psalm 8, he rules over the creation in such a way that he discerns when human need takes precedence over a ritual commandment? Or is he saying that 3), he as the Messiah grasps correctly the Mosaic Covenant and its individual commandments such as keeping the Sabbath, so that his interpretation of the commandment is the one to follow in contrast to that of the Pharisees? His meaning is most likely a combination of the second and third suggestions, especially because the phrase "Son of Man" is a direct reference to Psalm 8 where David marvels that God has granted to him and his human descendants to rule over the creation with authority that is just a little lower than that of God Himself as the transcendent Creator. In addition, because Jesus is the Son of God and God's proxy within the creation so that he rules over it with the authority of God, following His lead is thus genuinely being obedient to God.

The Son of God/Man is that to which the Sabbath ultimately points. Indeed, Jesus is the most important piece of the puzzle of reality. The Jews thought that Moses and the Mosaic Covenant were the most important piece of the puzzle and that the Messiah would affirm them in this. When Jesus did not and even "broke" the MC in their opinion, he clearly nullified any claim that he made to being the Messiah. Thus, he is even greater than the temple (v. 6) and is the focus of both the temple and the Sabbath, not keeping the Sabbath commandment in the Mosaic Covenant to the extreme which the Pharisees have made of it. One can "break" the Sabbath commandment, indeed the entire Mosaic Covenant if he is focused on Jesus of Nazareth as the Messiah, King, and Priest through whom a person acquires eternal mercy and life from God. The MC points to the Messiah and not the other way around.

Therefore, being a disciple of Jesus the Messiah or an authentic believer in Yahweh trumps obedience to the Mosaic Covenant, even for a Jew. This is why the story of David and his companions is so important, because following the Messiah and being an authentic believer in Yahweh is ultimately only about loving people in the midst of their human needs, whether physical, emotional, psychological, or indeed spiritual (and eternal) while waiting for God's eternal mercy and life through Jesus and not through Moses.

⁷⁴ Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν. καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα –

⁷⁵ καὶ παρετήρουν αὐτὸν εἰς τοῖς σάββασιν ἵνα κατηγορήσωσιν αὐτοῦ –

⁷⁶ καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν ξηρὰν χεῖρα ἔχοντι· ἔγειρε ὅτι εἰς τὸ μέσον –

⁷⁷ καὶ λέγει αὐτοῖς· ἔξεστιν τοῖς σάββασιν ἁγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι· οἱ δὲ ἐσιώπων – This is common problem which Jesus has to address on many occasions, his understanding of the Mosaic Covenant in comparison (contrast) to that of the Jewish leaders. He always has a proper understanding of goodness in mind in the light of the various ritualistic commandments of the Mosaic Covenant, including the Sabbath commandment which forbid the Jews to do any work on this day. In contrast, most of the Jewish leaders do not properly understand biblical goodness (and love) so that they can be said to do what is wrong in certain situations while believing they are being faithful to God and His moral and ceremonial commandments.

This level of OCD with respect to rituals to the extent that people cannot appreciate a miracle by the very God whom they claim to worship, a miracle that heals a crippled man and provides him with a quality of life far beyond what he has yet experienced is almost unbelievable—if it were not for Paul's explanation of moral depravity in Romans 1 in the context of God's being the Author of this story which features His justice and mercy in the light of the His divinely caused depth of human evil in this world for His glory (cf. Romans 9).

Doing good on the Sabbath would be to enhance or sustain someone's life in the light of unavoidable deprivation, e.g., hunger, disease, death, etc. Doing harm on the Sabbath would be to protect someone's life in the light of unavoidable danger, e.g., attack by the Jews' enemies, attack by a criminal, etc.

⁷⁸ καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, ὁ συλλυπούμενος ἐπὶ τῇ παρώσει τῆς καρδίας αὐτῶν λέγει τῷ ἀνθρώπῳ· ἔκτεινον τὴν χεῖρα ὅτι καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ – The verb περιβλέπω = look around and observe one's surroundings is used 6x in Mark. Cf. 3:34; 5:32; 9:8; 10:23; 11:11.

It is good to see that Jesus got angry at evil and sin, so that anger is not an unrighteous or evil emotion in the right context and directing towards the right object, i.e., evil that would prevent goodness from occurring to somebody. But he also was grieved and saddened by the Pharisees' stubbornness towards being willing to embrace biblical goodness, e.g., healing a man whose hand was crippled, in the light of God's commandment to keep the Sabbath.

And Jesus (and God the Father) had no problem performing what was good in presence of those who objected vehemently to his doing so.

⁷⁹ Καὶ ἐξεληθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἑρῳδιανῶν συμβούλιον ἔδιδουν κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν – This is how deeply the Pharisees objected to Jesus' definition and performance of his version of goodness and obeying God.

They sought to destroy him. Again, the OCD towards ritual and results in wanting to kill a man for a miracle of God performed through him is almost unbelievable. There must be some envy here, too, that is feeding this need to eliminate a “rival” in life in the midst of these people’s deep, deep insecurity.

⁸⁰ Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν πρὸς τὴν θάλασσαν, καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας [ἠκολούθησεν], καὶ ἀπὸ τῆς Ἰουδαίας –

⁸¹ καὶ ἀπὸ Ἱεροσολύμων ἡ ἀπὸ τῆς Ἰδουμαίας καὶ ἡ πέραν τοῦ Ἰορδάνου καὶ ἡ περὶ Τύρον καὶ Σιδῶνα πλῆθος πολλὸν ἀκούοντες ὅσα ἔποιε ἦλθον πρὸς αὐτόν – This is a large crowd.

⁸² Καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν –

⁸³ πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἄψωνται ὅσοι εἶχον μάστιγας –

⁸⁴ καὶ ὅτ᾽ αἱ πνεύματα ὅτ᾽ ἀκάθαρτα, ὅταν αὐτὸν ἑθεώρουν, προσέπιπτον αὐτῷ * καὶ ἔκραζον λέγοντες ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ –

⁸⁵ καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν φανερὸν ποιήσωσιν – The intent of the unclean spirits was to make it even more difficult for Jesus to heal people by explicitly pointing out that he was their king who should lead them against the Romans and their enemies and conquer them, thus derailing his purposes during his first appearance. Consequently, Jesus warned them to say nothing of his identity.

⁸⁶ Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὓς ἤθελεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν –

⁸⁷ Καὶ ἐποίησεν ὡς καὶ ἀποστόλους ὠνόμασεν ἵνα ὅσιν μετ’ αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν – cf. Hebrews 3:2 in that Jesus was sent by the Father to be a prophet, Messiah, and high priest for sinners. Jesus will eventually send out these twelve (minus Judas Iscariot of course) to continue proclaiming the message of his identity, role, and God’s purposes through him, i.e., the whole gospel.

⁸⁸ καὶ ἔχριν ἐξουσίαν ἡθεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια – Even though the apostles did this briefly before Jesus’ crucifixion, Mark more likely is referring to Jesus sending them out to perform their apostolic role after his ascension.

⁸⁹ [Καὶ ἐποίησεν τοὺς δώδεκα.] καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον –

⁹⁰ καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Θαδδαῖον καὶ Σίμωνα τὸν Καναναῖον –

⁹¹ καὶ Ἰούδαν Ἰσκαριώτῃ, ὃς καὶ παρέδωκεν αὐτόν –

⁹² Καὶ ἔρχεται εἰς οἶκον καὶ συνέρχεται πάλιν ὁ ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν – This is most likely Peter’s and Andrew’s house in Capernaum (cf. 2:1), sort of the original gathering place for Jesus’ apostles, disciples, and anyone who wanted to learn more about him after traveling from far away places.

⁹³ καὶ ἀκούσαντες οἱ παρ’ αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν ἔλεγον γὰρ ὅτι ἐξέστη – cf 3:31ff. In Nazareth his mother and brothers hear about what Jesus is doing, and they evaluate his behavior as crazy, because he is spending so much time caring deeply for people. It would have been absolutely fascinating to watch Jesus at work within the crowd as he healed people of their diseases, cast out demons, and spoke them about the coming Kingdom of God.

⁹⁴ Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Ὁ Βεελζεβούλ ἔχει καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια – In the midst of his relatives in Nazareth thinking that Jesus is crazy, the Jewish leaders think that he is evil and possessed by the devil himself, which makes absolutely no sense in the light of all the good that he is doing by healing people of their diseases and casting out demons. So their response must be from envy.

⁹⁵ Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν –

JC – Healing of different people leads Pharisees to make up something false about Jesus to avoid having to admit that he is the Messiah. He heals by ruler of demons in order to command the demon and order him out of the man. But any organization that has infighting cannot last. So it does not make sense that Satan’s followers are working at cross purposes to one another and to his goals. Instead, Jesus is casting out demons by God. Therefore, Jesus is the king and the Messiah. Their “sons” are members of Pharisaical organization—if they actually are casting out demons, which most likely they are not. He is being quite sarcastic towards them. The context of Mark 3 shows that this is a parable, because Mark actually expresses that this is a parable. But it is probably a proverb, a well-known saying that Jesus is exploiting for his own purposes. Using language in an unusual way as an analog for something else.

⁹⁶ καὶ ἐὰν βασιλεία ἐφ’ ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη –

⁹⁷ καὶ ἐὰν οἰκία ἐφ’ ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἡ οἰκία ἐκείνη σταθῆναι –

⁹⁸ καὶ εἰ ὁ σατανᾶς ἀνέστη ἐφ’ ἑαυτὸν καὶ ἐμερίσθη, οὐ δύναται στῆναι ἀλλὰ τέλος ἔχει – With these statements Jesus demonstrates the lack of logic in the scribes thinking and description of him. Will they care that they are being illogical? No if their nonsense serves their purpose of destroying Jesus as an unacceptable rival.

⁹⁹ ἀλλ’ οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῇσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει – Which is to say that Jesus is stronger than Satan through the work of God the Father, and it is this that the Jewish leaders ought to recognize.

JC – Healing of blind and mute man leads Pharisees to make up something false about Jesus to avoid having to admit that he is the Messiah. He heals by ruler of demons in order to command the demon and order him out of the man. But any organization that has infighting cannot last. So it does not make sense that Satan’s followers are working at cross purposes to one another and to his goals. Instead, Jesus is casting out demons by God. Therefore, Jesus is the king and the Messiah. Their “sons” are members of Pharisaical organization—if they actually are casting out demons, which most likely they are not. He is being quite sarcastic towards them. The context of Mark 3 shows that this is a parable, because Mark actually expresses that this is a parable. But it is

probably a proverb, a well-known saying that Jesus is exploiting for his own purposes. Using language in an unusual way as an analog for something else.

¹⁰⁰ Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἀμαρτήματα καὶ αἱ βλασφημίαι ὅσα ἐὰν βλασφημῇσιν –

¹⁰¹ ὅς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν ὡς τὸν αἰῶνα, ἀλλ' ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος – Because the Holy Spirit is God's work within the creation as it specifically pertains to sinners' salvation, I do not think that this sin is anything other than denying what God is doing in the world according to His eternal plans and purposes, i.e., featuring His justice and mercy towards sinful human beings through the life, death, resurrection, ascension, return, and ruling of Jesus the Messiah and revealing these purposes through Jesus' being an integral part of them. So, as Matthew 12:31ff. and Luke 12:10ff. indicate, a person may wrestle for a while whether or not Jesus is the Messiah and then eventually by God's grace come to the correct conclusion and belief that Jesus is who he says he is, but if a person remains stubbornly opposed to all that God is doing, even through Jesus, then he will encounter only God's wrath and condemnation. There will be no mercy. EBC on Luke 12:10, One may reject Christ and later, by God's grace, accept him; but there is no remedy for absolute and complete denial of the one holy God—Father, Son, and Holy Spirit [me – and God's eternal plans and purposes that fill out all of human history].

¹⁰² ὅτι ἔλεγον πνεῦμα ἀκάθαρτον ἔχει – Basically, identifying what God is going as evil and originating from evil is as evil as a person can get, especially when it involves the Messiah who is bringing salvation from sin and evil.

¹⁰³ Καὶ ἔρχεται ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ ἔξω ἵστηκοντες ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν – cf. 3:21. His relatives have come to rescue him from himself because they think he has lost his senses and is completely out of his mind.

¹⁰⁴ καὶ ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ὡς καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε –

¹⁰⁵ καὶ ἀποκριθεὶς αὐτοῖς λέγει· τίς ἐστὶν ἡ μήτηρ μου καὶ οἱ ἀδελφοί ὡς [μου] –

¹⁰⁶ καὶ περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους λέγει· ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου –

¹⁰⁷ ὅς [γὰρ] ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν – Thus, Jesus is stating the truth that people who obtain a changed heart and become committed to the same things to which God is committed (“what God wants”) are more important to him than any blood relative who may not have a changed heart and authentic belief in God and him as the Messiah.

¹⁰⁸ Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν καὶ συνάγεται πρὸς αὐτὸν ὄχλος πλεῖστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν – cf. 3:9,10.

¹⁰⁹ καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ –

¹¹⁰ Ἀκούετε, ἰδοὺ ἐξῆλθεν ὁ σπείρων σπεῖραι –

¹¹¹ καὶ ἐγένετο ἐν τῷ σπεῖρειν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό –

¹¹² καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρώδες ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς –

¹¹³ καὶ ὅτε ἀνέτειλεν ὁ ἥλιος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη –

¹¹⁴ καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αὐτὰς καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν –

¹¹⁵ καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενα καὶ ἔφερον ἑνὶ τριάκοντα καὶ ἑνὶ ἑξήκοντα καὶ ἑνὶ ἑκατὸν –

¹¹⁶ καὶ ἔλεγεν ὁς ἔχει ὅτα ἀκούειν ἀκούτω – This is to say, the person whose heart has been changed by God should pursue understanding what I am saying in order to handle this truth properly.

¹¹⁷ Καὶ ὅτε ἐγένετο κατὰ μόνας, ἡρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα· τὰς παραβολὰς – Thus, it seems that they have ears to hear and want to understand the truth which Jesus is conveying by his parables.

¹¹⁸ καὶ ἔλεγεν αὐτοῖς ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς ὅτι πάντα γίνονται –

¹¹⁹ ἵνα βλέποντες βλέπωσιν, καὶ μὴ ἴδωσιν καὶ ἀκούοντες ἀκούωσιν, καὶ μὴ συνιώσιν μήποτε ἐπιστρέψωσιν, καὶ ἀφεθῇ αὐτοῖς [τὰ ἀμαρτήματα] – Just as happened in Isaiah's day, Jesus is proclaiming truth to the Jews, but they are not willing to grasp it. And this is obvious because most of them are not curious enough about what Jesus is saying to come to him and inquire as to the meaning of the parables in order to gain more knowledge of the truth of God and His Messiah.

¹²⁰ Καὶ λέγει αὐτοῖς· οὐκ οἴδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε – They will understand them by asking Jesus for their meaning and becoming adept at seeing the analogies between them and reality as God is orchestrating it with respect to fulfilling His promises through Abraham to the Jews and to the world as people either become authentic believers or remain hostile to God and reject His truth.

¹²¹ ὁ σπείρων τὸν λόγον σπείρει – Jesus as the sower presents the ideas of the coming Kingdom of God which involve him as the Messiah and all this entails.

¹²² οἳ τοι δὲ εἰσιν οἱ παρὰ τὴν ὁδόν ὅπου σπείρεται ὁ λόγος καὶ ὅταν ἀκούσωσιν, εὐθὺς ἔρχεται ὁ σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον· εἰς αὐτούς – Some people (Jews) who hear Jesus speak immediately reject his message.

¹²³ καὶ οἳ τοῖς εἰσιν οἱ ἐπὶ τὰ πετρώδη σπείρομενοι, οἳ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν –

¹²⁴ καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροί εἰσιν, εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται – Some people (Jews) who hear Jesus speak immediately and joyfully embrace his message, but their belief in it and him is only temporary because when hardship arises because of the truth, they prefer feeling good in this world apart from

the truth to the pain of suffering in this world because of the truth. Therefore, they abandon any commitment to Jesus' message which they had chosen.

¹²⁵ καὶ ἄλλοι εἰσὶν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι ὅτι οὗτοί εἰσιν οἱ τὸν λόγον ἀκούσαντες –

¹²⁶ καὶ αἱ μέριμναι τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον καὶ ἄκαρπος γίνεται – Similar to those who abandon the truth in the midst of painful suffering for it, these people (Jews) who have listened to Jesus find that life in general in this world is just too difficult or pleasurable to make it attractive enough to be committed first and foremost to waiting for the hope of eternal life and moral perfection that the gospel offers. They prefer to focus on the things of this life which are not central to following the gospel message.

¹²⁷ καὶ ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται καὶ καρποφοροῦσιν ἔν τριάκοντα καὶ ἔν εξήκοντα καὶ ἔν εκατόν – Unlike any of the previous three kinds of people (Jews), these people (Jews) not only embrace what Jesus is saying about himself and the Kingdom of God, but they persevere in their repentance, belief, and hard work at doing what is good and right as they seek to love God and love other people.

¹²⁸ Καὶ ἔλεγεν αὐτοῖς ὅτι μὴτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ –

¹²⁹ οὐ γὰρ ἔστιν ὁ κρυπτόν ἂν μὴ ἵνα φανερωθῇ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα ἔλθῃ εἰς φανερόν – In Jesus' day, lamps looked like gravy dishes with rope wicks lying where the ladle would so that it was partly immersed in olive oil that filled the dish. After the rope was lit with fire, it would draw oil from the lamp and continue to burn. Jesus is saying that it is mere common sense that the purpose of the lamp was to project light into a room. Therefore, no one would put the lamp under a clay jar or a dining table so that its light could not be seen.

What is Jesus' point with this parable? God does not light a lamp, i.e., bring truth to the nation of Israel and to the world through him as the Messiah, without making the light, the truth, clear to the people.

The truth of Jesus' message must be proclaimed to the world, especially to the Jews, and it will reveal exactly what kind of heart people have, whether their hearts are receptive to truth or they are hostile to it. All this is inevitable. Therefore, Jesus is not hiding the truth with his parables. He is revealing it, so that, if the people fail to understand, the fault is not in his methodology of teaching with parables. The fault is in them—their unwillingness to pursue and embrace the truth of God.

¹³⁰ εἴ τις ἔχει ὅτα ἀκούειν ἀκουέτω – Jesus encourages his listeners to be aware of how they are listening to him and responding to the information he is providing. Some will hear it with enthusiasm and authentic belief, and some will only hear it and then ignore or reject it, because they lack a changed heart.

¹³¹ Καὶ ἔλεγεν αὐτοῖς βλέπετε τί ἀκούετε. ἐν ᾧ μέτρω μετρεῖτε μετρηθήσεται ὑμῖν καὶ προστεθήσεται ὑμῖν [τοῖς ἀκούουσιν] – Jesus is exhorting his listeners to take care in how they listen to him. They need to make themselves have the proper inwardness in order to understand and believe the truth which he is presenting to them.

The standard of measure is like a bushel basket that someone takes to the market. He will receive a bushel basket full of grain.

But if he takes only a small cup, then this is how much grain he will receive.

Jesus is encouraging his listeners to have the biggest container possible when they listen to him and the truth that he is expounding. The more truth they are inwardly and emotionally prepared to take in, the more they will receive.

¹³² ὃς γὰρ ἔχει, δοθήσεται αὐτῷ καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρῇσεται ἀπ' αὐτοῦ – As anyone (Jew) takes in information from his surroundings, especially the information that Jesus is expressing, it will result in either God's salvation or His condemnation. Therefore, each person (Jew) should take his assessment of the nature of reality very seriously, as to whether or not he is getting it correct and listening to the right source. Those who embrace truth by making themselves have the proper inwardness to do so will find themselves gaining greater understanding of the truth, while those who reject the truth may appear to understand correctly to a degree what life is all about, but they will eventually lose any understanding which they have when they are confronted by the one, true God at the final judgment and incur his condemnation and destruction.

What we do with the truth that we receive from Jesus determines how much more truth will be obtained and use for the purpose of obtaining God's blessing of the Kingdom of God.

“has” = embracing truth and believing and obeying it, so that even more truth and understanding will be given to him

“does not have” = end up rejecting the truth so that whatever understanding they had, they lose it. Perhaps as a result of choosing the momentary pleasures of this world over waiting for the magnificence of the future Kingdom of God when Jesus returns. They have not clear understanding of the truth after their choice to pursue the world and what it offers instead of the Kingdom of God and what God is offering in it.

Again, the Kingdom of God requires our remaining steadfast in our inwardness of receptivity to and understanding of the truth, which is accompanied by obeying it as much as possible by the grace of God.

¹³³ Καὶ ἔλεγεν οὕτως ἔστιν ἡ βασιλεία τοῦ θεοῦ ὥς ἄνθρωπος βάλη τὸν σπόρον ἐπὶ τῆς γῆς –

JC – Jesus is like a farmer who gets his crop of grain after sowing the seed and letting nature take its course day after day and waiting patiently. God grows the crops and the harvest occurs later. There is a time delay until the farmer works again. Jesus is planting the seed of truth. God will change hearts. Then later God when God determines, Jesus will finish and inaugurate the Kingdom of God. The Jews are thinking of a single, sudden, and dramatic event that will bring in the Kingdom of God when the Messiah appears. No. Long, drawn out process over a period of time. Jesus departs out of the area of the field while the actual farmer stays close to it. Jesus would say that the Kingdom of God is among them, but only in the sense that he, the king, is there for his first appearance. But his kingdom is not of this world in the sense that it will be radically different from the governmental bodies made up of sinful human beings. This is the shared view the OT prophets. He did not replace their view with replacing Israel with the church as he derived his view from the OT prophets.

¹³⁴ καὶ καθεύδει καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ καὶ μὴκύνεται ὥς οὐκ οἶδεν αὐτός –

¹³⁵ ἡ αὐτομάτῃ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον ἔϊτα στάχυν ἔϊτα ἡ πλήρη[ς] σῖτον ἐν τῷ στάχυϊ –

¹³⁶ ὅταν δὲ παραδοῖ ὁ ἡ καρπός, εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός – The number of people who eternally embrace the message of the Kingdom of God will grow somewhat invisibly and imperceptibly compared to other kinds of growth of groups of people, e.g., empires and nations expanding their populations through war and conquering others. And at the right time, the end will come, so that the number of people in the Kingdom of God will be exactly as it should be.

¹³⁷ Καὶ ἔλεγεν πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ ἢ ἐν τίνι ἡ αὐτὴν παραβολῇ θῶμεν –

¹³⁸ ὡς ἡ κόκκῳ σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερον ὂν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς –

¹³⁹ καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται ἡ μείζων πάντων τῶν λαχάνων καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιάν αὐτοῦ τὰ πετεινά τοῦ οὐρανοῦ κατασκηνοῦν – The divine kingdom movement will not appear strong enough to overcome other political and social movements in human history, especially when it begins with the death of its leader and central figure, Jesus of Nazareth. Nevertheless, it will result in the most powerful “country” that has ever existed, first by means of the millennial kingdom of the Jews on the land of Israel (God’s making of them a “great nation” according to Genesis 12:1-3) and second by means of the eternal kingdom within a completely new heavens and on a new earth. And all those who take advantage of the promise of this coming kingdom will experience tremendous comfort and satisfaction in both stages of the kingdom when it arrives.

JC – Even though a mustard tree begins as a very tiny and inconspicuous little seed, it nevertheless, over time, becomes the biggest and most prominent tree in the garden. By analogy, even though the beginning of the kingdom of God is small and inconspicuous, it will nevertheless, over time, develop into the world-dominant kingdom that the prophets predicted.

¹⁴⁰ Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον καθὼς ἡδύναντο ἀκούειν –

¹⁴¹ χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς, κατ’ ἰδίαν δὲ τοῖς ἰδιοῖς μαθηταῖς ἐπέλυεν ἅπαντα – And he did this because they displayed a curiosity that demonstrated their inward desire to have a proper understanding of all the truth which he was conveying in the various forms he presented it, whether straightforwardly or in parables.

¹⁴² Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅψιας γενομένης· διέλθωμεν εἰς τὸ πέραν –

¹⁴³ καὶ ἡ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἡ ἄλλα πλοῖα ἦν μετ’ αὐτοῦ –

¹⁴⁴ καὶ γίνεται λαίλαψ μεγάλη ἀνέμου καὶ τὰ κύματα ἐπέβαλλον εἰς τὸ πλοῖον, ὥστε ἡδὴ γεμίζεσθαι τὸ πλοῖον –

¹⁴⁵ καὶ ὁ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων. καὶ ἡ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ· διδάσκαλε, σὺ μέλει σοι ὅτι ἀπολλύμεθα –

¹⁴⁶ καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσσῃ· σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος καὶ ἐγένετο γαλήνη μεγάλη –

¹⁴⁷ καὶ εἶπεν αὐτοῖς· τί ὁδεῖτε ὅτι οὐκ ἔχετε πίστιν – Jesus is asking if they have sufficient understanding of him and his mission to realize that there is no way they and he are going to drown in a storm, because he must complete his mission as the Messiah by suffering death on a cross in Jerusalem. Therefore, as long as this has not yet happened, they are protected from any hazards in this world, regardless of how much water is coming into their boat because of the storm.

¹⁴⁸ καὶ ἐφοβήθησαν φόβον μέγαν καὶ ἔλεγον πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὡς ὅτι αὐτῷ – But they have been watching him heal people and cast out demons. Is it that great a leap from these miracles to calming a storm if we are talking about the transcendent God as the one who ultimately behind each display of power? One would think not, but apparently this leap is too much for the disciples to make at the present moment.

¹⁴⁹ Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γερασσηνῶν – The eastern side of the Sea of Galilee.

¹⁵⁰ καὶ ἐξελθόντος αὐτοῦ ἐκ τοῦ πλοίου ὁ εὐθὺς ὤπληντο αὐτῷ ἡ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ –

¹⁵¹ ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν, καὶ οὐδὲ ἀλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι –

¹⁵² διὰ τὸ αὐτὸν πολλὰς πένδας καὶ ἀλύσειν δεδέσθαι καὶ διεσπᾶσθαι ὑπ’ αὐτοῦ τὰς ἀλύσεις καὶ τὰς πένδας συντετριφθαι ὅτι, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι – This is all remarkable strength for a human being, i.e., a kind of supernatural strength.

¹⁵³ καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κρίζων καὶ κατακόπτων ἑαυτὸν λίθοις – This also sounds as though he is in a lot of inward pain, screaming in pain and cutting himself because of the pain.

¹⁵⁴ Καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτῷ – How did he recognize Jesus assuming that he had never seen him before? Satanic and demonic communication among unclean spirits within the creation.

¹⁵⁵ καὶ κράζας φωνῇ μεγάλῃ λέγει· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὁρκίζω σε τὸν θεόν, μὴ με βασανίσῃς – A rhetorical question. He knows exactly what Jesus as the Son of God has in store for him, i.e., eternal destruction. And so he pleads with Jesus not to cause him to suffer in the meantime. Or maybe he is trying to avoid destruction if this is what Jesus has in mind for him now.

¹⁵⁶ ἔλεγεν γὰρ αὐτῷ· ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου – Do unclean spirits prefer or require an embodied experience the same way that the human spirit does? And this spirit is simply how the man is expressing his rebellion against God at the moment, which can change if God reorients his heart in a sanctified way and causes him to become an authentic believer in God and Jesus as the Messiah?

¹⁵⁷ καὶ ἐπρωῖτα αὐτόν· τί ὄνομά σοι; καὶ ὁ λέγει αὐτῷ· ὁ λεγὼν ὄνομά μοι ὅτι, ὅτι πολλοὶ ἔσμεν – His name is how he is characterized, and in this case there are a large number of unclean spirits, meaning that currently this man is quite powerfully influenced (metaphorically?) towards rebelling against God in his spirit. Or there really are disembodied, evil, created, spiritual beings who can add to a human being’s morally depraved orientation of rebelling against God.

¹⁵⁸ καὶ παρεκάλει αὐτὸν πολλὰ ἵνα μὴ ὁ αὐτὸς ἀποστείλῃ ἔξω τῆς χώρας – Because...? 1) They liked the familiar. 2) They had found that human beings in the region were easily possessed in this region. 3)

¹⁵⁹ ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη –

¹⁶⁰ καὶ παρεκάλεσαν αὐτὸν ῥέγοντες· πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν – The herd of pigs indicates a Gentile and probably pagan region.

¹⁶¹ καὶ ἐπέτρεψεν αὐτοῖς· καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρηνοῦ εἰς τὴν θάλασσαν, ὥς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ – What was going to happen now that the pigs' bodies were no longer available to possess? Perhaps the unclean spirits planned it this way so that they could then seek out human beings in the region to possess as well as make it difficult for Jesus to stay in it since no one is going to want him around who can destroy their livelihood so easily.

¹⁶² Καὶ οἱ βόσκοντες αὐτοὺς ἔφυνον καὶ ῥαπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν τί ἐστὶν τὸ γεγονός – The herdsmen are not the owners but the keepers of the herd. Thus, they go report to the owners and any others who are willing to listen to their account.

¹⁶³ καὶ ἔρχονται πρὸς τὸν Ἰησοῦν καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον ἱματισμένον καὶ σωφρονούντα, τὸν ἐσχηκότα τὸν λεγιῶνα, καὶ ἐφοβήθησαν – The people of the region that something very powerful has happened because none of them was able to subdue this man who had the unclean spirits. Therefore, they concluded that someone very powerful had achieved ridding the man of the spirits, and if was this powerful, then he also was probably someone to be feared and avoided.

¹⁶⁴ καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ καὶ περὶ τῶν χοίρων –

¹⁶⁵ καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἅπελθῆν ἀπὸ τῶν ὁρίων αὐτῶν – Having heard all the evidence of the story about Jesus and the man, they wanted nothing to do with Jesus, in spite of the fact that he had done such a good thing for the man. This is like the Pharisees and scribes who oppose Jesus for doing something good, such as healing a man on the Sabbath. Their whole perspective on goodness is so skewed that instead of appreciating the goodness of Jesus, they oppose him for being bad in their opinion. This is just how morally confused human beings become in their state of inherent evil at the level of their defining moral essence.

¹⁶⁶ Καὶ ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα μετ' αὐτοῦ ᾗ – The man who had the unclean spirits understands and appreciates Jesus to the point that he does not want to leave his side. If Jesus has performed such a great thing towards him now, would it not be a good idea to stay with him in case he needs him again, or just to be a great man and always show his appreciation to him?

¹⁶⁷ καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς καὶ ῥαπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν καὶ ἠλέησέν σε – Instead, unlike Jesus' not wanting the Jews to spread the news of his being the Messiah because of the large crowds which will engulf him, he directs this man to spread the news in the Gerasene, Gentile region as much as he can.

¹⁶⁸ καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον – Decapolis according to the Anchor Bible Dictionary was a region of ten Hellenistic, Gentile, and pagan cities east of the Sea of Galilee and the Jordan River. This man who was healed of the unclean spirits went throughout this whole region basically preaching the gospel, i.e., what God had powerfully done for him through Jesus in showing him mercy and freeing him from the demons. And everyone in these Hellenistic, Gentile cities were awestruck by his story.

¹⁶⁹ Καὶ διαπεράσαντος τοῦ Ἰησοῦ [ἐν τῷ πλοίῳ] ἑπάλιν εἰς τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν – The western or northwestern side of the Sea of Galilee, maybe even Capernaum and its synagogue there.

¹⁷⁰ Καὶ ἔρχεται εἰς τὸν ἀρχισυναγῶγον, ὀνόματι Ἰάϊρος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ –

¹⁷¹ καὶ παρακαλεῖ αὐτόν πολλὰ λέγων ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῇς τὰς χεῖρας αὐτῇ ἵνα σωθῇ καὶ ζήσῃ – Assuming Jairus has either personally witnessed or been in the same city where Jesus has healed people, he knows exactly whom to approach and what to ask for of Jesus. And even if Jairus had been suspicious of Jesus' identity and goodness before, now that his daughter was is close to death, he is desperate for help. But he also may already have authentic belief from a changed heart.

¹⁷² καὶ ἀπῆλθεν μετ' αὐτοῦ, καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς καὶ συνέθλιβον αὐτόν –

¹⁷³ Καὶ γυνὴ ὅσα ἐν ῥύσει αἵματος δώδεκα ἔτη –

¹⁷⁴ καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἱατρῶν καὶ δαπανήσασα τὰ ῥαπ' αὐτῆς πάντα καὶ μηδὲν ὠφελῆθῃσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα – She had lost hope of any solution to her illness within the conventional ways in the world that people sought medical help. And she had impoverished herself besides while trying.

¹⁷⁵ ἀκούσασα ὅτι περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὅπισθεν ἤψατο τοῦ ἱματίου αὐτοῦ – Coming up behind him to touch his garment (rather than publicly making herself known to Jesus and falling on her knees before him as Jairus had) was her way of hoping to be healed without drawing attention to herself.

¹⁷⁶ ἔλεγεν γὰρ ὅτι ἐὰν ἅψωμαι κἄν τῶν ἱματίων αὐτοῦ σωθήσομαι – She had heard about Jesus' touching people and healing them and reasoned that if she touched him instead, the same would happen to her because there was something powerfully healing about his very being, which was not entirely true, but close. In other words, God can heal somebody whether Jesus initiates and touches the person or whether the person initiates and touches Jesus.

¹⁷⁷ καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς καὶ ἔγνω τῷ σώματι ὅτι ἵαται ἀπὸ τῆς μάλιστα – As she expected, she became healed.

¹⁷⁸ καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγινούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν· τίς μου ἤψατο τῶν ἱματίων – The power going forth from Jesus was not because he was a repository of divine power as an ontological, divine being on the earth, i.e., the 2nd person of the Trinity, but because God made him aware that He had healed someone who had touched him. In other words, Jesus may not have felt power flowing through or from him whenever he touched someone and

healed him, because it was the transcendent Creator God who ultimately was performing the healing. However, in this case, God wanted Jesus to know that He had healed the woman, and He wanted Jesus to interact personally with her.

¹⁷⁹ καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· βλέπεις τὸν ὄχλον συνθλιβοντά σε καὶ λέγεις· τίς μου ἦψατο – The disciples are saying that everyone immediately around him are touching him constantly.

¹⁸⁰ καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν –

¹⁸¹ ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα ἤ, εἰδυῖα ὃ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν ῥαλήθειαν – Her respect for Jesus and what had happened moved her to fear him and thus disclose her whole story to him. This is good fear, not bad fear. It is a reverential fear that realizes that if Jesus (God through Jesus) is powerful enough to heal her of her long-term illness, then he is powerful enough to harm her if she perhaps has done something wrong by sneaking up to him and touching him without publicly acknowledging him.

¹⁸² ὃ δὲ εἶπεν αὐτῇ· ἤ θυγάτηρ, ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην καὶ ἔσθι ὑγιῆς ἀπὸ τῆς μάστιγός σου – Jesus recognizes the condition in the woman of her believing that he is capable of bringing about complete healing for her. Is this belief from a changed heart or simply from logical deduction that if Jesus is touching so many people and healing them that he can do the same for him by her touching him? It would seem the former by virtue of the explicit statements of what Jesus says to her—I guess.

“Daughter” probably refers to her being a true, female descendant of Abraham because of her authentic belief.

¹⁸³ Ἐτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν διδάσκαλον – Obviously these people do not believe that Jesus can raise someone from the dead even though he can heal somebody of a terminal illness. But if we understand God as the author of their whole story, then it is a small logical and reasonable step from healing an illness to raising someone from the dead.

¹⁸⁴ ὃ δὲ Ἰησοῦς παρακούσας ἃ τὸν λόγον λαλοῦμενον λέγει τῷ ἀρχισυναγώγῳ· μὴ φοβοῦ, μόνον πίστευε – Jesus encourages the father not to be afraid that he has lost his daughter forever but instead to believe that Jesus can resolve this situation in spite of his daughter’s having transitioned from physical life to death.

¹⁸⁵ καὶ οὐκ ἀφῆκεν· οὐδένα μετ’ αὐτοῦ συνακολουθήσαι· εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου – It would seem that these three disciples have more important roles than the other nine, and this is why they only accompany Jesus on this and other occasions, e.g., onto the Mt. of Transfiguration.

¹⁸⁶ καὶ ἔρχονται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον· καὶ κλαίοντες καὶ ἀλαλάζοντες· πολλὰ – Cultural lament? Ululating without authentic sorrow? Cf. 5:40. It would seem so if their response so quickly changes to laughing at him.

¹⁸⁷ καὶ εἰσελθὼν λέγει αὐτοῖς· τί θορυβεῖσθε καὶ ἤ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει –

¹⁸⁸ καὶ κατεγέλων αὐτοῦ. αὐτὸς δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ’ αὐτοῦ καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον –

¹⁸⁹ καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ· ὀκλίθαι κοῦμ, ὃ ἐστὶν μεθερμηνεύμενον· τὸ κοράσιον, σοὶ λέγω, ἔγειρε – Jesus touches the young girl and commands her to rise from the dead and stand up.

Interesting that Mark includes Jesus’ Aramaic statement. Why is it important to him here? Because of the unique nature of this miracle, that it involves God’s raising someone from the dead (?). Or just a quick and unique reminder to his readers that Jesus and the Jews spoke Aramaic and not Greek (?).

¹⁹⁰ καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει· ἦν γὰρ ἑτὼν δώδεκα. καὶ ἐξέστησαν [εὐθὺς] ἐκστάσει μεγάλῃ – God raises her from the dead as Jesus knew He would because of his close connection with God in his spirit whereby he is fulfilling the role of the icon and embodiment of God on earth. Exactly what God wants to do, Jesus knows and wants to do also in unison with Him, i.e., being one with God in His earthly plans and purposes that specifically involve Jesus.

¹⁹¹ καὶ διεστείλατο αὐτοῖς· ὅπως ἴνα μηδεὶς γνοί τοῦτο, καὶ εἶπεν δοῆναι αὐτῇ φαγεῖν – Unlike the Gerasene demoniac, these people are directed by Jesus to say nothing publicly of this miracle. Jesus also can tell that this young woman has been ill long enough that she requires food and sustenance. Therefore, he encourages her parents to provide for her physical needs now that God has provided for her so that she actually has physical needs.

¹⁹² Καὶ ἐξῆλθεν ἐκεῖθεν καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ – This is to say that Jesus went to Nazareth up in the hills of Galilee west of the sea.

¹⁹³ καὶ γενομένου σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ, καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες· πόθεν τοῦτω ταῦτα, καὶ τίς ἡ σοφία ἡ δοθεῖσα τούτῳ, καὶ αἱ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόμεναι –

¹⁹⁴ οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσήφ καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ – Thus, Jesus’ own neighbors must not have learned very much about when as he was growing, that his identity and role were kept from them by his family and him—probably so that they all could keep a low profile in Nazareth before Jesus began teaching, performing miracles, and heading down the path to his death on the cross. The neighbors know his family, but they do not really know him. As a result, they are astounded at the wisdom of the OT which Jesus is displaying along with the miracles which he must be performing in this synagogue as he had in others. In other words, vs. 2 and 3 are a summary statement of all the people are thinking and saying to one another.

An in the final analysis, they are put off by Jesus and rejecting him as someone whom they feel is worth paying attention to. They are content with their current Judaism and unwilling to make any changes—even if Jesus is “wise” and performs miracles, which is simply another example of the effect of people having a hard heart and being morally rebellious towards God and truth.

¹⁹⁵ καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ – This sounds like an assessment of the situation as it has been in the nation of Israel with respect to their own prophets sent by God but rejected by them. God has sent plenty of Jewish spokesmen on His behalf to the Jews, and they

have been unwilling to listen to them and heed their messages. Therefore, Jesus is saying that he is in good company with Elijah, Elisha, Isaiah, Jeremiah, and all the other Hebrew prophets of the OT. In addition, God does make Nazareth a particularly more dramatic example of the nation of Israel as the next verses attest.

¹⁹⁶ καὶ οὐκ ἐδύνατο ἑκεῖ ποιῆσαι οὐδεμίαν δύνανιν, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας ἐθεράπευσεν – Because there was not much authentic belief in Nazareth, there were not going to be very many miracles. Thus, God was holding back and not performing as many miracles there as He had in other cities of Galilee. Nevertheless, for the sake of those who did have true belief, Jesus did perform a few miracles.

¹⁹⁷ καὶ ἑθαύμαζεν διὰ τὴν ἀπιστίαν αὐτῶν. Καὶ περιῆγεν τὰς κόμας κύκλῳ διδάσκων – Jesus was appropriately struck by the degree of unbelief in his hometown in that it was obviously less than he had observed in other Galilean cities. Therefore, he left Nazareth and went to other cities in the area where it is assumed there was a greater amount of belief.

¹⁹⁸ Καὶ προσκαλεῖται τοὺς δώδεκα καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο, δύο καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων – This is what the transcendent Creator had basically given Jesus when God directed him, the authority to cast unclean spirits out of people as a way of demonstrating that something unique and special was occurring in human and specifically Jewish history—the presence of the long expected final and eternal Messiah.

¹⁹⁹ καὶ παρήγγειλεν αὐτοῖς ἵνα μὴδὲν αἰρῶσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον, μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην χαλκόν – ²⁰⁰ ἀλλ' ὑποδεδεμένους σανδάλια, καὶ μὴ ἑνδύσθητε δύο χιτῶνας – Jesus wanted his apostles to rely completely on God through the charity and generosity of the people with whom they interacted and who appreciated their mission of demonstrating God's authority and power over the created reality in Israel, which was alerting these people that the Messiah was present on the land as the apostles declared that they were only the Messiah's disciples whom he had personally sent out as his ambassadors.

²⁰¹ καὶ ἔλεγεν αὐτοῖς ὅπου ἐὰν εἰσέλθῃτε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ἐκεῖθεν –

²⁰² καὶ ὅς ἂν τόπος μὴ δέξηται ὑμᾶς μὴδὲ ἀκούσῃσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς [ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ] – Jesus is making it explicit that people who do not receive his ambassadors whose role is to represent him and instead reject them are in effect rejecting God and him so that it will be detrimental to their eternal destiny when the final judgment occurs. This is to say that they will incur God's condemnation and not His mercy if they reject Jesus' apostles who are clearly revealing their God-given role by performing the obvious miracle of casting out demons and unclean spirits.

²⁰³ Καὶ ἐξεληθόντες ἑκέρυζαν ἵνα ῥμετανωθῶσιν – Therefore, this also is what Jesus directed them to do, to proclaim the same message of repentance for entering into the Kingdom of God that he was speaking.

²⁰⁴ καὶ δαιμόνια πολλὰ ἐξεβάλλον, καὶ ἤλειπον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον – In addition, they spoke to demons to leave people as Jesus had commanded them. And they healed the sick as they poured/rubbed oil on them as a sign that God was at work through them in line with His commandments to pour oil on special people in the OT, i.e., the high priest, prophets, and kings.

²⁰⁵ Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγον ὅτι Ἰωάννης ὁ ῥβαπτίζων ἑγήγερται ἐκ νεκρῶν καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ – As Herod, the king of Galilee under the Roman Empire, caught wind of Jesus' and his disciples' miraculous activities, a theory among the people as to how Jesus was able to perform miracles was that God had raised John the Baptist from the dead after Herod had executed him and was continuing the experience of the miraculous in John's life.

²⁰⁶ ἄλλοι δὲ ἔλεγον ὅτι Ἡλίας ἐστίν ἄλλοι δὲ ἔλεγον ὅτι προφήτης ὡς εἰς τῶν προφητῶν –

²⁰⁷ ἀκούσας δὲ ὁ Ἡρώδης ἔλεγεν ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἡγέρθη –

²⁰⁸ Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησεν τὸν Ἰωάννην καὶ ἔδωκεν αὐτὸν ἐν φυλακῇ διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν –

²⁰⁹ ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου –

²¹⁰ ἡ δὲ Ἡρῳδιάς ἐνεῖχεν αὐτῷ καὶ ἤθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο –

²¹¹ ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἠπόρει, καὶ ἠδέως αὐτοῦ ἤκουεν – Here is a good example of a sinful person who hears the truth of God as it is taught well and clearly and yet the person remains unable (unwilling) to grasp the ideas and connect their dots for himself, even while enjoying entertaining the ideas and engaging in conversation with the person who knows and is speaking the truth. They are having a nice, religious conversation with one another, but there is no inward change taking place in the person who remains unwilling to turn from rejecting the truth to embracing it with wholehearted commitment to it and the things of God.

²¹² Καὶ γενομένης ἡμέρας εὐκαιροῦ ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίησεν τοῖς μεγιστάσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας – The leading men of Galilee are most likely Roman leaders, i.e., Gentiles, because would Jews really be willing to sit down and eat non-kosher food with Herod and the rest of his military commanders? No.

²¹³ καὶ εἰσελθούσης τῆς θυγατρὸς αὐτοῦ Ἡρῳδιάδος καὶ ὀρχησαμένης ῥῥεσεν τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις. εἶπεν ὁ βασιλεὺς τῷ κορασίῳ αἰτήσόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοι –

²¹⁴ καὶ ὤμοσεν αὐτῇ [πολλὰ] ὅτι ἐάν ῥμε αἰτήσῃς δώσω σοι ῥῥως ἡμίσεος τῆς βασιλείας μου – He must have been drunk to say this, and he must have expected her never to ask for this. After all, she was his wife's daughter, so that they as a family did "possess" all this kingdom together.

²¹⁵ καὶ ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς τί αἰτήσωμαι; ἡ δὲ εἶπεν ῥ τὴν κεφαλὴν Ἰωάννου τοῦ ῥβαπτίζοντος –

²¹⁶ καὶ εἰσελθοῦσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα ἠτήσατο λέγουσα θέλω ἵνα ἐξαυτῆς δῶς μοι ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ – Even in Roman days would this not have been horrible to ask a young woman to do? One would think so, but maybe not in that somewhat civil but nevertheless crude culture.

- ²¹⁷ καὶ περίλυπος γινόμενος ὁ βασιλεὺς διὰ τοὺς ὄρκους καὶ τοὺς ἄνακειμένους οὐκ ἠθέλησεν ἄθετῆσαι αὐτήν – If he promised her half his kingdom did not expect her to ask for it (hyperbole), could he not have claimed the same thing here and refuse such a hyperbolic request? One would think.
- ²¹⁸ καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἑνέγκαι τὴν κεφαλὴν αὐτοῦ. Ἐκείθεν ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ –
- ²¹⁹ καὶ ἠνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς –
- ²²⁰ καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον ἡρᾶν τὸ πτώμα αὐτοῦ καὶ ἔθικαν ἑαυτὸ ἐν μνημείῳ – So all this was prior to Jesus' sending out his apostles to preach the gospel and perform miracles to verify their authoritative association with him and God.
- ²²¹ Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν –
- ²²² καὶ λέγει αὐτοῖς ὁ δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν – Being a proper apostle/disciple of Jesus by proclaiming the truth through one's words and actions is hard work and requires resting on a regular basis if there are a lot of people who are curious about him and his message. In this case, when they gathered back together, none of them was able even to eat.
- ²²³ Καὶ ἀπῆλθον ἐν τῷ πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν –
- ²²⁴ καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν πολλοὶ καὶ περὶ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ καὶ προῆλθον αὐτούς –
- ²²⁵ Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ' αὐτούς, ὅτι ἦσαν ὡς πρόβατα ἄλογα καὶ ἠρᾶτο διδάσκειν αὐτοὺς πολλὰ – Interesting that Jesus could detect their spiritual lostness and feel so deeply for them in this unfortunate condition. He knew what they needed, to be taught the truth of the OT better than what their Jewish leaders had done for them so that they could think, feel, and act better than they were doing now in the light of Jesus' being the very person by whom God was going to bring about the Kingdom of God, which is the best message that any human being can hear.
- ²²⁶ Καὶ ἦδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι ἔρημός ἐστιν ὁ τόπος καὶ ἦδη ὥρα πολλή –
- ²²⁷ ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἄγρους καὶ κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν – The apostles and disciples are tired and peopled out. They are also hungry and want to eat some food in peace away from the crowds. So it makes sense to them for Jesus to tell everyone else to go away for the very practical reason of finding food for themselves, food which they need for their own sustenance.
- ²²⁸ ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· δότε αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐτῷ· ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους καὶ δώσωμεν αὐτοῖς φαγεῖν – Jesus addresses the apostles' and disciples' fatigue and frustration by pushing them even harder by commanding them to provide food for all the people, to which they respond with a very practical question about how much this is going to cost, meaning that they do not have the money or that it is so much that they will not have any more after they buy enough food for the whole crowd.
- ²²⁹ ὁ δὲ λέγει αὐτοῖς· πόσους ἄρτους ἔχετε; ὑπάγετε ὅδε καὶ γινόντες λέγουσιν πέντε ἄρτοι, καὶ δύο ἰχθύες – Jesus must have known from the Father all along what he was going to do, so that it was only a matter of finding out and making explicit how little food they currently had available to feed everyone.
- ²³⁰ καὶ ἐπέταξεν αὐτοῖς ἄνακλιναι πάντας· ὅσοι συμπίσσαν συμπίσσαν ἐπὶ τῷ χλωρῷ χόρτῳ –
- ²³¹ καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ ὡς κατὰ ἑκατὸν καὶ ὡς κατὰ πενήκοντα –
- ²³² καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς ὅ[αὐτοῦ] ἵνα ἑκαστὸν αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν –
- ²³³ καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν –
- ²³⁴ καὶ ἦσαν κλάσματα δώδεκα κοφίνων πληρώματα καὶ ἀπὸ τῶν ἰχθύων –
- ²³⁵ καὶ ἦσαν οἱ φαγόντες ὡς πεντακισχίλιοι ἄνδρες – Once again God reveals that Jesus is the Messiah by performing a miracle through him or in his midst. The paucity of food is no hindrance to God's feeding the entire crowd of five thousand people who have seated themselves on the grass.
- ²³⁶ Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν ὡς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον –
- ²³⁷ καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι –
- ²³⁸ Καὶ ὀψίας γενομένης ἦν ὁ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς –
- ²³⁹ καὶ ἰδὼν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς ὅτι, περὶ τετάρτην φυλακὴν ὡς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης καὶ ἠθέλην παρελθεῖν αὐτούς –
- ²⁴⁰ οἱ δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἔδοξαν ὅτι φάντασμα ἐστίν, καὶ ἀνέκραξαν –
- ²⁴¹ πάντες γὰρ αὐτὸν εἶδον καὶ ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς· θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε –
- ²⁴² καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἵλιον ἐκ περισσοῦ ἐν ἑαυτοῖς ἔξιςσαντο –
- ²⁴³ οὐ γὰρ συνήκον ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ καρδία πεπωρωμένη – With this statement Mark provides the reader with wonderful insight into the human condition, that a person can have observed hundreds of miracles performed by God through Jesus and yet be utterly surprised when a different kind of miracle takes place. God fed five thousand people with five loaves of bread and two fish, and then He can cause Jesus to walk on the Sea of Galilee without sinking into the water and the wind to stop suddenly when he gets into a boat, and these disciples who see both are completely astounded by the occurrence of

the second event. In addition, Mark describes the reason as having “hearts” that are hard or stubborn, meaning in this case not that an internal commitment to God and the things of God has not taken place yet, but their understanding is still quite dull. The disciples are probably believers, except for Judas Iscariot, but they are still lacking in a lot of understanding about what is going on with Jesus.

²⁴⁴ Καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς Γεννησαρὲτ ἡ καὶ προσωρμίσθησαν –

²⁴⁵ Καὶ ἐξεληθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθὺς ἐπιγινόντες αὐτὸν – This the Jewish region on the western side of the Sea of Galilee where Jesus had probably already been teaching and healing people which now allows the same people affected by this previous visit to believe that they can take advantage of his presence by bringing more people to him to heal.

²⁴⁶ περιέδραμον ὅλην τὴν χώραν ἐκείνην καὶ ἤρξαντο ἐπὶ τοῖς κραβάττοις ἡ τοὺς κακῶς ἔχοντας ἡ περιφέρειν ὅπου ἤκουον ἡ ὅτι ἐστίν –

²⁴⁷ καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἡ εἰς πόλεις ἡ εἰς ἀγρούς, ἐν ταῖς ἀγοραῖς ἡ ἐτίθεσαν τοὺς ἀσθενοῦντας καὶ παρεκάλουν αὐτὸν ἵνα κἄν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται καὶ ὅσοι ἂν ἤψαντο αὐτοῦ ἐσώζοντο – Like the woman who had the twelve year blood flow problem, the sick reached out and touched simply the fringe of Jesus’ garment rather than his reaching out and touching them, and they were healed. God was willing to perform these miracles without Jesus doing anything specific as the way here to reveal the truth of his being the Messiah.

²⁴⁸ Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων –

²⁴⁹ καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι κοιναῖς χερσίν, τοῦτ’ ἐστὶν ἀνίπτοις, ἔσθιουσιν τοὺς ἄρτους – Is this the way these disciples had always eaten, without washing their hands, or had they changed and became free to do so once they started following Jesus? Because of the next sentence, it is probably the latter. They were part of “all the Jews,” but now they were changed disciples of Jesus the Messiah.

²⁵⁰ οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ ἡ πύγμῃ νίβωνται τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων –

²⁵¹ καὶ ἀπ’ ἀγορᾶς ἡ ἐὰν μὴ ἡ βαπτίσωνται οὐκ ἐσθίουσιν, καὶ ἄλλα πολλὰ ἐστὶν ἡ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων ἡ [καὶ κλινῶν] – The key phrase in these two verses is “adhering strongly to the tradition of the elders,” which means implies that the OT does not explicitly teach something, but over time the Jews have adopted a certain religious practice that they firmly believe is in line with the commandments of the Mosaic Covenant. Here the concern is not being contaminated by impure people or substances that would make them displeasing to God. Washing themselves after coming from the market is probably because they may have come in contact with either Gentiles or Jews who are not following the Mosaic Covenant as scrupulously and carefully as they are, thus rendering these people displeasing to God.

EBC – Mark felt it necessary to explain to his Gentile readers the Jewish custom of ceremonial handwashing, a custom based on the “tradition of the elders” (v.3). This consisted in a great mass of oral tradition that had arisen about the law. About A.D. 200 it was written down in the Mishnah, but in Jesus day it was still in oral form. Its purpose was to regulate a man’s life completely. If the law was silent or vague about a particular subject, one could be sure that the tradition would be vocal and explicit. The tradition, created and promulgated by the great rabbis, was passed on from one generation to the next and was considered binding.

²⁵² ἡ καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς διὰ τί οὐ περιπατοῦσιν οἱ μαθηταὶ σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἡ κοιναῖς χερσίν ἐσθίουσιν τὸν ἄρτον –

²⁵³ Ὁ δὲ ἡ εἶπεν αὐτοῖς ἡ καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται ἡ [ὅτι] ἡ οὗτος ὁ λαὸς τοῖς χεῖλεσιν με ἡ τιμᾷ ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ –

²⁵⁴ μάτην δὲ σέβονται με διδάσκοντες διδασκαλίας ἡ ἐντάλματα ἀνθρώπων – Jesus’ response is to accuse these Jews of his day of being like those of Isaiah’s day around 700 B.C., whose hearts were unchanged and yet they were “following” the Mosaic Covenant, rendering their obedience a performance of a script like hypocrites (the Greek word for actor in the theater). In addition, there was the problem of the man-made teachings and commandments which the Jews considered to be truthful and legitimate additions or modifications to God’s commandments of the Mosaic Covenant, but again following these commandments was just an act because of the evil condition of their hearts, i.e., actually oriented towards rebelling against God. So two problems here, 1) unchanged hearts, and 2) improper interpretation of the OT leading to erroneous and man-made instructions for how to obey God, either instructions that add to the OT commandments, e.g., wash one’s hands before eating any food and bathing after going to the marketplace, or instructions that modify the OT commandments, e.g., bringing an animal offering to God that results in not feeding a person who is hungry and cannot feed himself, thus keeping one commandment (cf. Leviticus 1:2) while violating a more important one (cf. Exodus 20:12; Deuteronomy 5:16).

²⁵⁵ ἀφέντες ἡ τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν ἡ παράδοσιν τῶν ἀνθρώπων – As a result of their unchanged hearts, these Pharisees and scribes are actually violating God’s moral commandments in order to preserve their human traditions.

²⁵⁶ καὶ ἔλεγεν αὐτοῖς καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν ἡ στήσητε –

²⁵⁷ Μωϋσῆς γὰρ εἶπεν τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καὶ ὁ κακολογῶν πατέρα ἡ μητέρα θανάτῳ τελευτάτω – The commandment of God is to love and care for one’s parents as important human beings at all times—regardless of what ceremonial or ritual commandment involving a religious practice appears to conflict.

²⁵⁸ ὑμεῖς δὲ λέγετε ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἡ τῇ μητρὶ κορβάν, ὃ ἐστὶν δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελθῇς –

²⁵⁹ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἡ τῇ μητρὶ –

²⁶⁰ ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τὴν παραδόσει ὑμῶν ἡ ἡ παρεδώκατε ἡ καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε – But the Pharisees and scribes use the Levitical commandment to bring an offering, i.e., gift (קורבן, qorban), to God from their herd or flock of edible animals, to justify their ignoring the physical needs of their parents, rationalizing their actions of course on the basis that God and His purposes are more important than people, even their parents. The lamb or sheep may have been of benefit

to the Jews' parents by feeding them, but the Jew considers it more important to offer the animal to God at the temple. Therefore, Jewish leadership forbid their fellow Jews from caring for and loving their parents in order to uphold their humanly instituted traditions that are purportedly based upon God's commandments. In this case, the Jews' tradition and human commandment was emphasizing a lesser commandment at the expense of a greater commandment. This sucks all the substance out of God's moral commandment to love one's parents and therefore out of God's *logos*, His message to the Jews in the Mosaic Covenant. It is like calling God a liar. And another tragic result of this is that the error of the tradition keeps getting handed down from one generation to another without any correction to the error because people mostly remain hardhearted and unbelieving towards the truth of God and not merely naïve and unsophisticated in their thinking.

This is similar to the Jews' thinking that not doing even an act of compassion like healing towards a human being on the Sabbath is actually keeping the Sabbath commandment because it is more honoring to God, which is to say that God is more important than human beings. And He is, but we demonstrate that He is by caring deeply for those who are made in His image and for whom Jesus potentially died to rescue from God's eternal condemnation and destruction, human beings, indeed sinful human beings!

It is also like Christians who adhere unswervingly, unwaveringly, and staunchly without giving any quarter, tolerance, or leniency to the tradition of the Trinity and the Nicene Creed which describes it while treating Christians, who authentically believe that Jesus is the Messiah and High Priest according to the order of Melchizedek, with contempt and even declare them to be heretics and reject them from their gathering of people who are worshiping God.

²⁶¹ Καὶ προσκαλεσάμενος ῥάλιν τὸν ὄχλον ἔλεγεν αὐτοῖς· ἀκούσατέ μου πάντες καὶ σύνετε –

²⁶² οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτόν· ὁ δὲ δύναται κοινῶσαι αὐτόν, ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά ἐστιν τὰ κοινῶντα τὸν ἄνθρωπον – Here is another parable.

Jesus is saying that there is nothing outside a person, such as food, etc., that can make a person sinful, evil, unrighteous, and morally dirty inside him. Instead, it is the attitudes, commitments, and unstoppable desires within a person that makes him sinful. Thus, this is a parable that teaches the contrast between the Pharisees' understanding of righteousness and that of Jesus.

²⁶³ MT only – εἰ τις ἔχει ὦτα ἀκούειν ἀκουέτω –

²⁶⁴ Καὶ ὅτε εἰσηλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ· τὴν παραβολὴν –

²⁶⁵ καὶ λέγει αὐτοῖς· οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε; ὅτι οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτόν κοινῶσαι –

²⁶⁶ ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἄφεδρῶνα ἐκπορεύεται, καθαρίζων πάντα τὰ βρώματα – The Mosaic Covenant speaks about the kinds of food that God prescribed for the Jews, the nation of Israel, to eat. According to the Pharisees, the food itself is a moral issue. But to God and Jesus, the kind of food is a parable that points to the need to get rid of the moral sin within the Israelites. The food is not itself immoral and evil.

At the same time, Mark's editorial comment does not mean that the Jews no longer have a covenant obligation to eat kosher. It is just that their doing so is not such that taking the right food from the outside is making them morally righteous on the inside. Again, food is morally neutral, but the kind of food the Jews are supposed to eat points to the need for internal moral righteousness, which they do not have.

²⁶⁷ ἔλεγεν δὲ ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοὶ τὸν ἄνθρωπον –

²⁶⁸ ἔσθωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, ῥομφαία, κλοπαί, φόνοι –

²⁶⁹ μοιχεῖαι, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρὸς, βλασφημία, ὑπερηφανία, ἀφροσύνη –

²⁷⁰ πάντα ταῦτα τὰ πονηρὰ ἔσθωθεν ἐκπορεύεται καὶ κοινοὶ τὸν ἄνθρωπον – With the above statements and explanation, Jesus is saying that commandments within the Mosaic Covenant regarding eating kosher are not to prevent foods that actually are impure from entering into the Jews (cf. 7:19). Instead, they are entirely ritualistic so that they label certain foods as "impure" when they ontologically are not. Therefore, the intent of these commandments is to mark externally the Jewish people for didactic purposes for Gentiles who can observe what is happening outwardly in these Jews' lives and then wonder (if they really understand the nature of authentic spirituality) what is going on inwardly and inquire in order to become like the Jews inwardly and therefore pleasing to God themselves (cf. Deuteronomy 4). In other words, all the outward focused commandments (even the moral ones) in the Mosaic Covenant are intended to point the savvy and shrewd human being to what is going on inside the heart, spirit, and mind of a human being for his eternal benefit before God. Nevertheless, all of a person's external moral actions, i.e., his commitment to them, do reveal the condition of his heart as to whether he is oriented towards God and truth or not. I say "all of" because just because someone has never committed murder does not reveal the condition of his heart. It is all his moral actions taken together, including his ongoing repentance, that are thus revelatory. I can keep myself from not committing one particular act of immorality even as someone who is committed to rebelling against God. But if I have not committed murder but treat people with contempt and ostracize them from my "church" because they do not hold my (the correct) theology, then I cannot call myself a "righteous" person as the Bible talks about this subject.

Therefore, it is not what a person eats or does in a ritual (or moral?) manner with respect to one issue that makes the person either pleasing or unpleasing, good or evil, before God. It is his overall moral life on the basis of his inward subjectivity and heart that does.

²⁷¹ Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὄρια Τύρου ἡ Καίσαρειας καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἠθέλην γινῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν – This is mainly if not exclusively a Gentile region. So whose house would he have entered, and the Jews would have thought he was contaminating himself if it were Gentile's house. And the fact that he was not able to hide his identity meant that the people were already familiar with him from the news that had spread throughout the land.

- ²⁷² ἄλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἣς εἶχεν ἑτὸ θυγάτριον αὐτῆς· ἰπνεῦμα ἀκάθαρτον, ἔλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ –
- ²⁷³ ἡ δὲ γυνὴ ἦν Ἑλληνίς. Ὁ Συροφονικίσσα τῷ γένει καὶ ἡρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἑκ τῆς θυγατρὸς αὐτῆς – It is interesting that a Gentile is demon-possessed.
- ²⁷⁴ καὶ ἔλεγεν αὐτῇ· ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γάρ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν – Jesus is using this parable to say that the Jews have first priority when it comes to his acting beneficially on behalf of people, while the Gentiles are in basically no position at all to receive his help—if all one looks at is God's promise to Abraham's physical descendants and the Mosaic Covenant (assumed).
- ²⁷⁵ ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· κύριε καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψυχίων τῶν παιδίων – The woman continues the parable by pointing out that Gentiles certainly would be eager and willing to receive whatever benefits from him that are measly and considered completely insignificant by the Jews.
- ²⁷⁶ καὶ εἶπεν αὐτῇ διὰ τοῦτον τὸν λόγον ὕπαγε, ἐξεληλύθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον – Jesus recognizes the woman's humility and belief in him, as well as her understanding of the Jews as the chosen people of God in comparison to the Gentiles. His response (from God the Father) is that her request for her daughter's being set free from the unclean spirit has been granted by God.
- ²⁷⁷ καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν ἑτὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός –
- ²⁷⁸ Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως – Decapolis was the region east of the Sea of Galilee where the man was from who had been freed from the many demons called Legion.
- ²⁷⁹ Καὶ φέρουσιν αὐτῷ κωφὸν καὶ μογιλάλον καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα –
- ²⁸⁰ καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ –
- ²⁸¹ καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἔστενάξεν καὶ λέγει αὐτῷ· εφωθα, ὃ ἐστιν διανοίχῃτι – This whole procedure seems a bit unusual in the light of the explanations of other miracles where Jesus simply touched people and the miracle occurred. I would imagine that God sometimes chose to be creative and work in an unusual way in order to reveal Himself and His power and control over created reality.
- ²⁸² καὶ ὁ ἐυθέως ἠννοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ ἔλυθη ὁ δεσμός τῆς γλώσσης αὐτοῦ καὶ ἐλάλει ὀρθῶς –
- ²⁸³ καὶ διεστειλάτο αὐτοῖς ἵνα μηδὲν λέγωσιν ὅσον δὲ αὐτοῖς διεστέλλετο, αὐτοὶ μᾶλλον περισσώτερον ἐκήρυσσον – Jesus could not control their enthusiasm for the good which he had done at the bidding of God the Father.
- ²⁸⁴ καὶ ὑπερπερισσῶς ἐξεπλήσσαντο λέγοντες· καλῶς πάντα πεποίηκεν, καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ [τοὺς] ἀλάλους λαλεῖν – This doing of all things well is a correct assessment of Jesus in his role. No one in all the rest of human history deserves this comment about him to the degree which Jesus does. Maybe without realizing it, these people are truly making a messianic statement about Jesus.
- ²⁸⁵ Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοὺ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθητάς τ' λέγει αὐτοῖς –
- ²⁸⁶ σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν – The crowd was sufficiently attracted to what Jesus was saying and doing that they were willing to go without food for three days in order to be with him.
- ²⁸⁷ καὶ ἂν ἀπολύσω αὐτοὺς νήστες εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ καὶ τινες αὐτῶν ἀπὸ μακρόθεν ἦκασιν –
- ²⁸⁸ καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ' ἑρμείας –
- ²⁸⁹ καὶ ἡρώτα αὐτούς πόσους ἔχετε ἄρτους; οἱ δὲ εἶπαν· ἑπτὰ –
- ²⁹⁰ καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν, καὶ παρέθηκεν τῷ ὄχλῳ –
- ²⁹¹ καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλόγησας αὐτὰ· εἶπεν καὶ ταῦτα παρατιθέναι –
- ²⁹² καὶ ἔφαγον· καὶ ἐχορτάσθησαν, καὶ ἦσαν περισσεύματα κλασμάτων ἑπτὰ σπυρίδας –
- ²⁹³ ἦσαν δὲ ὡς τετρακισχίλιοι καὶ ἀπέλυσεν αὐτούς – Similar to the other incident where Jesus feeds a large crowd of people with a small amount of food, God miraculously takes care of this large group's food needs too.
- ²⁹⁴ Καὶ εὐθὺς ἐμβὰς εἰς ὁ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά – EBC – The identity of Dalmanutha is unknown. Matthew (15:39) says Jesus went to the “vicinity of Magadan.” Dalmanutha and Magadan (or Magdala), located on the western shore of the Lake of Galilee, may have been names for the same place or two places located near each other. This is the only reference anywhere to the name Dalmanutha.
- ²⁹⁵ Καὶ ἐξηλθον οἱ Φαρισαῖοι καὶ ἠρξάντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν – Most likely Dalmanutha is on the western shore or northern shore of the Sea of Galilee because there are Pharisees there. They test him as to the authority of his speech and actions, as to whether or not he is truly a prophet sent by God or even the Messiah. By “sign from heaven” they therefore would mean an actual miracle or something obviously from God that indicates that He is communicating with him directly.
- ²⁹⁶ καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει· τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον – With his miracles Jesus is giving them all sorts of signs. So he cannot be asking why this generation asks for signs, but why this generation needs more evidence that it is already receiving by the miracles which God is performing through Jesus? And the answer is simply, because for the most part they have unchanged hearts and are going to reject God's signs no matter what.

If the proper translation really is, “If a sign shall be given to this generation...,” then Jesus is basically saying, “Yes, you will get a sign, but you will have to look for it yourself,” ultimately referring to his death and resurrection as the quintessential sign of his messiahship.

²⁹⁷ καὶ ἀφείς αὐτοὺς ‘πάλιν ἐμβὰς’ ἀπῆλθεν εἰς τὸ πέραν –

²⁹⁸ Καὶ ἐπελάθοντο λαβεῖν ἄρτους ‘καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον’ μεθ’ ἑαυτῶν ἐν τῷ πλοίῳ –

²⁹⁹ καὶ διεστέλλετο αὐτοῖς λέγων ‘ὁρᾶτε, βλέπετε’ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου – The Jews could find their attractive script to follow in order to receive people’s approval from the religious leaders, the Pharisees, or from a political leader such as Herod. It just depends upon what kind of hypocrite they want to be instead of seeking and embracing the truth of God and His Messiah, which will not be as popular as the play acting found in the rest of the world.

³⁰⁰ ‘καὶ διελογίζοντο πρὸς ἀλλήλους’ ὅτι ἄρτους οὐκ ἔχουσιν – They are worried about getting hungry and not having any food to satisfy their hunger, so they cannot help themselves but think that Jesus is talking about physical bread which comes from the Pharisees and Herod, as though the leaven which they put into their bread is bad, i.e., not kosher (or something like that). After all the parables which Jesus has used and his references to inwardness and the heart, they still do not naturally consider the option that he is speaking metaphorically.

³⁰¹ καὶ γινὼς [ὁ Ἰησοῦς] λέγει αὐτοῖς· τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐπὼ νοεῖτε οὐδὲ συνίετε πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν – Jesus is pointing out that one possibility for his disciples is that they are inwardly unchanged, if he is referring to the extreme of what a hardened heart means. But he could be using this phrase in a less extreme manner to refer to their being mentally slow still in their ability to grasp truth because they are unaccustomed to thinking about truth.

³⁰² ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ ὅτα ἔχοντες οὐκ ἀκούετε καὶ οὐ μνημονεύετε –

³⁰³ ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους ὅτι πόσους κοφίνους κλασμάτων πλήρεις ἦρατε; λέγουσιν αὐτῷ· δώδεκα –

³⁰⁴ ὅτε τοὺς ἑπτὰ ὅτι εἰς τοὺς τετρακισχιλίους, πόσων σφυρίδων πληρώματα κλασμάτων ἦρατε; ‘καὶ λέγουσιν [αὐτῷ]· ἑπτὰ –

³⁰⁵ καὶ ἔλεγεν αὐτοῖς· ‘οὐπὼ συνίετε – Jesus is asking them to take the memory of past miracles and apply them in this situation. If God miraculously fed the crowds with Jesus still being present (before his death), will He not feed them, his disciples, miraculously if need be. Again, a key issue is that Jesus is present.

³⁰⁶ Καὶ ἔρχονται εἰς Βηθσαϊδάν. Καὶ φέρουσιν αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψῃται –

³⁰⁷ καὶ ἐπιλαβόμενος τῆς χειρὸς ‘τοῦ τυφλοῦ’ ἔξῃνεγεν αὐτὸν ἔξω τῆς κόμης καὶ πτύσας εἰς τὰ ὅμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ ἐπηρώτα αὐτόν· εἴ τι βλέπεις – God through Jesus did not heal every blind person with the same physical process, showing God’s creativity and unpredictability.

³⁰⁸ καὶ ἀναβλέψας ἔλεγεν· βλέπω τοὺς ἀνθρώπους ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας – Initial partial healing so that Jesus has to touch his eyes twice before full healing is achieved (cf. next verse).

³⁰⁹ εἶτα πάλιν ἔπέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεπεν καὶ ἀπεκατέστη καὶ ἐνέβλεπεν ὅτι πάντα –

³¹⁰ καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων· ‘μὴ δὲ εἰς τὴν κόμην εἰσελθῆς’ – Jesus was still trying to fly underneath the radar as much as possible. But at this point after feeding a crowd of five thousand and a crowd of four thousand, was it going to be possible at all?

³¹¹ Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς ‘τὰς κόμας Καισαρείας’ τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς· τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι – EBC – Caesarea Philippi was at the foot of Mount Hermon, on a shelf of land 1,150 feet above sea level and overlooking the north end of the Jordan River Valley. Originally the city was called Paneas (the name survives today as Banias) in honor of the Roman god Pan, whose shrine was located there. Herod Philip had rebuilt the ancient city and named it in honor of Tiberias Caesar and himself. Thus it was known as Caesarea Philippi and was distinguished from Caesarea, the Roman city on the Mediterranean coast.

³¹² οἱ δὲ εἶπαν αὐτῷ λέγοντες· ‘[ὅτι] Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἠλίαν, ἄλλοι δὲ ὅτι εἷς τῶν προφητῶν – Three possibilities for Jesus’ identity according to the crowd – 1) John the Baptist has risen from the dead; 2) according to Malachi 3:1;4:5 Jesus is Elijah either come back to life or someone like him who is a great prophet; 3) another regular prophet like any of the prophets of old, including John the Baptist perhaps. It is interesting that the crowd is not entertaining the possibility that Jesus is the Messiah when he has been explicitly declaring himself as such and revealing this with his many, many miracles. But God has blinded them to the truth.

³¹³ καὶ αὐτοὺς ἐπηρώτα αὐτοὺς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ· σὺ εἶ ὁ χριστός – It is only these close disciples whose hearts have been opened to the truth of his identity.

³¹⁴ καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴδενὶ λέγωσιν περὶ αὐτοῦ – Even though it seems that no one out there in the crowd of people is picking up on the fact that Jesus is the Messiah, he still does not want his identity broadcast by anyone. It is as though he is choosing to preserve a level of opposition to him that will culminate in his crucifixion, because it is to this that God has called him. This interpretation corresponds to the next verse of 8:31.

³¹⁵ Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι – By the way Mark phrases this sentence, Jesus has not yet been explicit with even his closest disciples about his suffering and death. Indeed, he wants them to realize that this is “necessary” for his fulfilling his role before God.

³¹⁶ καὶ παρρησίᾳ τὸν λόγον ἐλάλει *· καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ – Peter still has a vision of powerful success and suppression of Jesus’ enemies, which he has not relinquished and refuses to in spite of what Jesus just said.

In other words, Peter's "Messiah," which he just expressed is only a conquering Messiah and not a suffering Messiah. This will have to change for Peter and anyone else who authentically chooses to believe in Jesus.

³¹⁷ ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητάς αὐτοῦ ἐπετίμησεν ὁ Πέτρος καὶ λέγει ὕπαγε ὀπίσω μου, σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων – Options for why Jesus calls Peter Satan – 1) Satan is directly influencing Peter and causing him to reject what Jesus just said; 2) Peter is acting like a Satan, i.e., an adversary, who is opposing Jesus by refusing to believe what he just said because it involves the appearance of defeat instead of victory; 3) Satan is indirectly influencing Peter through the Jewish culture which has chosen to be blinded to the OT passages which teach a suffering Messiah in addition to a victorious Messiah.

The things of God are the suffering of the Messiah for the express purpose of Jesus' becoming mankind's savior from God's eternal condemnation, while the things of man are freeing the Jews now from the Romans and all other enemies which is only a temporary and earthly salvation in comparison to what God has in store for all those who embrace Jesus as their Messiah and High Priest. This is to say that an immediate victory against the Romans relieves temporary suffering for the Jews, which certainly is attractive, but it does not solve the problem of eternal punishment and destruction for them. This is in line with what Jesus goes on to say in 8:34-38.

³¹⁸ Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς· ἑῖ τις θέλει ὀπίσω μου ἁκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἁκολουθεῖτω μοι – Jesus is saying that he does not yet exist to make people's lives easy and free the Jews from their enemies. Indeed, they are going to have to suffer like him if they honestly want to be his disciples and follow him.

³¹⁹ ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἡμεῶς καὶ τοῦ εὐαγγελίου σώσει αὐτήν – For the time being, Jesus is urging his disciples to let go of needing to live in the millennial kingdom when the Messiah and Jesus will rule the world and instead be willing to give up their earthly existences and any kind of easy life if God so desires so that they can acquire eternal salvation and life.

³²⁰ τί γὰρ ὠφελεῖ ἄνθρωπον κερδῆσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ – Indeed, if any Jew has to experience all the abundance and fullness that this life offers, including living in the millennial kingdom now, then he is giving up his true existence and obtaining eternal life later.

³²¹ τί γὰρ ἴδοι ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ –

³²² ὃς γὰρ ἐὰν ἐπαισχυνηθῇ με καὶ τοὺς ἑμοὺς ὁ λόγος ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων – Whoever is not willing to follow a crucified Messiah during this important time when Jesus' responsibility is to allow himself to be crucified by the current Jewish generation will not find Jesus as the Messiah being of benefit when he comes later to set up his kingdom on earth and to bring salvation and mercy from God to those who are authentic believers and for whom he can act as eternal High Priest.

³²³ Καὶ ἔλεγεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες ὧδε τῶν ἐστηκότων ὅτι οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ὃς ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει – Options for what Jesus means – 1) Some of his listeners will not die physically until Jesus returns and sets up the Kingdom of God and Israel on the land of Israel so that authentic believers can experience this kingdom firsthand; 2) Some of his listeners will not experience eternal death until Jesus returns and sets up the Kingdom of God and Israel on the land of Israel.

#1 does not make any sense in the light of the sequence of events in the prophets and Revelation. So #2 makes more sense and is thus a negative statement to the effect that unbelievers will rise in the 2nd resurrection of Revelation 20 at the end of the millennial kingdom and receive God's condemnation and destruction.

Why is Jesus saying this? As an add-on to what he just said about this adulterous and sinful generation of unbelievers and hardened Jews. They will experience God's eternal condemnation, but it will come later.

³²⁴ Καὶ μετὰ ἡμέρας ἑξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους. καὶ ὁ μεταμορφώθη ἔμπροσθεν αὐτῶν – Was it just Jesus' garments which became bright white, or did his head and face shine also? Luke says that his face became different.

³²⁵ καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι –

³²⁶ καὶ ὥφθη αὐτοῖς Ἠλίας σὺν Μωϋσεὶ καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ – Luke adds that they were speaking to Jesus of his departure (τὴν ἔξοδον αὐτοῦ) which he was about to accomplish (πληροῦν = fulfill) in Jerusalem, probably encouraging him as those.

It is interesting that Elijah is mentioned before Moses, when it seems that Moses is more important in history than Elijah.

³²⁷ καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ· ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν ἑρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεὶ μίαν καὶ Ἠλίᾳ μίαν – And the purpose of the tents is ____? Options – 1) to worship all three as they would worship God; 2) to show respect to all three as they would to three holy men; 3) to show respect to all three as they are to God's Messiah, as though Elijah and Moses have played almost as equally important roles in Israel's history as the Messiah.

In the light of the next verse, #2 is probably correct as Peter's mind may have been a jumble of relatively incoherent ideas because he was so frightened and terrified. We can assume that somehow it became clear to Peter, James, and John that these other men were Elijah and Moses.

³²⁸ οὐ γὰρ ᾔδει τί ἀποκριθῇ, ἔκφοβοι γὰρ ἐγένοντο –

³²⁹ καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο φωνὴ ἐκ τῆς νεφέλης· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ – cf. Mark 1:11 when God said basically the same thing after John baptized Jesus. Clear supernatural (God's breaking into the creation and revealing Himself in a manner other than simply creating events involving human beings only)

confirmation of Jesus' identity as the Son of God and Davidic king. There is the added element of the importance of Peter's, James', and John's learning from what Jesus says.

³³⁰ καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον 'ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν' – All of a sudden, the scene is over, and it is time to leave.

³³¹ 'Καὶ καταβαινόντων' αὐτῶν 'ἐκ τοῦ ὄρους διεστείλατο αὐτοῖς ἵνα μηδενὶ ἅ εἶδον διηγήσωνται, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ – As usual, because Jesus was set on reaching the goal of his life on earth during this first appearance of his, Jesus did not want to detract from it and both dying on the cross and rising from the dead by spreading the news of such supernatural occurrences like this.

³³² καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητοῦντες τί ἐστὶν 'τὸ ἐκ νεκρῶν ἀναστῆναι' – Everything that Jesus is going to be required to do and will happen to him miraculously still is not making sense to even these disciples.

³³³ Καὶ ἐπηρώτων αὐτὸν λέγοντες ὅτι 'λέγουσιν οἱ γραμματεῖς' ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον – cf. Malachi 4:5,5 – **Mal. 4:5** "Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. **Mal. 4:6** "He will restore the hearts of the fathers to *their* children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse."

It is interesting that they do not say that the scriptures say this. Are they thinking on the basis of ideas they have had to change regarding the OT's teaching of the Messiah that maybe they are wrong with respect to Elijah's coming too?

³³⁴ ὁ δὲ ἔφη αὐτοῖς: Ὁ Ἠλίας ὁ μὲν ἐλθὼν πρῶτον ἀποκαθιστάνει πάντα καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθῃ καὶ ἰεξουδενηθῇ – Jesus affirms the truth of Malachi 4:5,6 which most likely corresponds to Revelation 11:1-13.

They are asking about Elijah, but he directs their attention to him as the Messiah and the fact that the OT states that he will be mistreated by the Jewish leadership and then (implied) even suffer death on the cross at their hands.

³³⁵ ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἠλίας ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ἤθελον, καθὼς γέγραπται ἐπ' αὐτόν – cf. Matthew 11:14 – **Matt. 11:14** "And if you are willing to accept it, John himself is **Elijah who 'was to come.**

Even though Jesus directs their attention to him, he is willing to refer to John the Baptist as an Elijah-like person who has called the Jews to repentance in the light of the Messiah's presence but has been executed by Herod Antipas because of his speaking truth into that culture.

³³⁶ Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδον ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συζητοῦντας πρὸς αὐτούς –

³³⁷ καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν καὶ προστρέχοντες ἡσπάζοντο αὐτόν –

³³⁸ καὶ ἐπηρώτησεν αὐτούς τί συζητεῖτε πρὸς αὐτούς –

³³⁹ Καὶ ἀπεκρίθη αὐτῷ εἰς ἐκ τοῦ ὄχλου διδάσκαλε, ἦνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον –

³⁴⁰ καὶ ὅπου ὅταν αὐτὸν καταλάβῃ ῥήσσει ὁ αὐτόν, καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται καὶ εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν –

³⁴¹ ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει ὁ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με – Options of what he means – 1) the disciples and the crowd are without genuine changed hearts and therefore without authentic belief so that God is not going to respond to them and heal the boy; 2) the disciples and the crowd think that healing people is a kind of magic act that anyone can perform rather than it being something which God does through the Messiah to reveal and confirm his identity, so that it should be obvious to everyone that they will have to wait until Jesus comes back for him to heal the boy.

#2 makes more sense, and Jesus adds that people's lack or recognition of him as the Messiah is difficult for him as he approaches closer and closer to his death at the hands of the Jewish leaders and a crowd just like this. Nevertheless, Jesus will heal the boy and calls for him to be brought to him.

³⁴² καὶ ἦνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εὐθὺς συνεσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων – Yet no crying out by the spirit as to Jesus' identity as the Messiah. So is this strictly physical epilepsy and not an actual unclean spirit or demon? But then why would epilepsy cause him to go into a fire or water? And Mark labels this as an "unclean spirit" in 9:25 along with Jesus' calling it a "deaf and mute spirit." So more likely demonic in nature.

³⁴³ καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ πόσος χρόνος ἐστὶν ὥς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπεν ἐκ παιδιόθεν – Is Jesus just curious, or does he showing a caring heart for the boy? The latter as the Messiah makes more sense. And it has been happening a long time.

³⁴⁴ καὶ πολλὰκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν ἀλλ' εἴ τι δύνη βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς – Here Jesus explicitly encounters the unbelief of the generation that he mentioned above, the lack of understanding that God uses miracles to reveal Jesus as the Messiah, so that of course he is able since he is the Messiah.

³⁴⁵ ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ 'τὸ εἰ δύνη', πάντα δυνατὰ τῷ πιστεύοντι – Therefore, Jesus focuses on the man's conditional statement, "If you are able," and he teaches the man that God can perform any reasonable miracle through him as the Messiah. Two options for the rest of what Jesus means – 1) but it takes a changed heart with a mind that has been opened to receive truth and then grasp the purpose of the miracle as evidence of authentic belief; 2) it simply takes a changed heart and authentic belief to understand that God can perform anything rational and that Jesus is God's proxy as the Son of God, the icon of God within the creation through whom God performs miracles in order to affirm his Messiahship. #2 makes more sense, that Jesus is encouraging the man to grasp intellectually exactly what is happening in front of his own eyes and to believe it. If he does, then he will not have to say, "If you can do anything."

³⁴⁶ εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου ἔλεγεν πιστεύω βοήθει μου τῇ ἀπιστίᾳ – Great response by the man is demonstrating that God is at work in his heart that he is grasping all this truth, but he knows that he is still in the infancy stage of

doing so. Therefore, he asks Jesus to help him grow beyond this stage and become a wiser and more confident believer in the truth that he is the Messiah.

³⁴⁷ ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησεν τῷ πνεύματι ὡς ἀκαθάρτων λέγων αὐτῷ· τὸ ἄλλalon καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἐξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν –

³⁴⁸ καὶ κράζας καὶ πολλὰ σπαράζας ἐξῆλθεν· καὶ ἐγένετο ὥστε νεκρός, ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν – Finally free of the demon, the boy's body just relaxes completely and he lies still for a few moments.

³⁴⁹ ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν αὐτόν, ὡς ἀνέστη –

³⁵⁰ Καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν· ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό –

³⁵¹ καὶ εἶπεν αὐτοῖς· τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν εἰ μὴ ἐν προσευχῇ – Options for what Jesus means – 1) Some demons can be cast out simply by commanding them, while others require the extra step of praying that God will cause the demon to leave; 2) All supernatural actions of a miraculous-like nature where power is exercised over the created reality in this way requires prayerful belief (key word – belief) in Jesus as the Messiah and not just an attitude of magic where it is thought that words are the means to influence forces in the creation that otherwise are beyond our control and require some sort of religious process to manipulate them.

Something like #2 makes more sense, that the disciples have not yet grasped that it is not Jesus per se who is performing miracles so that they simply need to emulate his words and actions, but that it is the transcendent creator who is making miracles happen and therefore it is to Him that they must appeal in order for demons to be cast out.

³⁵² Κάκειθεν ἐξελθόντες ἑπαρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ᾔθελεν ἵνα τις γνοῖ –

³⁵³ ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς ἑμετά τρεῖς ἡμέρας ἀναστήσεται – Jesus is starting to bear down and get himself and his disciples ready for his crucifixion since this is the second time that Mark has said that he mentions his death and resurrection this way (cf. Mark 8:31). The more time that he can spend with them preparing them for this horrific event, the better they will be able to handle it and beyond when they become his authoritative spokesmen as apostles after his ascension.

³⁵⁴ οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτόν ἐπερωτῆσαι – God continues to blind their minds to the sense of what Jesus means. He is telling them, but they are not yet grasping that the Messiah must die and then will rise from the dead. If they did not understand, we can be gracious towards others who lack the ability to grasp this.

³⁵⁵ Καὶ ἦλθον εἰς Καφαρναούμ. Καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτούς· τί ἐν τῇ ὁδῷ διελογίζεσθε –

³⁵⁶ οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ὅτι ἐν τῇ ὁδῷ τίς μείζων – There are still all sorts of problems with his disciples. They are not grasping the seriousness of Jesus' going to Jerusalem to DIE, and they are still caught up in worldly thinking and the goal of became great according to the world's manner (inferred from Jesus' response).

³⁵⁷ καὶ καθίσας ἐφώνησεν τοὺς δώδεκα ὡς λέγει αὐτοῖς· εἰ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἕσχατος καὶ πάντων διάκονος – An important principle of the biblical message is that a humble attitude of serving that may not receive any recognition from people for what one does is the only way to acquire greatness in contrast to setting out to become known as great by one's great achievements.

³⁵⁸ καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς –

This is a generic note for the parables regarding children in Matthew 18:1-4; 19:13-15; Mark 9:36-37; 10:13-15; Luke 9:46-48; 18:15-17 – Sometimes Jesus is responding to an argument among his disciples about who is the greatest. He tells them that the “least” is the one who is like a child, and therefore is the greatest. The one who humbles himself like a child, who adopts the lowliness and humility of a child is the one who will be in the Kingdom of God.

The one who receives a child in Jesus' name is also the one who receives Jesus and God the Father. This is the one who is not put off by the humility of a child, who then is not put off by Jesus' humility as the Messiah, because he is humble and lowly in contrast to how people expect the Messiah who will destroy Israel's enemies. This is also the person who is not put off by God who has sent Jesus to be the humble and lowly Messiah during this first appearance since God's plan is for him to suffer at the hands of his own people and die on the cross.

Two main points—

1) Only the sinner who is willing to be lowly and humble like a child will enter into the Kingdom of God and be great. This is the person who recognizes that he is unimportant in and of himself as a creature of God and, therefore, will be meek and mild within the world.

2) Only the person who is willing to receive “children,” i.e., meek, gentle, and quiet people who understand their creatureliness and, in turn, receive Jesus who was meek and the God who sent him will enter into the Kingdom of God. Human beings tend to be attracted to people who promote themselves and are not meek, quiet, and gentle.

While children are definitely not pure morally (cf. Romans 1), and they tend to be gullible and believe even lies, Jesus is not talking about being children like this.

While children are not intellectually sophisticated and are simple thinkers, Jesus is not talking about being children like this, because God wants us to be have deep wisdom and grow in our understanding of God.

While children are honest, frank, and direct, even to a fault, Jesus is not talking about being children like this, since wisdom sometimes calls for not being direct but simply walking away from bullies. There is no sense getting in the cage with the gorilla. Instead, in the ANE, children were not important because of the high mortality rate. This is why the disciples block the mothers from bringing their children to Jesus. But, fortunately, Jesus disagrees AGAIN with the culture and welcomes the children as bona fide human beings who need God's blessing just as much as adults.

Therefore, it is important that we view ourselves as unimportant before God in the sense that we are merely clay pots and creatures whose existence, breaths, thoughts, feelings, and even choices are completely dependent on the constant and ongoing creating activity of the transcendent God and author of the story of human history. I'm not better than other human beings and should never adopt a perspective of entitlement. God and people owe me nothing. Just as Jesus says in the beatitudes, the meek inherit the land. But this is not the same as self-hatred and self-denigrate

God certainly created us to be marvelous creatures as rational, moral human beings, but because of our sin we lack meekness and humility but we tend to think that people owe us respect because of our intrinsic greatness and capabilities, in other words, because of what we have done and who we are apart from God's making us who we are. As a result, we demand respect and special treatment.

Likewise, to despise myself and to be unwilling to accept God's love, grace, and mercy is evil, i.e., when we do not accept who God made us as HIS creatures for HIS purposes, plan, and desires.

³⁵⁹ ὅς ἂν ἔν τῶν τοιοῦτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὅς ἂν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με – In the world, typically the way to become known for one's greatness is to associate with and even lead great people by accomplishing great things, but within the biblical worldview greatness is acquired by associating with the humble and lowly people of the world, i.e., those like children, and serving them as Jesus would by truly caring for them and all their needs. This also is what results from fully acknowledging and embracing what God is doing through Jesus as the Messiah for the sake of the eternal Kingdom of God.

³⁶⁰ Ἐφ' αὐτῷ ὁ Ἰωάννης διδάσκαλε, εἰδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια· καὶ ἐκολούμεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν – By “following” here John means physically traveling with us in our group and thus showing publicly and externally that the person is connected to Jesus.

³⁶¹ ὁ δὲ Ἰησοῦς εἶπεν· μὴ κωλύετε αὐτόν. οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογησαί με –

³⁶² ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστιν –

³⁶³ Ὅς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι [μου] ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ – Jesus' perspective is that a correct, inward orientation towards God which results in a person treating a fellow inwardly orientated sinner with care and compassion, e.g., giving the thirsty person a cup of water, is truly for Jesus and his followers. He does not have to be in the physical group to be a bona fide disciple of Jesus.

The person who is properly orientated towards God and Jesus and who behaves as though he is, i.e., with authentic love and compassion, will gain the “wage” of eternal life along with all others who are and who behave similarly.

³⁶⁴ Καὶ ὃς ἂν σκανδαλίῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων [εἰς ἐμέ], καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ περὶκειται μύλος ὀνίκος περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν – In contrast to the true believer above, the person who leads a humble, repentant believer in Jesus (“one of these little ones who believes”) to sin against God is not only worthy of death but will incur death and destruction as his “wage” for rebelling against God.

³⁶⁵ Καὶ ἐὰν σκανδαλίῃ σε ἡ χεὶρ σου, ἀπόκοπον αὐτήν· καλὸν ἐστὶν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας ἔχοντα· ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον – Therefore, in the process of pursuing belief and humble love towards other believers, it is vital to become sensitive to and cognizant of how one is sinning against God and violating His moral commandments in order to arrest such behavior as quickly as possible, which is like cutting off or out one's hand, foot, or eye if this part of his body is leading him into sin. In other words, do all that one can to stop sin in his life for the sake of avoiding immorality and pursuing morality as an authentic believer who is fundamentally interested in acquiring moral perfecting in the eternal kingdom.

³⁶⁶ ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται –

³⁶⁷ Καὶ ἐὰν ὁ πούς σου σκανδαλίῃ σε, ἀπόκοπον αὐτόν· καλὸν ἐστὶν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν –

³⁶⁸ ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται –

³⁶⁹ Καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίῃ σε, ἔκβαλε αὐτόν· καλὸν σέ ἐστιν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν –

³⁷⁰ ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται –

³⁷¹ Πᾶς γὰρ πυρὶ ἀλισθήσεται – EBC – There is an insertion by a copyist of the words “and every sacrifice shall be salted with salt.” This is a reference to Leviticus 2:13: “Season all your grain offerings with salt. Do not leave the salt of the covenant of your God out of your grain offerings; add salt to all your offerings.”

Option #1 – If the copyist is on the right tract, then Jesus is saying that the fire of sin (not persecution, which is not part of this discussion) will actually help preserve the belief of a disciple of Jesus by making him work hard at behaving morally in line with his belief.

Option #2 – But this context also includes the fire of destruction that comes from God's condemnation of a sinner, so that “everyone” refers to all those who remain committed to rebelling against God, that they will be sacrificed to God with the salt of eternal destruction.

Option #3 – In connection with what follows, the fire of true belief that salts and preserves the sanctification of a disciple of Jesus will continue to do so as long as the belief itself perseveres. Thus, Jesus goes on to encourage his disciples to have authentic belief in themselves where they choose to remain rightly orientated towards God which allows them to be at peace with one another and serve one another without worrying about who is the greatest among them and who is with them and who is not.

³⁷² καλὸν τὸ ῥᾶλας· ἐὰν δὲ τὸ ῥᾶλας ἀναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἄλλα καὶ εἰρηνεύετε ἐν ἀλλήλοις –

³⁷³ Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας ῥ[καὶ] πέραν τοῦ Ἰορδάνου, καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς – In the light of the Pharisees’ questioning him about divorce in a few moments, Jesus may have included this subject in his teaching. Or it could have simply been something that they had thought of back in Jerusalem (if this is where they came from).

³⁷⁴ ῥΚαὶ προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολύσαι, πειράζοντες αὐτόν – Where did these Pharisees come from? Probably from Jerusalem, the hub of Judaism.

Mark indicates that the Pharisees are “testing” Jesus, so that their question most likely comes from a place of general agreement among themselves. But their hope is that Jesus will directly contradict them so that they can conspire against him as someone who is violating the Mosaic Covenant (at least according to them—like the leaders of a particular denomination or church who arrogantly believe that their biblical theology is entirely accurate).

³⁷⁵ ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· τί ὑμῖν ἐνετείλατο Μωϋσῆς – Jesus points to the Mosaic Covenant as the basis for their discussion, because it is the legal framework for the Jews as God’s chosen people and as a national group who are together obligated to obey it.

³⁷⁶ οἱ δὲ εἶπαν· ἐπέτρεπεν Μωϋσῆς βιβλίον ἀποστασίου γράψαι καὶ ἀπολύσαι – Moses speaks of the issue of marital fidelity and behavior in Deuteronomy, starting with chapter 22 and continuing in chapter 24.

Deuteronomy 22:22 “If a man is found lying with a married woman, then both of them shall die, the man who lay with the woman, and the woman; thus you shall purge the evil from Israel.”

Deuteronomy 24:1 “When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts it in her hand and sends her out from his house, **24:2** and she leaves his house and goes and becomes another man’s wife, **24:3** and if the latter husband turns against her and writes her a certificate of divorce and puts it in her hand and sends her out of his house, or if the latter husband dies who took her to be his wife, **24:4** then her former husband who sent her away is not allowed to take her again to be his wife, since she has been defiled; for that is an abomination before Yahweh, and you shall not bring sin on the land which Yahweh your God gives you as an inheritance.”

It does not seem that this is something inherently evil in the former husband’s remarrying the woman, but God is placing this limit on the Jewish people and calling it evil within the context of the Mosaic Covenant if they go beyond this limit. Men simply cannot use women as property and something they can acquire, give up, and reacquire as they would a cow or any other animal. However, the Pharisees are probably misunderstanding what God is saying here about divorce. They are seeing this commandment by Moses as an excuse to divorce any woman whom they eventually find “indecent” (נָכְרִי = nakedness, therefore indecency) (ἄσχημον πράγμα = shameful, unpresentable, indecent, unmentionable), i.e., undesirable for even the smallest of reasons.

This is why Jesus uses the word “permitted” (ἐπέτρεπεν) for what Moses meant.

³⁷⁷ ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην – Is Jesus saying that only this commandment in Deuteronomy 24:1-4 was written with their hardheartedness in mind, or that all the commandments of the Mosaic Covenant were given in the light of the innate sinfulness and complete rebellion against God of each Jew (and that is true of each Gentile, too)? Thinking of Paul’s argument in Romans 7 that the MC was given to reveal sin when people rightly sought to obey the covenant from a changed heart, the latter makes more sense.

Jesus begins by commenting that the real issue in this passage on divorce is not the indecency of the woman or avoiding disobeying God by the first husband’s not remarrying her, but it is the hardheartedness of the Jews, so that it is important for men to treat women with the utmost respect as human beings and not as objects to possess like a car or television.

³⁷⁸ ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν ῥαυτούς – Going back to the creation account in the early chapters of Genesis, Jesus goes on to explain that there was a specific reason why God began with one man (a male) and one woman (a female) instead of two men and two women.

³⁷⁹ ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα ῥ[καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ] – Jesus goes on to say that God’s reason for starting with one man and one woman was so that from that point on a man would grow up, leave the environment of his family or origin which contains one father and one mother, and end up crafting his own biblical family that starts with one man and one woman, i.e., a husband and a wife (which was already implied in the editorial comment that he leaves his father and mother to unite with his wife). As a result, his uniting with his wife is his loyally committing himself to her as his closest friend, companion, and partner for the rest of his life, just as it was implied that Adam was to remain loyally committed to Eve as the first man and woman to unite in marriage to one another simply by God’s bringing Eve to him after creating her from his rib.

³⁸⁰ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ – With respect to Adam and Eve and by extrapolation to all (?) other husband and wife combinations, Jesus quotes Genesis 2:24 to say that the unity of Adam and Eve was such that they could not consider themselves as mere individuals operating strictly on the basis of their own individual desires, goals, purposes, and choices. Indeed, they were now operating in such close conjunction with one another that they could be said to be serving God with one mind, heart, and purpose—to obey Him as completely as possible for His eternal purposes (this last part is implied because of God’s project of bringing about the eternal Kingdom of God).

³⁸¹ ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωρίζετω – Is Jesus saying that every wedding ceremony involves God as the ultimate prosecutor [initiator and continuer of a course of action to ensure bringing about its completion] of this specific man’s marrying

this specific woman? This is certainly an easy way to take it.

On the one hand, under the umbrella of divine determinism, God is definitely the One who joins each man to each woman within each wedding ceremony.

On the other hand, is it correct to say that every wedding ceremony is exactly like what God did with Adam and Eve in Genesis 2, where He took a part of Adam's body (his side) and used it to build and shape another human being, indeed a woman who was clearly biologically (and psychologically, etc.?) different from Adam?

And what about the fact that the author of Genesis is most likely a Jew living under the Mosaic Covenant (especially if the author is Moses during the 40 years in the wilderness of the Israelites' journeying towards the land of Canaan)?

Thus, the question is, "Exactly what has God joined together?" Plus, it is important to remember that Jesus is speaking to Jews under the umbrella of the Mosaic Covenant.

³⁸² Καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν –

³⁸³ καὶ λέγει αὐτοῖς ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ' αὐτήν – Translating ἐπ' αὐτήν as "against her" is redundant. BDAG suggests "with" as the preposition to correspond to an Aramaic phrase. If Jesus means "against," then the adultery is against the first wife. If he means "with," then the adultery is with the second wife. This latter meaning makes more sense, that the man "commits adultery" with his second wife—in the context of the Pharisees and their understanding of the Mosaic Covenant, this is in the midst of his using divorce simply as a convenient way to rid himself of a woman whom he is no longer willing to love (for whatever reason) and be with a woman whom he probably thinks he will want to love and remain committed to for the rest of his time on earth.

EBC – Jesus gave them a straightforward answer: divorce and remarriage by husband or wife is adultery (v.11). Jesus did what the rabbis refused to do: he recognized that a man could commit adultery against his wife. In rabbinic Judaism a woman by infidelity could commit adultery against her husband; and a man, by having sexual relations with another man's wife, could commit adultery against him. But a man could never commit adultery against his wife, no matter what he did. Jesus, by putting the husband under the same moral obligation as the wife, raised the status and dignity of women.

³⁸⁴ καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον μοιχᾶται – The meaning here is probably the same as in the previous statement, but addressing the wife's conveniently moving on from one man with whom she simply no longer desires to be committed to another man whom for whatever reason she believes is more attractive.

But was this really happening in Jewish culture, that woman had this kind of freedom and right? Or is Jesus introducing something new into the conversation because Judaism denied women this right?

EBC – The phrase "and if she divorces her husband" (v.12) shows that Jesus recognized the right of a woman to divorce her husband, a right not recognized in Judaism. Matthew, writing for Jews, omits v.12; but Mark, writing for Romans, includes it.

³⁸⁵ Καὶ προσέφερον αὐτῷ παῖδια ἵνα ἑαυτῶν ἅψῃται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς – The parents wanted Jesus to touch them as a kind of divine blessing (cf. 10:16). If Jesus was healing people by touching them, then certainly touching any other person would be worth something as far as God's goodness towards this person was concerned. But the disciples did not see it this way. Taking up Jesus' time with such insignificant ones as children were in that society was not worth it as far as the disciples were concerned.

This is a generic note for the parables regarding children in Matthew 18:1-4; 19:13-15; Mark 9:36-37; 10:13-15; Luke 9:46-48; 18:15-17 – Sometimes Jesus is responding to an argument among his disciples about who is the greatest. He tells them that the "least" is the one who is like a child, and therefore is the greatest. The one who humbles himself like a child, who adopts the lowliness and humility of a child is the one who will be in the Kingdom of God.

The one who receives a child in Jesus' name is also the one who receives Jesus and God the Father. This is the one who is not put off by the humility of a child, who then is not put off by Jesus' humility as the Messiah, because he is humble and lowly in contrast to how people expect the Messiah who will destroy Israel's enemies. This is also the person who is not put off by God who has sent Jesus to be the humble and lowly Messiah during this first appearance since God's plan is for him to suffer at the hands of his own people and die on the cross.

Two main points—

1) Only the sinner who is willing to be lowly and humble like a child will enter into the Kingdom of God and be great. This is the person who recognizes that he is unimportant in and of himself as a creature of God and, therefore, will be meek and mild within the world.

2) Only the person who is willing to receive "children," i.e., meek, gentle, and quiet people who understand their creatureliness and, in turn, receive Jesus who was meek and the God who sent him will enter into the Kingdom of God. Human beings tend to be attracted to people who promote themselves and are not meek, quiet, and gentle.

While children are definitely not pure morally (cf. Romans 1), and they tend to be gullible and believe even lies, Jesus is not talking about being children like this.

While children are not intellectually sophisticated and are simple thinkers, Jesus is not talking about being children like this, because God wants us to have deep wisdom and grow in our understanding of God.

While children are honest, frank, and direct, even to a fault, Jesus is not talking about being children like this, since wisdom sometimes calls for not being direct but simply walking away from bullies. There is no sense getting in the cage with the gorilla.

Instead, in the ANE, children were not important because of the high mortality rate. This is why the disciples block the mothers from bringing their children to Jesus. But, fortunately, Jesus disagrees AGAIN with the culture and welcomes the children as bona fide human beings who need God's blessing just as much as adults.

Therefore, it is important that we view ourselves as unimportant before God in the sense that we are merely clay pots and

creatures whose existence, breaths, thoughts, feelings, and even choices are completely dependent on the constant and ongoing creating activity of the transcendent God and author of the story of human history. I'm not better than other human beings and should never adopt a perspective of entitlement. God and people owe me nothing. Just as Jesus says in the beatitudes, the meek inherit the land. But this is not the same as self-hatred and self-denigrate

God certainly created us to be marvelous creatures as rational, moral human beings, but because of our sin we lack meekness and humility but we tend to think that people owe us respect because of our intrinsic greatness and capabilities, in other words, because of what we have done and who we are apart from God's making us who we are. As a result, we demand respect and special treatment.

Likewise, to despise myself and to be unwilling to accept God's love, grace, and mercy is evil, i.e., when we do not accept who God made us as HIS creatures for HIS purposes, plan, and desires.

³⁸⁶ ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ ἔειπεν αὐτοῖς· ἄφετε τὰ παιδία ἔρχεσθαι πρὸς με, μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ – In other words, the Kingdom of God belongs to people who are willing to act humbly in this culture, facing into the depth of their sin and genuinely repenting before God in order to obtain His mercy. Jesus does not mean that adults should remain childish and not become mature adults, or that they should remain limited in their understanding of God by not studying the scriptures diligently, but that true followers of God and him should become humble in regard to their sin and what they deserve and remain such even in their maturity as adults.

Children recognize that they have a legitimate authority in their lives—their parents, and that they are morally obligated to, indeed, they desire the strong, loving, and wise guidance of their parents. Jesus is implying that the people of his day in Israel have not properly recognized all that it means to have God as their authority, because they have not sufficiently faced into the depth of their sin when repenting before God. They have not adequately humbled themselves in order to obtain His eternal mercy.

³⁸⁷ ἅμην λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν – This is to say that whoever does not humble himself before God through genuine repentance as children are required to humble themselves before adults in that culture will not enter into the Kingdom of God.

³⁸⁸ καὶ ἐναγκαλισάμενος αὐτὰ ἑκατεὺλόγει τιθεὶς τὰς χεῖρας ἐπ' αὐτά· – To have Jesus say something like, “God, I pray that you bless this child,” would be the best thing that could happen in this life to any person, because what he means is for God to grant a sanctified heart and authentic belief and obedience to the child/person. And because it is Jesus who is asking, God the Father would grant the request, resulting in eternal salvation and life for him/her.

³⁸⁹ Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν ἑποσδραμών εἰς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτὸν διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζῶν αἰώνιον κληρονομήσω – It does sound as though this man, a Jew and therefore someone educated in the OT ideas of the restoration of the Kingdom of Israel, has grasped the significance of Jesus as the king of not only the earthly Kingdom of Israel, but also the eternal Kingdom of God, which possibly in his mind are the same.

³⁹⁰ ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός – The man probably meant the word “good” to be simply a polite way of referring to Jesus, as if he were saying, “My good man,...” But Jesus wants him think more carefully about this word, because he could use it to refer to Jesus as not only morally perfect, but also the very icon or image of God on earth. Therefore, it really is as though he is asking God Himself how he can obtain the most precious commodity and most important of God's promises to human beings.

³⁹¹ τὰς ἐντολάς οἶδας· μὴ φονεύσης, μὴ μοιχεύσης, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, μὴ ἀποστερήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα – Jesus' response is a list of the Ten Commandments which involve how the Israelites were to treat one another, without murder, adultery, stealing, false witness, wrongful deception for personal gain, and with honoring the authorities in one life as a person is growing up, his mother and father.

³⁹² ὁ δὲ ἔφη αὐτῷ· διδάσκαλε, ταῦτα πάντα ἐφύλαξά μιν ἐκ νεότητός μου – Options for what the man means – 1) he has always performed these commandments outwardly without ever violating them, and considers himself as having made himself worthy of (or at least qualified through his efforts for) God's promise of eternal life, 2) he has always sought to perform these commandments outwardly, albeit without success every time, while also acknowledging their value inwardly with a desire to obey them always, in spite of the fact that he has not, i.e., with a sanctified heart.

The rest of the conversation makes sense in the light of #1 but not #2.

³⁹³ Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ· * ἐν σε ὑστερεῖ ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολουθεῖ μοι [ἄρας τὸν σταυρόν] – Jesus must have picked up on something within this man that made him not only want to love him, but also want to press him into recognizing that he still lack a depth of repentance and desire for eternal life by commanding him to go beyond the Ten Commandments to giving up the things of this world in order to gain the things of the eternal world, specifically what he had asked, eternal life. The treasure in heaven would be life eternal and morally perfect, which together are worth more than all the wealth in the world.

³⁹⁴ ὁ δὲ συγγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλὰ – The Mosaic Covenant says nothing about selling all of one's possessions. In fact, it says that wealth is a blessing from God, which implies that the wealthy should keep doing what they are doing in order to obtain even greater blessings from God. So of course the man would have been shocked to hear Jesus say this. And it obviously involved considerable loss for him, so that he should experience great grief and sadness at having to give up so much which he was used to having as part of his life and to seeing as God's affirmation of his obedience and being one who is qualified to obtain eternal life. But the issue was probably not his truly selling everything he owned, but his willingness to give up things in his life which seemed so naturally a part of it and his obedience to the Mosaic Covenant in order to gain eternal life. Obeying the particular moral commandments of the Mosaic Covenant is certainly good and

right. But loosely holding on to the things of this life, even if they are a blessing from God within the Kingdom of Israel, in the light of eternal life is at the heart of the issue too.

³⁹⁵ Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται – Money is necessary for life, to exist in this world by being able to buy when necessary food, clothing, shelter, transportation, and even entertainment. But it also provides us with the opportunity to carry out the illusion that we can manipulate and control reality in order to fulfill our fantasies that we believe will bring a level of fulfillment and satisfaction to us that fills out the void of such that we experienced as children because our parents were not omnipotent and could not make us feel as fulfilled as we longed to be. In other words, money gives us the illusion that we are omnipotent when our parents were not, rather than our accepting that we are ordinary, less than powerful human beings who will encounter both unavoidable heartache and unavoidable pleasure in life.

And the wealthy are so prone to count on their money to be the controlling factor in their lives that they will find it difficult to allow God and His promise of mercy and eternal life to be this controlling factor.

³⁹⁶ οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· τέκνα, πῶς δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν – In fact, Jesus would say as he does in John 3 that entering into the Kingdom of God is impossible apart from God's miracle of inwardly changing a sinner's heart and orienting him permanently towards God, His love and grace, and the promise of eternal life.

³⁹⁷ Ἐυκόπωτερόν ἐστιν ἰκάμηνον διὰ ὁ[τῆς] ἱρμαλίας ὁ[τῆς] ἱράφιδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν – Jesus is saying more explicitly than in the previous verse that it is impossible for people, who because of their immoral bent to use money to control life and fulfill their unsatisfying fantasies, to become qualified for eternal life in and of themselves. This is obvious because certainly it is impossible for a camel to go through the eye of a needle.

EBC – Jesus supports his statement in v.23 by an amazing proverb. Moule paraphrases it thus: “It is easier to thread a needle with a great big camel than to get into the kingdom of God when you are bursting with riches” (*Gospel of Mark*, p. 80). Attempts have been made to play down the meaning of this proverb. A notable one identifies the “eye of the needle” with a gate leading into the city of Jerusalem before which camels had to kneel in order to get through. But the existence of any such gate is doubtful. As Rawlinson (p. 141) says, it has “no authority more trustworthy than the imaginative conjectures of modern guides to Jerusalem.” Furthermore, this interpretation fails to recognize the picturesqueness of Jesus' speech or to grasp the full force of what he is saying—viz., that “for a rich man to enter the kingdom of God” is indeed “impossible.” The proverb was not lost on the disciples. As their question “Who then can be saved?” shows, they completely understood it.

³⁹⁸ οἱ δὲ περισσῶς ἐξεπλήσσοντο λέγοντες· πρὸς ἑαυτούς· καὶ τίς δύναται σωθῆναι – As the disciples are probably thinking of wealth within the context of the Mosaic Covenant, that it is a blessing from God which affirms the person's righteousness and good standing before God, then their question is even more expected in the light of their confusion. This is to say that, like probably most Jews of Jesus' day, his disciples have not yet grasped the necessary inward dynamic of God's work in morally depraved sinners in order for them to become genuinely qualified for eternal life and salvation.

³⁹⁹ Ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει· παρὰ ἀνθρώποις ἀδύνατον ἔσθαι, ἀλλ' οὐ παρὰ θεῷ· πάντα γὰρ δυνατὰ παρὰ τῷ θεῷ – Indeed, Jesus affirms that the necessary inward change for sinners is impossible for them to accomplish themselves. It takes God to cause this change to happen, so that both wealthy people and the poor can enter into eternal life.

⁴⁰⁰ Ἦρξατο λέγειν ὁ Πέτρος αὐτῷ· ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολούθηκάμεν σοι – Peter, always the first to want to justify himself before God and Jesus during this time before he truly grasps all the truth (cf. Acts 2 and his first speech at Pentecost), puts forth the idea that his fellow disciples and he have become poor for the sake of following Jesus. Therefore, they have done the impossible, right?

⁴⁰¹ Ἐφη ὁ Ἰησοῦς· ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφάς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου –

⁴⁰² εἰάν μὴ λάβῃ ἑκατονταπλασίονα ὅν ἐν τῷ καιρῷ τούτῳ· οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφάς καὶ ἡγερέας καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον – Rather than rebuking Peter for his self-righteous arrogance, Jesus responds to him by affirming that it is necessary to leave/abandon everything in this life and that the result will be to come into even greater possessions in both relationships and “material goods” in eternal life experiencing a degree of hostility from the rest of the world, whose hearts are not on the same page and looking forward to eternal life regardless of a person's experience in this realm.

⁴⁰³ πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ὁ[οἱ] ἔσχατοι πρῶτοι – In this context, the first are the wealthy who become last by trusting in their money to control reality and gain fulfillment and satisfaction in it, while the reference to the last are the poor who become first by trusting in God alone to control reality so that they experience the level of fulfillment and satisfaction that God wants for them.

⁴⁰⁴ Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, ὅτι δὲ ἀκολουθοῦντες ἐφοβούντο· καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν – Options for the amazement and fear – 1) that commitment to Jesus requires such a high degree of giving up the things of this life and that will result in persecution from the world in order to obtain eternal life and salvation (that which precedes the verse), 2) that their leader, Jesus, is going to be so mistreated by the Jewish leaders that they will condemn him to death, that he will die, and then he will rise from the dead after three days (that which follows the verse).

Syntactically and as the story proceeds in this and other gospel accounts, #1 is more coherent. All the disciples are still bewildered by Jesus' statements regarding people who enter into eternal life. Plus, they never fully grasp, indeed they seem to discount completely, his comments about dying and rising from the dead, and they do so until after these two events take place.

⁴⁰⁵ ὅτι ἰδοὺ ἀναβαίνομεν εἰς Ἱερουσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ κατακρινούσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν –

⁴⁰⁶ καὶ ἐμπαΐξουσιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται – cf. Mark 8:31; 9:12. This is the third time in this gospel account that Jesus tells his disciples that the end of his life will not be a pleasant one and that it is happening soon. Literally, the final Davidic king and Jewish Messiah will be so rejected by his own people that they will make sure that he dies. However, God will raise him from the dead as part of what it actually means for him to be the Messiah.

⁴⁰⁷ Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης ὁ υἱὸς Ζεβεδαίου λέγοντες αὐτῷ διδάσκαλε, θέλομεν ὥστε ἡμεῖς εἶναι ὡς ἐσύ – Are they really this arrogant, “whatever we ask of you”? It would seem. So this is further evidence of lousy condition of the human heart, even for those who have been following Jesus for almost three years and who have been taught by him about the Kingdom of God, including the importance of humility (cf. 10:13-15 regarding the humility of children).

⁴⁰⁸ ὁ δὲ εἶπεν αὐτοῖς· τί θέλετέ [με] ποιῆσαι ὑμῖν – Jesus is saying, “Ok, I’ll play along for the sake of finding out what you want.”

⁴⁰⁹ οἱ δὲ εἶπαν αὐτῷ· δός ἡμῖν ἵνα εἰς ἡμεῖς ᾖσαν ἐκ δεξιῶν καὶ εἰς ἡμεῖς ᾖσαν ἀριστερῶν καθίσωμεν ἐν τῇ δόξῃ σου – They want the positions of the highest status just below Jesus’ as the Messiah in the Kingdom of God. Incredible, and yet this is the condition of the human heart.

⁴¹⁰ ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πλεῖν τὸ ποτήριον ὃ ἐγὼ πίνω ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι – It is not just that they are asking for something that only God the Father can grant according to His sovereign plan (cf. 10:40), but if they are saying that they are so committed to Jesus that they desire a kingdom status just below his, then the question is whether or not they are willing to experience the same treatment in the world and from the world as he will?

⁴¹¹ οἱ δὲ εἶπαν· οὐκ οἴδαμεν. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· τὸ ποτήριον ὃ ἐγὼ πίνω πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε – But they do not yet grasp what Jesus has been saying about his dying at the hands of the Jewish leadership. So how can they say that they are willing to go through what he is going to suffer? Really, they cannot. Yet, Jesus (from God the Father) tells them that they will suffer as he will because of their association with him.

⁴¹² τὸ δὲ καθίσαί ἐκ δεξιῶν μου ἢ ἐξ ἐκ δεξιῶν μου ἢ ἐξ ἐκ δεξιῶν μου οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ’ οἷς ἡτοίμασται – God the Father has prepared the various places and roles in the Kingdom of God for those whom He has chosen for these. Therefore, what James and John have requested is out of Jesus’ hands, and they will all have to wait to see what God does when the time comes. This also means that what they have asked has already been determined, so that Jesus cannot change it. Indeed, no one can.

⁴¹³ Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου – Now envy and its resultant emotion of anger because of the pain that the possible loss creates arises in the other disciples. They are envious of James’ and John’s even asking Jesus for these positions of status in the Kingdom of God, and they are angry that these two may have preempted any opportunity they may have had to gain this status. This is to say that status is on everybody’s mind as disciples and followers of the Messiah.

⁴¹⁴ καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς· οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ ‘μεγάλοι αὐτῶν’ κατεξουσιάζουσιν αὐτῶν – This becomes a wonderful opportunity for Jesus to teach all the disciples a very important principle, that the way to become great in the Kingdom of God is to let go of the issue of status and earning it on the basis of great work that God and all people will be able to recognize in the midst of these people acquiring great power to exercise their authority, i.e., that will be public knowledge and verifiable and felt by everyone as basically coercion, as is the case when we are talking about Gentile nations and their governments.

⁴¹⁵ οὐχ οὕτως δὲ ἔστιν ἐν ὑμῖν, ἀλλ’ ὅς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν ἔσται ὑμῶν διάκονος –

⁴¹⁶ καὶ ὅς ἂν θέλῃ ἕν ὑμῖν εἶναι πρῶτος ἔσται πάντων δοῦλος – Jesus declares that it will be different for his disciples as leaders of the movement of his followers. Greatness will not be measured by the amount of public coercion, force, and threats that they express towards his followers. Instead, it will be measured by the level and amount of serving in a manner that does not involve coercion but simply support at an intellectual, emotional, and physical level so that there is complete respect for each person’s individuality and freedom to choose how he is going to be accountable to God as his final judge.

⁴¹⁷ καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἅντι πολλῶν – And the best example that the leaders of his followers will have is Jesus himself, who will serve all of them to such a level that he willingly gives up his life, which obviously is a complete refusal to be coercive at all. Rather than being authoritative and coercive like all human governments, Jesus will quietly and peacefully submit to both the Jewish authorities and the Roman government as they arrest, try, and execute him. And Jesus says that this has been his purpose all along rather than demanding that people bow down, worship, and serve him, which certainly is his right as the icon/image of God on earth and the Messiah and king of the eternal Kingdom of God.

⁴¹⁸ Καὶ ἔρχονται εἰς Ἱεριχὼν. Καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχὼ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ υἱὸς Τιμαίου Βαρτιμαίου, τυφλὸς προσαίτης, ἐκάθητο παρὰ τὴν ὁδόν –

⁴¹⁹ καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρενὸς ἔστιν ἤρξατο κράζειν καὶ λέγειν· υἱὲ Δαυὶδ Ἰησοῦ, ἐλέησόν με – Bartimaeus accurately addresses Jesus as the king of Israel, and probably having become aware of his many healing miracles, cries out to him to grant him what he does not deserve, to be healed of his blindness.

⁴²⁰ καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῶ μάλλον ἐκράζεν· υἱὲ Δαυὶδ, ἐλέησόν με. – Why would many try to dissuade Bartimaeus from asking Jesus for help? Perhaps envy, that they want to Jesus all to themselves, even though is a large crowd, because these are the ones who are walking close to Jesus.

⁴³⁴ εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυὶδ ὅσαννὰ ἐν τοῖς ὑψίστοις – The people are recognizing that this man is the long-expected descendant of David who will fulfill God’s promise and bring about the Kingdom of Israel, i.e., the Kingdom of God as it pertains to the nation of Israel. Do they think that it is going to happen now? Most likely, because all the gospels indicate that the people are not comprehending the necessity for the Messiah to suffer death on their behalf as a propitiatory offering to God. All they see is a king and not a priest with his offering of his own body. But Jesus knows this. Thus the description in The Robe of the sadness on Jesus’ face as the people hail him as their king.

2 Samuel 7:12 “When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom.”

And it makes sense that this is both the Kingdom of God, because He is the one will “establish” it, and the Kingdom of David, because the king descends from him as the first of the Davidic kings.

⁴³⁵ Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ ἱερὸν καὶ περιβλεψάμενος πάντα, ὁψίας ἤδη οὔσης ὅρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα – What exactly was Jesus looking for? Probably at how “worship” was being conducted by the people as he thought through what he was going to do the next day in the light of their manner of worship.

⁴³⁶ Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας ἐπεινάσεν – Did Jesus purposefully not eat enough breakfast so that he really could be hungry when he approached the fig tree? Probably, because he knew that he was going to make of the tree an object lesson and parable for his disciples and anyone who reads this story.

⁴³⁷ καὶ ἰδὼν συκὴν ἀπὸ μακρόθεν ἔχουσαν φύλλα ἦλθεν, ἔειπεν αὐτῇ, καὶ ἐλθὼν ἐπ’ αὐτὴν οὐδὲν εὔρεν εἰ μὴ φύλλα· ὁ γὰρ καιρὸς οὐκ ἦν σύκων – No one would be expected to find fruit on this tree during this time of the year. So was Jesus really expecting to find any? No. But he knew that he would use the fruitless tree as a parable for his listeners. EBC – Fig trees around Jerusalem usually leaf out in March or April, but they do not produce figs until June.

⁴³⁸ Καὶ ἀποκριθεὶς εἶπεν αὐτῇ εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ – Thus, Jesus basically cursed the tree even though it was not its fault that it had no fruit on it. Many commentators disregard this story as genuine because it seems so petty and immature of Jesus to cause destruction when he has been healing people of their diseases and demon possession. But he is the icon of God, and God is going to destroy Jerusalem in A.D. 70 as an act of judgment against the Jews for having rejected Him and their Messiah. And destruction is not a waste of God’s power (as one commentator complains) when this is all His story that He is using for His honor and glory. It seems entirely reasonable to me that God chooses to use everything within the story, both good and evil (not that what Jesus does is evil), healing people and cursing a fig tree, etc. to demonstrate His plans and purposes for the sake of all observers and readers to learn about God and humble themselves before Him to serve Him.

EBC – The best explanation is to see the miracle as an acted-out parable. Jesus’ hunger provides the occasion for his use of this teaching device. The fig tree represents Israel (cf. Hos 9:10; Nah 3:12; Zech 10:2). The tree is fully leafed out, and in such a state one would normally expect to find fruit [not really; see above]. This symbolizes the hypocrisy and sham of the nation of Israel, which made her ripe for the judgment of God. “A people which honoured God with their lips but whose heart was all the time far from him (7:6) was like a tree with abundance of leaves but no fruit. The best commentary on vv.12-14 and 20f. is to be found in the narrative which these verses enframe” (Cranfield, *Gospel of Mark*, pp. 356-57).

See Matthew’s version for more of what happened in this incident, but there is still no explanation from Jesus as to why he does this.

⁴³⁹ Καὶ ἔρχονται εἰς Ἱεροσόλυμα. * Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς κατέστρεψεν – Matthew 21:12-16 and Luke 19:45-47 do not contribute anything extra to understanding this event.

⁴⁴⁰ καὶ οὐκ ᾔφινεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ – Perhaps Mark means through the temple mount as a shortcut between the city and the Mt. of Olives as suggested by the EBC. Such a use is later prohibited in the Talmud.

Not only the stubborn hearts of the people (see below), but also their casual attitude towards the temple mount and the temple demonstrates a lack of respect and reverence towards God ultimately.

⁴⁴¹ καὶ ἐδίδασκεν καὶ ἔλεγεν αὐτοῖς· οὐ γέγραπται ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ ᾤκεισθε αὐτὸν σπήλαιον ληστῶν – cf. Jeremiah 7:1-28 – **Jer. 7:1** The word that came to Jeremiah from the LORD, saying, **2** “Stand in the gate of the LORD’S house and proclaim there this word and say, ‘Hear the word of the LORD, all you of Judah, who enter by these gates to worship the LORD!’” **3** Thus says the LORD of hosts, the God of Israel, “Amend your ways and your deeds, and I will let you dwell in this place. **4** “Do not trust in deceptive words, saying, ‘This is the temple of the LORD, the temple of the LORD, the temple of the LORD.’” **5** “For if you truly amend your ways and your deeds, if you truly practice justice between a man and his neighbor, **6** if you do not oppress the alien, the orphan, or the widow, and do not shed innocent blood in this place, nor walk after other gods to your own ruin, **7** then I will let you dwell in this place, in the land that I gave to your fathers forever and ever.

Jer. 7:8 “Behold, you are trusting in deceptive words to no avail. **9** “Will you steal, murder, and commit adultery and swear falsely, and offer sacrifices to Baal and walk after other gods that you have not known, **10** then come and stand before Me in this house, which is called by My name, and say, ‘We are delivered!’ — that you may do all these abominations? **11** “Has this house, which is called by My name, become a den of robbers in your sight? Behold, I, even I, have seen it,” declares the LORD.

Jer. 7:12 “But go now to My place which was in Shiloh, where I made My name dwell at the first, and see what I did to it because of the wickedness of My people Israel. **13** “And now, because you have done all these things,” declares the LORD, “and I spoke to you, rising up early and speaking, but you did not hear, and I called you but you did not answer, **14** therefore, I will do to the house which is called by My name, in which you trust, and to the place which I gave you and your fathers, as I did to

Shiloh. **15** “I will cast you out of My sight, as I have cast out all your brothers, all the offspring of Ephraim.

Jer. 7:16 “As for you, “do not pray for this people, and do not lift up a cry or prayer for them, and do not intercede with Me; for I do not hear you. **17** “Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem? **18** “The children gather wood, and the fathers kindle the fire, and the women knead dough to make cakes for the queen of heaven; and *they* pour out drink offerings to other gods in order to spite Me. **19** “Do they spite Me?” declares the LORD. “Is it not themselves *they* spite, to their own shame?” **20** Therefore thus says the Lord GOD, “Behold, My anger and My wrath will be poured out on this place, on man and on beast and on the trees of the field and on the fruit of the ground; and it will burn and not be quenched.”

Jer. 7:21 Thus says the LORD of hosts, the God of Israel, “Add your burnt offerings to your sacrifices and eat flesh. **22** “For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices. **23** “But this is what I commanded them, saying, ‘Obey My voice, and I will be your God, and you will be My people; and you will walk in all the way which I command you, that it may be well with you.’ **24** “Yet they did not obey or incline their ear, but walked in *their own* counsels *and* in the stubbornness of their evil heart, and went backward and not forward. **25** “Since the day that your fathers came out of the land of Egypt until this day, I have sent you all My servants the prophets, daily rising early and sending *them*. **26** “Yet they did not listen to Me or incline their ear, but stiffened their neck; they did more evil than their fathers.

Jer. 7:27 “You shall speak all these words to them, but they will not listen to you; and you shall call to them, but they will not answer you. **28** “You shall say to them, ‘This is the nation that did not obey the voice of the LORD their God or accept correction; truth has perished and has been cut off from their mouth.

In the above passage of Jeremiah 7, the phrase “robbers’ den” is an interesting one in the context. Two things typically are true of a robbers’ den. The first is that it is as place to hide from the law, and the second is that it is a place to plan the next heist.

Therefore, God is saying that the temple is where the Israelites are hiding from Him and where they plan their next moves of stealing from both Him and their fellow Jews. In other words, the Israelites are using the very place where they know they come into the presence of God actually to hide from the presence of God—ironic. In addition, they are using the time spent performing the actions of worship of God to plan their next actions of cheating their fellow Israelites—ironic. But “robbers’ den” does not mean only unfair and selfish economic transactions on the part of the Israelites. Instead, the entire context points towards a meaning of first, a stubborn and evil (uncircumcised or changed) heart so that people are operating strictly on the basis of the moral depravity at the level of their defining moral essence, and second, actions that in some cases are probably economic (not practicing “justice between a man and his neighbor” – 7:5) and in other cases are religious (making “cakes for the queen of heaven”, etc. – 7:18). They think that they are hiding their rebellion against God by showing up at the temple and going through the motions of presenting offerings to Him according to the Mosaic Covenant, when they are also using the time and place to plan their next immoral and unjust move towards God and their fellow Jews.

Therefore, the last comment in this verse in Mark that the merchants have made the temple a robbers’ den indicates primarily the lack of a changed heart and authentic faith on the part all these merchants who are selling, i.e., that they have injected their own unbelief and false religion into the proper place of worship of Yahweh. Thus, they may be engaging in fair and natural commerce, but they also may be exploiting the opportunity to sell their animals, birds, and money by using it in an unfair and selfish way. But it also may be the case that the Levitical, temple leadership, and especially the high priest, are being so meticulous in the inspection of animal sacrifices brought to them that only the merchants’ animals and birds end up being acceptable to them, thus requiring the people to buy their sacrifices from the merchants. Or they are taking advantage of the fact that some people from far away do not want to go to the trouble of bringing their own sacrifices and are selling them what they need at an exorbitant price. Regardless of the leaders’ and the merchants’ motivation, the primary problem is their unchanged and stubborn hearts. And it would ultimately be the high priest who would authorize all the activities in the temple area where they all are hiding from God by being in the very place where God requires they worship Him and they also are planning their next heist of stealing from God and the people for their own economic gain.

cf. Isaiah 56:1-8 – **Is. 56:1** Thus says the LORD, “Preserve justice and do righteousness, For My salvation is about to come and My righteousness to be revealed. **2** “How blessed is the man who does this, and the son of man who takes hold of it; Who keeps from profaning the sabbath, and keeps his hand from doing any evil.” **3** Let not the foreigner who has joined himself to the LORD say, “The LORD will surely separate me from His people.” Nor let the eunuch say, “Behold, I am a dry tree.” **4** For thus says the LORD, “To the eunuchs who keep My sabbaths, and choose what pleases Me, and hold fast My covenant, **5** to them I will give in My house and within My walls a memorial, and a name better than that of sons and daughters; I will give them an everlasting name which will not be cut off. **Is. 56:6** “Also the foreigners who join themselves to the LORD, to minister to Him, and to love the name of the LORD, to be His servants, everyone who keeps from profaning the Sabbath and holds fast My covenant; **7** Even those I will bring to My holy mountain and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; for My house will be called a house of prayer for all the peoples (בְּיִתִּי יִקְרָא וְכָל־עַמִּי יִבְרָכֻן).” **8** The Lord GOD, who gathers the dispersed of Israel, declares, “Yet *others* I will gather to them, to those *already* gathered.”

Because the context concerns Gentiles to a great degree, Jesus’ quote from Isaiah 56:7 probably indicates that all this business activity is taking place in the Court of the Gentiles (nations/peoples), which is the outer area of the temple. Therefore, the first comment pertains to the atmosphere of humility that is involved in prayer that should pervade the entire temple and allow Gentiles (non-Jews) to come and use the temple for their own worship of God. The offering of sacrifices with bleating sheep and cutting their throats to drain their blood is noisy enough without the hawking of these same animals and birds by greedy, evil at

heart merchants in the same area and making it difficult for the “nations” to worship God properly. How can a person (Gentile) pray thoughtfully and humbly before God with so much noise and commotion? And what would a visitor really be taught about God in such a situation? Certainly not that God is merciful and gracious to sinners who do humble themselves before Him. Instead, they would learn that this is how the Jews engage in great business activity and achieve great wealth, while merely putting on a show for God. There may even be in the Jewish leadership’s mind using the merchants and moneychangers from preventing Gentiles from accessing the temple, i.e., using them to keep out the riffraff.

We should notice also that Isaiah 56 speaks of Gentiles’ bringing their sacrifices to be offered on the temple altar in addition to the Jewish offerings. Thus, the Mosaic Covenant becomes something that the Gentiles will enjoy keeping on the land of Israel during the millennial kingdom.

EBC – When Jesus entered the temple area (v.15), the smell of the animals entered his nostrils; and the noise from the moneychangers’ tables beat on his ears. For the convenience of pilgrims, the cattlemen and the moneychangers had set up businesses in the Court of the Gentiles. The animals were sold for sacrifices. It was far easier for a pilgrim in Jerusalem to purchase one that was guaranteed kosher than to have to bring an animal with him and have it inspected for meeting the kosher requirements. The Roman money the pilgrims brought to Jerusalem had to be changed into the Tyrian currency (the closest thing to the old Hebrew shekel), since the annual temple tax had to be paid in that currency [cf. Exodus 30]. Exorbitant prices were often charged for changing the currency. By overturning the tables of the moneychangers and the benches of those selling doves, Jesus was directly challenging the authority of the high priest, because they were there by his authorization. In John’s account Jesus drove them out with a whip made from pieces of rope. Mark does not mention a whip. Nevertheless the words “driving out” and “overturned the tables” suggest that Jesus used force [at least on the animals and the tables, not on the people].

⁴⁴² Καὶ ἤκουσαν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος ἔξεπλήσσετο ἐπὶ τῇ διδασκῇ αὐτοῦ – Jesus is clearly challenging the authority of the temple and Jewish leadership, because it would be they who authorize all the activity that exists in and around temple. And it is difficult to imagine that they are doing so without receiving some sort of financial gain from the merchants and moneychangers, i.e., sharing in the profits, making it even more imperative that the merchants obtain a profit for their own benefit and the benefit of the priests and scribes. In addition, their fear of Jesus probably comes from not only the possibility of financial loss but also envy due to Jesus’ popularity and capturing the attention of so many people as this verse implies. If the people truly gravitate towards following Jesus, then the priests, scribes, and Pharisees will lose power and authority over them, in addition to money if they are sharing in the financial gains of the merchants.

So fear from envy is a natural progression within human beings over the possibility of loss that is so uncomfortable that the person who is causing both feelings must be destroyed.

⁴⁴³ Καὶ ὅταν ὡς ἐγένετο, ἔξεπορεύοντο ἔξω τῆς πόλεως –

⁴⁴⁴ Καὶ παραπορευόμενοι προῖ εἶδον τὴν συκὴν ἐξηραμένην ἐκ ῥιζῶν –

⁴⁴⁵ καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ· ῥάββι, ἴδε ἡ συκὴ ἣν κατηράσω ἐξήρανται –

⁴⁴⁶ καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· ἔχετε πίστιν θεοῦ – Again, Jesus provides no explanation for why he has treated the fig tree the way he did. Instead, he points the disciples’ to their inwardness and its effect as eventually his apostles who will find themselves performing the same kind of miracles that he has been performing as God uses them to proclaim and affirm the message of the good news of Jesus as the Messiah.

⁴⁴⁷ ἀμὴν ἔγωγε ὑμῖν ὅτι ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ· ἄρθῃτι καὶ βλήθῃτι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ· πιστεύῃ ὅτι ὁ λαλεῖ γίνεται, ἔσται· αὐτῷ – In the light of the whole biblical message, this lack of doubt in their hearts and their belief that what they say is going to happen is not conjured up within them so that then God responds to them. Instead, just as Jesus says of himself in John 5, God has communicated to them that He wants them to speak and act so that He creates a miracle through them.

⁴⁴⁸ διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἔλάβετε, καὶ ἔσται ὑμῖν – Again, Jesus is confirming that the disciples turned apostles will act in line with God and His plans and purposes for the gospel’s sake.

⁴⁴⁹ Καὶ ὅταν ἰστήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν – In addition, it will be vital that the apostles exercise complete forgiveness (as God forgives them completely – implied) towards those who do wrong towards them as part and parcel of fulfilling their responsibility as Jesus’ authoritative spokesmen.

⁴⁵⁰ MT – εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν – cf. Matthew 6:15 – But if you do not forgive men, your Father will not forgive your moral offenses.

While the original account by Mark may not have this statement within it, the statement does fit well in the light of Matthew 6:15 and other passages that reveal the same point, that God’s forgiveness of the apostles (and us) is conditioned on their (our) forgiveness of others (and their (our) forgiveness of others is caused by the Spirit of God who is working within them (us)).

⁴⁵¹ Καὶ ἔρχονται πάλιν εἰς Ἱερουσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι –

⁴⁵² καὶ ἔλεγον αὐτῷ· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ὁ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῇς – They probably want him to say, “God,” and then they can accuse him of blasphemy and condemn him.

⁴⁵³ Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἐπερωτήσω ὑμᾶς ἓνα λόγον, ὃ καὶ ἀποκρίθητέ μοι καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ –

⁴⁵⁴ τὸ βάπτισμα· τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι – So Jesus plays their same game and asks them to commit to the correct idea or not in regard to John the Baptist. And he probably has already deduced that they will balk at

answering his question so that he will not have to answer theirs. They do not deserve an answer because they are asking out of a motivation to destroy him after catching him in a self-incriminating statement that it is God who is giving him this authority.

⁴⁵⁵ Καὶ ὁ δειλογίζοντο πρὸς ἑαυτοὺς λέγοντες· ὅτι ἂν εἰπώμεν· ἐξ οὐρανοῦ, ἐρεῖ· διὰ τί ὁ [οὖν] οὐκ ἐπιστεύσατε αὐτῷ –

⁴⁵⁶ ἀλλ' εἰπώμεν· ἐξ ἀνθρώπων; – ἐφοβούντο τὸν ὄχλον ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφήτης ἦν – The Jewish leaders are caught between a rock and a hard place. It is a lose-lose situation for them, unless that refuse to answer at all.

⁴⁵⁷ Καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν· οὐκ οἶδμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιοῦ – So they decide to claim complete ignorance in regard to John the Baptist, which is a lie. They want to say, “From men.”

And now Jesus clearly has the right to refuse to answer their question.

⁴⁵⁸ Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν· ἄμπελῶνα ἄνθρωπος ἐφύτευσεν καὶ περιέθηκεν φραγμὸν καὶ ὥρυξεν ὑπολήνιον καὶ ὠκοδόμησεν πύργον καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν – The analogy is thus – God has chosen Abraham’s descendants, the Jews, to be a great nation on the land of Israel. In addition, He has always provided them with leadership to care for them by teaching them and directing them how to obey God properly. And God was indeed not always obviously present among His people, thus leaving it up to the leaders to do a good job and caring for and guiding the people well.

⁴⁵⁹ καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος – After a time when the entire nation should have had plenty of opportunity to demonstrate authentic belief and obedience to God through their grasping and living out the Abrahamic and Mosaic Covenants, God sent a prophet to affirm that they people were living according to what God required, i.e., from changed hearts and pursuit of belief and obedience to God’s commandments through Moses.

⁴⁶⁰ καὶ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν – However, the Jewish leaders rejected God’s prophet and His message, rendering him ineffective in their lives and the lives of the people.

⁴⁶¹ καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον· κάκεινον ὁ ἐκεφαλῶσαν καὶ ἠτίμασαν – God later sent another prophet to affirm that the people were being biblical fruitful in their behavior towards God, and again the Jewish leadership of the time rejected him and treated him with complete disrespect.

⁴⁶² καὶ ἄλλον ἀπέστειλεν· κάκεινον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες, οὓς δὲ ἀποκτείνοντες – Indeed, God sent many more prophets to affirm the people’s proper obedience, even by rebuking them for their lack of obedience, and some of these prophets the Jewish leadership killed while others they simply mistreated when they rejected them. But they still refused to honor God.

⁴⁶³ ἔτι ἕνα· εἶχεν υἱὸν ἀγαπητόν· ὁ ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς· λέγων ὅτι ἐντραπήσονται τὸν υἱόν μου – Finally, God sent His Son, the final Davidic king, thinking that the Jewish leadership would never dream of disrespecting him, much less kill him.

⁴⁶⁴ ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι· οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία –

⁴⁶⁵ καὶ λαβόντες ἀπέκτειναν αὐτόν· καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος – But it was as if they thought they could hold on to their positions of power and authority by killing the Son (even though they refused to acknowledge him as the Davidic king and Son of God), and so they killed and destroyed him (they thought) to force him out of the nation of Israel and to reject God one last truly significant time.

⁴⁶⁶ τί ὁ [οὖν] ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς καὶ δώσει τὸν ἀμπελῶνα ἄλλοις – But God will destroy these rulers and give the leadership of the Jewish people to men who are authentic followers of God, sincerely changed of heart.

⁴⁶⁷ Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας – cf.

Psalms 118:22,23 – **Psa. 118:22** The stone which the builders rejected has become the chief corner stone. **Psa. 118:23** This is Yahweh’s doing; it is marvelous in our eyes (λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστή ἐν ὀφθαλμοῖς ἡμῶν).

In Psalm 118, the best option for interpreting the “stone” is God’s truth which involves His eternal plans and bringing them about for sinners by means of His grace and mercy through the Davidic Covenant. Jesus is saying that it is all this, especially his being the final Davidic king, which the Jewish leaders have completely misunderstood and/or rejected because of the stubbornness of their hearts.

Psalm 118 was written probably by Ezra when the exiles returned from Babylon and reinstituted the Feast of Booths in Jerusalem. He is reflecting on God’s hesed and loyal love to the nation of Israel. In v. 17, the “I” is Israel.

In v. 19, the people of Israel enter into the Kingdom of God through the gates of righteousness and appropriate obedience to God. In v. 22, the rejected stone is the Davidic Covenant and line of David that culminates in Jesus as the final king of the Kingdom of God of Israel. The people basically rejected David and his descendants as their king because they lacked authentic belief from changed hearts.

Thus, the rejecting of David by their forefathers turned into the rejection of Jesus by the chief priests and Sanhedrin, along with the rest of the people of Israel.

⁴⁶⁸ παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστή ἐν ὀφθαλμοῖς ἡμῶν –

⁴⁶⁹ Καὶ ἐξήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον. ἐγνοῶσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθον – These leaders do not have the courage to arrest and condemn a heretic like Jesus because of his popularity and their turning the crowd even more against them. So their going away was only temporary to provide them with the opportunity to dispose of Jesus apart from the crowd.

⁴⁷⁰ Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινες τῶν Φαρισαίων καὶ τῶν Ἡρῳδιανῶν ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ – According to the EBC, the Herodians were Jewish supporters of the Herodian dynasty and its authority derived from Rome. Therefore, their alliance with the Pharisees was probably only because of Jesus and his popularity which is shifting the acting authority from the Jewish and Roman leaders to him. As a result, all the leaders felt the need to get rid of Jesus.

Luke includes that the leaders wanted to bring him before the governor and charge him with such a crime as to make him deserving of execution and death (cf. Luke 20:20).

⁴⁷¹ Ἦ καὶ ἐλθόντες λέγουσιν αὐτῷ διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ; Ἰδῶμεν ἢ μὴ δῶμεν; – What an obvious statement from those who are only pretending to be in support of Jesus.

Basically, does the Mosaic Covenant and Torah which call for us to submit to only God's authority and no human authority than one God gives us within the nation of Israel, i.e., that is Jewish, permit us to submit to the Gentile, human authority of the Roman Empire? The obvious and in certain respects correct answer is, No.

If Jesus answered, No, then they could accuse him of treason against Rome, hand him over to Pilate, and be assured that Pilate would execute him. If he answered, Yes, they could accuse him of violating the Torah and accuse him of clear blasphemy and then turn him over to Pilate and urge him to execute him for them, which they must have had some confidence was a real if not certain possibility.

⁴⁷² Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς· τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω – Their pretension and attempt to trap him was obvious to Jesus. A denarius would be a Roman coin.

⁴⁷³ οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς· τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ· Καίσαρος –

⁴⁷⁴ Ὁ δὲ Ἰησοῦς εἶπεν· αὐτοῖς· τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἐξεθαύμαζον ἐπ' αὐτῷ – Actually, this works (obviously!). The denarius is not Jewish coinage and therefore does not have to be considered as under the authority of the Torah and Mosaic Covenant. So if Rome made the denarius, then Rome owns it, and they can give it to Rome. On the other hand, people are made by God, and they should give themselves to Him, thus satisfying both authorities.

⁴⁷⁵ Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπρώτων αὐτὸν λέγοντες –

⁴⁷⁶ διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τις ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ᾧφῃ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ – EBC commentary for Deuteronomy 25:5, “The social structure based on family and tribal divisions and relationships and the ownership of property by tribes and families were of prime importance in the Mosaic economy. Consequently, levirate marriage, an ancient custom in the Near East, under which a brother (or nearest relative by marriage) takes a childless brother's widow into his home to raise up a descendant, was of considerable importance relative to the continuity of the family and the distribution of landed property.”

Levirate comes from the Latin levir = brother-in-law.

⁴⁷⁷ Ἐπτά ἀδελφοὶ ἦσαν καὶ ὁ πρῶτος ἔλαβεν γυναῖκα καὶ ἀποθνήσκων οὐκ ᾧφῃκεν σπέρμα –

⁴⁷⁸ καὶ ὁ δευτέρος ἔλαβεν αὐτὴν καὶ ἀπέθανεν μὴ καταλιπὼν σπέρμα· καὶ ὁ τρίτος ὡσαύτως –

⁴⁷⁹ καὶ οἱ ἑπτὰ οὐκ ᾧφῃκαν σπέρμα. Ἐσχάτον πάντων καὶ ἡ γυνὴ ἀπέθανεν –

⁴⁸⁰ ἐν τῇ ἀναστάσει ὅταν ἀναστῶσιν τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα –

⁴⁸¹ Ἐφῇ αὐτοῖς ὁ Ἰησοῦς· οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ –

⁴⁸² ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς – The institution of marriage ceases in the eternal Kingdom of God in the new creation. And the reason is that propagation of human beings is no longer necessary, because those who attain to the resurrection of the dead never die after that.

⁴⁸³ περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσεώς ἐπὶ τοῦ βάρου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων· ἐγὼ ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ –

⁴⁸⁴ οὐκ ἔστιν ὁ θεὸς νεκρῶν ἀλλὰ τῶν ζώντων· πολλοὶ πλανᾶσθε – The people who will live in the resurrection are those who are like Abraham, Isaac, and Jacob, sinners who were alive by virtue of the work of the Spirit of God within them and who will go on to attain to the resurrection of the dead and living in the eternal Kingdom of God.

⁴⁸⁵ Καὶ προσελθὼν εἰς τὸν γραμματέων ἀκούσας αὐτῶν συζητούντων, ἰδὼν ὅτι καλῶς ἀπεκρίθη αὐτοῖς, ἐπρώτησεν αὐτόν· ποία ἔστιν ἐντολὴ πρώτη πάντων –

⁴⁸⁶ ἀπεκρίθη ὁ Ἰησοῦς· ὅτι πρώτη ἐστίν· ἄκουε, Ἰσραήλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν –

⁴⁸⁷ καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου –

⁴⁸⁸ δευτέρα αὕτη· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν –

⁴⁸⁹ Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς· καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπες ὅτι εἷς ἐστίν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ –

⁴⁹⁰ καὶ τὸ ἀγαπᾶν αὐτόν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνείσεως καὶ ἐξ ὅλης τῆς ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἐαυτὸν περισσώτερον ἐστίν πάντων τῶν ὁλοκαυτωμάτων καὶ θυσιῶν – This man has grasped the all-important fact that subjective inwardness of one's heart and mind is more important and the basis for objective and external bringing offerings and sacrifices to God.

⁴⁹¹ καὶ ὁ Ἰησοῦς ἰδὼν ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ· οὐ μακρὰν οἰεῖ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. Καὶ οὐδεὶς οὐκ ἐτί ἐτόλμα αὐτὸν ἐπερωτῆσαι – Jesus means that understanding the concept of a heart and mind committed to God and choosing to have such a heart and mind is central to qualifying for eternal life and entering into the Kingdom of God.

⁴⁹² Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ· πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς υἱὸς Δαυὶδ ἐστίν –

⁴⁹³ αὐτὸς Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ· εἶπεν· κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω [ὑποπόδιον] τῶν ποδῶν σου –

⁴⁹⁴ αὐτὸς ὁ Δαυὶδ λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ ἐστὶν υἱός; Καὶ ὁ[ὁ] πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως – In Psalm 110, David relates how one of his descendants as the King of Israel will be not only his Lord but also his priest “according to the order of Melchizek.” As the author of Hebrews explains, David has figured out that in order to obtain eternal life from God, one of his descendants as his “son” will actually rule over him in eternity and will appeal to God for mercy on his behalf as both a permanent, eternal king and eternal priest. Thus, the Messiah is the Son or descendant of David. But apparently the Jews of Jesus day had not been able to interpret Psalm 110 correctly in the light of all the other passages about not only the Messiah but even the Mosaic Covenant and its highlighting the fact that the Jews needed God’s mercy through both a priest and a sacrifice, both of which the priest according to the order of Melchizedek of Psalm 110 would be.

⁴⁹⁵ Καὶ ἐν τῇ διδασκίᾳ αὐτοῦ ἔλεγεν· βλέπετε ἀπὸ τῶν γραμματέων τῶν θελώντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς –

⁴⁹⁶ καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις –

⁴⁹⁷ οἱ ῥα κατεσθίοντες τὰς οἰκίας τῶν χηρῶν ὁ καὶ προφάσει μακρὰ προσευχόμενοι οὗτοι λήμψονται περισσότερον κρίμα – The scribes are more interested in the approval of man than they are the approval of God.

EBC – In comments about Mark 12:40, EBC says that teachers of the Law were not allowed to be paid for their services and relied on the generous patronage of others. They greedily preyed upon wealthy widows. In comments about Luke 20:47, EBC says that they misused their responsibility as legal arbiters and betrayed the financial trust innocent widows placed in them. They will receive greater condemnation, but it will still be measured.

⁴⁹⁸ Καὶ ῥα καθίσας ῥα κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος ῥα βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. καὶ πολλοὶ πλούσιοι ῥα βάλλον πολλά –

⁴⁹⁹ καὶ ἐλθοῦσα μία χήρα ῥα πτωχῇ ῥα βάλεν λεπτὰ δύο, ὅ ἐστιν κοδράντης –

⁵⁰⁰ καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν αὐτοῖς ῥα μὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ῥα πτωχῇ πλείον πάντων ῥα βάλεν τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον –

⁵⁰¹ πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ῥα βάλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ῥα βάλεν ὅλον τὸν βίον αὐτῆς – If she put in the temple treasury her whole livelihood, then how was she going to be able to live? This does not make sense unless she is counting on God to provide her with her livelihood all over again, which is possible. But does this really make sense either? Or is Jesus referring to her willingness to give up everything in the world in order to gain herself and eternal life from God as in other passages? This makes more sense, that he is using hyperbolic language to try to get across the important point that a person’s inwardness and commitment to God is more valuable than their outward actions and the basis of their outward actions in the final analysis.

⁵⁰² καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· βλέπετε ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ ὁ ὅδε λίθος ἐπὶ τὸ λίθον ὃς οὐ μὴ καταλυθῇ – When studying this passage of the Olivet Discourse in Mark 13 along with Matthew 24, Luke 21, and Luke 17, it is preferable to pursue understanding the event of this discussion between Jesus and his disciples as opposed to simply the text of each individual account. This means using the other parallel passages to help understand the meaning of the passage in any one of the individual accounts. And Jesus’ comment in Matthew 24:36, “Regarding that day and hour, no one knows, not even the *angeli* of the heavens, nor the Son, but the Father alone,” is key to realizing that Jesus knows that Jerusalem and the temple will be destroyed and that he will return to restore the Kingdom of Israel, but he does not know the exact time of any of these events or even who will destroy Jerusalem and the temple. Maybe it will be the Romans, but it could be a nation later in history which follows Rome and its empire.

This temple was a pet project of King Herod the Great who as an Edomite wanted to ingratiate himself to the Jews. Its construction as a replacement for the one built by Zerubbabel after the return of the exiles from Babylon 500 years earlier was begun over forty years before this event and was still not yet complete. It became one of the seven wonders of the world so that it obviously was a beautiful building, and it is no surprise that the disciples would comment on this fact.

See the notes for my translations of Matthew 24 and Luke 21 for additional helpful information for understanding the Olivet Discourse.

⁵⁰³ καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· βλέπετε ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ ὁ ὅδε λίθος ἐπὶ τὸ λίθον ὃς οὐ μὴ καταλυθῇ – While Jesus is certain that the temple is going to be destroyed, he probably does not know exactly when or by whom, i.e., that it is less than forty years away in A.D. 70 when Titus and his Roman army decimate the entirety of Jerusalem. Just as he does not know the time of the temple’s destruction, neither does he know when is his return and establishing the Kingdom of Israel (the millennial kingdom of Revelation 20). Cf. Mark 13:32, And of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father; and Matthew 24:36 Regarding that day and hour, no one knows, not even the *angeli* of the heavens, nor the Son, but the Father alone; and Acts 1:7, And he said to them, “It is not for you to know the times or the seasons which the Father has established by His own authority.”

The destruction of the temple indicates another judgment on Israel by God as He brought about in 722 B.C. and 586 B.C. on the northern Kingdom of Israel and the southern Kingdom of Judah respectively. Thus, one more judgment of the Jews is going to occur before Jesus the Messiah establishes the restoration of the Kingdom of Israel, i.e., all Israel (cf. Acts 1). This also means one more exile of the Jews before they are restored to the land in prosperity, success, and with their permanent king, the Messiah. The exile mostly takes place in A.D. 132-135 as a result of the Bar Kochba revolt, when the Jews are scattered by the Romans never to return until the 19th century with the Zionist Movement which culminates in the state of Israel coming into existence in 1948. However, this should not yet be considered the restoration of the Jews to the land, because it will later include God’s changing the hearts of all the Jews worldwide after the invasion and destruction caused by the Man of Lawlessness and his army

(cf. 2 Thessalonians and Daniel 11,12). Thus, present day Israel is the arena in which God's last judgment of the Jews will take place before the return of Jesus and before he restores the Kingdom of Israel.

⁵⁰⁴ Καὶ καθημένον αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ ἱεροῦ ἐπὶ ῥώτα αὐτὸν κατ' ἰδίαν ⁂ Πέτρος καὶ Τάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας – The Mount of Olives is east of the temple mount on the other side of the Kidron Valley and overlooks both with a clear view of the temple and other buildings.

⁵⁰⁵ εἰπὼν ἡμῖν. πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα – Looking at just the previous verses, it would be easy to conclude that they are asking Jesus about only the destruction of the temple. But with Matthew 24:3 and the verses that follow in Mark 13, we know that they are asking about this plus the end of the age (of the Gentiles) when Jesus will set up the Kingdom of Israel.

Luke and Mark present the question in very much the same terms, while Matthew provides more detail, which means that Luke and Mark probably state the question as it was really asked by the disciples, and Matthew edits the question by adding more detail in order to make it clearer that they are concerned about both the destruction of the temple and Jesus' setting up the Kingdom of Israel.

These four men probably assume that the destruction of the temple will be at the same time as the end of the age (cf. Matthew 24:3) when Jesus will set up his kingdom on the land of Israel, and that this will all happen fairly soon, because they have not yet grasped the fact that he is going to die, rise from the dead, and ascend into heaven in order to return at a time much later than the present (as evidenced by previous passages that say that they are not understanding Jesus when he talks about his death and resurrection, as well as Acts 1 when they ask Jesus if he is “restoring the kingdom to Israel”).

⁵⁰⁶ Ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς· βλέπετε μὴ τις ὑμᾶς πλανήσῃ – Two options for the “you” – 1) Peter, Andrew, James, and John, and their peers only; 2) anyone who lives through the long time that Jesus implies in vs. 7 & 8, so that Peter, Andrew, James and John are representatives of them. Because of the long time implied in vs. 7 & 8, #2 makes more sense than #1.

⁵⁰⁷ πολλοὶ ⁂ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἐγὼ εἰμι, καὶ πολλοὺς πλανήσουσιν – Because vs. 7 & 8 indicate that his establishing the Kingdom of Israel is still a long way off, Jesus wants to encourage his disciples to persevere in their belief in spite of the difficulty of waiting for God to end the present realm and any suffering they many have to endure because of their association with him. The longer the time that people have to wait for the kingdom to arrive, the more they are going to be prone to believe false information and in false Messiahs.

Therefore, the “you” of these statements must include those who will be followers of Jesus after the disciples, depending on just how long God plans to wait before He sends Jesus to restore the Davidic kingdom on the land of Israel. Because this has not yet happened even in our time, the “you” includes Gentile believers around the world down through the centuries, but it mainly concerns the Jews of the Middle East (see note below).

“In my name” in this context means that they will say, “I am the Messiah, or it could be like the preterist view of Jesus' having come in A.D. 70 that Bible teachers will claim that he has already come, thus leading people away from God's promises to the Jews to make of them a great nation and restoring them to the land, which becomes a kind of anti-Semitism.

And Jesus does say that many will become deceived by the claims of false Messiahs, whether by the false Messiahs themselves or by those who promote them (cf. Revelation and the Beast and his false prophet).

⁵⁰⁸ ὅταν δὲ ᾠκούσῃτε πολέμους καὶ ἀκοὰς πολέμων, μὴ ἠθροείσθε· δεῖ ⁂ γενέσθαι, ἀλλ' οὐπω τὸ τέλος – The “end” here is the end of the age of the Gentiles when God through the Messiah will restore the Kingdom of Israel (cf. Acts 1). This will be the end of Gentile hegemony over the world and the beginning of Jewish hegemony in the manner of Jesus' ruling over not only the Kingdom of Israel but also the entire world. Every Gentile and nation will be required to submit to Jesus and his authority, even though they do not want to and are abject unbelievers. The existence of unbelief in the world will become clear when Satan is released from his thousand year imprisonment and permitted to deceive the nations into attempting to attack and destroy Jesus and his kingdom one more time. This attempt will fail miserably, culminating in the 2nd resurrection and the final judgment of all unbelievers throughout history (cf. Revelation 20).

Assuming that history is Israel-centric and Jewish-centric and that Jesus is talking to Jews whose scriptures predict their becoming the greatest nation in human history, he could be talking about only Israel's enemies, declaring that they are going to attack the Jews on the land of Israel, which of course will obviously frighten them. However, the next verse indicates that these wars are between multiple “ethnic groups” and therefore much more widespread than just Israel and probably even the Middle East (Europe, Africa, Asia, etc.). In addition, these attacks on the Jews and wars between other ethnic groups will not indicate that the finalization of the age is occurring and that the Messiah is about to happen. In other words, there will be lots of global conflicts which will occur before his return. It is not that “non-violence” is an immoral goal, but it is unrealistic in the light of God's plans and purposes. Jesus' point is that between his death, resurrection, ascension and his establishing the Kingdom of Israel it will be a long time, indeed long enough that some people will weary of having to wait so that they become susceptible to being deceived by false Messiahs who precede Jesus' parousia. The deception will also occur because the Jews (and others) will simply become afraid of being attacked and the possibility of violence towards them. Jesus encourages them to work through their fear with genuine belief in order to gain the eternal Kingdom of God. Indeed, violence throughout the times of the Gentiles will be a necessary part of God's story before Jesus establishes his kingdom on the land of Israel.

⁵⁰⁹ ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν. ⁂ ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοὶ ⁂ ἀρχὴ ὧδινων ταῦτα – Jesus is saying that his establishing the Kingdom of Israel is a long way off. These kinds of catastrophes of vs. 7 & 8 are simply the “beginning of birth pangs,” which in line with the analogy would still mean that the “birth” of Jesus' parousia, his establishing the Kingdom of Israel, would not occur for a long time.

While it is possible that Jesus is talking about wars, earthquakes, and famines around the entire globe, his purview is more likely

the boundaries of the Roman Empire and its neighbors in the Ancient Near East where there have been plenty of these catastrophic events which have occurred.

⁵¹⁰ Ὁ βλέπετε δὲ ὑμεῖς ἑαυτοὺς· ἡ παραδόσους ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς – During the long time “you” will face persecution from the world which remains hostile to God. Again, the “you” involves all disciples of Jesus starting with Peter, Andrew, James, and John until the end of the times of the Gentiles and their hegemony over the world.

⁵¹¹ καὶ εἰς πάντα τὰ ἔθνη ἡ πρώτην δεῖ κηρυχθῆναι τὸ εὐαγγέλιον – Jesus is saying that his disciples in the entire period of time between his first coming and his setting up the Kingdom of Israel when he returns will be given the opportunity to proclaim the gospel beyond the boundaries of Israel proper into the rest of the Roman Empire and the Middle East (see note above). And part of the reason that they will be given this opportunity will be the persecution which they will experience from unbelieving Jews and Gentiles who will demand an explanation for their unacceptable behavior.

“Nations” = Gentiles, which would come as a shock to Peter, Andrew, James, and John, who more than likely have not yet grasped the fact that God will bring many Gentiles into the group of His people just as they have not yet grasped that Jesus is going to die, rise from the dead, and then ascend to return later. Cf. Acts where it takes Peter’s interaction with Cornelius and his family before the Jerusalem Christians and Christian leaders fully embrace God’s plan to include Gentiles as full-blown followers of the Jesus the Jewish Messiah.

⁵¹² καὶ ὅταν ἄγασιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, ἀλλ’ ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε· οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον – While one would think that such circumstances would frighten Jesus’ followers so much that their minds and mouths would lock up and go blank so that they could not speak, Jesus encourages them that God will give them both courage and the words that He wants them to speak by means of the inner work of the Holy Spirit.

This is also not an excuse never to learn anything from the Bible about God and the gospel. It makes more sense that it is an encouragement to learn as much as possible and that it is this learning which God will use when the Spirit directs people to speak on behalf of Jesus. Jesus’ point is that God will overrule their fear by the power of His Spirit who will be working within them, giving them courage to speak and the words that they will use.

⁵¹³ Καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς – Family members persecuting Christians within their families is probably not all that relevant to Peter, Andrew, James, and John, but it will be to later generations of Jewish and Gentile Christians.

There is the question of why Jesus does not simply say, “All the people will persecute Christians...”? Probably because he does not know how long it really will be before he returns and establishes the Kingdom of Israel. Therefore, it could be sooner than later within the “long time,” but what Jesus does know is that Christians will be persecuted even by the most unlikely of people, i.e., their own family members.

⁵¹⁴ καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται – Two options for “end” – 1) the end of each individual Christian’s life with Peter, Andrew, James, and John as representatives of all Christians throughout the long time between Jesus’ death, resurrection, ascension and his parousia of setting up the kingdom; 2) the end of the age of the Gentiles. #2 makes more sense in the light of Jesus’ lack of knowledge about exactly how long the age of the Gentiles is going to be while using Peter, Andrew, James, and John as representatives of all Christians during this time in his comments to them. Thus #2 actually includes #1 for it will be imperative that each Christian persevere in genuine belief until either the end of his life or the end of the age of the Gentiles, whichever occurs first.

⁵¹⁵ Ὅταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως ἐστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοεῖτω ὅτι, * τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη – See the quote at the end of this footnote of the entire note from the Expositor’s Bible Commentary regarding this verse for a comparison of what I am arguing for regarding this verse and this section of Mark 13:14-18.

Here through v. 18 Jesus is speaking of the destruction of Jerusalem and the expulsion of the Jews from the land of Israel that occurred from A.D. 70-135, even though, because of his comment to the effect that he does not know exactly when his return will occur, he does not know either when Jerusalem’s destruction will occur and what Gentile army will perform it. There is always the possibility that another Gentile nation will conquer the Romans and be the destroying force of Jerusalem, or even another Gentile nation much later. The point is that God will bring about vengeance on the Jews for their rejecting Jesus as their Messiah by using some Gentile army as His tool of vengeance, but not even Jesus knows exactly when and which army.

In the latter time period of A.D. 132-135, 580,000 Jews were killed by the Romans, 50 fortified towns and 985 villages were destroyed, and the rest of the Jews were exiled from the land, never to return in any great number until the 19th century and the Zionist Movement.

In Luke 21:20, the author substitutes “But when you see Jerusalem surrounded by armies” for Mark’s and Matthew’s “When you see the abomination of desolation standing where it must not be (let the reader understand).” In this way, Luke tells us what the “let the reader understand” means. In line with Daniel 9, it means that the great sin which has displeased God of crucifying the Messiah is leading to the destruction of Jerusalem by the (Roman) army which is in place where it should not be, i.e., a Gentile army dominating the Jews and their capital city on their land in contrast to what God has promised the Jews in Deuteronomy 28 of their having hegemony over the Gentiles. Thus, “abomination of desolation” is a metonymy of effect where the cause (the Jews’ crucifying their Messiah) is put for the effect, the arrival of the (Roman) army on the land of Israel and its destroying Jerusalem and the temple.

And Jesus warns the Jews that once the (Roman) army has laid siege to Jerusalem, or even before it does as it is arriving on the land of Israel, every Jew who can should flee from it and find safety in the mountains, which are probably the Judean and

Jordanian mountains east of Jerusalem and even on the other side of the Dead Sea. Luke includes “and those who are in the midst of the city must leave, and those who are in the country must not enter the city” (21:21), indicating that Jesus is speaking of all Jews in and around Jerusalem when its demise comes from this Gentile army. Luke also includes “because these are days of vengeance, so that all things which are written will be fulfilled” (21:22), indicating that the destruction of Jerusalem and what follows in the lives of the Jews (probably right up to the time of Jesus’ return) is because of God’s anger which is being poured out on them for all their rebellion against Him, including and especially because of their rejecting and executing their Messiah, Jesus of Nazareth.

Mark the author realizes how cryptic Jesus is being in regard to the appearance of the Roman army on the land of Israel and laying siege to Jerusalem, and so he adds “let the reader understand,” which Matthew adopts also as a good way of pointing the reader to the right interpretation.

Matthew also points the reader towards the correct OT book, Daniel, for interpreting the phrase “abomination of desolation.” And Daniel 9:27 is the correct passage of the three in Daniel because the other two refer to Antiochus Epiphanes, who set up a statue of Zeus in the Jerusalem temple in December, 168 B.C., and either the same thing or something having to do with the Man of Lawlessness just before Jesus’ return respectively.

Here is a quote from the Expositor’s Bible Commentary regarding Daniel 11:31 – This verse gives further details about the momentous events of December 168 B.C. The desecration was, as already described, the rifling of the sanctuary and temple treasury and the removal of all the sacred vessels. The abolition of the daily sacrifices to the Lord was now made binding by the erection in the temple of Yahweh of “the abomination that causes desolation” (*siqqus mesomem*). Apparently this was a statue of Jupiter or Zeus Olympius, if we may judge from the statement of 2 Macc 6:2 that the temple itself was to be renamed the Temple of Zeus Olympius. Pagans invariably installed an image in the inner sanctuary of any temple dedicated to the worship of that deity. Even if the actual statue was not installed in the Jerusalem temple as early as 16 December (25 Chislev) 168 B.C., we may be sure that an idolatrous altar was formally consecrated there at that time. Thus the same type of desecration overtook the second temple as befell the first temple in the evil days of Ahaz (735–715) and Manasseh (695–642), when they too had set up an idolatrous altar (by Ahaz—2 Kings 16:10-16) and images of heathen gods (by Manasseh—2 Kings 21:3-5).

[Expositor’s Bible Commentary – This is one of the most difficult verses in Mark’s Gospel if not in the entire NT. The key phrase is “abomination that causes desolation,” an expression derived from the Book of Daniel (cf. Dan 9:27; 11:31; 12:11). In Matthew’s Gospel (24:15) Jesus explicitly identifies it with that book. The first word of the phrase, *bdelygma* (“abomination”), suggests something repugnant to God, while the second, *eremosis* (“desolation”), suggests that because of the abomination the temple is left deserted, desolate. The holy and pious worshipers vacate it.

The fulfillment of Daniel’s prophecy of the “abomination that causes desolation” is usually found in the profanation of the altar of burnt offering in the temple of Jerusalem by a representative of Antiochus IV, Epiphanes, in 167 B.C. (cf. 1 Macc 1:54-59; 6:7). The fact that Jesus uses the same expression here makes it clear that its fulfillment was not restricted to the events of the time of the Maccabees. What it does refer to has been hotly debated. Those who hold the view that all the events described in vv.5-23 have to do with the Fall of Jerusalem most often identify the “abomination” with either the Roman army (cf. Luke 21:20), and in particular the military standards that the Jews considered idolatrous and an abomination, or with the Zealots, or more specifically Phannias, whom they farcically made high priest (cf. Jos. War IV, 147-57 [iii.6-8]).

Others see this prophecy as being fulfilled in the end time by the Antichrist. Their evidence for this view is as follows:

1. The use of the masculine participle *hestekota* (“standing”) suggests a person (cf. NEB: “When you see the ‘abomination of desolation’ usurping a place that is not his”).
2. Paul’s statements in 2 Thessalonians 2:3-10 about the eschatological Antichrist seem to be derived from a similar tradition.
3. The person referred to must be associated with the End, because in Matthew’s Gospel his appearance is immediately followed by the coming of the Son of Man (cf. 24:29-30).

A better solution, however, is to understand the abomination that causes desolation as having a multiple fulfillment in (1) the Maccabean period, (2) the events of A.D. 66–70, and (3) the end time.

The exhortation “let the reader understand” is probably Mark’s editorial comment.]

[And here is the EBC’s notes for Mark 14b-18 with comments from me – It is difficult to consign the admonitions of these verses to the end time {Earle – but this is exactly what Jesus does in Luke 17:22-37}. No one will be able to flee from the judgment of God in that day {Earle – unless Jesus is simply saying that believers should hold on to their faith as natural, cataclysmic events destroy unbelievers, which is what I argue for in my notes for Luke 17:22-37}. The warnings, however, make good sense in the context of the approach of the Roman army before the Fall of Jerusalem in A.D. 70. Two admonitions stress the urgency of the situation: (1) anyone on the roof of the house is not, on descending the outside staircase, to go inside to get any of his belongings (v.15); and (2) anyone in the field is not to return to the house even to get an outer garment (v.16).

The outer garment (“cloak”) was used at night to keep one warm; in the daytime it was taken off to allow more freedom of movement in working. Though his cloak would be especially useful in case of the necessity of fleeing to the mountains (v.14b) where the night air is cold, the situation would be too urgent to allow one even to fetch it. A hurried flight to the mountains would be very hard for pregnant women and nursing mothers (v.17). And if the flight took place in winter (v.18), it would be all the more difficult, since both the cold and the rain-swollen wadis would present formidable hazards. These warnings and woes seem especially appropriate to what actually occurred at the time of the destruction of Jerusalem. The Christians in the city fled to the mountains—to Pella in Perea (Eusebius *Ecclesiastical History* 3.5.3).]

⁵¹⁶ ὁ [δὲ] ἐπὶ τοῦ δώματος μὴ καταβάτω ⁂ μὴ δὲ εἰσελθᾶτω ἄραϊ τι ἐκ τῆς οἰκίας αὐτοῦ – People of the ANE used their roofs as living rooms in the evenings and nights where they could enjoy the family’s company and that also of friends. There

were also probably outside stairs that led up to the roof. Thus, Jesus is describing how quickly the Jews in Jerusalem and its surrounding area should leave when they see the Gentile army approaching Jerusalem to destroy it. If they are not already prepared, they will not have time to adequately prepare themselves and their families for their journey if they want to save their lives.

⁵¹⁷ καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω· ὡς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ – This is like the previous verse, simply a way that Jesus is saying, it is best for all Jews to get out of the way of the invading Gentile army because its destruction of their villages and them will be massive and complete.

⁵¹⁸ οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις – Jesus is not condemning pregnant and nursing mothers. He is simply stating that the Gentile army's destruction of the land of Israel is going to be so extensive and complete that it will be a very difficult time for everybody, especially for those who are "burdened" to a degree by pregnancy and nursing children that already makes it hard to travel quickly, which is exactly what the Jews will need to do in order to escape this army.

⁵¹⁹ προσεύχεσθε δὲ ἵνα μὴ ᾗ γένηται χειμῶνος· – The same as above will be true if the Jews have to flee from the approaching army when the weather is cold and rainy, that it will add that much more difficulty to a situation that is already hard enough.

⁵²⁰ ἔσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψεις οἷα οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως· ἢν ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ οὐ μὴ γένηται – See the quote at the end of this footnote of the entire note from the Expositor's Bible Commentary regarding this verse for a comparison of what I am arguing for regarding this verse and this section of Mark 13:19-20.

Matthew adds the adjective "great" before tribulation. And in light of Jesus' lack of knowledge of when and exactly how long will be the time period between his first and second comings, it makes the most sense to interpret "those days" as referring to this entire time period. Therefore, because of the Jews' many acts of rebellion against God, especially the execution of their Messiah, there will be many times in between Jesus' first and second comings when the Jews will experience tremendous suffering as a result of God's justice towards them, such suffering that cannot be compared with anything they previously experienced during their entire history. In other words, even the Assyrian and Babylonian invasions and exiles will be considered a cakewalk in comparison to what the Jews will suffer when the (Roman) army destroys Jerusalem in A.D. 70, the Jews are expelled from the land in A.D. 132-135, and even afterwards until Jesus returns. For example, there have been the pogroms in eastern Europe and Russia, the Holocaust in Germany, and the general dominance by the Gentile culture over the Jews throughout the world, requiring them to live in enclaves if they are not willing to adopt the values and ideologies of the surrounding cultures.

[Expositor's Bible Commentary – The primary temporal reference now shifts back to the End. The language of v.19, though fulfilled partially in the great stress that occurred at the Fall of Jerusalem in A.D. 70, looks forward to the Great Tribulation that will precede the End. Mark uses language derived from Daniel's portrayal of the last days (Dan 12:1; cf. Jer 30:7). Nowhere else in Scripture is there a reference to the shortening of the time of tribulation (v.20), though the pseudepigraphal 3 Baruch contains the thought (ch. 9). In the context of A.D. 70, "the elect, for whose sake the siege was shortened, are probably the faithful members of the Church of Jerusalem ... whose intercession or whose presence secured this privilege, though it did not avail to save the city" (Swete, p. 309). In the context of the End, the elect are the people of God generally.]

⁵²¹ καὶ εἰ μὴ ἔκολλώσω ἐκείνους κύριος· τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας – Here "those days" refer to the individual circumstances throughout the last 2,000 years when the persecution of Jews has been so intense as to almost wipe them out completely. However, God has promised that Abraham's physical descendants through Isaac and Jacob will eventually become a "great nation" (Genesis 12:1-3). Therefore, He has also promised to preserve them through any attempts by Gentile nations to eliminate them, including those which He brings upon them through His wrath during this entire time period between Jesus' first and second comings. Thus, God is putting boundaries on His own response to the Jews' rebellion by not annihilating them, just as He puts boundaries on His justice towards sinners when He chooses to regenerate them and grant them His eternal mercy and even though the eternal destruction of non-believers will be something He performs at the final judgment. In this latter case, there will be no eternal boundaries to His justice. In other words, unbelievers will be destroyed forever.

⁵²² Καὶ τότε ἂν τις ὑμῖν εἴπῃ· ἴδε ὁδε ὁ χριστός, ἢ ἴδε ἐκεῖ, μὴ πιστεύετε – This will be during the entire time between Jesus' first and second comings that certain Jews will falsely claim to be the Messiah and there will be certain Jews (and Gentiles?) who will falsely claim that the Messiah has arrived.

⁵²³ ἐγερθήσονται ἄρα· ἡ γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται καὶ ὁ δώσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, τοὺς ἐκλεκτοὺς – Because God uses miracles to affirm the truth of His prophets and Jesus as the Messiah, the logical conclusion from what Jesus is describing about the "signs and wonders" of the false messiahs and false prophets is that their miracles are also false (while the Expositor's Bible Commentary interprets the miracles of these false messiahs and prophets as genuine). They are deceptive slights of hand to appear real and possibly deceive even those who are bona fide Jewish believers, but fortunately true believers will be able to detect the lack of authenticity in these people and their miracles in order to avoid being led astray from their faith in God and Jesus as the Messiah. These are like the 144,000 of Revelation 7:4-8 and 14:1-3, who it is assumed are not deceived by the "signs" of the second beast of Revelation 13:11ff.

⁵²⁴ ὑμεῖς δὲ βλέπετε· ἵνα προείρηκα ὑμῖν πάντα – Jesus now urges his disciples, Peter, Andrew, James, and John, to heed his warning, thus urging any future disciples during the long period of time between his first and second comings to guard carefully their own faith and hope in God for His eternal mercy and life.

⁵²⁵ Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς – See comments from the Expositor's Bible Commentary at the end of this footnote for comparison purposes.

The key to understanding the time of these next events is the phrase "after that tribulation," meaning at the end of the judgment of

God on the Jews that takes place between the first coming and the second coming of Jesus the Messiah. As stated in 13:19, this will have been a time of judgment and suffering for the Jews greater than any which they had experienced from God before, including for example the Assyrian and Babylonian invasions of the 8th and 6th centuries B.C. respectively. The phrase “in those days” could make it seem that Jesus is talking about the the same time as the destruction of Jerusalem (cf. 13:17), but we must remember that he does not know the exact timing of any of the these events and has already said that the end of the age of the Gentiles will not be for a long time (cf. 13:7,8).

Matthew and Mark use the same wording for 13:24,25 (cf. Matthew 24:29), while Luke changes the wording. Probably Mark and Matthew are very closely quoting Jesus verbatim, while Luke is providing an explanation of what he means, “**21:25** Then there will be signs with the sun, moon, and stars, and distress of the Gentiles on the earth in perplexity at the roaring sound of the sea and the waves, **21:26** while men faint from fear and the expectation of things which are coming on the world. For the powers of the heavens will be shaken.” Thus, even though it may appear as though Jesus is quoting the various OT passages, he is simply saying that natural, catastrophic events will occur, affecting all the Gentile nations of the earth, i.e., probably global events and not just confined to the Middle East, and they will be so disturbing to unbelieving Gentiles that they will faint from fear and the possibility that more catastrophic events are on the horizon for them.

Another option is that Jesus is saying in an ANE manner that God will take the forces which Gentiles worship and manipulate to make their lives stable and secure and prevent them from using them this way, thus making life incredibly frightening for the Gentiles. However, the first option is more coherent with both Mark/Matthew’s wording and Luke’s. Therefore, something will happen to the cosmic elements of the universe and even the ocean on the earth that will frighten people out of their minds, all as a means to introduce a time of judgment on people on the earth by God through the Messiah.

[Expositor’s Bible Commentary – The coming of the Son of Man will be associated with celestial phenomena. The imagery and language are derived from the OT descriptions of the Day of the Lord. The quotation is an echo of Isaiah 13:10, but other OT passages reveal similar language (cf. Isa 24:23; 34:4; Ezek 32:7-8; Joel 2:10, 30-31; 3:15; Amos 8:9). It is difficult to know whether the poetic language here is to be understood literally or figuratively. The repeated assertion in Scripture that the end times will be accompanied by cosmic disturbances seems to imply that there will be unprecedented celestial disturbances of some sort that are literal (cf. 2 Peter 3:10). This is not to deny that Mark may be using phenomenal language, but his language is nonetheless referring to objective events in the physical universe. These will occur when God brings history to an end by the coming of his Son. “This language does not mean necessarily the complete break-up of the universe; we know from similar language elsewhere that it designates the judgment of God upon a fallen world that has shared the fate of man’s sin, that out of the ruins of judgment a new world may be born” (Ladd, *New Testament Theology*, p. 203).]

⁵²⁶ καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται – See above.

⁵²⁷ καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης – Here Jesus alludes to Daniel 7:13,14 where the prophet sees a vision/dream of a man approaching God on a throne, and God gives this man a kingdom that will last forever. The phrase “Son of Man” in Daniel’s text means a human being, and Jesus exploits its use there to mean the Messiah and king of Israel, so that he is saying that he is the human being in Daniel’s vision who comes on the clouds of heaven, and he as Israel’s king will receive from God the eternal Kingdom of God when he returns as if he is riding on the clouds of the earth’s sky. As a result, there will be great power and glory associated with his return unlike the power and glory that he displayed at his first coming. This new power and glory will be so much greater than before, because Jesus will come into the final position and role that God has planned for him. At his first coming, he willingly subjected himself in a powerless way to his enemies who killed him. At his second coming, he will subject himself to no one but God the Father, and he will crush his enemies so that no one will exercise power over him or demonstrate any kind of greatness over him. Jesus will be the most glorious person who has ever existed in the creation, and it will be obvious to everyone who is still alive when he returns. Daniel 7:13,14 – **13** “I kept looking in the night visions, and behold with the clouds of heaven, one like a Son of Man was coming (וָאֵלֶּךָ עִם־בְּנֵי שָׁמַיָא כְּבָר אֲנִשׁ אֲתָהּ הוּא), and he came up to the Ancient of Days and was presented before Him (ἐθεώρουν ἐν ὁράματι τῆς νυκτὸς καὶ ἰδοὺ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἦρχετο, καὶ ὡς παλαιὸς ἡμερῶν παρήν, καὶ οἱ παρεστηκότες παρήσαν αὐτῷ). **14** And to him was given dominion, glory and a kingdom, that all the peoples, nations, and men of every language could serve him. His dominion is an everlasting dominion, which will not pass away; and his kingdom is one which will not be destroyed.”

⁵²⁸ καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους ἑ καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς ὅ[αὐτοῦ] ἐκ τῶν τεσσάρων ἀνέμων ἀπ’ ἄκρου γῆς ἕως ἄκρου οὐρανοῦ – See comments at the end of this footnote from the Expositor’s Bible Commentary for comparison’s sake. Another helpful passage is Malachi 4:1, “For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze,” says the LORD of hosts, “so that it will leave them neither root nor branch.” Is God speaking of 1) the destruction of all unbelieving Jews around the world when He brings about the final, earthly judgment on them just before the return of the Messiah; or 2) the destruction of all unbelieving Jews on the land of Israel just before the return of the Messiah? I lean towards #1 for interpreting Malachi 4:1 and #2 for interpreting the verses in Mark and Matthew, so that the other Jews who are left on the earth will be those whom God will inwardly change and gather to the land once Israel’s enemies are destroyed by the Messiah. Thus, the 144,000 of Revelation will be Jews throughout the world who remain interested in God and being loyal to Him, but who are not changed inwardly until Jesus returns. In this way, they become the ones who return to the land and help constitute the seedbed of Jews who go on to live in the millennial kingdom as genuine believers.

Consequently, the chosen who are gathered by the angels of God will be all the followers of God in history because of their authentic belief in God by means of His having changed their hearts. Therefore, some will be resurrected from the dead, and

some will be raptured off the earth.

[Expositor's Bible Commentary – The great emphasis of these verses is on disclosure and triumph. Whereas the Son of Man has been hidden or at least veiled in his first coming, now he will be revealed. Men “will see” him and see him for who he really is. Whereas he has been the lowly Suffering Servant, despised and rejected by men, the Son of Man at his parousia will come in triumph—“with great power and glory.” And his chief concern at his coming will be to bring together his people (v.27) so that they may be with him. Therefore he sends forth his angels to gather the elect from all over the world. Calvin's comments (3:148) on v.27 show its continuing relevance: “For, though the Church be now tormented by the malice of men, or even broken by the violence of the billows, and miserably torn in pieces, so as to have no stability in the world, yet we ought always to cherish confident hope, because it will not be by human means, but by heavenly power, which will be far superior to every obstacle, that the Lord will *gather* his Church” (emphasis his).]

⁵²⁹ Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν ᾗδῃ ὁ κλάδος αὐτῆς ἀπαλὸς γένηται καὶ ἐκφύῃ τὰ φύλλα, γινώσχετε ὅτι ἐγγὺς τὸ θέρος ἐστίν – Jesus provides a very simple analogy. Every year in the spring leaves begin to appear on fig trees. And every year after the leaves appear summer follows spring shortly thereafter. Thus, the emphasis here is on the nearness of summer to spring when leaves appear on fig trees and other deciduous trees (cf. Luke 21:29, “Behold the fig tree and all trees, as soon as they put forth leaves, you see it and know for yourselves that summer is now near (ἤδη ἐγγὺς τὸ θέρος ἐστίν).”). Thus, the analogy is emphasizing the short time between two events, the appearance of leaves on trees and summer.

Helpful comments from the Expositor's Bible Commentary – In Palestine most trees are evergreen, but the fig tree is an exception. In the fall it loses its leaves; and when in the spring the sap rises in its branches and the tree begins to leaf out, summer cannot be far off. The parable is essentially an antidote to despair. In contrast to the sufferings and persecutions promised in the previous verses, here the prospect of the coming of the Son of Man is offered.

JC – Just as one knows that summer is near when (and only when) the fig tree buds, likewise one can know that Jesus's return is near when (and only when) the appropriate signs begin to appear.

⁵³⁰ οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα γινόμενα, γινώσχετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις – Jesus uses the leaves on the fig tree with summer following right afterwards to say that when his disciples, whoever they are in the distant future as per previous verses in the Olivet Discourse, observe the sun and moon being darkened along with the stars falling and the heavenly powers being shaken, they can know that he will return very soon. It will be as though he is standing at the gates of a city, that close, and will enter into the city soon afterwards just as anyone would expect a person to do who has traveled to the city and has arrived at its gates. Therefore, the point is that, just as someone does not remain long at the gates of an ANE city because he most likely has business to conduct within its walls or he wants to get to his home as soon as possible, Jesus will return very soon after the above signs begin to occur. While the great tribulation for the Jews will be a lengthy period of time from Jesus' first coming to his second coming, the time between the signs of vs. 24-27 to his second coming will be quite short in comparison.

It is possible that Jesus is referring to the gates of the actual city Jerusalem. However, it seems more likely that he is using the analogy of a person standing at the gates of any ANE city with the result that that this person will enter very soon into the city. Consequently, Jesus is referring simply to the short time between the signs described in vs. 24-27 and his return.

Luke 21:31 changes the wording to say that “the Kingdom of God is near (ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ θεοῦ).” So while Mark and Matthew probably quote Jesus verbatim, Luke provides the interpretative aspect that Jesus' return will result in the establishing of the Kingdom of God, by which Jesus would mean in this context the restoring of the Kingdom of Israel in accordance with the disciples' question at the beginning of the Olivet Discourse (cf. Matthew 24:3, “Tell us, when will these things happen [the destruction of the temple], and what will be the sign of your coming (τῆς σῆς παρουσίας = of your blessed appearance when you will restore the Kingdom of Israel.” Cf. Acts 1:6, “Lord, is it at this time you are restoring the kingdom to Israel (εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ)?”). In other words, Jesus is not talking about the eternal Kingdom of God, which in a sense begins with the Kingdom of Israel and culminates in the kingdom of the new heavens and the new earth. He is talking about only the Kingdom of Israel on the land of Israel, i.e., the millennial kingdom of Revelation 20.

⁵³¹ Ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ ᾗδῃ ταῦτα πάντα γένηται – There are two possibilities for how to translate ἡ γενεὰ αὕτη – 1) “this generation,” as though Jesus is speaking of either a) the generation of Jews who are listening to him speak about all these things, or b) the generation of Jews who will be alive when the signs of vs. 24-27 take place in the distant future, or 2) “this race” or “ethnic group,” i.e., the Jews.

There are also two options for understanding what Jesus means – I. he is making a temporal point (a point regarding time) that once the signs of vs. 24-27 begin, it will be less than a generation of years, approximately 30-40 years in the ANE because of their life expectancy, before he returns to restore the Kingdom of Israel, or II. he is making a point about the absolute certainty of God's fulfilling His promises to the Jews to make of them a great nation according to Genesis 12:1-3. If I. is the correct interpretation, then this verse should be tied to the previous two verses, so that v. 31 which seems to be making the point of the absolute certainty of the events occurring, especially his return to restore the Kingdom of Israel, would stand alone. If II. is the correct interpretation, then this verse should be tied to the next verse, v. 31, which as I said seems most likely to be making the point that God will surely fulfill His promises to the Jewish people and make them a great nation.

In the light of the disciples' ongoing concern about the fulfillment of God's promise to transform the Jews into a great nation, II. makes more sense along with the correct interpretation of ἡ γενεὰ αὕτη being 2) above, i.e., “this race” or “this ethnic group.” Therefore, Jesus is saying that God will ensure that the Jews play their divine and biblical role right up to the end of the history of the present realm. As a result, Jesus will definitely return and restore the kingdom to Israel so that the Jews will not disappear as an ethnic group in spite of the great tribulation which they will experience and the many times that it will look as though they are

about to get wiped out, e.g., during the holocaust of World War II.

In addition, this verse should be linked to the next, v. 31, because both are talking about the certainty of Jesus' return and the establishment of his kingdom over the Jews.

⁵³² ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ ῥῆ παρελεύσονται – There are two options for what Jesus means in this verse – 1) at the end of the present realm, God will destroy the current creation and make a new one in which the second stage of the Kingdom of God will exist; but before God brings this about, He will fulfill His promises to the Jews of which Jesus has just spoken in answer to the disciples' question, or 2) the likelihood of God's not fulfilling His promises to the Jews of which Jesus has just spoken is the same as the likelihood of the universe all of a sudden disappearing when it is not supposed to, i.e., the chances are absolutely nil, as if Jesus were using the modern idiom and expression, "Hell will freeze over before God does not fulfill His promises to the Jews."

The second option fits better with the context and v. 30, that Jesus is assuring his disciples that there is absolutely no way that what they anticipate and are hoping for in regard to their people, the Jews, and God's fulfilling His promises, is NOT going to happen. Heaven and earth will pass away (which is completely out of the question like hell's freezing over) before what Jesus has stated about his return and setting up the Kingdom of Israel does not actually occur.

In addition, it makes more sense to connect vs. 30 and 31 together because of the use of *παρέρχομαι* in both of them, so that Jesus is making the same point in them—there is nothing but an absolute definiteness in regard to the Kingdom of Israel and its being restored at the end of the current age of the Gentiles by virtue of God's remaining faithful to His promises.

⁵³³ Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν. οὐδὲ 'οἱ ἄγγελοι' ἐν οὐρανῷ ἢ οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ – Jesus is saying that there is no created being, whether we are talking about earthly human beings including the Son of God, Jesus himself, or we are talking about heavenly beings such as conventional angels, who knows when the end of the age will occur with its signs and the appearance of Jesus to restore the kingdom to Israel. He has said that the end is a long way off and that it definitely will occur, but even he does not know exactly when it will happen. The implication is that, despite the details Jesus has presented in answer to the disciples' question, everyone simply needs to be alert and wait for his return to come about.

If in v. 30 Jesus meant that his return would occur before the present generation of Jews, who are listening to him speak, dies off, then the statement in v. 32 would contradict this. Therefore, Jesus cannot mean this, which simply disproves the position that the preterists take that Jesus returned in A.D. 70 when the Romans destroyed Jerusalem and the temple. Indeed, everything in the Olivet Discourse taken together in their context contradicts this position.

[Interesting comments from the Expositor's Bible Commentary – Few would challenge the authenticity of this verse. The early church is unlikely to have created a logion that has resulted in such consternation and embarrassment as this one has. "That day" clearly refers to the Parousia. It is the great day, the eschatological day that will bring to an end "those days" (vv. 17, 19, 24). Of "those days," i.e., the days that precede the time of the End, certain signs have been given; but of "that day" neither the angels of heaven nor Jesus himself knows the time. Only the Father knows that time... Jesus' ignorance of the day or hour of his parousia must be understood in terms of the NT teaching concerning the Incarnation. A real Incarnation involved such lack of knowledge. Jesus purposely laid aside temporarily the exercise of his omniscience as part of what was involved in his becoming man.]

However, if Jesus is ontologically a created being like all other created human beings, which is the only rational way to understand his ontology, then it stands to reason that according to Jesus the transcendent Creator God has not provided him with the information of the exact time of his return, even though Jesus is God's proxy within the creation as is meant by the title Son of God going back to the Davidic Covenant of 2 Samuel 7 with Psalm 2, 8, and 89 to assist in grasping its meaning.

⁵³⁴ Βλέπετε, ἀγρυπνεῖτε ὅτι οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἔσται – Because of the long period of time between Jesus' first and second appearances, it would be easy for his disciples to lose their focus on the goal of being ready with true and authentic belief in order to obtain the benefit of eternal mercy and life from God through Jesus' advocacy when he returns. Therefore, Jesus is urging them (and any bona fide disciples of his after them) to commit themselves to looking for Jesus' return and being on their guard with persevering belief and obedience at all times. He does not want the length of time to dissuade them from remaining solid in their belief and desire for eternal life so that they would incur God's judgment and destruction instead, thus proving that they never had authentic belief in the first place.

⁵³⁵ Ὡς ἄνθρωπος ἀπόδημος ἀφείλ τὴν οἰκίαν αὐτοῦ καὶ δούους τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν ἐκάστω τὸ ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ – In this analogy, the owner of a house leaves but will return by the next morning (cf. v. 36). And he gives to his slaves the responsibilities of taking care of the house until he returns, so that even the doorkeeper must be ready to receive him at any moment. Thus, each slave must always be carrying out his responsibility so that he is awake and does not fall asleep when the owner returns (cf. v. 36).

⁵³⁶ γρηγορεῖτε οὖν οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται. ὅτι ὅπως ἢ μεσονύκτιον ἢ ἡλεκτοροφωνίας ἢ πρωΐ – Here Jesus shows that the analogy involves the owner of the house being gone only until the next morning, but there is the possibility that he may return before then. It is just that no one knows the exact time.

JC – Just as a slave needs to stay on the alert lest his master surprise him upon his return and catch him sleeping on the job (and neglecting the responsibilities he has been tasked with), likewise, the follower of Jesus needs to stay alert lest Jesus surprise him upon his return and catch him sleeping on the job (that is, catch him failing to do as Jesus instructed him to do).

⁵³⁷ μὴ ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας – In addition, the owner expects to find each slave awake and performing his assigned duty when he returns.

⁵³⁸ Ὅτι δὲ ὑμῖν λέγω πᾶσιν λέγω, γρηγορεῖτε – Jesus ends the use of the above analogy by encouraging his disciples to remain alert in a similar fashion to the slaves, so that being "awake" means "not sleeping" with respect to each disciple's belief and willingness to continue performing the works of God of pursuing loving God and people and choosing to act morally as much as

God's grace allows in the disciple's life. To fall asleep would be to give up one's faith and obedience to God, thus implying that the supposed disciple would incur God's judgment and destruction. And in this context of the "ethnic group" of 13:30, this judgment and destruction takes place towards the Jews on the land of Israel with repercussions regarding their eternal destiny, i.e., destruction there too.

⁵³⁹ Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας. καὶ ἐξήτουν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν –

⁵⁴⁰ ἔλεγον γάρ· ἢ ἐν τῇ ἑορτῇ, ἢ ἔσται θόρυβος τοῦ λαοῦ –

⁵⁴¹ Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου ἁνάρδου πιστικῆς πολυτελοῦς, συντρίψασα τὴν ἀλάβαστρον κατέχεεν αὐτοῦ τῆς κεφαλῆς –

⁵⁴² ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς αὐτούς· εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν –

⁵⁴³ ἡδύνατο γὰρ τοῦτο τὸ μύρον πρᾶξῃναι ἐπ' αὐτῷ δηναρίων τριακοσίων καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ –

⁵⁴⁴ Ὁ δὲ Ἰησοῦς εἶπεν ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον ἡργάσατο ἐν ἐμοί –

⁵⁴⁵ πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' αὐτῶν καὶ ὅταν θέλητε δύνασθε αὐτοῖς εὖ ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε –

⁵⁴⁶ ὃ ἔσχεν ἡ ἐποίησεν προέλαβεν μυρίσαι τὸ σῶμά μου εἰς τὸν ἐνταφιασμόν –

⁵⁴⁷ ἄμην δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς

μνημόσυνον αὐτῆς –

⁵⁴⁸ Καὶ Ἰούδας Ἰσκαριῶθ ὁ εἷς τῶν δώδεκα ἀπῆλθεν πρὸς τοὺς ἄρχιερεῖς ἵνα αὐτὸν παραδοῖ αὐτοῖς –

⁵⁴⁹ οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. καὶ ἐξῆτε πῶς αὐτὸν εὐκαιρῶς παραδοῖ –

⁵⁵⁰ Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων, ὅτε τὸ πάσχα ἔθουν, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα –

⁵⁵¹ καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς· ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος

κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ –

⁵⁵² καὶ ὅπου ἐὰν εἰσέλθῃ εἴπατε τῷ οἰκοδεσπότῃ ὅτι ὁ διδάσκαλος λέγει· ποῦ ἐστὶν τὸ κατάλυμά μου ὅπου τὸ πάσχα μετὰ

τῶν μαθητῶν μου φάγω –

⁵⁵³ καὶ αὐτὸς ὑμῖν δείξει ἀνάγκαιον μέγα ἐστρωμένον ἔτοιμον· καὶ ἐκεῖ ἐτοιμάσατε ἡμῖν –

⁵⁵⁴ καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὗρον καθὼς εἶπεν αὐτοῖς καὶ ἡτοίμασαν τὸ πάσχα –

⁵⁵⁵ Καὶ ὥσας γενομένης ἔρχεται μετὰ τῶν δώδεκα –

⁵⁵⁶ καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν ἄμην λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με ὁ ἐσθίων μετ'

ἐμοῦ –

⁵⁵⁷ ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἰς κατὰ εἷς· μή τι ἐγὼ –

⁵⁵⁸ ὁ δὲ εἶπεν αὐτοῖς· εἰς τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρίβλιον –

⁵⁵⁹ ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ

ἀνθρώπου παραδίδοται καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος –

⁵⁶⁰ Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν ὀλάβετε [φάγετε], τοῦτό

ἐστὶν τὸ σῶμά μου –

⁵⁶¹ καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες –

⁵⁶² καὶ εἶπεν αὐτοῖς· τοῦτό ἐστὶν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν –

⁵⁶³ ἄμην λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν

τῇ βασιλείᾳ τοῦ θεοῦ –

⁵⁶⁴ Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν –

⁵⁶⁵ καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται πατάξω τὸν ποιμένα καὶ τὰ πρόβατα

διασκορπισθήσονται –

⁵⁶⁶ ἀλλὰ μετὰ τὸ ἐγερθῆναι με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν –

⁵⁶⁷ ὁ δὲ Πέτρος ἔφη αὐτῷ· εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ –

⁵⁶⁸ καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἄμην λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρίς με

ἀπαρνήσῃ –

⁵⁶⁹ ὁ δὲ ἐκπερισσῶς ἐλάλει· ἐὰν δέ με συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι. ὡσαύτως ὁ δὲ καὶ πάντες ἔλεγον –

⁵⁷⁰ Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανὶ καὶ λέγει τοῖς μαθηταῖς αὐτοῦ· καθίσατε ὧδε ἕως προσεύξωμαι –

⁵⁷¹ καὶ παραλαμβάνει τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην μετ' αὐτοῦ καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ

ἀδημονεῖν –

⁵⁷² καὶ λέγει αὐτοῖς· περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε –

⁵⁷³ καὶ προελθὼν μικρὸν ἐπιπτεν ἐπὶ τῆς γῆς καὶ προσηύχετο ἵνα εἰ δυνατόν ἐστιν παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα –

⁵⁷⁴ καὶ ἔλεγεν· ἀββα ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σὺ

⁵⁷⁵ καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν

γρηγορεῖν –

⁵⁷⁶ γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής –

⁵⁷⁷ Καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπὼν –

⁵⁷⁸ καὶ πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί

ἀποκριθῶσιν αὐτῷ –

⁵⁷⁹ Καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς· καθεύδετε ὅτο λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει ἡλθεν ἡ ὥρα, ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν –
⁵⁸⁰ ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ παραδιδούς με ἤγγικεν –
⁵⁸¹ Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται ὁ Ἰούδας ὁ εἷς τῶν δώδεκα καὶ μετ' αὐτοῦ ὄχλος μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ ὧν γραμματέων καὶ ὧν πρεσβυτέρων –
⁵⁸² δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς λέγων· ὃν ἂν φιλήσω αὐτός ἐστιν, κρατήσατε αὐτὸν καὶ ἀπάγετε ἀσφαλῶς –
⁵⁸³ καὶ ἐλθὼν εὐθὺς προσελθὼν αὐτῷ λέγει· ῥαββί, καὶ κατεφίλησεν αὐτόν –
⁵⁸⁴ οἱ δὲ ἐπέβαλον τὰς χεῖρας αὐτῷ καὶ ἐκράτησαν αὐτόν –
⁵⁸⁵ εἷς δὲ [τις] τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ ῥοτάριον –
⁵⁸⁶ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με –
⁵⁸⁷ καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων καὶ οὐκ ἔκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί –
⁵⁸⁸ Καὶ ἀφέντες αὐτὸν ἔφυγον πάντες –
⁵⁸⁹ καὶ νεανίσκος τις συνηκολούθει αὐτῷ περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν –
⁵⁹⁰ ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν –
⁵⁹¹ Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ συνέρχονται πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς –
⁵⁹² καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρέτων καὶ θερμαινόμενος πρὸς τὸ φῶς –
⁵⁹³ Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐξήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατώσαι αὐτόν, καὶ οὐχ ἠύρισκον –
⁵⁹⁴ πολλοὶ γὰρ ἔψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἵσαι αἱ μαρτυρίαι οὐκ ἦσαν –
⁵⁹⁵ καὶ τινες ἀναστάντες ἔψευδομαρτύρουν κατ' αὐτοῦ λέγοντες –
⁵⁹⁶ ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον ἄχειροποίητον οἰκοδομήσω –
⁵⁹⁷ καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν –
⁵⁹⁸ Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων· οὐκ ἀποκρίνη οὐδὲν· τί οὗτοί σου καταμαρτυροῦσιν –
⁵⁹⁹ ὁ δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν· πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν καὶ λέγει αὐτῷ· σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ –
⁶⁰⁰ ὁ δὲ Ἰησοῦς εἶπεν· ἐγὼ εἰμι, καὶ ὤψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθημένον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ –
⁶⁰¹ ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει· τί ἔτι χρεῖαν ἔχομεν μαρτύρων –
⁶⁰² ἠκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτόν ἔνοχον εἶναι θανάτου· –
⁶⁰³ Καὶ ἤρξαντο τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον καὶ κολαφίζειν αὐτόν καὶ λέγειν αὐτῷ· προφύτευσον, καὶ οἱ ὑπηρετοὶ ῥάπισμασιν αὐτόν ἔλαβον –
⁶⁰⁴ Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως –
⁶⁰⁵ καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει· καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ –
⁶⁰⁶ ὁ δὲ ἠρνήσατο λέγων· οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις· καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον καὶ ἀλέκτωρ ἐφώνησεν –
⁶⁰⁷ καὶ ἡ παιδίσκη ἰδοῦσα αὐτόν ἤρξατο πάλιν λέγειν τοῖς παρεστώσιν ὅτι οὗτος ἐξ αὐτῶν ἐστιν –
⁶⁰⁸ ὁ δὲ πάλιν ἠρνεῖτο· Καὶ μετὰ μικρὸν πάλιν οἱ παρεστώτες ἔλεγον· τῷ Πέτρῳ ἄληθώς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ –
⁶⁰⁹ ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε –
⁶¹⁰ καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν· Καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς· ὅτι πρὶν ἀλέκτορα φωνῆσαι δις τρίς με ἀπαρνήσῃ καὶ ἐπιβαλὼν ἔκλαιεν –
⁶¹¹ Καὶ εὐθὺς πρῶτ' συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὅλον τὸ συνέδριον, δῆσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν τὸν Πιλάτῳ –
⁶¹² Καὶ ἐπηρώτησεν αὐτόν ὁ Πιλάτος· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει· σὺ λέγεις –
⁶¹³ καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλὰ· [ΜΤ αὐτὸς δὲ οὐδὲν ἀπεκρίνατο] –
⁶¹⁴ ὁ δὲ Πιλάτος πάλιν ἐπηρώτα αὐτόν· λέγων· οὐκ ἀποκρίνη οὐδέν; ἴδε πόσα σου κατηγοροῦσιν –
⁶¹⁵ ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον –
⁶¹⁶ Κατὰ δὲ ἑορτὴν ἀπέλυνεν αὐτοῖς ἕνα δέσμιον ὃν παρητούντο –
⁶¹⁷ ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιασῶν δεδεμένος οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν –
⁶¹⁸ καὶ ἀναβᾶς ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς –
⁶¹⁹ ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέγων· θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων –
⁶²⁰ ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτόν οἱ ἀρχιερεῖς –
⁶²¹ οἱ δὲ ἀρχιερεῖς ἀνέσειαν τὸν ὄχλον ἵνα μάλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς –
⁶²² ὁ δὲ Πιλάτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς· τί οὖν [θέλετε] ποιῆσω [ὃν λέγετε]; τὸν βασιλέα τῶν Ἰουδαίων –
⁶²³ οἱ δὲ πάλιν ἔκραξαν· σταύρωσον αὐτόν –
⁶²⁴ ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς· τί γὰρ ἐποίησεν κακόν; οἱ δὲ περισσῶς ἔκραξαν· σταύρωσον αὐτόν –

⁶²⁵ Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς τὸν Βαραββάν, καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ –
⁶²⁶ Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἕσω τῆς αὐλῆς, ὃ ἐστὶν πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν –
⁶²⁷ καὶ ἐνδιδύσκουσιν αὐτὸν ἑορφυράν καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον –
⁶²⁸ καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν· χαῖρε, βασιλεῦ τῶν Ἰουδαίων –
⁶²⁹ καὶ ἔτυπον αὐτοῦ τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτυον αὐτῷ καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ –
⁶³⁰ Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτόν ἑορφυράν καὶ ἐνέδυσαν αὐτόν τὰ ἱμάτια αὐτοῦ. Καὶ ἐξάγουσιν αὐτόν ἵνα σταυρώσωσιν αὐτό –
⁶³¹ καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμονα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ –
⁶³² Καὶ φέρουσιν αὐτόν ἐπὶ τὸν Γολγοθᾶν τόπον, ὃ ἐστὶν μεθερμηνευόμενον Κρανίου Τόπος –
⁶³³ καὶ ἐδίδουν αὐτῷ ἑσμυρνισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν –
⁶³⁴ Καὶ σταυροῦσιν αὐτόν καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτά· τίς τί ἄρῃ –
⁶³⁵ ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν –
⁶³⁶ καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη ὁ βασιλεὺς τῶν Ἰουδαίων –
⁶³⁷ Καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστὰς, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ ἐκωνύμων αὐτοῦ –
⁶³⁸ ΜΤ – καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη –
⁶³⁹ Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινούμενοι τὰς κεφαλὰς αὐτῶν καὶ λέγοντες· οὐδὲ ὁ καταλύων τὸν ναὸν καὶ οἰκοδομῶν ἐν τρισὶν ἡμέραις –
⁶⁴⁰ σῶσον σεαυτὸν καταβάς ἀπὸ τοῦ σταυροῦ –
⁶⁴¹ ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον· ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι –
⁶⁴² ὁ χριστὸς ὁ βασιλεὺς Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν· καὶ οἱ συνεσταυρωμένοι σὺν αὐτῷ ὠνείδιζον αὐτόν –
⁶⁴³ Καὶ γενομένης ὥρας ἑκτῆς σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης –
⁶⁴⁴ καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ· ἔλωι ἔλωι· ἡλεμα ὃ ἐστὶν μεθερμηνευόμενον ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές με –
⁶⁴⁵ καὶ τινες τῶν παρεστηκότων ἀκούσαντες ἔλεγον· ἴδε Ἡλίαν φωνεῖ –
⁶⁴⁶ δρᾶμὼν δέ τις [καὶ] γεμίσας σπύγγον ὄξους περιθεὶς καλάμῳ ἐπότιζεν αὐτόν λέγων· ἄφετε ἴδωμεν εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν –
⁶⁴⁷ ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην ἐξέπνευσεν –
⁶⁴⁸ Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο καὶ ἀπ' ἁνωθεν ἕως κάτω –
⁶⁴⁹ Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὸς ἐξ ἐναντίας αὐτοῦ· ὅτι οὕτως ἐξέπνευσεν εἶπεν· ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν –
⁶⁵⁰ Ὦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ Μαρία ἡ Μαгдаληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσήτος μητὴρ καὶ Σαλώμῃ –
⁶⁵¹ αἱ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ δικόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβάσαι αὐτῷ εἰς Ἱερουσόλυμα –
⁶⁵² Καὶ ἦδη ὥσπας γενομένης, ἐπεὶ ἦν παρασκευὴ ὃ ἐστὶν προσάβατον –
⁶⁵³ ἔλθων Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας εὐσχήμων βουλευτῆς, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ, τολμήσας εἰσῆλθεν πρὸς τὸν Πιλάτον καὶ ἡτήσατο τὸ σῶμα τοῦ Ἰησοῦ –
⁶⁵⁴ ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἦδη τέθηκεν καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτόν· εἰ πάλα ἀπέθανεν –
⁶⁵⁵ καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἐδωρήσατο τὸ πτώμα τῷ Ἰωσήφ –
⁶⁵⁶ Καὶ ἀγοράσας σινδόνα καθελὼν αὐτόν ἐνέειλησεν τῇ σινδόνι καὶ ἔθηκεν αὐτόν ἐν μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου –
⁶⁵⁷ ἡ δὲ Μαρία ἡ Μαгдаληνὴ καὶ Μαρία ἡ Ἰωσήτος ἐθεώρουν ποῦ τέθειται –
⁶⁵⁸ Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαгдаληνὴ καὶ Μαρία ἡ [τοῦ] Ἰακώβου καὶ Σαλώμῃ ἠγόρασαν ἀρώματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν –
⁶⁵⁹ καὶ λίαν πρῶτ' ἡ μιὰ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου –
⁶⁶⁰ καὶ ἔλεγον πρὸς ἑαυτάς· τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου –
⁶⁶¹ καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα –
⁶⁶² Καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς περιβεβλημένον στολὴν λευκὴν, καὶ ἐξεθαμβήθησαν –
⁶⁶³ ὁ δὲ λέγει αὐταῖς· μὴ ἐκθαμβείσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρενὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν –
⁶⁶⁴ ἀλλ' ὑπάγετε εἰπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι· προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν –
⁶⁶⁵ Καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτάς· τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν· ἐφοβοῦντο γὰρ [Πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξηγγείλαν. Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς]

ἀπὸ τῆς ἀνατολῆς ^{οἱ}καὶ ἄχρι δύοσεως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας. ^{οἱ}ἀμήν.]

⁶⁶⁶ MT – Ἀναστὰς δὲ πρῶτῃ πρώτῃ σαββάτου ἑφάνη πρῶτον· Μαρίᾳ τῇ Μαγδαληνῇ, παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια –
⁶⁶⁷ ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις πενθοῦσιν ^{καὶ} καλοῦσιν –

⁶⁶⁸ καὶ οἱ ἀκούσαντες ὅτι ζῇ καὶ ἔθεάθη ὑπ' αὐτῆς ἠπίστησαν –

⁶⁶⁹ Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ πορευομένοις εἰς ἀγρόν –

⁶⁷⁰ καὶ οἱ ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν –

⁶⁷¹ Ὑστερον ^{οἱ}[δὲ] ἀνακειμένοις ^{οἱ}αὐτοῖς τοῖς ἑνδεκα ἐφανερώθη καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι
τοῖς θεασαμένοις αὐτὸν ἐγηγεμένον ^{οὐκ} ἐπίστευσαν –

⁶⁷² καὶ εἶπεν αὐτοῖς· πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει –

⁶⁷³ ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται –

⁶⁷⁴ σημεῖα δὲ τοῖς πιστεύουσιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, γλώσσας λαλήσουσιν
καιναῖς –

⁶⁷⁵ ^{οἱ}[καὶ ἐν ταῖς χερσὶν] ὅφεις ἄροῦσιν καὶ θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάβῃ, ἐπὶ ἄρρώστους χεῖρας ἐπιθήσουσιν
καὶ καλῶς ἔξουσιν –

⁶⁷⁶ Ὁ μὲν ^{οὖν} κύριος Ἰησοῦς μετὰ τὸ λαλήσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ –

⁶⁷⁷ ἐκείνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργούontos καὶ τὸν λόγον βεβαιούντος διὰ τῶν

ἐπακολουθούντων σημείων –