

**A LOOK AT THE BOOK
MARK
WHAT WILL YOU DO WITH JESUS?**

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Tradition points to Mark.

May have been saved through the ministry of Peter (1 Pet. 5:13).

Tradition credits Peter as the source of his account.

His information corresponds to someone who had inside information regarding Peter's experience.

He is most noted as a companion of Paul and Barnabas who left them.

Caused division of Paul and Barnabas -Acts 15.

Paul later testified to his value -2 Tim. 4:11.

DATE

The date cannot be definitely identified.

Tradition placed it second in order.

Most modern commentators accept Mark as the earliest gospel.

It seems likely that it was written after Matthew, and perhaps even after Luke.

Prophesies the fall of Jerusalem, with no reference to its fulfillment, indicating it was probably written before A.D. 70

BACKGROUND

The historical situation is about the same as that of Matthew.

Since Matthew wrote, the gospel message has extended to the Gentile world.

Those who have heard about Jesus are seeking a clearer understanding about Jesus' life and ministry.

Mark writes to explain about Jesus and to force readers to make a decision about Him.

From the contents of the book, it appears that they are already familiar with much of the story.

* Jewish customs, genealogies, and other characteristics are ignored, either because they were understood by the readers, or considered unnecessary.

* The readers did not understand Aramaic.

At least he couldn't assume that they would understand it.

Mark explains the terms that he felt he had to include..

The intended readers were perhaps a mixed group, living outside Palestine.

PURPOSE AND THEME

Mark's popular preaching style points to the two alternatives concerning Jesus.

Summary question: 15:12

"What shall I do to Him whom you call the King of the Jews?"

The purpose appears to be principally evangelistic.

They must decide which side they will join.

The emphasis on rejection seems to indicate that the readers must make a choice!
Neither side represents an easy solution!

If they identify with Jesus, they will have to pay a price.

Otherwise, they can reject Him and join the opposition.
Those who oppose Jesus will be judged.

Mark wants them to understand the implications of their decision.

The emphasis on the hatred of the opposition, and their attempt to destroy Him and those identified with Him, introduces the theme of persecution.

The book is an invitation to choose Christ and to follow Him, but it is also an explanation of the suffering which those who identify with Him face.

Jesus' followers are exhorted to faithfulness and are comforted in their affliction.

The theme of the message centers on the Person and work of Christ.

Jesus' words and works combine to demonstrate that He was the Messiah.

Nevertheless His presence did not bring repentance; it brought opposition.

Nearly 40% of the book is devoted to the events related to His death.

About half of the rest describes the growing opposition to Him.

This is WAR!!!

The reader is faced with a choice:

Recognize Jesus' claims and follow Him,

Or, turn against Him, as the others did.

ORGANIZATION

Follows simple direct presentation of Christ's life.

Introduction 1:1-13

Links some of the key events in the preparation for His ministry with Old Testament prophecies concerning the presentation of Messiah.

Description of Jesus' Ministry 1:14-13:37 (Majority)

Follows geographical lines

Ministry in Galilee 1:14-8:26

Ministry on road to Jerusalem 8:27-10:52

Ministry in Jerusalem 11-13

In each phase of His ministry the role of the rejection is revealed.

CLIMAX: Events related to His death 14-15

CONCLUSION: Ultimate triumph at the resurrection 16

ARGUMENT

PRESENTATION OF THE SON OF GOD 1:1-13

INTRODUCTION OF THE GOOD NEWS 1:1

Mark begins with an introductory explanation of his message.

He is about to share the good news about Jesus the Messiah.

From the beginning he points to a key issue in the controversy between the Jews and Jesus: they never understood nor accepted the implications of teaching that Jesus is God's Son.

PREPARATION FOR MESSIAH'S COMING 1:2-8

The story begins with the coming of the forerunner.

In fulfillment of Isaiah's prophecy, John came to prepare the way for Jesus.

His reference to preparing the way for the Lord indicates that the One Who is coming is Yahweh! (Is. 40:3)

His message is centered on the need of the people to repent, so God could fulfill His promise to bless them.

That blessing was about to come, through the appearance of Messiah.

Isaiah's prophecy 1:2-3

John's ministry 1:4-6

John's message 1:7-8

AUTHENTICATION OF MESSIAH'S PERSON 1:9-11

When Jesus came to be baptized by John, His Person was confirmed by the descent of the Spirit and by the voice of the Father.

The Father also confirms that He is God's Son.

TEMPTATION BY MESSIAH'S ENEMY 1:12-13

He then went into the wilderness, where Satan tempted Him for forty days.

REVELATION OF THE SON OF GOD 1:14-13:37

When John's preparatory ministry was concluded, Jesus began His own ministry.

The message of the book shows that Jesus clearly demonstrated that He was the Messiah but Israel refused to accept Him and opposed Him.

It forces the reader to identify with one side or the other.

You can't stay neutral about Jesus!

MINISTRY IN GALILEE 1:14-8:26

This main point is first illustrated in His ministry in Galilee.

Proclamation of the kingdom 1:14-15

Jesus began by announcing that the kingdom was coming.

God's people should prepare themselves by believing the message and turning back to God.

Participation in ministry 1:16-20

As He passed through Galilee proclaiming this message, Jesus chose those who should accompany Him and participate with Him in His ministry.

Their willing acceptance of His call further confirmed His authority over men's lives.

Demonstration of authority 1:21-2:28

Jesus immediately begins to demonstrate His authority by His words and His works.

The people were amazed—they had never seen anything like this before! => 2:12b

As Jesus continues to demonstrate His unique authority, He begins to offend the religious leaders.

Authority in His teaching 1:21-22

His teaching is distinctive because He taught as One having authority.
He wasn't just an interpreter—He was the Author!
He didn't need to appeal to tradition, nor to others.

Authority over demons 1:23-28

He demonstrates His authority over evil spirits by giving them orders and casting them out.

Authority over diseases and demons 1:29-34

He heals those who are suffering from disease and demons.

Authority in preaching 1:35-39

His preaching also was distinctive.

When the crowds began to seek Him, rather than stay with those following Him, He moved on to proclaim His message among others who had not yet heard.

He came to proclaim good news, NOT to draw big crowds to see a great show!

Authority over leprosy 1:40-45

The supernatural evidence of Jesus' authority continued as He cleansed a man with leprosy.

He ordered the man not to spread the word, but to go and present the required sacrifices as a testimony to the religious leaders that Messiah was among them.

Nothing like this had ever happened before!

It's noteworthy that in the next section the leaders were present and watching Him!

The man's failure to keep quiet forced Jesus to stay outside the towns because of the multitudes of the curious who wanted to see His works.

Authority to forgive sin 2:1-12

As Jesus continues to demonstrate His unique authority, He offends the religious leaders.

The occasion 2:1-4

The claim 2:5

Then a paralytic came to Him for healing, Jesus claimed the ability to do more than heal the physical problem.

He claimed to solve the sin problem also.

The protest 2:6-7

When He forgave the man's sin, He was accused of blasphemy.

The proof 2:8-11

Jesus contends that the One to whom God has given authority over disease also has authority over sin.

The response 2:12

The amazement of the crowd because of Jesus' unusual authority is repeated.

Authority over men 2:13-17

Jesus speaks to a tax collector as He passes by with such authority that the man leaves his profitable business and follows Him.

Rather than be amazed at the radical change in Matthew, the leaders complain because of the kind of people Jesus calls.

Authority over tradition 2:18-22

Additional problems arise when Jesus comes into conflict with Jewish tradition.

His disciples are challenged because they don't fast.

Jesus questions the practice since there is no motive for fasting at this time.

Fasting is out of place at a wedding feast when the groom is present!

They are trying to observe religious practices, without observing God's program to see what He is doing.

Their program doesn't conform to God's present activities.

Authority over the Sabbath 2:23-28

In a similar way, Jesus demonstrates that He is more important than the Sabbath.

They are paying attention to an empty religious ritual and missing the point that Messiah Him self is present.

If He is Messiah, the Sabbath, like everything else, should be subject to Him; not Him to it!

Their eyes are fixed on the wrong things.

Response of the people 3-8:26

The multiple evidences of Jesus' authority force the crowd to respond.

The leaders, aware of the need for a response, do not delay long before demonstrating their opposition to Jesus.

The trap set 3:1-5

They set a trap so that they might accuse Him.

It's evident that they aren't interested in truth nor in justice.

When Jesus attempts to discuss the core issue, they refuse to talk.

All they want is a basis to accuse Him!

It's apparent that they knew what He would do.

He was too concerned about people's needs to let legalism stop Him from healing a man on the Sabbath.

This event marks the beginning of the overt attempt to kill Jesus (3:6).

The alternatives modeled 3:6-19

Leaders' rejection 3:6

Multitude's curiosity 3:7-10

In contrast to the rejection by the leaders, the multitudes followed Jesus because they recognized the unique character of His works.

Demons' submission 3:11-12

Even the demons recognized Who He is, and submitted to Him.

Disciples' commitment 3:13-19

His disciples committed their lives into His hands.

He, in turn, shared His authority with them.

The choices made 3:20-6:29

These alternatives had to be faced.

The nation began to make its decision.

Misunderstood by family 3:20-21

His own family decided that He had lost His mind.

Rejected by religious leaders 3:22-4:34

When the religious leaders accused Him of operating by demonic power, Jesus Had to deal with the real implications of their rejection.

Accusation of demonic power 3:22

Confrontation over explanation 3:23-30

Unity of Satanic kingdom 3:23-27

Their explanation is inadequate because Jesus' works clearly contradict Satan's works.

If Satan were so divided against himself, his kingdom would be destroyed.

In fact, what Jesus is doing is like the one who wishes to rob a strong man: he must first bind the strong man.

Jesus is restricting Satan's power so that He can take his control away from him.

Warning concerning rejection 3:28-30

Jesus then warns them of the seriousness of their rejection.

Their rejection of the clear evidence of the power of the Spirit is bringing them dangerously near the point of no return.

If they continue in this direction, they will soon be confirmed in their rejection and lose any future hope of turning back.

Results of rejection 3:31-4:34

New relationships 3:31-35

He is going to reject the natural ties with Israel and identify with those who want to do God's will.

These are His true relatives.

New program 4 (Compare the parables in Matthew 13)

Jesus proceeds to describe His new program which will be established as a result of Israel's rejection.

Confirmed to followers 4:35-41 Calming of the sea.

As the opposition grew, it became necessary for the disciples to see His authority confirmed again.

Rejected by Gerasenes 5:1-20 Healing of demon-possessed man

On the other side, His authority is again met with rejection.

They were frightened.

Rather than seek the blessing He might bring them, they ask Him to leave.

Confirmed before religious leaders 5:21-43

Raising of Jairus' daughter 5:21-23, 35-43

Jairus, a ruler of the local synagogue, came to Jesus out of desperation, hoping He might be able to save his daughter who was about to die.

Who else could he turn to?

Healing of bleeding woman 5:24-34

As Jesus went with Jairus, a woman who had been bleeding internally for twelve years touched His garments, hoping to be healed.

Her touch of faith brought her that which she desired: immediate healing.

Before going on to Jairus' house, Jesus obligates her to profess publicly what had happened to her.

Otherwise it would have remained "her little secret," and a source of guilty feelings that she has "snuck up on Jesus."

Rest of Jairus' story 5:35-43

As Jesus was completing his ministry to the bleeding woman, some men came to Jairus with word that his daughter had died.

Jesus encouraged him to keep trusting Him.

Jairus' faith is rewarded when Jesus raises the daughter to life again.

These two incidents combine to demonstrate that even in the midst of national opposition, those individuals who trust in Christ will receive the blessings He came to give them.

The rest can go on laughing, and miss out on the blessing.

Rejected by Nazarenes 6:1-6

In spite of the evidences of Jesus' supernatural authority, Jesus was rejected by the people of Nazareth.

They were bothered because they knew His family.

Therefore they refused to trust Him, and He was unable to have a full ministry among the people of His own town.

Confirmed by witness of the twelve 6:7-13

His ministry spread from town to town throughout the region as He traveled and commissioned His disciples to minister as His representatives also.

They too were given authority over demons and diseases, as a demonstration that Messiah had come.

Rejected by Herod 6:14-29

The rejection of John—the forerunner of Jesus—who came to prepare the way for Him, was considered equivalent to rejecting the Messiah Himself.

Thus the story of Herod's crime against John is included in the midst of the story of Jesus' rejection by His people.

Herod is significant as the political head of Israel, regardless of Israel's refusal to accept him as their leader.

This is an official political rejection.

When Herod heard of Jesus' ministry, he was frightened because he understood that there was a direct relationship between this ministry and John's.

His guilty conscience led him to the false conclusion that Jesus must be John resurrected—He had come back to haunt him!

Why then didn't he repent?

His recognition of the relationship between John and Jesus was correct! He was rejecting them both!

The twelve taught 6:30-52

As the opposition continued to grow, Jesus was aware of the disciples' need for instruction concerning the events which were going to occur.

Feeding of the 5000 6:30-44

After their return from ministering in the villages, they were tired and had no chance to rest.

Jesus took them away to an isolated place where they could be alone.

The people, guessing where they were headed, went ahead of them by land, and were waiting for them when they arrived.

Jesus felt compassion for them, and used the opportunity to teach His disciples.

By feeding 5000 men, plus others, from five loaves and two fishes, Jesus taught the disciples that as Messiah, and as Lord of all creation, He was able to provide all their needs.

Walking on water 6:45-52

A second demonstration that Jesus was Lord of all creation was to follow immediately.

Jesus sent the disciples ahead in the boat.

He stayed to dismiss the crowd and to spend some time alone praying.

Later in the night He walked out on the stormy sea to join them and again commanded the storm to be calm.

They were amazed again! They still had not learned the lesson.
They needed to learn that Jesus is Lord of all creation, including the sea and the wind.

The responses contrasted 6:53-8:26

When they arrived on the other side, the crowds again followed them.

A dramatic contrast is presented between the response of the religious leaders, who should have been interested in following their Messiah, and those who were not as acceptable to the religious leaders.

Those who would be expected to receive Him, rejected Him.
The outsiders were the ones who received Him.

Reception by the multitude 6:53-56

The masses were aware that Jesus had come back. They followed Him everywhere.

They brought the sick to Him, and they were healed.

Rejection by Pharisees concerning tradition 7:1-23

While the sick are seeking the blessings of Jesus' presence, the Pharisees were more interested in theological debate.

They were alarmed by the failure of Jesus' disciples to eat with ceremonially clean hands.

Jesus responded that they have substituted man's traditions for God's standards and failed to recognize what God considers to be most important.

They should be more concerned about the condition of the heart than about the condition of the hands.

Contamination comes from inside the person, not from the outside.

Reception by outsiders 7:24-37

Faith of Phoenician woman 7:24-30

Healing of deaf and dumb man from Decapolis 7:31-37

Reception by multitude 8:1-9

Rejection by Pharisees concerning signs 8:10-21

Reception by a blind man 8:22-26

Continue to watch for the signs of war! "You ain't seen nothin' yet!!!"

MINISTRY ON THE WAY TO JERUSALEM 8:27-10:52

After the two alternative responses to Jesus are demonstrated, Mark's attention turns to His movement toward Jerusalem.

Jesus knew what was ahead of Him and set His face toward it.

He was ready to be offered as a sacrifice for sin.

The rest of the book looks toward the cross.

Confession of the disciples 8:27-30

As a fitting transition between the presentation of the two alternatives and the road to the cross, Mark defines the disciples' choice.

In answer to Jesus' question about His identity, Peter speaks for the group when he says that Jesus is the Messiah.

Revelation concerning His death 8:31-38

The rejection of Jesus by Israel causes God's program to turn in a direction which the people did not expect.

Although there were indications in the Old Testament that Messiah would die, it was not clearly stated, and never expected.

Jesus had to repeatedly state this fact to the disciples.

The first instance Mark records comes when Jesus turns toward Jerusalem.

He knew what was ahead but He had to make it clear to the disciples.

Revelation of the kingdom 9:1-13

To confirm the disciples' faith, so that they could face the afflictions of the coming days, some of them were given a preview of what the coming of the kingdom would be like.

Jesus was transfigured before them so that they could see what the brightness of His glory was like.

After the crucifixion, the memory of this occasion gave certainty to Peter and others to declare the message that Jesus was the Messiah.

Revelation of their dependence 9:14-29

As Jesus returned from the mountain, He discovered a problem had arisen involving His other disciples.

They had tried to heal a boy who was possessed by an evil spirit.

When the disciples couldn't do it, the crowd and the teachers of the law began to quarrel with them.

They ALL had to learn the necessity of trusting God!

Even Jesus' disciples did not have independent authority to perform these miracles.

They had to trust Him and do the work in submission to God's plan.

Revelation concerning His death repeated 9:30-32

As they continue on their journey to Jerusalem, Jesus reminds them again of what lies ahead.

He is going to die there and then be raised again.

In spite of the repetition, the disciples still do not understand what He is trying to tell them.

His death doesn't fit their understanding of God's program.

Discussion concerning greatness 9:33-50

A further indication of their inability to understand what is happening is seen in the following discussion of greatness.

Their debate 9:33-34

Rather than meditate on the implications of Jesus' death, they are discussing who will be the greatest in the kingdom.

True greatness 9:35

Jesus responds that the greatest in God's sight is the one who stops trying to be the greatest and devotes his attention to serving others.

Learning from children 9:36-37

Their problem is that they are fighting for their own interests.

They need to become like little children, and, most important, care for them since they cannot care for themselves properly (compare 10:13-16).

Warning concerning a partisan attitude 9:38-41

Part of the discussion of greatness involves the recognition and acceptance of those who were outside the disciples' group of associates.

They ought not evaluate on the basis of who is *with them*.

Rather, they should be concerned about the message they bring.

No one will bring the right message who does not follow Christ.

There will be no competition to preach the truth about Jesus!

Therefore, they should accept anyone who comes proclaiming Jesus.

Warning against offending others 9:42-50

Jesus also warns them about the danger of harming the weak ones who would follow Him, in order to preserve their own privileges (42).

They would be better off to sacrifice parts of their own body to avoid offending others, than to defend their own rights and be judged for the damage caused (43-48)

They should become more concerned about creating thirst for God, than for defending their own rights (49-50).

Test concerning divorce 10:1-12

When they entered Judea, the crowds began to join them again.

As Jesus ministered to the crowds, the Pharisees appeared with a test to trap Jesus. They asked Him about a man's right to divorce his wife. Whatever answer He gave was sure to alienate some!

Jesus' answer was not what they expected. They assumed He would define the conditions under which divorce could be permitted and thus enter their contemporary debate.

Jesus responded that the whole idea of divorce contradicts God's pattern. He established marriage as a permanent commitment. If they wanted to follow God's pattern, they would stop looking for acceptable excuses for divorce and concentrate on creating genuine unity in their marriages.

Jesus' explanation surprised His disciples also. They asked for a clarification when they were alone again (10-12). He repeated for them that divorce assumes remarriage. Since marriage was created by God as a permanent state, those who divorce and remarry commit adultery. Notice there is no exception clause in Mark's account.

Revelation concerning children 10:13-16

The coming of the crowds create another teaching situation for the disciples.

The crowds brought their children to Jesus.

The disciples felt that the children were a hindrance to the more important matters Jesus had to handle.

Jesus rebuked them for their attitude toward children and used their trust and sincerity as an object lesson of real faith.

Revelation concerning riches 10:17-31

Along with the crowd came a rich man, asking Jesus what he must DO to inherit eternal life.

Jesus tried to correct him by directing the man's attention to Himself, rather than to the man's works (17-18).

He also tried to help him recognize his sinful condition (19-20).

When these attempts failed, Jesus directed the discussion to the man's real problem (21-22).

He had missed the essence of the Old Testament law.

His heart was attached to his possessions, rather than to God.

He could neither love God with his entire being, nor love his neighbor as himself.

He was enslaved by his possessions.

He would rather give up the kingdom than give up his wealth.

Jesus used the event as an occasion to teach His disciples (23-31).

They had viewed wealth from a Jewish perspective, which considered wealth a blessing from God for the righteous.

Jesus' warning concerning the dangers of wealth was a shock!

If even the wealthy could not be saved, then who could?

Jesus corrected their view of wealth by noting that no one could earn salvation.

Salvation is a gift from God, not something people could earn.

The discussion of wealth led to a discussion about the sacrifices the disciples had made to follow Jesus (28-31). Had they given enough?

Jesus changes the direction of the conversation because their situation was different.

The rich man was trusting his possessions; He needed to turn from them and trust Christ.

The disciples, on the other hand, had demonstrated their trust in Christ.

They were not clinging to their possessions.

They needed to know that *they could never outgive God!*

Their salvation was not based on their giving, but God would generously reward the sacrifices they had made because of their faith in Him.

Jesus concludes this promise with the added corrective that appearances can deceive.

The most honored may not be those who men would assume deserve it.

Revelation concerning His death repeated again 10:32-34

As Jesus continues toward Jerusalem, fear about what is going to happen begins to overcome them.

Jesus again reminds them that He is going to Jerusalem to die.

Revelation concerning positions in the kingdom 10:35-45

Jesus has hardly finished this reminder when two disciples, as though they had never heard His warning, ask for personal privileges in His kingdom. They want the highest privileges for themselves.

Jesus reminds them that the highest positions in a kingdom belong to those most closely identified with the king.

If they want to be so identified with Him, they will have to pay a similar price to the one He is about to pay.

Greatness in His kingdom isn't based on power politics, as in other kingdoms, but on service to others and self-sacrifice.

Even Jesus was going to die for His followers. They should expect no less.

Revelation from a blind man for blind men 10:46-52

The final episode in the account of the journey to Jerusalem is a transitional event which looks ahead to what's about to happen in Jerusalem.

Bartimaeus, the blind man, hearing that Jesus is passing by, immediately *sees* the importance of the occasion.

He may be blind, but he *sees* what the leaders of Israel, who claim to have superior *sight*, are *unable to see*.

All who would receive the blessings of the kingdom must imitate Bartimaeus. They must recognize their blind condition, and trust Jesus.

MINISTRY IN JERUSALEM 11-13

Presentation of the Messiah to Israel 11:1-26

Formal presentation 11:1-11

Upon His arrival in Jerusalem, Jesus prepares to present Himself formally to the nation as Messiah, in conformity with Old Testament prophecy.

The crowds following Jesus recognized Him as Messiah and praised God for the arrival of the kingdom.

Cursing of the fig tree 11:12-14

Cleansing of the temple 11:15-18

Withering of the fig tree 11:19-26

Confrontation of the Messiah with Israel 11:27-12:44

Question of authority 11:27-33

Parable of rebellious tenants 12:1-12

Attempts to trap Him 12:13-44

Question concerning taxes 12:13-17

Question concerning marriage in the resurrection 12:18-27

Question concerning the first commandment 12:28-34

Unanswered question about David's Son 12:35-40

Example of the poor widow's offering 12:41-44

Prophetic program of the Messiah for Israel 13:1-37 (Compare Matt. 24)

Israel's rejection of her Messiah confirmed the basis for the judgment which was to follow.

Jesus outlined the program of God which would lead to that judgment (1-37).

The program begins with the destruction of the temple, and continues to the consummation of the Great Tribulation (1-23).

Immediate destruction of the temple 13:1-4

Beginning of the tribulation 13:5-13

Consummation of affliction 13:14-23

Sign of Messiah's return 13:24-27

Only after that time of tribulation will the return of Messiah be announced again.

Lesson of the fig tree 13:28-31

Those who see the events which accompany the sign of the Messiah in heaven can be sure He will return in that generation.

Alertness due to unknown hour 13:32-37

Since the hour has not been announced, God's people should be alert, waiting for His return at any time.

CRUCIFIXION OF THE SON OF GOD 14-15

Following the pronouncement of judgment by the King against His people, the climax arrives.

The rejection of the King by the people is demonstrated conclusively at the cross.

PREPARATION FOR CRUCIFIXION 14:1-42

Plot to kill Him 14:1-2

Their leaders deliberately plot His death.

Anointing at Bethany 14:3-9

At Bethany, a woman follower of Jesus recognized the significance of what was about to occur. She gave an expensive jar of perfume, as a demonstration of love, to prepare Him for His burial.

The others were concerned about the money “wasted.”

Jesus was concerned about the love and sacrifice which the gift represented.

Agreement for betrayal 14:10-11

After this incident, Judas decided to betray Jesus to the rulers.

Passover celebration 14:12-26

Jesus went with His disciples to a private room where they could be alone together and celebrate their last Passover together.

While they were there, Jesus announced that one of them would betray Him.

As the others sought to discover who it could be, Jesus warned Judas of the seriousness of the action he was about to take.

They concluded the supper with the institution of a new memorial, to remind the disciples of Jesus’ death.

He gave a new significance to the breaking of bread and drinking of wine.

These elements were commonly used in their meals.

Jesus wanted them to think of His death when they ate them.

Prediction of denial 14:27-31

Jesus predicted that all the disciples would be frightened and flee on account of His death.

When Peter refused to accept that, and promised that he would be faithful whatever anyone else might do, Jesus predicted that Peter would deny Him three times that night.

In spite of Peter's protests, the Lord's prophecy stood.

Prayer in Gethsemane 14:32-42

They went out to Gethsemane to pray.

Due to their tiredness, the disciples were not able to stay awake to pray.

They kept falling asleep when they should have been praying to be able to resist the temptation to deny Him.

Jesus demonstrated His submission to the Father's will by His willingness to go to the cross, even when He would have preferred not to.

ARREST AND TRIAL 14:43-15:15

Betrayal and arrest 14:43-52

While they were still in the garden, Judas came with the crowd to arrest Jesus.

Jesus asked why they should come against Him like hoodlums, with swords and clubs.

He was trying to call their attention to the nature of their action.

If they had a serious charge, they would not have needed to come at night; they could have arrested Him as He was teaching in the temple.

An unidentified young man fled naked when the crowd tried to grab him.

Some think this might have been Mark.

At least he seems to be able to identify with him, as he takes notice of his presence.

Trial by the council 14:53-65

As the trial before the council develops, numerous irregularities are observed.

The trial takes place at night so that the crowds don't even know about it until morning.

When no evidence could be found, false witnesses were brought in.

However, even their stories didn't agree.

When all other evidence failed, they asked Him whether He was the Christ.

When He affirmed that He was, they condemned Him.

No consideration was given to the validity of His claim.

They had already decided that He was not the Christ.

After arriving at their conclusion, they abused Him physically before taking Him to Pilate.

Denial by Peter 14:66-72

In the meantime, down in the courtyard, Peter was waiting around to see what would happen to Jesus.

While he was waiting, he was accused three times of being a follower of Jesus.

Each time he denied it.

When the cock crowed, he was reminded of Jesus' prophecy and went out and wept.

Trial by Pilate 15:1-15

When morning came, the leaders took Jesus to Pilate and accused Him.

Pilate found the charges against Jesus to be unfounded.

He realized that the real reason for the accusations was jealousy.

In spite of Pilate's attempts to free Jesus, he could not convince the crowds, who had been stirred up by their leaders to call for His death.

Pilate could not resist the pressure of the crowd, so he gave in and allowed them to crucify Jesus.

CRUCIFIXION 15:16-47

Mockery by the soldiers 15:16-19

Crucifixion 15:20-32

Death 15:33-41

Burial 15:42-47

RESURRECTION OF THE SON OF GOD 16

HIS RESURRECTION 16:1-8

Older and more reliable versions of the text stop here.

The tradition is old and well attested.

The following words are probably authentic words of Jesus, and ought to be trusted.

However, the shorter ending is brusque.

The description of their fear-if the book ends here- leaves the question hanging in the air:
"What about you? How will you respond to Jesus?"

HIS APPEARANCE 16:9-14

HIS COMMISSION 16:15-18

HIS ASCENSION 16:19-20

WHAT PRACTICAL LESSONS DOES THIS GOSPEL TEACH US FOR OUR LIVES TODAY?