

Mark Chapter Fourteen

The Passover Plot to Kill Jesus (vv. 1-2)

VERSE 1 Now the Passover and Unleavened Bread were two days away; and the chief priests and the scribes were seeking how to seize Him by stealth and kill

Him (Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν [*impf.act.ind.3. eimi + conj de now + d.a.w/noun nom.nt.s pascha Passover + conj kai + d.a.w/adj.nom.nt.p. azumos without yeast; Unleavened Bread + prep meta + adj.acc.f.p. duo two + noun acc.f.p. hemera day + conj + impf.act.ind.3p. zeteo seek; attempt + d.a.w/noun nom.m.p. archiereus chief priest + conj + d.a.w/noun nom.m.p. grammateus experts in the law; scribe + adv pos how + pro.acc.m.s. autos + prep en + noun loc.m.s. dolos deceit; treachery; "by stealth" + aor.act.part.nom.m.p. drateo seize + aor.act.subj.3p. apokteino kill*]);

VERSE 2 for they were saying, "Not during the festival, otherwise there might be a riot of the people (ἔλεγον γάρ, Μὴ ἐν τῇ ἑορτῇ, μήποτε ἔσται θόρυβος τοῦ λαοῦ [*impf.act.ind.3p. lego + conj gar + neg me + prep en + d.a.w/noun loc.f.s. eorte festival + conj mepote lest, otherwise + fut.dep.ind.3s. eimis "might" + noun nom.m.s. thorubos riot + d.a.w/noun gen.m.s. laos people*])."

ANALYSIS: VERSES 1-2

1. Overview of Jesus' final week which was from March 28th thru April 5th 33 AD:
 - a. Arrival at Bethany, Saturday, March 28th
 - b. Crowds at Bethany, Sunday, March 29th
 - c. Triumphal Entry, Monday, March 30th
 - d. The cursing of a fig tree and the cleansing of the Temple, Tuesday, March 31st
 - e. Temple controversy and teaching followed by the Olivet Discourse, Wednesday, April 1st

- f. Jesus observes Passover and is betrayed, arrested, and tried, Thursday, April 2nd
 - g. Jesus tried and crucified, Friday, April 3rd
 - h. Jesus placed in a tomb, Saturday, April 4th
 - i. Jesus resurrected, Sunday, April 5th
2. The chronological notation “after two days” places the first part of this chapter on Wednesday and early on Thursday.
 3. Remember that a part of a day equals a full day, so Wednesday evening (at the home of Simon the Leper) and the following day accounts for the “two days.”
 4. On the 2nd day Jesus would observe Passover and be arrested.
 5. At the conclusion of the Olivet Discourse Jesus once again predicted His betrayal and crucifixion (cf. Matt. 26:1-2 which is parallel to Mk. 14:1).
 6. The Jewish Passover commemorated the Exodus from Egypt, and more particularly the 10th plague, which killed all the firstborn males in Egypt.
 7. The angel of death (Yahweh) “passed over” (*pashach*) the homes of the Israelites having lamb’s blood on the doorposts and lintels (Ex. 12:1-13, 23, 27).
 8. The Feast of Unleavened Bread began with Passover and lasted for seven days (Nisan 15-21).
 9. Passover took place on the 15th day of Nisan (Friday, April 3rd, 33 AD).
 10. With the Jewish day beginning at 6 PM the Passover lambs were sacrificed on the 14th of Nisan (Thursday).
 11. Plots against Jesus’ life by religious and secular leaders began during His Galilean ministry (Mk. 3:6), but have intensified since the events of His arrival in Jerusalem during Passion Week (cf. Mk. 11:18).
 12. The cleansing of the Temple and Jesus’ teaching on the tenant farmers lead to planning how to arrest Him (Mk. 11:18; 12:12).
 13. His principal enemies are the three major groups that made up the Sanhedrin: the “ruling priests, the “scribes” (legal experts), and the “elders” (the aristocratic lay leaders of Jerusalem).
 14. Passover was one of three great pilgrim festivals of the Jews (along with Pentecost and Tabernacles).
 15. The city’s population doubled or tripled when visitors streamed into the city from around the Mediterranean world.
 16. Pilate would have traveled from Caesarea to keep close tabs on the situation as Jewish emotions ran high and there was always the potential of riots.
 17. Various popular uprisings had in the past started during Passover week (cf. Lk. 13:1).
 18. The Sanhedrin was especially wary of doing anything that would lead to a riot (Gk. *thorubos*; v. 2).
 19. So in their scheming to arrest and kill Jesus they resigned themselves to the fact that they could not take Him until after the festival when the crowds would have gone back to their homes.
 20. Jesus was considered a prophet and based on the things that He had done openly (cleansing of the Temple, making monkeys out of his interrogators and the raising of Lazarus) they dare not risk a Roman intervention that would threaten their position over the people.

21. But their plans would receive an unexpected and welcome change when Judas came to them with a way to accomplish their scheme during the festival.
22. This change enabled the plotters to arrest Jesus under the cover of darkness when the people were asleep (cf. Lk. 22:6).
23. This development preserved God's predetermined schedule for the Lamb of God to be slain on the Passover, and not after.

A Model of True Devotion (vv. 3-9)

VERSE 3 While He was in Bethany at the home of Simon the leper, and reclining

at the table, there came a woman with an alabaster vial of very costly perfume of

pure nard (Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου

αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς [*conj +*

pres.act.part.gen.m.s. eimi + pro.gen.m.s. autos + prep en + noun loc.f.s. Bethany +

prep en + d.a.w/noun loc.f.s. oikia home + noun gen.m.s. Simon + d.a.w/adj.gen.ms.

lepros leper + pres.dep.part.gen.m.s. katakeimai recline + pro.gen.m.s. autos +

aor.act.ind.3s. erchomai come + noun nom.f.s. gune woman + pres.act.part.nom.f.s.

echo have + noun acc.f.s. alabastron alabaster jar + noun gen.nt.s muron perfume +

noun gen.f.s. nardos oil of nard + adj.ge.f.s. pistikos pure + adj.gen.f.s. poluteles

expensive]; and she broke the vial and poured it over His head [συντρίψασα τὴν

ἀλάβαστρον κατέχεεν αὐτοῦ τῆς κεφαλῆ [aor.act.part.nom.f.sl suntribo break + d.a.w/noun

acc.f.s. alabastron alabaster jar + aor.act.ind.3s. katacheo pour over + pro.gen.m.s.

autos + d.a.w/noun gen.f.s. kephele head]).

VERSE 4 But some were indignantly remarking to one another, "Why has this

perfume been wasted (ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτούς, εἰς τί ἡ ἀπώλεια αὕτη

τοῦ μύρου γέγονεν [*impf.act.ind.3p. eimi "were" + conj de + adj.nom.m.p. tis some +*

pres.act.part.nom.m.s. aganakteo be indignant/angry + prep pros + pro.acc.m.p.

heautou one another + pro. eis + interrog.acc.nts. tis why? + d.a.w/noun nom.f.s.

apoleia destruction; "wasted" + demonstr.nom.f.s. houtos this + d.a.w/noun gen.nt.s. muron perfume + perf.act.ind.3s. ginomai "been"])?

VERSE 5 "For this perfume might have been sold for over three hundred denarii,

and the money given to the poor (ἡδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι ἐπάνω δηναρίων τριακοσίων καὶ δοθῆναι τοῖς πτωχοῖς [*impf.act.ind.3s. dunamai be able + conj gar + demonstr.nom.nt.s. houtos this + d.a.w/noun nom.nt.s. muron perfume + aor.pass.infin. piprasko sell + prep epano over + noun gen.nt.p. denarion + adj.gen.nt.p. triakosioi three hundred + conj + aor.pass.infin. didomi give + d.a.w/adj.dat.m.p. ptochos poor*])."

And they were scolding her (*conj + impf.dep.ind.3p. rebrimaomai speak harshly + pro.dat.f.s. autos*]).

VERSE 6 But Jesus said, "Let her alone; why do you bother her (ὁ δὲ Ἰησοῦς εἶπεν,

"Ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε [*d.a.w/noun nom.m.s. Jesus + conj de + aor.act.ind.3s. eipon + aor.act.imper.2p. aphiemi leave alone + pro.acc.f.s. aute her + interrog. tis why? + pro.dat.f.s. aute + noun acc.m.p. kopos trouble; grief; "bother" + pres.act.ind.2p. parecho cause*])?

She has done a good deed to Me (καλὸν ἔργον ἠργάσατο ἐν ἐμοί [*adj.acc.nt.s kalos good + noun acc.nt.s. ergon work, deed + aor.act.ind.3s. ergazomai perform + prep en + pro.instr.s. ego me*]).

VERSE 7 "For you always have the poor with you, and whenever you wish you

can do good to them; but you do not always have Me (πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν καὶ ὅταν θέλητε δύνασθε αὐτοῖς εὖ ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε [*adv pantote always + conj gar + d.a.w/adj.acc.m.p. ptochos poor + pres.act.ind.2p. echo + prep meta + pro.gen.m.p. heautou "with you" + conj + conj hotan whenever +*

pres.act.subj.2p. thelo wish + pres.dep.ind.2p. dunamai can + pro.dat.m.p. autos "to them" + adv eu well; "good" + aor.act.infin. poieo do + pro.acc.s. ego me + conj de + neg ou + adv pantote always + pres.act.ind.2p. echo]).

VERSE 8 "She has done what she could; she has anointed My body beforehand

for the burial (ὃ ἔσχεν ἐποίησεν· προέλαβεν μυρίσαι τὸ σῶμά μου εἰς τὸν ἐνταφιασμόν [*pro.acc.nt.s hos what + aor.act.ind.3s. echo + aor.act.ind.3s. poieo do + aor.act.ind.3s. prolambano ahead of time, beforehand + aor.act.infin. murizo pour perfume on + d.a.w/noun acc.nt.s soma body + pro.gen.s. ego me + prep eis + d.a./w/noun acc.m.s. entaphiaomos preparation for burial]).*

VERSE 9 "Truly I say to you, wherever the gospel is preached in the whole world,

what this woman has done will also be spoken of in memory of her (ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἔαν κηρυχθῆ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὕτῃ [*part amen truly + conj de + pres.act.ind.1s. lego + pro.dat.p. su + conj houpou whenever + part ean + aor.pass.subj.3s. kerusso proclaim + d.a.w/noun nom.nt.s euangelion gospel + prep eis + adj.acc.m.s. holos whole + d.a.w/noun acc.m.s. kosmos + conj + pro.acc.nts. hos this + aor.act.ind.3s. poieo "has done" + pro.nom.f.s. aute + fut.pass.ind.3s. laleo speak + prep eis + noun acc.nt.s mneiosounon memorial, something done in memory of another + pro.gen.f.s. aute]).*"

ANALYSIS: VERSES 3-9

1. Commentators tend to refuse to place this episode on Wednesday/Thursday evening.
2. Even "A Harmony of the Gospels" (Thomas & Gundry) confuses this anointing with the one six days before the Passover in the home of Mary, Martha, and Lazarus (Jn. 12:1-11).
3. In other words, it is regarded by some as the same anointing of Jesus by Mary at their family home in Bethany.
4. While the two anointings have much in common this one is in a different home in Bethany, the residence of Simon the Leper.

5. Both anointings were by a woman; involved the same expensive ointment; and were greeted with criticism which Jesus rebuked in the very same terms.
6. Apart from the location, the first anointing was applied to Jesus' feet, while this one is applied to His head.
7. Both Matthew and Mark record this episode (Matt. 26:6-13; Mk. 14:3-9).
8. There was an earlier anointing during the Galilean ministry that took place in a similar setting; it recorded by Luke (Lk. 7:36-50).
9. "Simon" was a very common Jewish name.
10. "The Leper" presumably was a man that Jesus had healed in the past, and was living a renewed and ordinary life.
11. This man had a supper party at his home and Jesus (and the Twelve) was the guest of honor along with other individuals from Bethany (perhaps people who had been beneficiaries of Jesus' miracles).
12. While Jesus "was reclining" indicates the customary posture at such events (unlike the western habit of sitting upright).
13. The woman remains anonymous.
14. She apparently was not one of the invited guests, and unlike Mary in the previous anointing, was not a hostess.
15. She was a stranger who was not invited, and who did what she did without permission.
16. She proceeds to anoint Jesus' head with a perfume (used in various anointings).
17. It is described as "nard" (or spikenard) a very costly product imported from India (perennial herb of the Valerian family, native to India; SOS 1:12; 5:13).
18. It was in an "alabaster vial/flask" made of soft calcite stone and was commonly used for the most expensive perfumes and ointments.
19. Just how expensive it was in the terms of Jesus' day is given in v. 5, where its worth is comparable to a years pay for a common laborer.
20. Breaking the vial, rather than removing its top, is intended as a dramatic gesture to demonstrate how great her appreciation was for the One anointed.
21. Nothing is held back!
22. The woman's action is over the top extravagant, resulting in predictable criticism from those assembled (v. 4).
23. Matthew informs us that it was Jesus' own disciples that were especially put off by her extravagance (Matt. 26:8).
24. Will they never learn? If Jesus did not stop her then her action should not be challenged.
25. In each of the three episodes of Jesus being anointed as the guest of honor, criticism occurs.
26. In the episode some four days earlier, and this one on the eve of Jesus' arrest, the criticism centers on wastefulness.
27. The one in Luke 7 has the host (Pharisee) objecting to the woman's past.
28. The language used of the reaction of the on-lookers is especially strong in v. 4 (cp. Matt. 26:8).
29. Their comments to one another were that this perfume (a luxury) could have been put to the greater good, namely aiding the poor (v. 5).
30. It was a custom to give gifts to the poor on the evening of Passover.

31. The same verb of indignation (*aganakteo*) is with reference to Jesus toward His disciples for rebuking parents who brought their children to Jesus to be blessed (Mk. 10:14); and in connection with ten of the disciples who resented James and John for their request of special consideration in the coming kingdom (Mk. 10:41).
32. After commenting to one another about what they considered to be a travesty, the disciples turn on the woman "scolding her" (imperf. *embrimaomai* to speak harshly).
33. Jesus comes to her defense, and delivers a rebuke of His own telling them all to "Let her alone!" (v. 6).
34. And asks rhetorically, "why do you bother her?"
35. He proceeds to inform her critics that her deed is done "for Him" and that it is "good" (*kalos* as in noble or beautiful).
36. Sometimes a test is imposed on the person who makes application towards another when criticism comes from those who are ill-informed.
37. Jesus' defense of the woman's extravagance follows in verses 7 & 8.
38. His defense does not undermine the responsibility of believers to help the poor.
39. He has had much to say on this subject in His teachings.
40. Normally, the use of the proceeds from this 300 denarius vial of perfume could have gone a long way to help out the poor, but the situation in the present context looks at a greater good.
41. In other words, something more important is at hand here; something that is a one-of-a-kind moment.
42. This unnamed woman (like the widow who gave her last two coins), sees this and acts without inhibition.
43. "She has done what she could" indicates that this woman had the wherewithal to honor her Lord (see had this perfume for her own use).
44. She honored the significance of Jesus' advent, marking the arrival of the long-hoped for salvation.
45. Jesus did not come to merely heal the sick, He came to defeat Satan and sin and death.
46. This is worthy of such extravagance.
47. There is a parallel in 2:18-20 where He is asked why His disciples do not fast.
48. His answer is that no one should fast during a wedding banquet, when the bridegroom is present.
49. His coming should have been considered as a time of extravagant joy and celebration.
50. She did what she thought was apropos, and she got it right!
51. His words "you always have the poor and you can always do good to them, but you do not always have Me" sets things in their proper context (v. 7).
52. In her own way she took an action that symbolized her deep appreciation of the Messiah.
53. This was not a rich woman, but a woman who gave something special she possessed to honor Jesus!
54. Both this woman and the widow who "gave all that she had to live on" are models of generosity and stand in stark contrast to the exploitative scribes (12:38-40) and the scheming religious leaders (14:1-2; 10-11).

55. As well, covetous Judas, who on the occasion of the anointing by Mary earlier, really could care less about the poor (Jn. 12:5-6).
56. Jesus goes on to explain, as He did at the previous anointing (Jn. 12:2ff.), that there is a prophetic significance to the woman's actions (yet the disciples act the very same way as they did on the previous anointing!).
57. "She has done what she could" or "What she has" (aor.ind. *echo*) refers to the perfume which she already possessed and "what she could" or "what she had done" (aor.ind. *poieo*) refers to the anointing.
58. We should not assume that this woman consciously intended this anointing as burial symbolism (v. 8)?
59. In the anointing in Jn. 12, the same symbolism is in view (v. 7).
60. Jesus sees her action of love and devotion as reverence in preparation for His burial.
61. Jesus towards the end was not reticent to speak of His fate.
62. Again, we have yet another prediction of His death.
63. What she did, unbeknown to her, anticipated Jesus' death and burial, He affirms (v. 8).
64. Jesus' awareness of what is now about to happen leads Him to find added meaning in her act of devotion.
65. Jesus final observation (prophetic in itself) is introduced with the familiar formula: "Truly, I say to you all" (v. 9).
66. The woman's good deed is to be remember with honor, and the commemoration is to be specifically εἰς μνημόσυνον αὐτῆς ("in memory of her").
67. And yet she remains anonymous!
68. It is both the act and the woman which are to be remembered by posterity.
69. The phrase "in memory of her" is to be compared to the Eucharistic formula of 1 Cor. 11:24-25; Lk. 22:19).
70. The memorial to her finds expression, Jesus says, "whenever the gospel (e.g., story) is proclaimed in the whole world."
71. The future worldwide proclamation of the gospel is here once again anticipated.
72. That Jesus should speak in such term anticipates not only His death, but His resurrection.
73. Jesus looks beyond His death to the conclusion of His work on earth.
74. Here is an implicit prediction of the resurrection on the first day of the next week.
75. The Gospel is all about the death, burial and resurrection of Christ.
76. Mark wants us to know that Jesus fully knows where He is going and that His approaching passion is the framework of God's redemptive plan.
77. Curiously a woman was the first witness of the resurrection (Jn. 20:1; 18).

Judas the Turncoat (vv. 10-11)

VERSE 10 Then Judas Iscariot, who was one of the twelve, went off to the chief

priests in order to betray Him to them (Καὶ Ἰούδας Ἰσκαριώθ ὁ εἰς τῶν δώδεκα ἀπήλθεν

πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδοῖ αὐτοῖς [*conj* + *noun nom.m.s. Judas* + *noun*

nom.m.s. Iscariot + d.a.nom.m.s. hos "who" + prep eis + d.a.w/adj.gen.m.p. dodeeka twelve + aor.act.ind.3s. aperchomai go away; "went off" + prep pros + d.a.w/noun acc.m.p. archiereus + conj hina in order + pro.acc.m.s. autos + aor.act.subj.3s. paradidomi betray + pro.dat.m.p. autos]).

VERSE 11 They were glad when they heard *this*, and promised to give him money

(οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι [d.a.w/aor.act.part.nom.m.p. akouo hear + conj de + aor.dep.ind.3p. chairo be glad + conj + aor.dep.ind.3p. epagnellomai promise + pro.dat.m.s. autos + noun acc.nt.s. argurion silver coin]).

And he *began* seeking how to betray Him at an opportune time (καὶ ἐζήτει πῶς αὐτὸν εὐκαιρῶς παραδοῖ [conj + impf.act.ind.3s. zeteo seek + interrog pos how + pro.acc.m.s. autos + adv eukairos when the time is right + aor.act.subj.3s. paradidomi betray]).

ANALYSIS: VERSES 10-11

1. The plot to arrest and kill Jesus is here resumed with Judas (all three accounts relate that Judas was a member of the Twelve; cf. 3:19).
2. This was a man who had seen and participated in ministry of Jesus and who saw with his own eyes the many miracles performed by Jesus.
3. He was selected by Jesus so that the OT prophecy of betrayal by a close "friend" might be fulfilled.
4. Judas followed Jesus because he imagined that Jesus would set up a kingdom and he would be the beneficiary.
5. He never believed in Jesus hence the title "son of perdition" (Jn. 17:12).
6. Judas at some point left the dinner party and made his way to top authorities ("chief priests") within the Sanhedrin.
7. He reached a breaking point having witnessed first hand the hostility of the Jerusalem authorities in the Temple.
8. It is at this point that Judas changes sides aligning himself with the opposing camp.
9. Luke says that at this point Satan entered him (Lk. 12:3).
10. This gave him the added courage to take this fatal step.
11. Jn. 11:57 indicates that Jesus was a 'wanted man' and orders were issued by the authorities searching for an informant.

12. What they wanted was someone who could inform them of Jesus' whereabouts so that they could arrest Him without risk.
13. Judas knew this.
14. The precise amount of 'blood money' is given by Matthew (26:15).
15. Judas driven by monetary lust (cf. Jn. 12:6) is here reduced to the indignity of a paid informer.
16. When Judas unexpectedly appeared before Jesus' enemies and offered them a deal, they were thrilled (v. 11a).
17. It was the break they had been looking for.
18. Note that all who were involved in this plot were playing into the providential hand of God (pawns)!
19. They found an informer that was closely linked to Jesus and His movements.
20. They paid Judas in advance and so for Judas' part he had to return to the Twelve and wait for an opportune moment (Matt. 26:16; Lk. 22:6; v. 11).
21. Why did Judas betray Jesus?
22. Greed was not the only factor.
23. There was satanic inspiration which served to give him the nerve to act as he did.
24. Finally, Judas had expectations that Jesus would overthrow the Roman overlords, but events caused him to become disillusioned (ex. Jesus suggested the legitimacy of Roman taxation).
25. What did Judas provide for the religious leaders?
26. For his fee he promised to inform them of a time and place where Jesus could be arrested away from the populace (14:11, 48-49; cf. Lk. 22:6; Jn. 18:2).
27. That one of Jesus' closest followers ("one of the Twelve") betrayed Him was in keeping with God's purpose for the redemption of mankind (cf. 8:31; 9:31; 10:32-34; 14:18-21, 49).

Preparations for the Passover (vv. 12-16)

VERSE 12 On 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 (Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθουον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγης τὸ πάσχα [*conj + d.a.w/adj.dat.f.s. protos + noun dat.f.s. hemera + d.a.w/adj.gen.nt.p. azumos Unleavened Bread + adv hote when + d.a.w/noun acc.nt.s pascha Passover + impf.act.ind.3p. thuo slaughter + pres.act.ind.3p. lego + pro.dat.m.s. autos + d.a.w/noun nom.m.p. mathetes + pro.gen.m.s. autos + adv pou where + pres.act.ind.2s. thelo +*

aor.act.part.nom.m.p. aperchomai go + aor.act.subj.1p. etoimazo prepare + conj hina + aor.act.subj.2s. esthio eat + d.a.w/noun acc.nt.s. pascha]?"

VERSE 13 And He sent two of His disciples and said to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him (καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ [*conj + pres.act.ind.3s. apostello send + adj.gen.m.p. duo + d.a.w/noun gen.m.p. mathetes + pro.gen.m.s. autos + conj + pres.act.ind.3s. lego + pro.dat.m.p. autos + pres.act.imper.2p. hupago go + prep eis + d.a.w/noun acc.f.s polis city + conj + fut.act.ind.3s. apantao meet + pro.dat.p. su + noun nom.m.s. anthropos + noun acc.nt.s keramion pitcher, jar + noun gen.nt.s. hudor water + pres.act.part.nom.m.s. bastazo carry + aor.act.imper.2p. akoloutheo follow + pro.dat.m.s. autos*]);

VERSE 14 and wherever he enters, say to the owner of the house, 'The Teacher says, "Where is My guest room in which I may eat the Passover with My disciples (καὶ ὅπου ἂν εἰσέλθῃ εἶπατε τῷ οἰκοδεσπότη ὅτι Ὁ διδάσκαλος λέγει, Ποῦ ἐστὶν τὸ κατάλυμά μου ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω [*conj + adv opou where + aor.act.subj.3s. eiserchomai enter + impf.act.ind.2p. eipon say + d.a.w/noun dat.m.s. oikodespotes owner + conj hoti + d.a.w/noun nom.m.s. didaskolos teacher + pres.act.ind.3s. lego + adv pou where + pres.act.ind.3s. eimi + d.a.w/noun nom.nt.s. kataluma guest room + pro.gen.m.s. ego + adv opou where "in which" + d.a.w/noun acc.nt.s. pascha + prep meta + d.a.w/noun gen.m.p. mathetes + pro.gen.m.s. + aor.act.subj.1s. esthio eat*])?"

VERSE 15 "Then he will show you a large upper room, furnished and prepared; there make ready for us (καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον ἑτοιμον· καὶ

ἐκεῖ ἐτοιμάσατε ἡμῖν [*conj + pro.nom.m.s. autos + pro.dat.p. su + fut.act.ind.3s. deiknumi show + noun acc.nt.s. anagaion guest room + adj.acc.nt.s. megas large + perf.pass.part.acc.nt.s. stronnumi furnished + adj.acc.nt.s. hetoimos ready + conj + adv ekei there + aor.act.imper.2p. hetoimazo make ready + pro.dat.p. ego "us"]]."*

VERSE 16 The disciples went out and came to the city, and found it just as He had told them; and they prepared the Passover (καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὗρον καθὼς εἶπεν αὐτοῖς καὶ ἠτοίμασαν τὸ πάσχα [*conj + aor.act.ind.3p. exerchomai go + d.a.w/noun nom.m.p. mathetes + conj + aor.act.ind.3p. erchomai + prep eis + d.a.w/noun acc.f.s. polis + conj + aor.act.ind.3p. heurisko find + conj kathos just as + aor.act.ind.3s. eipon + pro.dat.m.p. autos + conj + aor.act.ind.3p. heoimazo prepare + d.a.w/noun acc.nt.p. pascha*]).

ANALYSIS: VERSES 12-16

1. After the anointing in Bethany, three episodes lead to Jesus' arrest and trials: the Last Supper (vv. 12-26); the prediction of Peter's denial (vv. 27-31); and the agony of Gethsemane (vv. 32-42).
2. In vv. 12-42 is the account of Jesus' last hours with the disciples.
3. There were two Passover celebrations during this time.
4. The first was the Galilean celebration in which the sacrificial lambs were slain on Thursday afternoon (3-5 pm) and the paschal meal eaten Thursday evening.
5. Then there was the Judean celebration on Friday with the lambs being slain Friday afternoon the meal eaten Saturday evening.
6. This made it possible for Jesus (a Galilean) to both celebrate the last Passover and to be on the cross dying for the sins of the world while the Judeans were killing the Passover lambs in the temple.
7. This enables us to reconcile the synoptic gospels with the gospel of John (cf. Jn. 18:28, 39; 19:14).
8. So in light of this we have Mk. 14:12 with the question posed by Jesus' disciples as to the place where He wanted to celebrate Passover.
9. Lambs were sacrificed on preparation day and are here referred to by an impersonal and customary imperfect (*thuo* slaughter).
10. The term Passover here means "the Passover lamb."
11. Since the Passover had to be celebrated within the city of Jerusalem, His disciples ask Jesus where He wants to eat the meal.
12. Jesus sends two of His disciples identified as Peter and John in Lk. 22:8.

13. Their instructions are similar to those Jesus gave the two disciples for the triumphal procession (Mk. 11:1-6).
14. As in that instance, the knowledge came from prior arrangement.
15. This based on the fact a man “will meet you” and since a guest room has already been provided.
16. Jesus is clearly orchestrating events.
17. A man carrying a water jar would stand out since women normally performed this task (v. 13).
18. A large upstairs room will be “furnished and prepared” meaning equipped with low tables and couches for reclining (v. 14), Jesus informs them.
19. The two disciples do exactly as Jesus instructs them.
20. The preparations include acquiring a lamb, having it sacrificed in the temple, and procuring the food: unleavened bread, wine, bitter herbs and *haroseth* (fruit) for dipping.
21. The lamb was obtained and roasted.
22. The two disciples did as they were told and found that everything was exactly as Jesus said it would be, and they “prepared the Passover.”

The Last Supper (vv. 17-25)

VERSE 17 When it was evening He came with the twelve (Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα [*conj + adj.gen.f.s. opsios late; evening + aor.dep.part.gen.f.s. ginomai + pres.dep.ind.3s. erchomai + prep meta + d.a.w/adj.gen.m.p. dodeka*]).

VERSE 18 As they were reclining at the table and eating, Jesus said (καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν [*conj + pres.dep.part.gen.m.p. anakeimai be seated at a table + pro.gen.m.p. autos + conj + pres.act.part.gen.m.p. esthio eat + d.a.w/noun nom.m.s. Jesus + aor.act.ind.3s. eipon*], **"Truly I say to you that one of you will betray Me -- one who is eating with Me** [Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με ὁ ἐσθίων μετ' ἐμοῦ [*part amen + pres.act.ind.1s. leg + pro.dat.m.p. su + conj hoti + adj.nom.m.s. heis one + prep ek + pro.ge.p. su + fut.act.ind.3s. paradidomi betray + pro.acc.s. ego + d.a.w/pres.act.part.nom.m.s. esthio eat + prep meta + pro.gen.m.s. ego*])."

VERSE 19 They began to be grieved and to say to Him one by one, "Surely not I (ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς κατὰ εἷς, Μήτι ἐγώ [*aor.act.ind.3p. archo begin +*

pres.pass.infin. lupeo grieve + conj + pres.act.infin. lego + adj.nom.m.s. heis one + prep katas + adj.acc.m.s. heis one + part meti surely not + pro.nom.s. ego]]?"

VERSE 20 And He said to them, "It is one of the twelve, one who dips with Me in the bowl (ὁ δὲ εἶπεν αὐτοῖς, Εἷς τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρύβλιον [*d.a.nom.m.s. ho He + conj de + aor.act.ind.3s. eipon + pro.dat.m.p. autos + adj.nom.m.s. heis one + d.a.w/adj.gen.m.p. dodeka + d.a.w.pres.mid.part.nom.m.s. embapto dip + prep meta + pro.gen.s. ego + prep eis + d.a.w/noun acc.nt.s. trublion bowl*]).

VERSE 21 "For the Son of Man is to go just as it is written of Him (ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ [*conj hoti + d.a.w/noun nom.m.s. huios + part me + d.a.w/noun gen.m.s. anthropos + pres.act.ind.3s. hupago go + conj kathos just as + perf.pass.ind.3s. grapho + prep peri + pro.gen.m.s. autos*]; **but woe to that man by whom the Son of Man is betrayed** (οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται [*interj ouai woe + conj de + d.a.w/noun dat.m.s. anthropos + demonstr.dat.m.s. ekeinos that + prep dia + pro.gen.m.s. hos + d.a.w/noun nom.m.s. huios + d.a.w/noun gen.m.s. anthropos + pres.pass.ind.3s. paradidomi*])!

It would have been good for that man if he had not been born (καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος [*adj.nom.nt.s kalos good + pro.dat.m.s. autos he + part ei if + neg ouk + aor.pass.ind.3s. gennao be born + d.a.w/noun nom.m.s. anthropos + demonstr.nom.m.s. ekeinos tha*]."

VERSE 22 While they were eating, He took some bread, and after a blessing He broke it, and gave it to them, and said, "Take it; this is My body (Καὶ ἐσθιόντων αὐτῶν λαβῶν ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν, Λάβετε, τοῦτό ἐστιν τὸ

σῶμά μου [conj + pres.act.part.gen.m.p. esthio + pro.gen.m.p. autos + aor.act.part.nom.m.s. lambaon take + noun acc.m.s. aptos bread + aor.act.part.nom.m.s. eulogeo bless + aor.act.ind.3s. klao break + conj + aor.act.ind.3s. didomi gave + pro.dat.m.p. autos + conj + aor.act.ind.3s. eipon + aor.act.imper.2p. lambanon give + pro.nom.nt.s. houtos + pres.act.ind.3s. eimi + d.a.w/noun nom.nt.s. soma + pro.gen.s. ego])."

VERSE 23 And when He had taken a cup and given thanks, He gave it to them, and they all drank from it (καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες [conj + aor.act.part.nom.m.s. lambano + noun acc.nt.s. poterion cup + aor.act.part.nom.m.s. eucharisteo give thanks + aor.act.ind.3s. didomi + pro.dat.m.p. autos + conj + aor.act.ind.3p. pino drink + prep ek + pro.gen.nt.s. autos + adj.nom.m.p. pas all]).

VERSE 24 And He said to them, "This is My blood of the covenant, which is poured out for many (καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν [conj + aor.act.ind.3s. eipon + pro.dat.m.p. autos + demonstr.nom.nt.s. houtos + pres.act.ind.3s. eimi + d.a.w/noun nom.nt.s. haima blood + pro.gen.m.s. ego + d.a.w/noun gen.f.s. diatheke covenant + d.a.w/pres.passpart.nom.nt.s. ekcheo pour out + prep huper + adj.gen.m.p. polus many]).

VERSE 25 "Truly I say to you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God (ἀμὴν 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 [part amen + pres.act.ind.3s. lego + pro.dat.m.p. su + conj hoti + adv

ouketi no longer + neg ou + neg me + aor.act.ind.1s. pino drink + prep ek + d.a.w/gen.nt.s. henema fruit, harvest + d.a.w/noun gen.f.s. ampelos vine + prep eos until + d.a.w/noun gen.f.s. hemera + demonstr.gen.f.s. ekeinos that + adv hotan when + pro.acc.nts. autos it + pres.act.subj.1s. pino drink + adj.acc.nts. kainos new + prep en + d.a.w/noun loc.f.s. basileia + d.a.w/noun gen.m.s. theos])."

ANALYSIS: VERSES 17-25

1. Peter and John return to Bethany and announce that the preparations for the Passover celebration are in order.
2. Jesus and the Twelve enter the city and proceed to the upper room (v. 17).
3. Mark advances the narrative to point where Jesus predicts His betrayal (v. 18).
4. Jesus had already announced that He “earnestly desired to eat this Passover” with them before He suffered, and that He would not eat it again until the inauguration of the kingdom (Lk. 22:15-16).
5. Next came the washing of the disciples’ feet (Jn. 13:1-20).
6. Then comes the announcement and identification of the betrayer (Matt. 26:21-25; Lk. 22:21-23; Jn. 13:21-30; Mk. 14:18-21).
7. Jesus makes it very specific that the betrayer is “one who is eating with me” (v. 18).
8. This announcement troubled Jesus in His spirit (Jn. 13:21).
9. This precipitated a back and forth discussion among the disciples as to who it might be (Lk. 22:23); along with them querying Jesus as to whom it might be (v. 19; Matt. 26:22).
10. Without naming the betrayer outright, Jesus gives them a clue (v. 20).
11. It is the one who dips bread into the bowl at the same time Jesus dips into the bowl, He tells them.
12. Dipping bread into the sauce bowl was a communal Passover ritual.
13. In v. 21 Jesus speaks to the biblical necessity of His betrayal.
14. The first part is His declaration that “the Son of Man proceeds just as it is written of Him” which includes the body of OT truth relating to a suffering Messiah.
15. The specific part about His sufferings which included betrayal by an intimate there is Psa. 41:9 (“Even my close friend, he who shared my bread, has lifted up his heel against me.”)
16. After making a statement about His own fate, Jesus proceeds to level a severe condemnation against the culprit (v. 21b).
17. It is a “woe” formula common in the OT.
18. Jesus statement is not mean-spirited, but represents the truth considering the facts, that it would have been better for Judas that he was never born.
19. This can be said of all who die in unbelief and undergo eternal perdition.
20. At this point Judas speaks up (Matt. 26:25).
21. Jesus actually gave Peter and John an additional heads-up as to who the betrayer was according to Jn. 13:23-30.
22. It was the one Jesus would give a morsel to after dipping it in the communal bowl.

23. At this point Satan once again entered Judas, and Jesus told him “to do what he does quickly.”
24. The clueless disciples speculated that Judas had left abruptly to either buy more supplies for the dinner or that he was going to make a contribution to the poor since he held the money box.
25. Spiritual dullness has bad side effects!
26. Right after Judas went into the night, the disciples had yet another dispute over which one of them would be the greatest in the coming kingdom (Lk. 22:24-30).
27. After this, Jesus announces the first prediction of Peter’s denial (Lk. 22:31-36; cp. Jn. 13:31-38).
28. Finally, Jesus institutes the Lord’s Table (Matt. 26:26-20; Mk. 14:22-23; Lk. 22:17-20; cp. 1Cor. 11:23-26).
29. Toward the end of meal while the disciples were still eating (Passover with its lamb, bread, and roasted herbs), Jesus takes unleavened bread and breaks it and gives a piece to each of the disciples.
30. He blesses the bread by giving thanks (Mark has “blessed” and Luke has “gave thanks”; hence the term Eucharist).
31. The standard prayer at Passover for the bread is: “Blessed are You, Lord our God, King of the world, who brings forth bread from the earth.”
32. In the Israelite household the father took bread, broke it, and gave it to his family, and offered ‘grace.’
33. The bread is the unleavened bread which Jesus instructs them “to take *it*, (Matthew adds ‘and eat it’ and Luke has: ‘This is My body which is given to you, do this in remembrance of Me.’)
34. Jesus tells them that the bread symbolizes “My body.”
35. This is not to be taken literally.
36. The bread without leaven signifies the sinless humanity of Christ (in the feast of Unleavened Bread it represents God’s word).
37. The breaking of the bread represents the trauma of bearing sins in His humanity.
38. He alone was qualified to bear in His body the sins of mankind.
39. Jesus’ words over the bread symbolically but clearly speak of an inevitable death from which they were the beneficiaries.
40. The eating of it symbolizes saving faith.
41. The commandment for a perpetual memorial is absent from Mark.
42. Jesus proceeds to take a cup (filled with wine), and as with the bread, gives thanks (referring to God as the creator of the vine), and passes the communal cup around to each disciple to drink from it (v. 23).
43. Drinking, like eating, symbolizes saving faith.
44. As with the bread, Jesus explains the significance of the cup as being: “My blood of the covenant, which is poured out for (prep *huper* on behalf of) many.”
45. The cup points symbolically to the work of Christ on the cross toward sin.
46. Blood is a representative analogy (not direct) symbolizing the vicarious sufferings during the three hours of darkness (see Doctrine of the Blood of Christ where this is argued in detail).
47. The act of ‘pouring out’ indicates a complete expenditure or a total emptying with nothing left over (cf. v. 3; Phil. 2:17; 2Tim. 4:6; Rev. 16:2, 3, 4, 6, 8, 10, 12, 17).

48. "Pouring out" (blood) is the language of sacrificial atonement (cf. Lev. 8:15).
49. The "many" refers to all humanity as per the doctrine of unlimited atonement (1Jn. 2:2).
50. Matthew has: "for many for the forgiveness of sins" (Matt. 26:28).
51. The covenant here is the new covenant which supersedes the old covenant as the new covenant deals with redemption accomplished rather than redemption anticipated (cf. 2Cor. 3:6; Heb. 8:13; 9:15; Heb. 12:24; cp. Lk. 22:20; 1Cor. 11:25).
52. Jesus knows His death is near as per His words at the conclusion of the ceremony in v. 25.
53. Jesus assures the disciples ("Truly I say to you") that even though this is the last time He will be with them having a meal, He will again "drink the fruit of the vine...anew in the kingdom of God."
54. What He is referring to here is not the celebration of the Eucharist per se, but rather is a reference to the millennial banquet spoken of in Isa. 25:6-8 where the very best meat and wine will be enjoyed by those who visit the holy city (cf. Matt. 8:11; Lk. 13:29; 14:15; 22:29-30; Rev. 19:9).
55. The eschatological element implies Jesus resurrection from the dead.
56. One can only speculate as to what the disciples thought of all this.
57. After all it was unthinkable to a Jew to drink animal's blood, much less that of a human!
58. Doctrinal analysis would come later.

Prophecy of the Disciples' Defection (vv. 26-31)

VERSE 26 After singing a hymn, they went out to the Mount of Olives (Καὶ

ὑμνήσαντες ἐξήλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν [*conj + aor.act.part.nom.m.p. humneo sing a hymn + aor.act.ind.3p. exerchomai go out + prep eis + d.a.w/noun acc.nt.s. horos + d.a.w/noun gen.f.p. elaia olive*]).

VERSE 27 And Jesus said to them, "You will all fall away, because it is written, 'I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP SHALL BE SCATTERED

(Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορπισθήσονται [*conj + pres.act.ind.3s. lego + d.a.w/noun nom.m.s. Jesus + pro.dat.m.p. autos + conj hoti + adj.voc.m.p. pas all + fut.pass.ind.2p. skandalizo cause to stumble; "will fall away"; desert + conj hoti + perf.pass.ind.3s. grapho + fut.act.ind.1s. patasso strike down + d.a.w/noun acc.m.s. poimen shepherd + conj + d.a.w/noun nom.nt.p. probaton sheep + fut.pass.ind.3p. diaskorpizo scatter*]).'

VERSE 28 "But after I have been raised, I will go ahead of you to Galilee (ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν [*conj alla + prep meta after + aor.pass.infin. egeiro raise + pro.acc.s. ego + fut.act.ind.1s. proago go ahead + pro.acc.m.p. su + prep eis + d.a.w/noun acc.f.s. Galilee*])."

VERSE 29 But Peter said to Him, "Even though all may fall away, yet I will not (ὁ δὲ Πέτρος ἔφη αὐτῷ, Εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ [*conj de + d.a.w/noun nom.m.s. Peter + aor.act.ind.3s. phemi say + pro.dat.m.s. autos + part ei if + conj even + adj.nom.m.p. pas + fut.pass.ind.3p. skandalizo "fall away" + conj alla + neg ouk + pro.nom.m.s. ego*])."

VERSE 30 And Jesus said to him, "Truly I say to you, that this very night, before a rooster crows twice, you yourself will deny Me three times (καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτη τῇ νυκτὶ πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ [*conj + pres.act.ind.3s. lego + pro.dat.m.s. autos + d.a.w/noun nom.m.s. Jesus + part. amen + pres.act.ind.1s. lego + pro.dat.m.s. su + conj hoti + neg ou + adv semeron today; "very" + demonstr.dat.f.s. houtos + d.a.w/noun dat.f.s. nux night + adv prin before + conj e even + adv dis twice + noun acc.m.s. alektor rooster + aor.act.infin. phoneo crow + adv tris three + pro.acc.m.s. ego + fut.dep.ind.2s. aparneomia disown, renounce*])."

VERSE 31 But Peter kept saying insistently, "Even if I have to die with You, I will not deny You (ὁ δὲ ἐκπερισσῶς ἐλάλει, Ἐὰν δέη με συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι [*d.a.nom.m.s. + conj de + adv ekperissos emphatically + impf.act.ind.3. laleo + part ean if + pres.act.subj.3s. dei must; should have + pro.acc.m.s. ego + aor.act.infin.*

sunapothnesko die together with; also at 2Cor. 7:3; 2Tim. 2:11 + pro.instr.s. su + neg ou + neg me + pro.acc.s. su + fut.dep.ind.1s. aporneomai disown, renounce]]!"

And they all were saying the same thing also (ὡσαύτως δὲ καὶ πάντες ἔλεγον [*adv hosautos in the same manner + conj de + conj also + impf.act.ind.3p. lego*]).

ANALYSIS: VERSES 26-31

1. These verses form a bridge between the last supper narrative and the events in Gethsemane where Jesus' predictions of His fate begin to be fulfilled.
2. In vv. 10-11 and 18-21 we have the treachery of one of the Twelve, but now we learn that the dire prospect of the whole group to support Jesus when the time comes.
3. The singing of a hymn before and at the conclusion of the Passover was an established part of the ritual of the Passover meal.
4. Pss. 113-114 was sung before the meal and Pss. 115-118 was sung after the meal (according to the Mishnah).
5. Mark does not specify what "hymn" they sang before they left upper room, but we may suppose that they sang Pss. 115-118 or part of it.
6. Unlike the previous evenings, the group did not return to Bethany, but went only as far as the nearer slope of the Mount of Olives, which for the purposes of the Passover was counted as within the boundary of the city, even though it was outside the walls and overlooked the city across the Kidron valley.
7. Judas knew where to find them.
8. The Mount of Olives has already been mentioned as the place from which Jesus began His dramatic approach to Jerusalem as king (11:1), and to which He returned to pronounce judgment on the temple after His claim had been rejected.
9. It is in this place that He spent His last free moments as He faces up to the reality of the rejection and death which He has been predicting.
10. Once there, Jesus announces that the group of eleven will "fall away", basing His prediction on the fulfillment of an OT prophecy (v. 27).
11. "You will fall away" (fut.pass.ind.3p. *skandalizo*), by itself, is not very specific, but the verb in the quotation "shall be scattered" (fut.pass.ind.3p. *diaskorpizo* 'to scatter') gives the first verb sharper focus, and the event will make it clear (v. 50).
12. The verb *skandalizo* is used in Mk. 4:17 of believers who allow themselves to stumble in the face of persecution resulting in a terminal loss of faith.
13. Here the stumbling on the part of the eleven disciples is serious, but not terminal.
14. They will fall to rise again.
15. If the prediction in v. 18, that *one* of them was going to betray Jesus, was enough to cause all of them to question their own ability to remain faithful, the pronouncement of v. 27 reinforced the message, and left them no room for hope that He was not talking about someone else.
16. The prediction here is not one of betrayal but of 'scattering.'
17. The implication is that their loyalty will not be sufficient to stand the strain of coming events, as Peter's indignant response makes plain.

18. Jesus quotes Zech. 13:7 which reads: “Awake, O sword, against My Shepherd, and against the man, My Associate. Declares the LORD of hosts, Strike the Shepherd that the sheep may be scattered; and I will turn My hand against the little ones.”
19. The same prophetic book which portrays the Messiah as king riding into Jerusalem on a foal of a donkey is once again appealed to (cf. 11:1-10).
20. This quote portrays the rejected shepherd, described as Yahweh’s ‘associate’, but yet struck down by the ‘sword’ of God Himself (Zech. 13:7-9).
21. Zech. 13:7-9 is an enigmatic text within a wider prophetic complex reaching forward to the 2nd Advent.
22. In it there is the partial destruction of God’s people Israel leaving one-third who are delivered and acknowledged as ‘My people.’
23. As in the future, so with the disciples, there was a happy ending.
24. So all its not gloom, for just as Jesus’ predictions in 8:31; 9:34; 10:33-34 have all concluded with resurrection after three days, and the cup of death at the Passover meal has been balanced by the future new wine of the coming kingdom of God, so now there is hope beyond the disaster.
25. Jesus’ resurrection has been mentioned already to need no further explanation, but is simply taken for granted in the phrase “after I have been raised.”
26. The new note this time (v. 28) is the inclusion of the disciples reunited together with Jesus in this future hope.
27. Their ‘stumbling’ and ‘scattering’ is not to be terminal in contrast to Judas (cf. v. 21).
28. Apart from the parallel text in 16:7, the only other transitive use of *proago* (‘go ahead’) is in 10:32, where it comes to the striking picture of Jesus striding ahead towards Jerusalem and death ,while His bewildered flock follow fearfully behind.
29. The verb here conjures up the picture of a Palestinian shepherd walking ahead of his flock into new pasture (cf. Jn. 10:3-4).
30. It was not until the disciples got into Galilee that they will see Him.
31. In Mark’s gospel the specific mention of Galilee is important.
32. The province was the home territory of Jesus and His disciples, and in which all the stirring events of the greater part of His ministry have taken place.
33. Jerusalem was the place of rejection, conspiracy, and death.
34. Galilee is the place of restoration and commission for the future.
35. Twice in Mark, Jerusalem is mentioned as the place of official opposition which led to Jesus’ crucifixion (3:22; 7:1).
36. In the final section of Mark Galilee is mentioned as the place where hope is restored (v.28; 16:7).
37. The singling out of Peter, the self-appointed spokesman for the Twelve, is in keeping with his role throughout the gospel, but here serves the purpose of preparing the reader for the story of his failure in vv. 66-72.
38. V. 31 shows that he on this occasion did not speak for the rest---his protestation is for himself, even if the others are not willing to back him.
39. This brash self-confidence contrasts with the self-doubt of v. 19.
40. Two factors have changed the situation.
41. First, the announcement of betrayal by a member of the Twelve took them by surprise at the meal, but now they have had time to reflect on it, and to reach a settled determination to remain loyal.

42. Secondly, the issue there was of active betrayal; here it is the more passive experience of 'stumbling' and being scattered, and they think they are able to stand up to that.
43. The focus here is primarily on Peter himself, and Jesus' prediction in v. 30 is of his own special experience.
44. Peter's self-confident promise is met by a solemn, "Truly, I say to you," followed by a very specific time notation—"this very night."
45. Peter's bravado is to be as short-lived as that, and is made even more specific, by the mention of the cockcrow which is such a poignant feature of the story of Peter's denial.
46. The crowing of a rooster is traditionally the sign that dawn is approaching and was a regular nocturnal method of time-keeping in Jerusalem.
47. The other three gospels simply mention the crowing of a rooster (Matt. 26:34, 75; Lk. 22:34, 60, 61; Jn. 13:38; 18:27).
48. Why then does Mark have the rooster crowing two times, and later make a point of mentioning both crowings in his account in vv. 68 & 72?
49. Mark preserves this aspect of the story in its detail as Peter was the source of most of the material in Mark's gospel (for those who take seriously the tradition that Peter was a major contributor to this gospel).
50. What Jesus here predicts for Peter is even worse than the 'stumbling' and desertion in v. 27, which Peter so strongly repudiated.
51. A threefold denial is not simply a momentary succumbing to pressure, but a deliberate disassociation.
52. This is not merely weakness, but apostasy, and no wonder the suggestion evoked an even more vehement repudiation of Christ.
53. The verb 'deny' (*arneomai*) occurs in 8:34 where a believer who denies Jesus before others will be 'denied' in the presence of the angels.
54. Peter's remonstrance in v. 31 shows clearly, that at last (and so for the others), he has grasped the seriousness of Jesus' insistent prediction that He is going to die.
55. All the disciples protest the prediction of dissociation with their own statement of their willingness to die along with Jesus.
56. Peter is realistic about the prospect, even if not about his own ability to go through with it.
57. Still the disciples are not yet attuned to the full passion predictions even though at this late hour they are resigned to Jesus dying.

Jesus Prays in Gethsemane (vv. 32-42)

VERSE 32 They came to a place named Gethsemane; and He said to His

disciples, "Sit here until I have prayed (Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανί

καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσατε ὧδε ἕως προσεύξωμαι [*conj + pres.dep.ind.3pl.*

erchomai + prep eis + noun acc.nt.s. chorion place; piece of land + pro.gen.nt.s. hos +

d.a.w/noun nom.nt.s. onoma name + noun nom.m.s. Gethsemane + conj +

pres.act.ind.3s. lego + d.a.w/noun dat.m.p. mathetes + pro.gen.m.s. autos + aor.act.imper.2p. kathizo sit + adv hode here + conj eos until + aor.dep.subj.1s. proseuchomai pray])."

VERSE 33 And He took with Him Peter and James and John, and began to be very

distressed and troubled (καὶ παραλαμβάνει τὸν Πέτρον καὶ [τὸν] Ἰάκωβον καὶ [τὸν] Ἰωάννην μετ' αὐτοῦ καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν [*conj + pres.act.ind.3s. paralambano take along + d.a.w/noun acc.m.s. Peter + conj + d.a.w/noun acc.m.s. James + conj + d.a.w/noun acc.m.s. John + prep meta + pro.gen.m.s. autos + conj + aor.act.ind.3s. archo begin + pres.act.infin. ekthambeomai greatly distressed + conj + pres.act.infin. ademoneo be troubled; be amazed*]).

VERSE 34 And He said to them, "My soul is deeply grieved to the point of death;

remain here and keep watch (καὶ λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μέναιτε ὧδε καὶ γρηγορεῖτε [*conj + pres.act.ind.3s. lego + pro.dat.m.p. autos + adj.nom.f.s. perilupos very sad, deeply distressed + pres.act.ind.3s. eimi + d.a.w/noun nom.f.s. psuche soul + pro.gen.s. ego + prep eos until + noun gen.m.s. thanatos death + aor.act.imper.2p. meno remain + adv hode here + conj + pres.act.imper.2p. gregoreo keep awake, keep watch*])."

VERSE 35 And He went a little beyond *them*, and fell to the ground and began to

pray that if it were possible, the hour might pass Him by (καὶ προελθὼν μικρὸν ἔπιπτεν ἐπὶ τῆς γῆς καὶ προσήχετο ἵνα εἰ δυνατὸν ἐστὶν παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα [*conj + aor.act.part.nom.m.s. proerchomai go ahead + adj.acc.m.s. mikros little + impf.act.ind.3s. pipto fall + prep epi + d.a.w/noun gen.f.s. ge + conj + impf.dep.ind.3s. proseuchomai + conj hina + part ei if + adj.nom.nt.s. dunatos possible + pres.act.ind.3s.*

eimi + aor.act.subj.3s. parechomai pass by + prep apo + gen.m.s. autos + d.a.w/noun nom.f.s. hora hour]).

VERSE 36 And He was saying, "Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will (καὶ ἔλεγεν, Ἀββα ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σὺ [*conj + impf.act.ind.3s. lego + noun voc.m.s. abba; Aramaic + d.a.w/noun nom.m.s. pater + adj.nom.nt.p. pas + adj.nom.nt.s. dunatos possible + pro.instr.s. su + aor.act.imper.2s. paraphero remove + d.a.w/noun acc.nt.s. poterion cup + demonstr.acc.nts. houtos + prep apo + pro.abl.s. ego + conj all + neg ou + pro.acc.nt.s. tis what + pro.nom.m.s. ego + pres.act.ind.1s. thelo + conj alla + pro.acc.nt.s. tis what + pro.nom.s. su*])."

VERSE 37 And He came and found them sleeping, and said to Peter, "Simon, are you asleep? (καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις; [*conj + pres.dep.ind.3s. erchoma + conj + pres.act.ind.3s. heurisko + pro.acc.m.p. autos + pres.act.part.acc.m.p. katheudo + conj + pres.act.ind.3s. lego + d.a.w/noun dat.m.s. Peter + noun voc.m.s. Simon + pre.act.ind.2s. katheudo sleep*])?

Could you not keep watch for one hour (οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι [*neg ouk + par.act.ind.2s. ischuo be able + adj.acc.f.s. heis one + noun acc.f.s. hora + aor.act.infin. gregoreo keep awake; watch*])?

VERSE 38 "Keep watching and praying that you may not come into temptation; the spirit is willing, but the flesh is weak (γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής [*pres.act.imper.2p. gregoreo be awake/watching + conj + pres.act.imper.2p. proeuchomai + conj hina + neg me +*

aor.act.subj.2p. erchomai + prep eis + noun acc.m.s. peirasmos temptation + d.a.w/noun nom.nt.s pneuma + part me + adj.nom.nt.s prothumos willing + conj de + d.a.w/noun nom.f.s. sarx flesh + adj.nom.f.s. asthenes weak])."

VERSE 39 Again He went away and prayed, saying the same words (αὐτὸς ἄλλοτε πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπὼν [*conj + adv palin again + aor.act.part.nom.m.s. aperchomai go away + aor.dep.ind.3s. proseuchomai + d.a.w/noun acc.f.s. logos + pro.acc.m.s. autos + aor.act.part.nom.m.s. eipon "saying"]]).*

VERSE 40 And again He came and found them sleeping, for their eyes were very heavy; and they did not know what to answer Him (καὶ πάλιν ἔλθων εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ἤδειςαν τί ἀποκριθῶσιν αὐτῷ [*conj + adv palin + aor.act.part.nom.m.s erchomai + aor.act.ind.3s. heurisko + pro.acc.m.p. autos + pres.act.part.acc.m.p. katheudo + impf.act.ind.3p. eimi + conj gar + d.a.w/noun nom.m.p. ophthalmos + pres.pass.part.nom.m.p. katabarunomai be very heavy; unable to keep one's eyes open + conj + neg ouk + plu.act.ind.3p. oika know + pro.acc.nt.s tis + aor.dep.subj.3p. apokrinomai answer + pro.dat.m.s. autos])]).*

VERSE 41 And He came the third time, and said to them, "Are you still sleeping and resting (καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε [*conj + pres.dep.ind.3s. erchomai + d.a.w/noun acc.nt.s. tritos third + conj + pres.act.ind.3s. lego + pro.dat.m.p. autos + pre.act.ind.2p. katheudo + adv. loipon still + conj + pres.mid.ind.2p. anapaino rest])?]*

It is enough; the hour has come; behold, the Son of Man is being betrayed into the hands of sinners (ἀπέχει· ἦλθεν ἡ ὥρα, ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν [*pres.act.ind.3s. apecho receive in full; "it is enough" +*

aor.act.ind.3s. erchomai + d.a.w/noun nom.f.s. hora + interj idou + pres.pass.ind.3s. paradidomai betray + d.a.w/noun nom.m.s. huios + d.a.w/noun gen.m.s. anthropos + prep eis + d.a.w/noun acc.f.p. cheir hand + d.a.w/noun gen.m.p. hamartolos sinner]).

VERSE 42 "Get up, let us be going; behold, the one who betrays Me is at hand

(ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ παραδιδούς με ἤγγικεν [pres.pass.imper.2p. egeiro raise; "get up" + pres.act.subj.1p. ago go + interj idou + d.a.w/pres.act.part.nom.m.s. paradidomi + pro.acc.m.s. ego + perf.act.ind.3s. engizo draw near; "at hand"]!)"

ANALYSIS: VERSES 32-42

1. After predictions of betrayal and desertion in vv. 18-21, 27-31 the stage is set for violent action.
2. But first there is a pause, a period of quiet out on the hillside which allows time for prayer (and even for sleep).
3. This time is not long, for there is a considerable sequence of events during the same night still to unfold before we reach Friday morning (cf. 15:1).
4. In this section we learn how both Jesus and the disciples prepare for the ordeal.
5. We know from v. 26 that their destination was the Mount of Olives, and that Gethsemane (a name otherwise unknown) was on the western slope, just across the Kidron valley from Jerusalem.
6. This would fall within the extended boundary which on account of the overcrowding in Jerusalem at festival time was recognized as 'greater Jerusalem' for the purpose of Passover celebration, whereas Bethany, their normal lodging, was outside it.
7. For Him to observe this convention would be consistent with viewing their last meal together as a real Passover even though it was a day early.
8. The "place" implies an area of ground that was without housing.
9. John's description of it as a 'garden' implies a walled garden.
10. Its name 'Gethsemane' reflecting the Aramaic and Hebrew for 'oil press,' suggests an olive orchard, of which there were many on the Mount of Olives, both then, and at the present time.
11. Both Luke (21:37; 22:39) and John (18:2), neither of whom use the term 'Gethsemane,' say that the place was a regular rendezvous for Jesus and the disciples, which explains Judas' knowledge of where Jesus could be found.
12. Upon arriving at this destination, Jesus directs the disciples to grant Him privacy while He goes off some distance to pray (v. 32).
13. While the majority of the disciples are left at a distance, the 'inner circle' of Peter, James, and John are allowed to share this intimate experience (v. 33a), as they alone have previously witnessed the special moments when Jesus' unique relationship with God have been revealed through the raising of the dead, and through the transfiguration (5:37; 9:2).

14. It was these three that specifically have already declared their willingness to share Jesus' suffering (10:38-39; 14:28, 31).
15. Now they have their opportunity to live up to their brave words.
16. On the Mount of Olives, as on the Mount of Transfiguration, these three will prove inadequate to share fully in the experience.
17. Jesus' words to them (v. 34) indicate that it is not only as witnesses that He has brought them with Him, separate from the others, but that the Son of God is human enough to need support at this time of testing.
18. There is now a new development in Jesus' approach to His death (v. 33b).
19. Mark supplies the inner turmoil that Jesus experienced at this juncture.
20. The passive infinitive *ekthaumbeomai* is a very strong verb used elsewhere by Mark for people's shock upon seeing something remarkable and unexpected (9:15; 16:5; cf. also *ekthumbos* in Acts 3:11; the only other NT use of this compound).
21. The verb contains an element of 'shock.'
22. It is not caused by any event already experienced, but by the prospect of what is to come.
23. The second infinitive 'troubled' (*ademoneo*) in v. 33b is a strong term of distress.
24. A third strong emotional term *perilupos* (adj. in v. 34) adds further to the impression that Jesus is being stretched to the limit!
25. Its use here together with "My soul" is an echo of Pss 42:5, 11; 43:5).
26. In those psalms there is a mood of extreme distress/despair that eventually gives way to a calm trust in God.
27. At this point in the narrative that calm acceptance is still ahead of Jesus—on the other side of His praying three times.
28. So the emotional turmoil expressed in this series of words is unrelieved.
29. Specifically, it is a distress "to the point of death" (prep *eos* until/as far as/to the point of with the noun *thanatos*) as He defines it in v. 34.
30. Under this dark shadow of apprehension Jesus appeals for His disciples' support in staying close by and keeping awake while He prays.
31. The phrase "And He went a little way beyond them" (v. 35) suggests that He remained in earshot, so that the three disciples were witnesses to His intense and audible cries (cf. Heb. 5:7 "In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His godly fear/reverent submission/piety.").
32. The 'death' that Jesus dreaded was His separation from fellowship with His Father during the three hours of darkness.
33. His physical death was relief from suffering and the path to resurrection.
34. Falling to the ground is not a normal attitude for ordinary prayer, but serves here to underscore the depth of Jesus' emotional state.
35. In all this, He did not sin—that is, succumb to panic.
36. Mark's summation of the prayer in indirect speech (v. 35) uses different language from the direct speech of v. 36.
37. Mark summarizes the prayer as a potential petition ("if it were possible") that "the hour might pass [Jesus] by."
38. For the 'hour' Jesus is speaking of see v. 41.

39. The moment of Jesus' arrest set the whole process in motion and for Him there was no turning back.
40. Jesus' actual prayer request is introduced with the double "Abba!, Father!" adding intensity to His plea.
41. 'Abba' is the Aramaic diminutive, like our daddy (cf. Rom. 8:15; Gal. 4:6).
42. The term is an emphatic vocative.
43. 'Father' was Jesus' standard form of address in prayer; the only exception in the gospel accounts is here.
44. Jesus opening words, "all things are possible with You," is an affirmation of the doctrinal truth that nothing is impossible with God (10:27; cf. Gen. 18:14).
45. While nothing is impossible with God, there is the overarching principle that whatever one might conceive it must be in harmony with God's sovereign will.
46. In indirect speech it is the fateful hour leading to His sufferings for the sins of mankind, and in direct speech it is the cup that He wants to pass by Him.
47. This request on Jesus' part goes up against all His repeated predictions, and the reference to the fulfillment of Scripture (cf. v. 21, 49).
48. His request for deliverance from 'the hour' and 'the cup' is immediately followed up with, "not what I want/will, but what You will."
49. Jesus' appeal to His Father is based on the dual assumptions that on the one hand "all things are possible with You," but on the other hand, God has a will/plan with is to be acclimated to rather than altered by prayer.
50. It is not for us, or even God's Son, to assume that the God who 'can' answer any request will necessarily be willing to do so.
51. Prayer properly understood is not about changing God's mind but in finding our own alignment with God's will.
52. Where our desires are not in line with God's purposes, it is the former which must give way.
53. It is Jesus' instinctive acceptance of this priority that He will find His strength to go through the next twenty hours.
54. Jesus' prayer for deliverance will be answered in a different way.
55. The specific (and ultimately unsuccessful) request is expressed as the removal of "this cup from Me."
56. The image of a cup of suffering and judgment is a familiar one in the Bible.
57. The fact that the cup of suffering is pictured as being given to Him by His Father (who is able to take it away) expresses the idea that the whole process, culminating in Jesus' death(s), was controlled by God.
58. In chapter 10: 38-39 Jesus could speak with apparent calm of the cup in store for Him, but now is so appalled at the prospect that He begs to be rid of the cup in store for Him conveys the reality that the humanity of Christ was subject to temptation (cf. Mk. 1:13; Heb. 2:10; 4:15; also Jn. 18:11).
59. That all three disciples could so readily fall asleep can be explained not just by the late hour, but by the extreme tension under which they have been living.
60. The rebuke aimed specifically at Peter reminds us of the recent protestation of loyalty to death (vv. 29-31); he has not begun well.
61. The use of the aorist indicative of *ischuo* (have resources) rather than *dunamai* implies a lack of stamina, a jab at the self-confident Peter.

62. The other two disciples are implicated as well as all the verbs in v. 38 are plurals.
63. It was both wakefulness and prayer that the disciples failed to uphold.
64. Only here does Mark use the noun 'temptation' (*periasmos*), but for the verb see 1:13.
65. This term contains both the ideas of testing and temptation.
66. What confronts the disciples is both 'testing' in the sense of an ordeal, which they will prove to be unable to cope with, and the 'temptation' in that the urge to run away will place their own safety before loyalty to God and His Son.
67. The reason for being kept out of 'temptation' and the sin it sponsors is expressed in the saying, "the spirit is willing, but the flesh is weak" (v. 38b).
68. This saying is a universal proverbial verdict on human nature.
69. This saying was widely used of the 'spirit' representing the 'higher' aspirations of humanity at its best ('spirit' for the inner person; cf. 2:6; 8:12) while the 'flesh' of the 'lower nature' which is content to take the easy way of comfort and self-interest.
70. Jesus' statement applies to both Himself and His disciples.
71. Both were tested and tempted.
72. Jesus' prayers in Gethsemane were designed to overcome His human susceptibility to sin.
73. The disciples allowed "the flesh" to overcome "the spirit" because they were not "watching" (staying awake), and they were not "praying" in contrast to Jesus approach to the test.
74. Having given the account of Jesus' prayer, and of His rebuke to the disciples, Mark (unlike Matthew) sees no need to repeat the details, but uses a summary formula "saying the same words" (v.39).
75. But their repeated failure to stay alert/awake draws an additional note of explanation (v. 40) on their discomfiture ('eyes were heavy') and their feeling ashamed of not being able to stay awake.
76. Their embarrassed silence recalls 9:34; once again they are put in the wrong (cf. also 9:6 where they are silenced, not so much by embarrassment. but by bewilderment).
77. The third sequence of prayer and return is not narrated at all, but is taken for granted in the reference to Jesus coming to them yet a third time (v. 41).
78. From His words we understand that the disciples have again gone to sleep.
79. Jesus' words to them on this final go-around are presented in a series of staccato utterances which presuppose a lapse of time and an change of situation.
80. His words "are you still sleeping and resting" are either a heavily ironic comment or an indignant question.
81. The phrase "It is enough! (pres.ind. *apecho* receive in full; impers. It is enough) indicates that the time for alertness and prayer is past.
82. It is equivalent to "It is all over!"
83. It could also mean, "It is settled!"
84. "The hour has come" means the time of fulfillment has now arrived.
85. The first act is betrayal.
86. Jesus predicted this earlier (9:31).
87. Here we have the more loaded phrase "into the hands of sinners."

88. The “sinners” here refer to all who actively participated in the conspiracy to seize and kill Jesus (the list of ‘sinners’ is inclusive).
89. “Sinners” is used in the sense of unbelievers and was used by the religious Jews to describe Gentiles and those Jews who were not welcome in the synagogue due to their lifestyle.
90. Judas’ arrival on the scene is the spur to action (v. 42).
91. Jesus has prayed and is now fully ready to face His fate and drink of that cup He has so dreaded.
92. His is a call to advance, rather than to retreat, and join the other nine disciples who are close by.

The Arrest (vv. 43-52)

VERSE 43 Immediately while He was still speaking, Judas, one of the twelve, came up accompanied by a crowd with swords and clubs, who were from the chief priests and the scribes and the elders (Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας εἰς τῶν δώδεκα καὶ μετ’ αὐτοῦ ὄχλος μετὰ μαχαίρων καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων [*conj + adv euthus + adv eti still + pro.gen.m.s. autos + pres.act.part.gen.m.s. laleo + pres.dep.ind.3s. paraginomai appear, arrive + noun nom.m.s. Judas + adj.nom.m.s. heis one + d.a.w/adj.gen.m.p. dodeka twelve + conj + prep meta + pro.gen.m.s. autos + noun nom.m.s. ochlos + prep meta + noun gen.f.p. machaira sword + conj + noun gen.nt.p. zulon club, wood, tree + prep para + d.a.w/noun gen.m.p. archiereus chief priest + conj + d.a.w/noun gen.m.p. grammateus + conj + d.a.w/adj.gen.m.p. presbuteros elder*]).

VERSE 44 Now 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 (δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσημον αὐτοῖς λέγων, Ὅν ἂν φιλήσω αὐτός ἐστιν, κρατήσατε αὐτὸν καὶ ἀπάγετε ἀσφαλῶς [*plupf.act.ind.3s. didomi “had given” + conj de + d.a.w/pres.act.part.nom.m.s. paradidomi betray, hand over + pro.acc.m.s. autos + noun acc.nt.s. sussemion signal; only here + pro.dat.m.p. autos + pres.act.part.nom.m.s. lego*]).

+ *pro.acc.m.s. hos* "Whomever" + *part an contingency* + *aor.act.subj.1s. phileo* kiss + *pro.nom.m.s. autos* + *pres.act.ind.3s. eimi* + *aor.act.imper.2p. krateo* seize + *pro.acc.m.s. autos* + *conj* + *pres.act.imper.2p. apago* lead away + *adv aophalos* under guard])."

VERSE 45 After coming, Judas immediately went to Him, saying, "Rabbi!" and kissed Him (καὶ ἔλθὼν εὐθὺς προσελθὼν αὐτῷ λέγει, Ῥαββί, καὶ κατεφίλησεν αὐτόν [*conj* + *aor.act.part.nom.m.s. erchomai* come + *adv euthus* + *aor.act.part.nom.m.s. proserchomai* approach + *pro.dat.m.s. autos* + *pres.act.ind.3s. lego* + *noun voc.m.s. rabbi, teacher* + *conj* + *aor.act.ind.3s. kataphileo* kiss + *pro.acc.m.s. autos*]).

VERSE 46 They laid hands on Him and seized Him (οἱ δὲ ἐπέβαλον τὰς χεῖρας αὐτῷ καὶ ἐκράτησαν αὐτόν [*d.a.nom.m.p. ho* "They" + *conj de* + *aor.act.ind.3p. epiballo* lay (hands) + *d.a.w/noun acc.f.p. cheir* hand + *pro.loc.m.s. autos* + *conj* + *aor.act.ind.3p. krateo* seize + *pro.acc.m.s. autos*]).

VERSE 47 But one of those who stood by drew his sword, and struck the slave of the high priest and cut off his ear (εἷς δὲ [τις] τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ ὠτάριον [*adj.nom.m.s. heis* one + *conj de* + *pro.nom.m.s. tis* + *d.a.w/perf.act.part.gen.m.p. paristemi* stand by + *aor.mid.part.nom.m.s. spaomai* draw (of swords) + *d.a.w/noun acc.f.s. machaira* sword + *aor.act.ind.3s. paio* strike + *d.a.w/noun acc.m.s. doulos* slave + *d.a.w/noun gen.m.s. archiereus* high priest + *conj* + *aor.act.ind.3s. aphaireo* cut off + *pro.gen.m.s. autos* + *d.a.w/noun acc.nt.s. otarion* ear; here and in the parallel of Jn. 18:10]).

VERSE 48 And Jesus said to them, "Have you come out with swords and clubs to arrest Me, as you would against a robber (καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ

ληστήν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με [conj + aor.dep.part.nom.m.s. apokrinomai reply + d.a.w/noun nom.m.s. Jesus + aor.act.ind.3s. eipon + pro.dat.m.p. autos + conj hos "as" + prep epi against + noun acc.m.s. lestes robber; insurrectionist + aor.act.ind.2p. exerchomai go out, come out + prep meta with + noun gen.f.p. machaira sword + conj + noun gen.nt.p. zulon club + aor.act.infin. sullambano arrest + pro.acc.s. ego])?

VERSE 49 "Every day I was with you in the temple teaching, and you did not seize

Me; but *this has taken place* to fulfill the Scriptures (καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί [prep kata "Every" + noun acc.f.s. hemera + impf.act.ind.1s. eimi + pro. pros + pro.acc.p. su + prep en + d.a.w/adj.nt.s. hieros temple + pres.act.part.nom.m.s. didasko teach + conj + neg ouk + aor.act.ind.2p. krateo seize + pro.acc.s. ego + conj alla + conj hina + aor.pass.subj.3p. pleroo fulfill + d.a.w/noun nom.f.p. graphe Scripture])."

VERSE 50 And they all left Him and fled (καὶ ἀφέντες αὐτὸν ἔφυγον πάντες [conj + aor.act.part.nom.m.p. aphiemi leave + pro.acc.m.s. autos + conj + aor.act.ind.3p. pheugo flee, run away + adj.nom.m.p. pas]).

VERSE 51 A young man was following Him, wearing *nothing but* a linen sheet

over *his* naked body; and they seized him (Καὶ νεανίσκος τις συνηκολούθει αὐτῷ περιβεβλημένος σινδὸνα ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν [conj + noun nom.m.s. neaniskos young man + adj.nom.m.s. tis certain/ not translated + impf.act.ind.3s. sunakoloutheo follow as a disciple + pro.dat.m.s. autos + perf.mid.part.nom.m.s. periballo wear + noun acc.f.s. sindon linen cloth + prep epi + adj.gen.nt.s. gumnos naked + conj + pres.act.ind.3p. krateo seize + pro.acc.m.s. autos]).

VERSE 52 But he pulled free of the linen sheet and escaped naked (ὁ δὲ καταλιπὼν

τὴν σινδόνα γυμνὸς ἔφυγεν [*d.a.w/aor.act.part.nom.m.s. kataleipo leave; “pulled free” + d.a.w/noun acc.f.s. sindon linen cloth/sheet + adj.nom.m.s. gymnos naked + aor.act.ind.3s. pheugo escape*]).

ANALYSIS: VERSES 43-52

1. Judas' arrival "while He was still speaking" serves to tie the events which follow with the scene of Jesus' prayer and the disciples' weakness.
2. It serves to demonstrate that Jesus was not taken off-guard by the sudden appearance of Judas and a crowd of sword and club-wielding assailants.
3. This 'posse' constituted a considerable number of men (cf. Matt. 26:47 'large crowd').
4. The description of Judas as "one of the twelve" is not only necessary to identify him, but to underscore the depth of his treachery.
5. The full listing of the constituent groups comprising the Sanhedrin, serves to show that this was not a random mob, but a fully sanctioned arrest.
6. The makeup of this posse was the temple guards as well as Roman soldiers (see Jn. 18:3 with the noun *speira* meaning 'cohort'; see also Matt. 27:27; Mk. 15:16; Jn. 18:3, 12; Acts 10:1; 21:31; 27:1; a Roman cohort was made up of 800 men).
7. They were a substantial force, organized in military fashion known by military titles under a commander (Gk. *strategos*; cf. Acts 4:1; 5:24-26).
8. Due to the fact that it was dark in Gethsemane an identification signal was deemed necessary which was prearranged by Judas (v. 44a).
9. In John's account Jesus takes the initiative before Judas' kiss of betrayal, and asks them, "Whom do you seek?" (Jn. 18:4).
10. They replied, "Jesus the Nazarene" and Jesus replied, "I am He" (Jn. 18:5).
11. When He said that the entire arresting party was pushed to the ground (Jn. 18:6 "So when He said to them, 'I am He,' they drew back and fell to the ground.")!
12. Once again He asked them the same question, "Whom do you seek?" and they said, "Jesus the Nazarene" (Jn. 18:7).
13. Jesus reply was: "I am" and He went on to request that those with Him be allowed to go their way (18:8).
14. It was at this point that Judas came forward proceeded to kiss Jesus.
15. The notorious kiss of betrayal (cf. Lk. 22:48) was Judas' instructions to the guards as he expected resistance, whether from Jesus or from the disciples.
16. Matthew and Luke record Jesus' last words to Judas (Matt. 26:60; Lk. 22:48).
17. A kiss was a normal social greeting (Lk. 7:45; Acts 20:37; Rom. 16:16), particularly between rabbis and their disciples, which would cause no surprise.
18. All four gospels record the cutting off of the ear of the High Priest's slave, though only John supplies a name for both the assailant (Peter) and the victim (Jn. 18:10).
19. Matthew Luke and John record Jesus' rebuke (Matt. 26:52-54; Lk. 22:49-51; Jn. 18:11).

20. This assistant to the High Priest suggests a person of some importance as he was probably in charge of the posse.
21. In Luke the assailant is one of the disciples (Lk. 22:50) and just prior to that there was a discussion involving swords for self-defense (Lk. 22:35-38).
22. It was at this moment that “they laid hands on [Jesus] officially taking Him into custody (Matt. 26:50; Mk. 14:46; Lk. 22:48; cf. Jn. 18:12).
23. Jesus words served to make it clear to His disciples that He was not going to resist arrest and once that sank in the disciples asked Jesus if they should fight back (Lk. 22:49), and Peter drew his sword and cut off the ear of the personal assistant to the high priest (v. 47; Matt. 26:51; Lk. 22:50; Jn. 18:10).
24. Jesus rebuked Peter and healed the wound of this man (Matt. 26:52-54; Jn. 18:11).
25. It is at this point that Jesus protests the nature of His arrest (Matt. 26:55-56; Mk. 14:48-49; Lk. 22:52-53).
26. Mark has Jesus protesting this outlandish show of military force (v. 48-49), as if they were going to encounter an armed and violent ‘robber’ (Gk. *lestes*).
27. Josephus uses this term as a technical term for a member of the Zealot movement.
28. Jesus ended up being crucified between two *lestai* (15:27), as if He were one of them.
29. From here to the end of the passion events Jesus finds Himself associated with criminals.
30. Jesus in His teaching had distanced Himself from their ideology (cf. 12:13-17).
31. Here the connotation of the term probably means simply a ‘bandit.’
32. If so, then Jesus’ complaint is the more telling: they have watched Him discussing theological issues with the religious authorities in the temple, and now they come after Him as if He were a dangerous thief!
33. His mention of teaching in the temple in v. 49 reminds them of the opportunity they have failed to take, as well as the inappropriateness of the role they have cast Him in by coming with so many men armed with swords and clubs.
34. Jesus always pointed out the truth to people even though most ignored what He had to say.
35. Here He once again points out the fact that of what they are allowed to do (permissive will of God) so as “to fulfill Scriptures” (thus accomplishing the directive will of God).
36. If this were the time and place for resistance, then this arresting party would have been laid low instantly (see Matt. 26:53 “Or do you not think, that I cannot appeal to My Father, and He will at once place at my disposal more than twelve legions of angels?”).
37. Jesus’ protest does not have, nor was it expected to have, any effect on the posse.
38. Jesus knows what is to happen, but His protest serves to expose the ludicrous nature of the whole affair.
39. Finally, the disciples flee the scene in fulfillment of Jesus’ prediction (Mk. 13:50; Matt. 26:56b).
40. Only in Mark is the mysterious incident of the young man with a linen cloth recorded (vv. 51-52).
41. It seems anticlimactic, almost light relief.
42. Yet it adds to Jesus’ abandonment by people.

43. Did Mark write himself anonymously into his account of the life of Christ?
44. Did he play a very minor role in the passion narrative?
45. It is quite a good conjecture in that it at least offers some reason for the inclusion of what otherwise appears a very inconsequential detail in the Gethsemane episode.
46. Why would he be there in the first place, and why would he be there dressed only in a nightshirt?
47. And why would the guards take any interest in him, momentarily seizing him, until he broke free and escaping naked into the night?
48. It could have been nothing more than curiosity that motivated him to show up on the spur of the moment.
49. This 'young man' unlike the disciples, attempted to follow Jesus as He was being led away, and the guards decided to take him into custody.
50. I think there is a case for this man being the rich young ruler and for being John Mark (cf. Acts 12:12, 25; 15:37, 39; Col. 4:10; 2 Tim. 4:11; Philemon 1:24; 1 Pet. 5:13).

The Jewish Trial (vv. 53-65)

VERSE 53 They led Jesus away to the high priest; and all the chief priests and the

elders and the scribes gathered together (Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ συνέρχονται πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς [*conj + aor.act.ind.3p. apago lead + d.a.w/noun acc.m.s. Jesus + prep pros + d.a.w/noun acc.m.s. archiereus + conj + pres.dep.ind.3p. sunerchomai assemble + adj.nom.m.p. pas + d.a.w/noun nom.m.p. archiereus + conj + d.a.w/noun nom.m.p. presbuteros + conj + d.a.w/noun nom.m.p. grammateus*]).

VERSE 54 Peter had followed Him at a distance, right into the courtyard of the

high priest (καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως [*conj + d.a.w/noun nom.m.s. Peter + prep apo from + adv makrothen at a distance + aor.act.ind.3p. akoloutheo follow + pro.dat.m.s. autos + prep eos until; "right into" + adv eso within + prep eis + d.a.w/noun acc.f.s aule courtyard + d.a.w/noun gen.m.s. archiereus*]; **and he was sitting with the officers and warming himself at the fire** [καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς [*conj + impf.act.ind.3s. eimi + pres.dep.part.nom.m.s. sugkathemai sit with + prep meta +*

d.a.w/noun gen.m.p. huperetes assistant; "officers" + conj + pres.dep.part.nom.m.s. theruainomai warm onself + prep pros + d.a.w/noun acc.nt.s. phos light; "fire"]).

VERSE 55 Now the chief priests and the whole Council kept trying to obtain testimony against Jesus to put Him to death, and they were not finding any (οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν, καὶ οὐχ ἠύρισκον [*d.a.w/noun nom.m.p. archiereus + conj de + conj + adj.nom.nt.s holos entire, whole + d.a.w/noun nom.nt.s. sunedrion Sanhedrin + impf.act.ind.3p. zeteo seek + prep kata against + d.a.w/noun gen.m.s. Jesus + noun acc.f.s. maturia testimony + prep eis + d.a. + aor.act.infin. thanatoo put to death + pro.acc.m.s. autos + conj + neg ouk + impf.act.ind.3p. heurisko find*]).

VERSE 56 For many were giving false testimony against Him, but their testimony was not consistent (πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν [*adj.nom.m.p. pas "many" + conj gar + impf.act.ind.3p. pseudomartureo give false testimony + prep kata against + pro.gen.m.s. autos + conj + adj.nom.f.p. eos in agreement + d.a.w/noun nom.f.p. marturia testimony + neg ouk + impf.act.ind.3p. eimi*]).

VERSE 57 Some stood up and began to give false testimony against Him, saying (καὶ τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ λέγοντες [*conj + ad.nom.m.p. tis some + aor.act.part.nom.m.p. anistemi stand up + impf.act.ind.3p. pseudomartureo give false testimony + prep kata against + pro.gen.m.s. autos + pres.act.part.nom.m.p. lego*]),

VERSE 58 "We heard Him say, 'I will destroy this temple made with hands, and in three days I will build another made without hands (Ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω [*conj hoti + pro.nom.m.p. ego + pro.gen.m.s. autos +*

pres.act.part.gen.m.s. lego + conj hoti + pro.nom.s. ego + fut.act.ind.1s. kataluo destroy + d.a.w/noun acc.m.s. naos temple, sanctuary + pro.acc.m.s. houtos this + d.a.w/adj.acc.m.s. cheikropoietos made with human hands + conj + prep dia + adj.gen.f.p. treis three + noun gen.f.p. hemera + pro.acc.m.s. allos another + adj.acc.m.s. acheiropoietos not made with human hands + fut.act.ind.1s. oikodomeo build])."

VERSE 59 **Not even in this respect was their testimony consistent** (καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν [*conj + adv oude neither; "not even" + adv houtos "this" + adj.nom.f.s. eos in agreement + impf.act.ind.3s. eimi + d.a.w/noun nom.f.s. marturia + pro.gen.m.p. autos*]).

VERSE 60 **The high priest stood up and came forward and questioned Jesus, saying** (καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων [*conj + aor.act.part.nom.m.s. anistemi stand up + d.a.w/noun nom.m.s. archiereus + prep eis + adj.acc.nt.s mesos midst; "came forward" + aor.act.ind.3s. eperotao ask; "questioned" + d.a.w/noun acc.m.s. Jesus + pres.act.part.nom.m.s. lego*], **"Do You not answer** [Οὐκ ἀποκρίνη οὐδέν [*neg ouk + pred.dep.ind.2s. apokrinomai reply + pro.acc.nt.s. oudeis not at all*])?]

What is it that these men are testifying against You (τί οὗτοί σου καταμαρτυροῦσιν [*interrog.acc.nts. tis what? + pro.nom.m.p. houtos "these" + pro.gen.s. su + pres.act.ind.3p. katamartureo testify against*])?"

VERSE 61 **But He kept silent and did not answer** (ὁ δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν [*d.a.nom.m.s. ho "He" + conj de + impf.act.ind.3s. siopao be silent + conj + neg ouk + aor.dep.ind.3s. apokrinomai answer + adj.acc.nt.s. oudeis nothing*]).

Again the high priest was questioning Him, and saying to Him, "Are You the Christ, the Son of the Blessed One (ὁ δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ, Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ [*adv palin again + d.a.w/noun nom.m.s. archiereus + impf.act.ind.3s. eperotaos ask, question + pro.acc.m.s. autos + conj + pres.act.ind.3s. lego + pro.dat.m.s. autos + pro.nom.m.s. su + pres.act.ind.2s. eimi + d.a.w/noun nom.m.s. Christos + d.a.w/noun nom.m.s. huios son + d.a.w/adj.gen.m.s. eulogetos blessed*])?"

VERSE 62 And Jesus said, "I am; and you shall see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and COMING WITH THE CLOUDS OF HEAVEN (ὁ δὲ Ἰησοῦς εἶπεν, Ἐγὼ εἰμι, καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ [*d.a.w/noun nom.m.s. Jesus + conj de + aor.act.ind.3s. eipon said + pro.nom.m.s. ego I + pres.act.ind.1s. eimi + conj + fut.dep.ind.2p. horao see + d.a.w/noun acc.m.s. huios + d.a.w/noun gen.m.s. anthropos + prep ek + adj.gen.nt.p. dexios right + pres.dep.part.acc.m.s. kathemai sit + d.a.w/noun gen.f.s. dunamis power + conj + pres.dep.part.acc.m.s. erchomai come + prep meta with + d.a.w/noun f.p. nephele cloud + d.a.w/noun gen.m.s. ouranos heaven*])."

VERSE 63 Tearing his clothes, the high priest said, "What further need do we have of witnesses (ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει, Τί ἔτι χρεῖαν ἔχομεν μαρτύρων [*conj de + d.a.w/noun nom.m.s. archiereus + aor.act.part.nom.m.s. diarregnumi tear, rip + d.a.w/noun acc.m.. chiton tunic; "clothes" + pro.gen.m.s. autos + pres.act.ind.3s. lego + interrog tis what? + adv eti still; "further" + noun acc.f.s chreia need + pres.act.ind.3p. echo have + noun gen.m.p. martus witness*])?"

VERSE 64 "You have heard the blasphemy; how does it seem to you?" (ἠκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; [*aor.act.ind.2p. akouo + d.a.w/noun gen.f.s. blasphemia + interrog tis what? + pro.dat.p. su + pres.pass.ind.3s. phaino appear; "seem"?)*).

And they all condemned Him to be deserving of death (οἱ δὲ πάντες κατέκριναν αὐτὸν ἔνοχον εἶναι θανάτου [*d.a.nom.m.p. ho "they" + conj de + adj.nom.m.p. pas + aor.act.ind.3p. katakrino condemn + pro.acc.m.s. autos + adj.acc.m.s. enochos liable; "deserving" + pres.act.infin. eimi to be + noun gen.m.s. thanatos death*]).

VERSE 65 Some began to spit at Him, and to blindfold Him, and to beat Him with their fists, and to say to Him, "Prophecy (Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον καὶ κολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ, Προφήτευσον [*conj + aor.act.ind.3p. archo begin + pro.nom.m.p. tis some + pres.act.infin. emptuo spit + pro.dat.m.s. autos + conj + pres.act.infin. perikalupto cover; blindfold + pro.gen.m.s. autos + d.a.w/acc.nt.s. prosopon face + conj + pres.act.infin. kolaphezo beat, strike + pro.acc.m.s. autos + conj + pres.act.infin. lego + pro.dat.m.s. autos + aor.act.imper.2s. propheteuo prophecy*])!"

And the officers received Him with slaps in the face (καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔλαβον [*conj + d.a.w/noun nom.m.p. huperetes attendant; "officers" + noun dat.nt.p. hrapioma slap + pro.acc.m.s. autos + aor.act.ind.3p. lambano receive*]).

ANALYSIS: VERSES 53-65

1. Before we get to the official trial before the reigning high priest (Caiaphas), and the assembled Sanhedrin (cf. Matt. 26:59), Jesus was brought before Annas, the father-in-law of Caiaphas.
2. John alone records this hearing (Jn. 18:13-24).
3. To avoid confusion, the references to Annas as being the 'high priest' (cf. vv. 10, 16, 19 and 22), it should be noted that he only held this title as a honorary title, having been deposed in 30 AD (took office in 18 AD).

4. Though he was no longer in office, he still wielded great influence in Jewish affairs (see v. 14 for an example).
5. In other words, he was in on the conspiracy to destroy Jesus.
6. After being disregarded and abused, Jesus was taken from there, and brought before Caiaphas.
7. Matthew and Mark provide a full account of this first official trial, while Luke makes only passing mention of it (Matt. 26:57-68; Mk. 13:53-65; cp. Lk. 22:54).
8. Jesus is led bound into the courtroom, and brought before the fully assembled Sanhedrin in the dead of night.
9. The familiar threefold designation “the chief priests and the elders, and the scribes” indicates the top people within the Jewish hierarchy (v. 53).
10. Before moving on with the details of the trial, Mark makes mention of the whereabouts of Peter in v. 53, as his story serves as a subplot to the main event of Jesus before the residence (main hall) of the high priest.
11. The spotlight will shift back and forth between events inside and the courtyard outside.
12. So now that the rest of the disciples are off the scene, the spotlight will fall on Peter, the only one who has dared to follow Jesus (so far proving true to his boasted loyalty in vv. 29, 31), though secretly.
13. So for the remainder of this chapter the spotlight is first on the main hall (v. 53), then outside to the courtyard (v. 54), then back to the hall for the main event (vv. 55-65), and then back out into the courtyard for Peter’s ordeal (vv. 66-72), before returning one last time to the hall in 15:1 in time to pick up the saga as the protagonists move to a new venue and a very different ‘trial.’
14. The effect is to throw Jesus and Peter into sharp contrast.
15. Each will be under pressure, but Jesus will both by His silence and by His dramatic utterance will stand firm in the truth.
16. Peter will crumble.
17. Jesus will go to His death, but with His witness to His person and mission uncompromised.
18. Peter will escape, but at a cost as a disciple of Jesus.
19. It is an example of witnessing under pressure, in how to do it and how not to do it.
20. For students of Mark’s gospel it offers serious food for thought for a witness in a potentially hostile world.
21. This marks the climatic point to which the whole gospel narrative, particularly since Caesarea Philippi, has been building (8:31; Matt. 16:21; Lk. 9:22).
22. Jesus has repeatedly predicted His rejection by “the chief priests and the elders, and the scribes”, and now He is face to face with them, not in the safer arena of the Court of the Gentiles, filled with a supportive crowd, but in a private gathering in the High Priest’s house.
23. Since His arrival in Jerusalem there has been a developing conflict on the question of authority (11:27-33).
24. But this is more than a leadership contest.
25. Notwithstanding His messianic gesture in riding towards the city on the donkey, Jesus has not come to take over the running of Jerusalem.

26. He has hinted, and sometimes more than hinted, at a higher authority and a mission on a different level from that.
27. It is the issue which must now be brought to the fore, and the issue raised in the High Priest's hall goes to the heart of the matter, first the alleged threat to replace the temple, and then, the key question, "Are you the Christ, the Son the Blessed One?"
28. This is the issue to which everything else has been leading, and it is only at this point that Jesus will break His irritating silence with the ringing declaration of v. 62— words of defiant authority.
29. After that there is no room for compromise, and the predicted rejection is complete, summed up in a quasi-judicial verdict of guilty and in violent mockery.
30. What they had decided upon was the death penalty (14:1, 55), and for that a very serious offence must be proved.
31. Mark never names the high priest, it is Matthew and John who record that it is Caiaphas, who was high priest from 18 to 37 AD.
32. The venue is not specified, but "before the high priest" (v. 53), is normally taken to indicate the High Priest's private residence supported by "the courtyard of the High Priest" (v. 54). rather than one of the formal meeting chambers to which according to *m. Sanh.* 11:2, the Sanhedrin met for capital trials.
33. Mark in v. 54 prepares us for the event of vv. 66-72 by shifting the spotlight to the *aule* (courtyard), the enclosed, but unroofed area around an affluent house (and in this case at a lower level than the main rooms; see *kato* [v. 66]).
34. Here the servants and various less distinguished visitors could gather, and on this occasion some of the arresting party was still on duty.
35. Peter was able to join this crowd unnoticed.
36. His following "from a distance" suggests secrecy, an unwillingness to be identified with the prisoner, but *eos eso* ("right") show that he has followed as far as he dared to.
37. So at least Peter, unlike the others, has not yet abandoned Jesus; his boast of vv. 29 and 31 is on shaky ground.
38. The participle *thermainomai* ('warm oneself'), along with *ho phos* (literally 'the light') is used here to mean a fire (which of course would shine light on his face; see v. 67).
39. It can be very chilly in Jerusalem at night at Passover time.
40. So we have a late night trial in an unofficial location.
41. The conspirators do not want to risk publicity.
42. In Jewish trials there was no official prosecutor; prosecution was conducted on the basis of the testimony of witnesses.
43. The expression "kept trying to obtain testimony against Jesus" (ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν e.g., a witch-hunt) conveys two impressions of this hearing.
44. First, it was designed to be a search for a capital charge; second, the charge was not yet decided, but the verdict was!!
45. The objective of killing Jesus already declared in 14:1 overrides this hearing, so whatever procedure is followed will be designed to produce the required capital charge to bring before Pilate.

46. It putting the matter in this fashion Mark has already declared the 'trial' to be a kangaroo court rather than an impartial judicial hearing.
47. Mark records the council's pathetic attempt to observe proper legal procedure, by bringing forth witnesses who as it turned out could not agree (v. 56).
48. The contradictory 'evidence' was presumably the result of cross-examination as laid down in *m. Sanh.* 4:5-5:4.
49. A question arises as to where did they obtain these 'witnesses' and have them show up at this unsociable hour (this was not an insignificant collection of accusers ("For many were..."; v. 56)
50. This trial and the proceedings was a trial that broke all the rules.
51. According to the Mishnah capital trials were to take place in the daytime, must not be held on a festival, must be held in one of three specified courtrooms, which did not include the High Priest's residence, must begin by hearing the case for the defense, and must not reach a conviction on the same day as the trial began.
52. Then there is the issue of agreement of testimony on the part of witnesses for the prosecution of the defendant as this was standard operating procedure in Jewish jurisprudence (see Num. 35:30; Deut. 17:6; 19:15).
53. The fiasco of the contradictory witnesses frustrated the proceedings as the Jewish leadership could not be seen to be guilty of condoning contradictory testimony (v. 57).
54. After all, they must maintain the façade of legality.
55. Mark makes it quite clear that even the charge concerning the temple could not be established by this criterion; it also fell into the category of *pseudomarturia*, (v. 57), and the witnesses failed to agree on it (v. 59).
56. Of all the false witnesses and bogus charges brought against Jesus one stands out for special mention—the misunderstood reference to destruction of the 'temple' and the raising up of it in three days.
57. Matthew and Mark alone record the testimony of two (Matthew) witnesses (Matt. 26:60b-61; Mk. 14:58-59).
58. Even these two witnesses had a different version of what Jesus said.
59. What Jesus said on the occasion of the first cleansing of the temple was: "Destroy (e.g. "You") this temple, and in three days I will raise it up" (Jn. 2:19; cp. vv. 20-22).
60. Comparing the two versions of the two witnesses see Matt. 26:61 and Mk. 14:58.
61. Both were way off the mark as to what Jesus actually said.
62. This negated their testimony and any potential charge that might have arisen from the witnesses.
63. This search for a verdict that would have justified the death penalty was at this point frustrated.
64. Even the charge of intended temple desecration was not worthy of a capital offense.
65. Also, there is the physically absurd concept of rebuilding the temple complex in just three days which makes Jesus' pronouncement above the level of a literal building.
66. Mark uses the term *naos* for temple which term refers to the inner sanctum; were the witnesses saying that Jesus was going to destroy just the inner sanctum (another absurdity)?
67. Throughout the testimony of the "many false witnesses" (Matt. 22:58), Jesus exercised the right of the accused to remain silent.

68. In our parlance we call this “taking the 5th.”
69. It falls under Miranda rights of the accused.
70. Jesus’ silence placed Him above this circus of succession of false witnesses and served to fulfill the prophecy of the suffering Servant in Isa. 53:7.
71. At this point the high priest became very frustrated and rose up out of his seat and assumed the role of interrogator demanding that Jesus answer the testimony of the witnesses (v. 60).
72. But Jesus was not intimidated and remained silent in the face of this fiasco of the witnesses.
73. However long all this transpired the end result was complete frustration of this illegal affair.
74. No one felt it more than Caiaphas the high priest.
75. The early Christian movement was charged with ill-intent against the temple (Acts 6:13-14).
76. The High Priest’s direct intervention, frustrated by Jesus’ silence, as well as by the fact of how ludicrous it was for someone in Jesus’ situation to make such grandiose claims, leads to his question regarding Jesus’ identity (v. 61b).
77. His question regarding identity goes to the heart of the matter.
78. Jesus’ authority was made implicit in His public words and actions since coming to Jerusalem, together with the special status which He hinted at by casting Himself in the role of the only son of the owner of the vineyard.
79. In Mark there is no open claim by Jesus to be Messiah, the Son of God, in these public words and deeds there is enough to fuel such a charge.
80. The High Priest’s question in v. 61 is well framed to draw into the open what has been up to this point a matter of indirect implications.
81. Jesus instructed His disciples not to refer to Him as “the Christ” (8:30) and only once has He referred to Himself as such (9:41).
82. He has largely substituted the designation “the Son of Man” in reference to Himself and His mission (8:31, etc.).
83. Satan referred to Jesus as Son of God (Lk. 4:3, 9) as did the demons (Lk. 4:41; Mk. 3:11; 5:7).
84. Example where Jesus used the title of Himself (Jn. 10:36; 11:4; cp. 11:27).
85. Here the high priest substitutes “the Blessed One” for “God.”
86. What brings these two titles together here is the fact that Jesus is understood to have been presenting Himself in both these capacities, as two aspects of His claim to special authority.
87. The use of “Blessed” in the place of “God” reflects the Jewish avoidance of the direct use of the name of God.
88. Jesus answers the high priest with the affirmative “I am” (v. 62)
89. The first part of Jesus’ answer is simple and direct testimony while His follow-up pronouncement is defiant.
90. It brings together allusions to Ps. 110:1 and Dan. 7:13.
91. Jesus asserts that He will be vindicated by God who grants Him a seat at His right hand from which place He will come back to the earth to render judgment with the clouds of heaven.

92. Jesus has already appealed to Ps. 110:1 in 12:36 demonstrating that the Messiah must be more than just the son of David, since He is David's Lord.
93. It is the most cited OT verse in the NT, a favorite of the early church with reference to the vindication and exaltation of the Messiah after His sufferings.
94. The phrase "the right hand of power" is a substitute for God, like the high priest's "Blessed One" for God in v. 61.
95. The right hand of God is the position of greatest prestige beside the king used to indicate Jesus' position of supreme authority (cf. Acts 2:33-36).
96. Both "Son of Man" and "coming with the clouds of heaven" come from Dan. 7:13.
97. In that passage "one like a son of man" (= humanity) comes on the clouds of heaven before the Ancient of Days (God) and is given glory, dominion and an eternal kingdom.
98. Jesus immediate vindication came with His resurrection and ascension to the right hand; His ultimate vindication comes at the 2nd Advent (Rev. 1:7).
99. In what sense will these religious leaders "see" the Son of Man vindicated?
100. What we have here is the representative role of the Sanhedrin.
101. At the 2nd Advent their counterparts will "see" with their own eyes the coming of Christ (see Rev. 1:7; Zech. 12:10).
102. At these words the high priest goes ballistic and calls for an immediate verdict (v. 63).
103. The act of tearing one's garments can indicate sorrow, anguish, or dismay (Gen. 37:29, 34; Num. 14:6; Josh. 7:6; 2 Sam. 1:11; 19:1; 2 Kgs 16:37; 19:1; Job 1:20; Isa. 36:22; 37:1).
104. The Mishnah says that in the case of blasphemy, "the judges stand up on their feet and rend their garments" (*m. Sanah. 7:5*).
105. The charge of blasphemy was in this case was Jesus' claim to be "the Christ, the Son of the Blessed One."
106. The death sentence was rendered totally apart from evidence to the contrary.
107. Had they made a fair and thorough investigation of the claim the evidence it would have demonstrated that Jesus was indeed the long-awaited for Jewish Messiah.
108. But of course the court skipped all this with Caiaphas' dismissive "What further need do we have of witnesses?"
109. Under the Law the penalty for this kind of blasphemy was stoning the guilty party to death (Lev. 24:10-16).
110. But at this juncture in their history the right of capital punishment was denied the Jews by their Roman overlords (Jn. 18:31).
111. Clearly, the Romans would not have consented to executing a Jew based on Jewish theological issues.
112. In the case of the stoning of Stephen (Acts 7:58-60) this was a case of illegal mob action.
113. The "all" who condemned Jesus to a death sentence simply means the majority voted to have Him put to death (v. 64).
114. There were those few on the Council who remained silent but were believers (Joseph of Arimathea cf. 15:43 and Nicodemus in Jn. 7:50-52; 19:38-40).
115. The illegal condemnation of the defendant immediately led to the abuse of the prisoner (v. 65).

116. This is yet another example of judicial lawlessness in this travesty of a court of jurisprudence.
117. "Some" here according to Matthew's account (26:67-68) means "some members of the Council.
118. Spitting was a derisive action meant to shame and demean (Num. 13:14; Deut. 25:9; Job 30:10).
119. This action was in fulfillment of Isa. 50:6.
120. This recalls Jesus' third passion prediction of the Son of Man being handed over to the religious authorities, condemned, mocked, and spit upon (10:33-34).
121. The blindfolding of Jesus (lit. "cover the face") and the mocking of Jesus to "prophesy" was ironically actions Jesus had prophesied that He would suffer.
122. The blindfolding and face slapping mocked His messianic claims and was based on Isa. 11:3 which speaks of the Messiah's endowment of the Holy Spirit enabling Him to "judge not by what He sees with His eyes, or decided by what He hears with His ears."
123. Mark concludes this scene with the temple police taking Jesus into custody and continuing the abuse initiated by their superiors.
124. The dative plural "with slaps *to the face*" is yet another allusion to Isaiah's Suffering Servant (Isa. 50:6 where the same noun is used in the LXX).
125. Absent the authority to execute a person, the goal now was to present evidence to bring before Pilate (15:1).

Peter's Repudiation of Jesus (vv. 66-72)

VERSE 66 As Peter was below in the courtyard, one of the servant-girls of the

high priest came (Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως [*conj + pres.act.part.gen.m.s. eimi + d.a.w/noun gen.m.s. Peter + adv kato below + prep en + d.a.w/noun loc.f.s. aule courtyard + pres.dep.ind.3s. erchomai + adj.nom.f.s. mia one + d.a.w/noun gen.f.p. paidiske maid, servant-girl + d.a.w/noun gen.m.s. archiereus*]),

VERSE 67 and seeing Peter warming himself, she looked at him and said, "You

also were with Jesus the Nazarene [καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει, Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ [*conj + aor.act.part.nom.f.s. eidon see + d.a.w/noun acc.m.s. Peter + aor.act.part.nom.f.s. eublepo look straight at +*

pro.dat.m.s. autos + pres.act.ind.3s. lego + conj also + pro.2s. su + prep meta with + d.a.w/adj.gen.m.s. Nazarene + impf.act.ind.2s. eimi + d.a.w/noun gen.m.s. Jesus])."

VERSE 68 But he denied it, saying, "I neither know nor understand what you are talking about (ὁ δὲ ἠρνήσατο λέγων, Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις [*d.a.nom.m.s. ho "he" + conj de + aor.dep.ind.3s. arneomai deny + pres.act.part.nom.m.s. lego + conj oute neither + perf.act.ind.1s. oika know + conj oute nor + pres.dep.ind.1s. epistamai understand + pro.nom.s. su + interrog ti what + pres.act.ind.2s. lego "are talking about"]])."*

And he went out onto the porch, and a rooster crowed (καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον [*καὶ ἀλέκτωρ ἐφώνησεν [conj + aor.act.ind.3s. exerchomai go out + adv exo outside + prep eis + d.a.w/noun acc.nt.s. proaulion forecourt + conj + noun nom.m.s. alektor rooster + aor.act.ind.3s. phaneo "crowed"]]).*

VERSE 69 The servant-girl saw him, and began once more to say to the bystanders, "This is one of them (καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν ἤρξατο πάλιν λέγειν τοῖς παρεστῶσιν ὅτι Οὗτος ἐξ αὐτῶν ἐστίν [*conj + d.a.w/noun nom.f.s. paidiske servant-girl + aor.act.part.nom.f.s. eidon + pro.acc.m.s. autos + aor.mid.ind.3s. archo begin + adv palin again + pres.act.infin. lego + d.a.w/perf.act.part.dat.m.p. paristemi "to the bystanders" + conj hoti + pro.nom.m.s. houtos this one + prep ek + pro.abl.m.p. autos "of them" + pres.act.ind.3s. eimi])!"*

VERSE 70 But again he denied it (ὁ δὲ πάλιν ἠρνεῖτο [*d.a.nom.m.s. ho he + adv palin again + impf.dep.ind.3s. arneomai deny*]).

And after a little while the bystanders were again saying to Peter, "Surely you are one of them, for you are a Galilean too (καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ

Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ [*conj + prep meta + adj.acc.nt.s. micros little + adv palin + d.a.w/perf.act.part.nom.m.p. paristemi + impf.act.ind.3p. lego + d.a.w/noun dat.m.s. Peter + adv alethos truly + prep ek + pro.abl.m.p. autos* “of them” + [*pres.act.ind.2s. eimi + conj + conj gar + adj.nom.m.s. Galilean + pres.act.ind.2m.s. eimi*]).”

VERSE 71 But he began to curse and swear, "I do not know this man you are talking about (ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε [*d.a.nom.m.s. ho he + conj de + aor.act.ind.3s. archo begin + pres.act.infin. anathematizo curse + conj + pres.act.infin. amnuo swear, make an oath + conj + neg ouk + perf.act.ind.1s. oida know + d.a.w/noun acc.m.s. anthropos man + demonst.pro.acc.m.s. houtos this + pro.acc.m.s. hos + pres.act.ind.2p. lego*])!"

VERSE 72 Immediately a rooster crowed a second time (καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν [*conj + adv euthus immediately + prep ek + adj.gen.nt.s. deuterus second + noun alektor rooster + aor.act.ind.3s. phoneo crow*]).

And Peter remembered how Jesus had made the remark to him, "Before a rooster crows twice, you will deny Me three times (καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα φωνῆσαι δις τρίς με ἀπαρνήσει· [*conj + aor.pass.ind.3s. anamimnesko remember + d.a.w/noun nom.m.s. Peter + d.a.w/noun acc.nt.s. herma saying; “the remark” + adv hos + aor.act.ind.3s. eipon say + pro.dat.m.s. autos + d.a.w/noun nom.m.s. Jesus + conj hoti + conj prin before + noun acc.m.s. alektor + aor.act.infin. phoneo + adv dis twice + adv tris three times + pro.acc.s. ego + fut.dep.ind.3s. anarneomai deny*]).”

And he began to weep (καὶ ἐπιβαλὼν ἔκλαιεν [*conj kai + aor.act.part.nom.m.s. epiballo break down + impf.act.ind.3s. klaino cry, weep*]).

ANALYSIS: VERSES 66-72

1. We learn here that Jesus is upstairs in a large chamber in the high priest's residence as Peter is "below" (κάτω) in the courtyard (v. 66).
2. The events here occurred concurrently with Jesus' trial before the Sanhedrin.
3. The female servant girl was not taking a break by the fire but rather is passing through on her duties as Mark says she "came *by*."
4. The term "servant girl" (παιδίσκη) is a diminutive.
5. John refers to her as a doorkeeper (Jn. 18:16-17).
6. First "seeing" Peter "warming himself" by the light of the courtyard fire, then "staring" (*emblepo*), she recognizes him as one of Jesus' disciples (v. 67).
7. On some occasion she had seen Peter with Jesus; a likely place was during Jesus' teaching sessions in the temple (11:15-12:44).
8. The designation "Nazarene" suggests a slightly derogatory sense ("that Nazarene, Jesus"), since the Judean Jews tended to look down on their northern brethren in Galilee.
9. Peter's response "I neither know nor understand what you are talking about" is idiomatic and typical of Mark's redundancy (v. 68a).
10. His words constitute an emphatic denial.
11. It is to be understood as: "I have no idea...".
12. At this point Peter is fearful and moves to the "forecourt" (τὸ προαύλιον) a vestibule just outside the gate to the high priest's residence (v. 68b).
13. The reference to a rooster crowing is absent from some NT manuscripts.
14. If genuine, the first crowing of a rooster sets the stage for two more denials and a rooster crowing a second time in fulfillment of Jesus' prediction of Peter's denial before men (14:30; cp. v. 72).
15. It seems best to retain the reference to a rooster crowing right after Peter's first denial followed by the second crowing in v. 72.
16. Peter's retreat to the area just outside the gate serves to make him look very suspicious.
17. Peter's moving away drew the servant girl's immediate attention ("saw him").
18. Instead of confronting Peter, she begins to solicit the support of the bystanders (v. 69).
19. Those who were standing around are the guards involved in Jesus' arrest, who like Peter, sought the warmth of the fire.
20. "This is one of them!" identifies Jesus with His disciples.
21. Peter's second denial is recorded in v. 70a ("And again he denied it.").
22. The first denial before a single individual is an aorist tense while this second denial is an iterative imperfect which indicates a repeated action ("kept denying").
23. There is a time elapse between the second and third denials ("after a little while").
24. The third accusation occurs "after a short time" and comes from the bystanders who have been alerted by the servant girl (v. 70b).

25. They probably spent some time discussing matters among themselves and agreed that Peter was indeed one of Jesus' disciples.
26. The thing that brought them to this consensus was Peter's Galilean accent (v. 70c).
27. This is made explicit in Matthew's account (Matt. 26:73).
28. In other words, "Why would this outsider be present at this location and at this hour?"
29. The content of Peter's second denial is recorded in v. 71.
30. "He began to curse and swear" does not refer to profanity.
31. The verb "to curse" (*anathematizo*) means to call down a curse on oneself (cf. Acts 23:12, 14, 21).
32. Matthew uses the cognate *katathematizo* which means the same thing.
33. It means something like, "May I be cursed if I am lying."
34. "To swear" (*amnuno*) means to take an oath.
35. Peter's third and final denial is his most severe disavowal of Jesus.
36. His words are: "I do not know the man!"
37. His first two denials were indirect, focusing on his non-relationship with Jesus.
38. Mark's characteristic "immediately" means "at that very moment."
39. A rooster crowed immediately after Peter's first denial (14:68), and this same rooster crowed right after the third denial (v. 72; Matt. 26:74), fulfilling Jesus' prophesy in Mar. 14:30.
40. The verb "began" is an aorist participle.
41. The verb is *epiballo* (trans. lay hands on, place upon, fall to).
42. Here the idea is that Peter "broke down" and "began to weep" (imperfect).
43. Peter's sin was especially serious in light of 8:38 but it was not terminal as he repented and was restored to full favor.
44. Peter's restoration to favor is recorded in Jn. 21:15-19.

END: Mark Chapter Fourteen

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