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Mark

The Gospel of Mark is one of the four canonical Gospels in the Christian New Testament. It is believed to have been written between AD 50 and 70, making it the earliest written Gospel. The authorship of the book is traditionally attributed to John Mark, a companion of the Apostle Peter.

The book begins with the ministry of John the Baptist, who announces the coming of Jesus Christ. Jesus is baptized by John and begins his own ministry, preaching the Gospel and performing miracles. He selects twelve disciples to assist him in his work, and they travel throughout the region, teaching and healing the sick.

As Jesus' popularity grows, he begins to clash with the religious authorities of the time, who see him as a threat to their power. Eventually, Jesus is betrayed by one of his own disciples, Judas Iscariot, and arrested by the Roman authorities. He is tried, convicted, and sentenced to death by crucifixion.

After Jesus' death, his followers discover that his tomb is empty and that he has risen from the dead. He appears to his disciples and many others, and instructs them to continue his work by preaching the Gospel to all nations.

The Gospel of Mark is a fast-paced and action-packed account of Jesus' ministry, emphasizing his power and authority as the Son of God. It also contains many parables and teachings of Jesus, highlighting the importance of faith, humility, and love. The book concludes with the Great Commission, in which Jesus commands his disciples to go forth and spread the Gospel to all people.

A brief overview of each chapter in the Gospel of Mark:

Chapter 1: The ministry of John the Baptist, the baptism of Jesus, and the beginning of Jesus' ministry in Galilee, including his selection of the first disciples and his healing of many people.

Chapter 2: Jesus' healing of a paralyzed man, controversy with the religious leaders over his authority to forgive sins, and his calling of Levi (Matthew) to be a disciple.

Chapter 3: Jesus' healing of a man with a withered hand, the selection of the twelve apostles, and accusations from the religious leaders that Jesus is possessed by a demon.

Chapter 4: Jesus teaches in parables, including the parable of the sower and the mustard seed. He also calms a storm on the sea of Galilee.

Chapter 5: Jesus heals a demon-possessed man, a woman with a long-term bleeding problem, and a young girl who had died. He also encounters rejection in his hometown.

Chapter 6: Jesus sends out the twelve apostles to preach and heal, feeds a crowd of 5,000 with just five loaves and two fish, walks on water, and heals many people.

Chapter 7: Jesus teaches about the importance of inner purity, heals a deaf man, and feeds a crowd of 4,000 with seven loaves and a few fish.

Chapter 8: Jesus feeds another large crowd, teaches about the signs of the times, and performs a miracle in which a blind man is healed gradually.

Chapter 9: Jesus is transfigured before three of his disciples, teaches about the coming of Elijah, and heals a boy possessed by an evil spirit.

Chapter 10: Jesus teaches about divorce and remarriage, blesses children, and warns his disciples about the dangers of wealth.

Chapter 11: Jesus enters Jerusalem triumphantly, curses a fig tree, and drives out the money changers from the temple.

Chapter 12: Jesus teaches about the parable of the tenants, pays taxes to Caesar, and debates with the Sadducees about the resurrection.

Chapter 13: Jesus predicts the destruction of the temple, warns about false messiahs and false prophets, and speaks about his own return.

Chapter 14: Jesus is anointed by a woman at Bethany, celebrates the Passover with his disciples, and is arrested in the garden of Gethsemane.

Chapter 15: Jesus is tried before Pilate and sentenced to be crucified. He is mocked, beaten, and ultimately dies on the cross.

Chapter 16: Jesus rises from the dead, appears to his disciples, and commissions them to go into all the world and preach the Gospel.

Mark 1

New International Version

John the Baptist Prepares the Way

1 The beginning of the good news about Jesus the Messiah,[a] the Son of God,[b] 2 as it is written in Isaiah the prophet:

“I will send my messenger ahead of you,
who will prepare your way”[c]—
3 “a voice of one calling in the wilderness,
‘Prepare the way for the Lord,
make straight paths for him.’”[d]

4 And so John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. 5 The whole Judean countryside and all the people of Jerusalem went out to him. Confessing their sins, they were baptized by him in the Jordan River. 6 John wore clothing made of camel’s hair, with a leather belt around his waist, and he ate locusts and wild honey. 7 And this was his message: “After me comes the one

more powerful than I, the straps of whose sandals I am not worthy to stoop down and untie. 8 I baptize you with[e] water, but he will baptize you with[f] the Holy Spirit.”

The Baptism and Testing of Jesus

9 At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. 10 Just as Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove. 11 And a voice came from heaven: “You are my Son, whom I love; with you I am well pleased.”

12 At once the Spirit sent him out into the wilderness, 13 and he was in the wilderness forty days, being tempted[g] by Satan. He was with the wild animals, and angels attended him.

Jesus Announces the Good News

14 After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. 15 “The time has come,” he said. “The kingdom of God has come near. Repent and believe the good news!”

Jesus Calls His First Disciples

16 As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen. 17 “Come, follow me,” Jesus said, “and I will send you out to fish for people.” 18 At once they left their nets and followed him.

19 When he had gone a little farther, he saw James son of Zebedee and his brother John in a boat, preparing their nets. 20 Without delay he called them, and they left their father Zebedee in the boat with the hired men and followed him.

Jesus Drives Out an Impure Spirit

21 They went to Capernaum, and when the Sabbath came, Jesus went into the synagogue and began to teach. 22 The people were amazed at his teaching, because he taught them as one who had authority, not as the teachers of the law. 23 Just then a man in their synagogue who was possessed by an impure spirit cried out, 24 “What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!”

25 “Be quiet!” said Jesus sternly. “Come out of him!” 26 The impure spirit shook the man violently and came out of him with a shriek.

27 The people were all so amazed that they asked each other, “What is this? A new teaching—and with authority! He even gives orders to impure spirits and they obey him.” 28 News about him spread quickly over the whole region of Galilee.

Jesus Heals Many

29 As soon as they left the synagogue, they went with James and John to the home of Simon and Andrew. 30 Simon’s mother-in-law was in bed with a fever, and they

immediately told Jesus about her. 31 So he went to her, took her hand and helped her up. The fever left her and she began to wait on them.

32 That evening after sunset the people brought to Jesus all the sick and demon-possessed. 33 The whole town gathered at the door, 34 and Jesus healed many who had various diseases. He also drove out many demons, but he would not let the demons speak because they knew who he was.

Jesus Prays in a Solitary Place

35 Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed. 36 Simon and his companions went to look for him, 37 and when they found him, they exclaimed: “Everyone is looking for you!”

38 Jesus replied, “Let us go somewhere else—to the nearby villages—so I can preach there also. That is why I have come.” 39 So he traveled throughout Galilee, preaching in their synagogues and driving out demons.

Jesus Heals a Man With Leprosy

40 A man with leprosy[h] came to him and begged him on his knees, “If you are willing, you can make me clean.”

41 Jesus was indignant.[i] He reached out his hand and touched the man. “I am willing,” he said. “Be clean!” 42 Immediately the leprosy left him and he was cleansed.

43 Jesus sent him away at once with a strong warning: 44 “See that you don’t tell this to anyone. But go, show yourself to the priest and offer the sacrifices that Moses commanded for your cleansing, as a testimony to them.” 45 Instead he went out and began to talk freely, spreading the news. As a result, Jesus could no longer enter a town openly but stayed outside in lonely places. Yet the people still came to him from everywhere.

Footnotes

Mark 1:1 Or Jesus Christ. Messiah (Hebrew) and Christ (Greek) both mean Anointed One.

Mark 1:1 Some manuscripts do not have the Son of God.

Mark 1:2 Mal. 3:1

Mark 1:3 Isaiah 40:3

Mark 1:8 Or in

Mark 1:8 Or in

Mark 1:13 The Greek for tempted can also mean tested.

Mark 1:40 The Greek word traditionally translated leprosy was used for various diseases affecting the skin.

Mark 1:41 Many manuscripts Jesus was filled with compassion

Full description of chapter 1 of the book of Mark in the Christian Bible:

Chapter 1 of the Gospel of Mark opens with an introduction to Jesus Christ as the Son of God, and the fulfillment of the prophecies in the Old Testament about the coming of the Messiah. The chapter then proceeds with the account of John the Baptist, who prepares the way for Jesus by preaching a message of repentance and baptism.

Mark then describes the baptism of Jesus by John the Baptist in the Jordan River, and the descent of the Holy Spirit upon Jesus in the form of a dove. Immediately after this, Jesus is driven by the Spirit into the wilderness, where he is tempted by Satan for forty days. Returning from the wilderness, Jesus begins his public ministry, preaching in the synagogues throughout Galilee and performing many miracles, including healing the sick and casting out demons. He also calls his first disciples, Simon (Peter) and his brother Andrew, as well as James and John, the sons of Zebedee.

One of the most famous stories in this chapter is the healing of a man with leprosy, who approaches Jesus and begs for healing. Jesus touches the man and he is immediately cured of his leprosy. This miracle causes great excitement among the people, who spread the news of Jesus' healing power throughout the region.

Finally, the chapter ends with Jesus casting out demons from a possessed man in Capernaum, further demonstrating his authority and power over evil.

Overall, chapter 1 of the Gospel of Mark presents Jesus as the Son of God who has come to fulfill the prophecies of the Old Testament, and as a powerful miracle worker who commands authority over sickness, disease, and demonic possession. The chapter sets the stage for the rest of the gospel, which chronicles Jesus' teachings, miracles, and ultimately, his death and resurrection.

Some important verses from the Gospel of Mark, Chapter 1:

Verse 1: "The beginning of the good news about Jesus the Messiah, the Son of God."

This verse introduces the book of Mark as a gospel about Jesus, who is identified as the Messiah and the Son of God.

Verse 3: "A voice of one calling in the wilderness, 'Prepare the way for the Lord, make straight paths for him.'" This verse quotes Isaiah 40:3 and refers to John the Baptist, who was preaching and baptizing in the wilderness and preparing the way for Jesus.

Verse 8: "I baptize you with water, but he will baptize you with the Holy Spirit." This is what John the Baptist says to the people he is baptizing, indicating that his baptism is only symbolic, but Jesus' baptism will be a spiritual experience.

Verse 10: "Just as Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove." This is the moment of Jesus' baptism, where the Holy Spirit descends on him and the voice of God affirms him as his Son.

Verse 11: "And a voice came from heaven: 'You are my Son, whom I love; with you I am well pleased.'" This is the voice of God affirming Jesus as his Son, echoing Psalm 2:7.

Verse 15: "The time has come," he said. "The kingdom of God has come near. Repent and believe the good news!" This is Jesus' message as he begins his ministry, announcing the arrival of the kingdom of God and calling people to repent and believe.

These verses can all be found in Mark Chapter 1 in the New Testament of the Christian Bible.

The Gospel of Mark, the second book of the New Testament, is one of the four Gospels that tells the story of Jesus Christ. In Chapter 1 of the Gospel of Mark, several important theological thoughts and influences can be identified:

The Messianic Secret: In Mark 1, Jesus begins his public ministry by healing the sick and preaching the kingdom of God. One of the theological themes that runs throughout the Gospel of Mark is the "Messianic secret." In this chapter, after performing a miraculous healing, Jesus instructs the person healed not to tell anyone about it. This theme highlights Jesus' reluctance to have his identity as the Messiah widely publicized at this early stage of his ministry.

The Kingdom of God: Mark 1:14-15 contains the famous proclamation of Jesus: "The time has come. The kingdom of God has come near. Repent and believe the good news!" This verse emphasizes the central message of Jesus' ministry, which is the arrival of the kingdom of God. The theological thought here is that through Jesus, God's reign is breaking into human history, and people are called to repentance and faith in response.

John the Baptist as Forerunner: In Mark 1:2-8, John the Baptist is presented as the forerunner who prepares the way for Jesus. This highlights the theological idea that John's ministry fulfilled Old Testament prophecies about a messenger who would prepare the way for the Messiah. John's baptism is seen as a symbol of repentance and preparation for the coming of the Messiah.

The Authority of Jesus: Throughout Mark 1, there is a recurring theme of Jesus' authority. He teaches with authority in the synagogue (Mark 1:21-22), and he demonstrates his authority over unclean spirits by casting them out (Mark 1:23-28). This highlights the theological influence that Jesus is not just a teacher but someone with divine authority and power.

The Call of the Disciples: Mark 1:16-20 records the calling of the first disciples, Simon and Andrew, James and John. This event emphasizes the idea that discipleship involves a response to Jesus' call and a willingness to follow him. The theological thought here is that following Jesus requires leaving behind one's former way of life and committing to a new way of life with him.

The Healing Ministry of Jesus: In Mark 1:29-34, Jesus heals Simon's mother-in-law and many others. This emphasizes Jesus' compassion and his role as a healer. The theological influence is that Jesus is not only a proclaimer of the kingdom but also a compassionate healer who brings restoration to the broken.

These are some of the theological thoughts and influences found in Mark chapter 1. The entire Gospel of Mark continues to develop these themes and provides a unique perspective on the life and ministry of Jesus Christ.

Mark 2

New International Version

Jesus Forgives and Heals a Paralyzed Man

2 A few days later, when Jesus again entered Capernaum, the people heard that he had come home. 2 They gathered in such large numbers that there was no room left, not even outside the door, and he preached the word to them. 3 Some men came, bringing to him a paralyzed man, carried by four of them. 4 Since they could not get him to Jesus because of the crowd, they made an opening in the roof above Jesus by digging through it and then lowered the mat the man was lying on. 5 When Jesus saw their faith, he said to the paralyzed man, “Son, your sins are forgiven.”

6 Now some teachers of the law were sitting there, thinking to themselves, 7 “Why does this fellow talk like that? He’s blaspheming! Who can forgive sins but God alone?”

8 Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them, “Why are you thinking these things? 9 Which is easier: to say to this paralyzed man, ‘Your sins are forgiven,’ or to say, ‘Get up, take your mat and walk’? 10 But I want you to know that the Son of Man has authority on earth to forgive sins.” So he said to the man, 11 “I tell you, get up, take your mat and go home.” 12 He got up, took his mat and walked out in full view of them all. This amazed everyone and they praised God, saying, “We have never seen anything like this!”

Jesus Calls Levi and Eats With Sinners

13 Once again Jesus went out beside the lake. A large crowd came to him, and he began to teach them. 14 As he walked along, he saw Levi son of Alphaeus sitting at the tax collector’s booth. “Follow me,” Jesus told him, and Levi got up and followed him.

15 While Jesus was having dinner at Levi’s house, many tax collectors and sinners were eating with him and his disciples, for there were many who followed him. 16 When the teachers of the law who were Pharisees saw him eating with the sinners and tax collectors, they asked his disciples: “Why does he eat with tax collectors and sinners?”

17 On hearing this, Jesus said to them, “It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners.”

Jesus Questioned About Fasting

18 Now John’s disciples and the Pharisees were fasting. Some people came and asked Jesus, “How is it that John’s disciples and the disciples of the Pharisees are fasting, but yours are not?”

19 Jesus answered, “How can the guests of the bridegroom fast while he is with them? They cannot, so long as they have him with them. 20 But the time will come when the bridegroom will be taken from them, and on that day they will fast.

21 “No one sews a patch of unshrunk cloth on an old garment. Otherwise, the new piece will pull away from the old, making the tear worse. 22 And no one pours new wine into

old wineskins. Otherwise, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, they pour new wine into new wineskins.”

Jesus Is Lord of the Sabbath

23 One Sabbath Jesus was going through the grainfields, and as his disciples walked along, they began to pick some heads of grain. 24 The Pharisees said to him, “Look, why are they doing what is unlawful on the Sabbath?”

25 He answered, “Have you never read what David did when he and his companions were hungry and in need? 26 In the days of Abiathar the high priest, he entered the house of God and ate the consecrated bread, which is lawful only for priests to eat. And he also gave some to his companions.”

27 Then he said to them, “The Sabbath was made for man, not man for the Sabbath. 28 So the Son of Man is Lord even of the Sabbath.”

Chapter 2 of the Gospel of Mark begins with the story of Jesus healing a paralyzed man. Jesus is in Capernaum, preaching to a crowded house, when four men bring the paralyzed man to him. Unable to get close to Jesus because of the crowd, they lower the man through the roof. Jesus sees their faith and forgives the man's sins, and then heals him, causing the crowd to marvel.

The chapter then continues with Jesus encountering Levi (also known as Matthew), a tax collector, and inviting him to follow him. Levi accepts, and Jesus eats with him and his fellow tax collectors and sinners, causing the Pharisees to criticize him for dining with such people.

Jesus responds by saying that he has come to call sinners, not the righteous, to repentance. He also uses the metaphor of new wine in old wineskins to illustrate that his teachings cannot be contained within the traditional religious practices of the Pharisees. Next, Jesus is challenged by the Pharisees for allowing his disciples to pick grain on the Sabbath, which was forbidden by Jewish law. Jesus defends his disciples, saying that the Sabbath was made for man, not man for the Sabbath, and that he is Lord of the Sabbath. Finally, in another Sabbath encounter, Jesus heals a man with a withered hand in the synagogue. The Pharisees are outraged and begin to plot against him.

Overall, chapter 2 of the Gospel of Mark portrays Jesus as a powerful healer and teacher who challenges traditional religious practices and social norms. It also highlights the conflict between Jesus and the religious leaders of the time, setting the stage for the increasing opposition that Jesus will face in the following chapters.

Some important verses from the Gospel of Mark, Chapter 2:

Verse 5: "When Jesus saw their faith, he said to the paralyzed man, 'Son, your sins are forgiven.'" This verse describes an incident where a paralyzed man is brought to Jesus by his friends, and Jesus forgives the man's sins. This angers the religious leaders who are present because they believe only God can forgive sins.

Verse 7: "Why does this fellow talk like that? He's blaspheming! Who can forgive sins but God alone?" This verse shows the reaction of the religious leaders to Jesus' statement in verse 5.

Verse 17: "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners." This verse is Jesus' response to the criticism of the religious leaders for eating with tax collectors and sinners. He explains that his mission is to reach out to those who are in need of spiritual healing.

Verse 27: "Then he said to them, 'The Sabbath was made for man, not man for the Sabbath.'" This verse is Jesus' response to the Pharisees who criticize him for allowing his disciples to pick grain on the Sabbath. Jesus is emphasizing that the Sabbath was intended to be a day of rest and refreshment for people, not a burden.

Verse 28: "So the Son of Man is Lord even of the Sabbath." This verse is Jesus' assertion of his authority and power as the Son of God, and his ability to interpret and apply the Sabbath law in a way that aligns with God's intentions for it.

These verses can all be found in Mark Chapter 2 in the New Testament of the Christian Bible.

In Mark Chapter 2 of the New Testament, several theological thoughts and influences are present. Here are some key themes from Mark 2:

Authority to Forgive Sins: In Mark 2:1-12, Jesus forgives the sins of a paralyzed man before healing him. This story highlights Jesus' divine authority to forgive sins, which is a significant theological thought in the chapter. It emphasizes Jesus' role as the one who can provide spiritual healing and forgiveness.

Association with Sinners: Mark 2:13-17 recounts the call of Levi (also known as Matthew) to follow Jesus and the subsequent meal at Levi's house with tax collectors and sinners. This narrative raises the theological thought of Jesus' willingness to associate with those considered outcasts and sinners. It demonstrates Jesus' mission to call sinners to repentance and salvation.

Fasting and New Wine: In Mark 2:18-22, there is a discussion about fasting and the significance of the new wine. Jesus uses this occasion to teach about the nature of his ministry and the newness of the gospel message. This theological influence emphasizes that the new covenant brought by Jesus is not simply a continuation of the old ways but represents something radically new and transformative.

Sabbath Controversies: Mark 2:23-28 contains two Sabbath controversies where Jesus and his disciples are questioned for their actions on the Sabbath. These events highlight theological discussions about the purpose of the Sabbath and Jesus' authority over it. Jesus declares that he is the Lord of the Sabbath, implying his divine authority.

New Wine in Old Wineskins: The parable of the new wine in old wineskins (Mark 2:21-22) is a theological metaphor that emphasizes the incompatibility of the old religious traditions with the new message that Jesus brings. This reflects the theological influence that the gospel message represents a radical shift from the previous religious practices and calls for a new way of thinking and living.

Conflict with Religious Leaders: Throughout Mark 2, there is an escalating conflict between Jesus and the religious leaders of his time, particularly the Pharisees and scribes. This conflict serves as a theological influence, illustrating the tension between Jesus' message of grace, forgiveness, and the kingdom of God and the religious establishment's rigid interpretation of the law.

In Mark Chapter 2, we see the theological thought that Jesus possesses divine authority, brings a message of forgiveness and transformation, challenges traditional religious practices, and associates with sinners. The chapter also highlights the growing conflict between Jesus and the religious leaders. These themes continue to be developed throughout the Gospel of Mark and contribute to the overall theological message of the book.

Mark 3

New International Version

Jesus Heals on the Sabbath

3 Another time Jesus went into the synagogue, and a man with a shriveled hand was there. 2 Some of them were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal him on the Sabbath. 3 Jesus said to the man with the shriveled hand, “Stand up in front of everyone.”

4 Then Jesus asked them, “Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?” But they remained silent.

5 He looked around at them in anger and, deeply distressed at their stubborn hearts, said to the man, “Stretch out your hand.” He stretched it out, and his hand was completely restored. 6 Then the Pharisees went out and began to plot with the Herodians how they might kill Jesus.

Crowds Follow Jesus

7 Jesus withdrew with his disciples to the lake, and a large crowd from Galilee followed. 8 When they heard about all he was doing, many people came to him from Judea, Jerusalem, Idumea, and the regions across the Jordan and around Tyre and Sidon. 9 Because of the crowd he told his disciples to have a small boat ready for him, to keep the people from crowding him. 10 For he had healed many, so that those with diseases were pushing forward to touch him. 11 Whenever the impure spirits saw him, they fell down before him and cried out, “You are the Son of God.” 12 But he gave them strict orders not to tell others about him.

Jesus Appoints the Twelve

13 Jesus went up on a mountainside and called to him those he wanted, and they came to him. 14 He appointed twelve[a] that they might be with him and that he might send them out to preach 15 and to have authority to drive out demons. 16 These are the twelve he appointed: Simon (to whom he gave the name Peter), 17 James son of Zebedee and his brother John (to them he gave the name Boanerges, which means “sons of thunder”), 18

Andrew, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Thaddaeus, Simon the Zealot 19 and Judas Iscariot, who betrayed him.

Jesus Accused by His Family and by Teachers of the Law

20 Then Jesus entered a house, and again a crowd gathered, so that he and his disciples were not even able to eat. 21 When his family[b] heard about this, they went to take charge of him, for they said, “He is out of his mind.”

22 And the teachers of the law who came down from Jerusalem said, “He is possessed by Beelzebul! By the prince of demons he is driving out demons.”

23 So Jesus called them over to him and began to speak to them in parables: “How can Satan drive out Satan? 24 If a kingdom is divided against itself, that kingdom cannot stand. 25 If a house is divided against itself, that house cannot stand. 26 And if Satan opposes himself and is divided, he cannot stand; his end has come. 27 In fact, no one can enter a strong man’s house without first tying him up. Then he can plunder the strong man’s house. 28 Truly I tell you, people can be forgiven all their sins and every slander they utter, 29 but whoever blasphemes against the Holy Spirit will never be forgiven; they are guilty of an eternal sin.”

30 He said this because they were saying, “He has an impure spirit.”

31 Then Jesus’ mother and brothers arrived. Standing outside, they sent someone in to call him. 32 A crowd was sitting around him, and they told him, “Your mother and brothers are outside looking for you.”

33 “Who are my mother and my brothers?” he asked.

34 Then he looked at those seated in a circle around him and said, “Here are my mother and my brothers! 35 Whoever does God’s will is my brother and sister and mother.”

Footnotes

Mark 3:14 Some manuscripts twelve—designating them apostles—

Mark 3:21 Or his associates

Chapter 3 of the Gospel of Mark begins with another encounter between Jesus and the Pharisees, who are watching him closely to see if he will heal a man with a withered hand on the Sabbath. Jesus does heal the man, and the Pharisees become even more determined to kill him.

The chapter then goes on to describe how Jesus selects his twelve apostles, who he calls to be with him and to be sent out to preach and cast out demons. The apostles include Simon (Peter), James and John, Andrew, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Thaddaeus, Simon the Zealot, and Judas Iscariot.

Mark then describes how Jesus is accused of being possessed by Beelzebub, the prince of demons, and how he responds by saying that a kingdom divided against itself cannot stand. He also warns that blasphemy against the Holy Spirit will not be forgiven.

The chapter then continues with a series of healings, including Jesus healing a man who was possessed by a demon and blind and mute, and healing a woman who had been suffering from a bleeding disorder for twelve years.

Finally, Jesus' mother and brothers come to see him, but he responds that his true family are those who do the will of God.

Overall, chapter 3 of the Gospel of Mark portrays Jesus as a powerful healer and teacher, who is increasingly opposed by the religious authorities. It also emphasizes the importance of faith and obedience to God, as well as the concept of spiritual family. The chapter lays the groundwork for the increasing conflict between Jesus and the religious leaders, which will come to a head in the later chapters of the gospel.

Here are some important verses from the Gospel of Mark, Chapter 3:

Verse 4: "Then Jesus asked them, 'Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?' But they remained silent." This verse describes an incident where Jesus heals a man with a withered hand on the Sabbath, in the presence of the religious leaders. Jesus challenges their legalistic interpretation of the Sabbath law, and they do not respond to his question.

Verse 14-15: "He appointed twelve that they might be with him and that he might send them out to preach and to have authority to drive out demons." These verses describe Jesus' appointment of the twelve disciples, giving them the dual purpose of being with him and receiving training, as well as being sent out to proclaim the message of the kingdom of God and to perform miracles.

Verse 22: "And the teachers of the law who came down from Jerusalem said, 'He is possessed by Beelzebul! By the prince of demons he is driving out demons.'" This verse shows the accusation of the religious leaders that Jesus is casting out demons by the power of Satan, rather than the power of God.

Verse 28: "Truly I tell you, people can be forgiven all their sins and every slander they utter, but whoever blasphemes against the Holy Spirit will never be forgiven; they are guilty of an eternal sin." This verse is part of Jesus' response to the accusation in verse 22. He warns that rejecting the work of the Holy Spirit, who is empowering him to cast out demons, is a serious sin that cannot be forgiven.

Verse 35: "Whoever does God's will is my brother and sister and mother." This verse emphasizes the importance of obedience to God as a mark of true discipleship, and expands the definition of family to include those who are united in following Jesus.

In Mark Chapter 3 of the New Testament, several theological thoughts and influences are present. Here are some key themes from Mark 3:

Conflict and Opposition: Mark 3:1-6 recounts a healing miracle where Jesus heals a man with a withered hand on the Sabbath. This incident highlights the ongoing conflict between Jesus and the religious authorities, particularly the Pharisees. The theological

thought here is that Jesus challenges legalistic interpretations of the Sabbath and demonstrates his authority to do good on the Sabbath.

Selection of the Twelve Apostles: In Mark 3:13-19, Jesus selects twelve disciples whom he designates as apostles. This event emphasizes the theological influence that Jesus is forming a new community of followers who will play a central role in spreading his message. The twelve apostles symbolize the reconstitution of the twelve tribes of Israel.

Family and Opposition: Mark 3:20-35 narrates a scene where Jesus' family comes to restrain him, thinking he is out of his mind. This passage raises the theological thought of Jesus' identity and mission being misunderstood, even by those closest to him. It also emphasizes the idea that following Jesus often means prioritizing spiritual family ties over biological ones.

Blasphemy Against the Holy Spirit: In Mark 3:22-30, there is a warning about the unpardonable sin, often referred to as blasphemy against the Holy Spirit. This theological thought raises questions about the rejection of God's work and the consequences of a hardened heart. It emphasizes the importance of recognizing and accepting God's work in one's life.

Parables and Kingdom of God: Mark 3:31-34 contains a brief statement by Jesus about his true family being those who do the will of God. This theological influence underscores the importance of belonging to the spiritual family of God, and it connects with the broader theme of the kingdom of God that Jesus proclaims throughout the Gospel.

Teaching by Parables: While Mark 3 doesn't contain specific parables, it introduces the broader theme of Jesus' teaching through parables. Parables are a significant theological influence throughout the Gospel of Mark, as they convey spiritual truths through earthly stories and challenge listeners to engage with the deeper meaning of Jesus' message.

In Mark Chapter 3, we see theological thoughts related to conflict and opposition to Jesus' ministry, the selection of the twelve apostles, the concept of spiritual family, the warning against blasphemy of the Holy Spirit, and the use of parables to convey spiritual truths. These themes contribute to the overall theological message of Mark's Gospel, which emphasizes Jesus' authority, the arrival of God's kingdom, and the call to follow him as disciples.

Mark 4

New International Version

The Parable of the Sower

4 Again Jesus began to teach by the lake. The crowd that gathered around him was so large that he got into a boat and sat in it out on the lake, while all the people were along the shore at the water's edge. 2 He taught them many things by parables, and in his teaching said: 3 "Listen! A farmer went out to sow his seed. 4 As he was scattering the

seed, some fell along the path, and the birds came and ate it up. 5 Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. 6 But when the sun came up, the plants were scorched, and they withered because they had no root. 7 Other seed fell among thorns, which grew up and choked the plants, so that they did not bear grain. 8 Still other seed fell on good soil. It came up, grew and produced a crop, some multiplying thirty, some sixty, some a hundred times.”

9 Then Jesus said, “Whoever has ears to hear, let them hear.”

10 When he was alone, the Twelve and the others around him asked him about the parables. 11 He told them, “The secret of the kingdom of God has been given to you. But to those on the outside everything is said in parables 12 so that,

““they may be ever seeing but never perceiving,
and ever hearing but never understanding;
otherwise they might turn and be forgiven!”[a]”

13 Then Jesus said to them, “Don’t you understand this parable? How then will you understand any parable? 14 The farmer sows the word. 15 Some people are like seed along the path, where the word is sown. As soon as they hear it, Satan comes and takes away the word that was sown in them. 16 Others, like seed sown on rocky places, hear the word and at once receive it with joy. 17 But since they have no root, they last only a short time. When trouble or persecution comes because of the word, they quickly fall away. 18 Still others, like seed sown among thorns, hear the word; 19 but the worries of this life, the deceitfulness of wealth and the desires for other things come in and choke the word, making it unfruitful. 20 Others, like seed sown on good soil, hear the word, accept it, and produce a crop—some thirty, some sixty, some a hundred times what was sown.”

A Lamp on a Stand

21 He said to them, “Do you bring in a lamp to put it under a bowl or a bed? Instead, don’t you put it on its stand? 22 For whatever is hidden is meant to be disclosed, and whatever is concealed is meant to be brought out into the open. 23 If anyone has ears to hear, let them hear.”

24 “Consider carefully what you hear,” he continued. “With the measure you use, it will be measured to you—and even more. 25 Whoever has will be given more; whoever does not have, even what they have will be taken from them.”

The Parable of the Growing Seed

26 He also said, “This is what the kingdom of God is like. A man scatters seed on the ground. 27 Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how. 28 All by itself the soil produces grain—first the stalk, then the head, then the full kernel in the head. 29 As soon as the grain is ripe, he puts the sickle to it, because the harvest has come.”

The Parable of the Mustard Seed

30 Again he said, “What shall we say the kingdom of God is like, or what parable shall we use to describe it? 31 It is like a mustard seed, which is the smallest of all seeds on earth. 32 Yet when planted, it grows and becomes the largest of all garden plants, with such big branches that the birds can perch in its shade.”

33 With many similar parables Jesus spoke the word to them, as much as they could understand. 34 He did not say anything to them without using a parable. But when he was alone with his own disciples, he explained everything.

Jesus Calms the Storm

35 That day when evening came, he said to his disciples, “Let us go over to the other side.” 36 Leaving the crowd behind, they took him along, just as he was, in the boat. There were also other boats with him. 37 A furious squall came up, and the waves broke over the boat, so that it was nearly swamped. 38 Jesus was in the stern, sleeping on a cushion. The disciples woke him and said to him, “Teacher, don’t you care if we drown?”

39 He got up, rebuked the wind and said to the waves, “Quiet! Be still!” Then the wind died down and it was completely calm.

40 He said to his disciples, “Why are you so afraid? Do you still have no faith?”

41 They were terrified and asked each other, “Who is this? Even the wind and the waves obey him!”

Footnotes

Mark 4:12 Isaiah 6:9,10

Chapter 4 of the Gospel of Mark begins with Jesus teaching a large crowd by the shore of the Sea of Galilee, using parables to explain the mysteries of the kingdom of God. He tells the parable of the sower, in which a farmer sows seed on different types of soil, representing different responses to the message of the kingdom. He also tells the parable of the mustard seed, which starts as the smallest of seeds but grows into a large tree. Afterwards, Jesus explains the meaning of the parables to his disciples, emphasizing the importance of understanding and accepting the message of the kingdom. He also warns that those who reject the message will be unable to see or hear the truth.

The chapter then goes on to describe a storm on the Sea of Galilee, in which Jesus calms the winds and waves with a word. His disciples are amazed at his power, and ask who he is that even the wind and sea obey him.

Mark then describes several more miracles of Jesus, including healing a demon-possessed man and a woman with a fever. He also describes how Jesus continues to teach and heal, even in the face of opposition and disbelief.

Finally, the chapter concludes with Jesus teaching the parable of the lamp, in which he emphasizes the importance of bringing the light of the gospel to others and not hiding it. Overall, chapter 4 of the Gospel of Mark portrays Jesus as a powerful teacher and miracle worker who teaches in parables to explain the mysteries of the kingdom of God. It

emphasizes the importance of understanding and accepting the message of the kingdom, and warns of the consequences of rejecting it. The chapter also shows Jesus' power over nature and demonic forces, and his unwavering commitment to his mission.

Here are some important verses from the Gospel of Mark, Chapter 4:

Verse 3-9: "Listen! A farmer went out to sow his seed... Still other seed fell on good soil. It came up, grew and produced a crop, some multiplying thirty, some sixty, some a hundred times." This is the parable of the sower, where Jesus uses agricultural imagery to explain the different ways people respond to the message of the kingdom of God.

Verse 13: "Then Jesus said to them, 'Don't you understand this parable? How then will you understand any parable?'" This verse emphasizes the importance of understanding the parable of the sower, as it lays the foundation for understanding the other parables and teachings of Jesus.

Verse 21: "He said to them, 'Do you bring in a lamp to put it under a bowl or a bed? Instead, don't you put it on its stand?'" This verse is part of Jesus' teaching on the importance of sharing the message of the kingdom of God boldly and openly, rather than hiding it or keeping it to oneself.

Verse 35-41: "He got up, rebuked the wind and said to the waves, 'Quiet! Be still!' Then the wind died down and it was completely calm." This is the story of Jesus calming the storm on the Sea of Galilee, demonstrating his power over the forces of nature and his ability to bring peace in the midst of chaos.

Verse 39: "He got up, rebuked the wind and said to the waves, 'Quiet! Be still!' Then the wind died down and it was completely calm." This verse is a repeat of verse 35, emphasizing the miraculous nature of Jesus' action.

In Mark Chapter 4 of the New Testament, Jesus delivers several parables, and these parables convey various theological thoughts and influences. Here are some key themes and theological thoughts from Mark 4:

The Parable of the Sower (Mark 4:1-20):

Theological Thought: This parable highlights the different responses people have to the message of the kingdom of God. Some hearts are receptive and produce a fruitful response, while others are hardened or distracted, leading to unfruitfulness.

Theological Influence: The parable emphasizes the importance of receptivity and understanding of God's Word and the need for a transformed heart to receive it.

The Purpose of Parables (Mark 4:10-12, 21-25):

Theological Thought: Jesus explains that he uses parables to reveal spiritual truths to those who are open and receptive but to conceal them from those who reject Him. He emphasizes that those who have will receive more.

Theological Influence: These passages underscore the idea that understanding God's kingdom requires a humble and receptive heart. Those who seek spiritual insight will receive it, but those who reject Jesus will find it hidden.

The Parable of the Mustard Seed and the Leaven (Mark 4:30-34):

Theological Thought: These parables illustrate the growth and expansion of God's kingdom from small beginnings. Despite its seemingly insignificant start, the kingdom of God will ultimately grow and impact the world.

Theological Influence: These parables encourage believers to have faith in the transformative power of God's kingdom, even when its initial impact may seem small or hidden.

Calming the Storm (Mark 4:35-41):

Theological Thought: This passage demonstrates Jesus' authority over nature, as he miraculously calms a storm. It highlights the disciples' lack of faith and their realization of Jesus' divine nature.

Theological Influence: The calming of the storm emphasizes Jesus' sovereignty over all creation and encourages trust in Him, even in the midst of life's storms.

The Light Under a Basket (Mark 4:21-25):

Theological Thought: Jesus teaches that what is hidden will eventually be revealed. He emphasizes the importance of paying attention to what is heard and how one listens.

Theological Influence: This passage encourages believers to be attentive to God's Word and to live in a way that allows the light of their faith to shine, impacting others positively.

In Mark Chapter 4, the predominant theological influence centers around the nature of God's kingdom, the importance of receptivity to God's Word, the significance of understanding spiritual truths, and the authority of Jesus over both the natural and spiritual realms. These parables and events contribute to the overall theological message of Mark's Gospel, emphasizing Jesus' divine identity, the growth and impact of the kingdom of God, and the call to have faith and understanding in response to His teachings.

Mark 5

New International Version

Jesus Restores a Demon-Possessed Man

5 They went across the lake to the region of the Gerasenes.^[a] 2 When Jesus got out of the boat, a man with an impure spirit came from the tombs to meet him. 3 This man lived in the tombs, and no one could bind him anymore, not even with a chain. 4 For he had often been chained hand and foot, but he tore the chains apart and broke the irons on his feet. No one was strong enough to subdue him. 5 Night and day among the tombs and in the hills he would cry out and cut himself with stones.

6 When he saw Jesus from a distance, he ran and fell on his knees in front of him. 7 He shouted at the top of his voice, "What do you want with me, Jesus, Son of the Most High God? In God's name don't torture me!" 8 For Jesus had said to him, "Come out of this man, you impure spirit!"

9 Then Jesus asked him, "What is your name?"

“My name is Legion,” he replied, “for we are many.” 10 And he begged Jesus again and again not to send them out of the area.

11 A large herd of pigs was feeding on the nearby hillside. 12 The demons begged Jesus, “Send us among the pigs; allow us to go into them.” 13 He gave them permission, and the impure spirits came out and went into the pigs. The herd, about two thousand in number, rushed down the steep bank into the lake and were drowned.

14 Those tending the pigs ran off and reported this in the town and countryside, and the people went out to see what had happened. 15 When they came to Jesus, they saw the man who had been possessed by the legion of demons, sitting there, dressed and in his right mind; and they were afraid. 16 Those who had seen it told the people what had happened to the demon-possessed man—and told about the pigs as well. 17 Then the people began to plead with Jesus to leave their region.

18 As Jesus was getting into the boat, the man who had been demon-possessed begged to go with him. 19 Jesus did not let him, but said, “Go home to your own people and tell them how much the Lord has done for you, and how he has had mercy on you.” 20 So the man went away and began to tell in the Decapolis[b] how much Jesus had done for him. And all the people were amazed.

Jesus Raises a Dead Girl and Heals a Sick Woman

21 When Jesus had again crossed over by boat to the other side of the lake, a large crowd gathered around him while he was by the lake. 22 Then one of the synagogue leaders, named Jairus, came, and when he saw Jesus, he fell at his feet. 23 He pleaded earnestly with him, “My little daughter is dying. Please come and put your hands on her so that she will be healed and live.” 24 So Jesus went with him.

A large crowd followed and pressed around him. 25 And a woman was there who had been subject to bleeding for twelve years. 26 She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse. 27 When she heard about Jesus, she came up behind him in the crowd and touched his cloak, 28 because she thought, “If I just touch his clothes, I will be healed.” 29 Immediately her bleeding stopped and she felt in her body that she was freed from her suffering.

30 At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, “Who touched my clothes?”

31 “You see the people crowding against you,” his disciples answered, “and yet you can ask, ‘Who touched me?’ ”

32 But Jesus kept looking around to see who had done it. 33 Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the

whole truth. 34 He said to her, “Daughter, your faith has healed you. Go in peace and be freed from your suffering.”

35 While Jesus was still speaking, some people came from the house of Jairus, the synagogue leader. “Your daughter is dead,” they said. “Why bother the teacher anymore?”

36 Overhearing[c] what they said, Jesus told him, “Don’t be afraid; just believe.”

37 He did not let anyone follow him except Peter, James and John the brother of James. 38 When they came to the home of the synagogue leader, Jesus saw a commotion, with people crying and wailing loudly. 39 He went in and said to them, “Why all this commotion and wailing? The child is not dead but asleep.” 40 But they laughed at him.

After he put them all out, he took the child’s father and mother and the disciples who were with him, and went in where the child was. 41 He took her by the hand and said to her, “Talitha koum!” (which means “Little girl, I say to you, get up!”). 42 Immediately the girl stood up and began to walk around (she was twelve years old). At this they were completely astonished. 43 He gave strict orders not to let anyone know about this, and told them to give her something to eat.

Footnotes

Mark 5:1 Some manuscripts Gadarenes; other manuscripts Gergesenes

Mark 5:20 That is, the Ten Cities

Mark 5:36 Or Ignoring

Chapter 5 of the Gospel of Mark begins with Jesus and his disciples crossing the Sea of Galilee to the region of the Gerasenes, where they encounter a man possessed by many demons. Jesus casts out the demons and sends them into a herd of pigs, which then run into the sea and drown. The people of the area are afraid and ask Jesus to leave.

The chapter then goes on to describe how Jesus heals a woman who had been suffering from a bleeding disorder for twelve years, and raises a young girl from the dead. In both cases, he emphasizes the importance of faith in the healing process.

After these miracles, Jesus returns to his hometown of Nazareth, where he is rejected by the people who knew him as a child. He marvels at their lack of faith and goes on to teach and perform miracles in the surrounding villages.

Finally, the chapter concludes with Jesus commissioning his disciples to go out and preach the gospel, giving them the power to heal and cast out demons. He also warns them of the opposition they will face and tells them to expect rejection and persecution. Overall, chapter 5 of the Gospel of Mark portrays Jesus as a powerful miracle worker who has authority over demonic forces and the power to heal the sick and raise the dead. It emphasizes the importance of faith in the healing process and the need for perseverance in the face of opposition. The chapter also shows Jesus' rejection by his own hometown and his commissioning of the disciples to continue his mission.

Here are some important verses from the Gospel of Mark, Chapter 5:

Verse 2-5: "When Jesus got out of the boat, a man with an impure spirit came from the tombs to meet him. This man lived in the tombs, and no one could bind him anymore, not even with a chain. For he had often been chained hand and foot, but he tore the chains apart and broke the irons on his feet. No one was strong enough to subdue him." This is the story of the demon-possessed man, who lived in the tombs and had extraordinary strength due to the evil spirit within him.

Verse 13: "He gave them permission, and the impure spirits came out and went into the pigs. The herd, about two thousand in number, rushed down the steep bank into the lake and were drowned." This verse is part of the story of the demon-possessed man, where Jesus casts out the evil spirits from him and allows them to enter a nearby herd of pigs.

Verse 25-34: "And a woman was there who had been subject to bleeding for twelve years... She came up behind him in the crowd and touched his cloak, because she thought, 'If I just touch his clothes, I will be healed.' Immediately her bleeding stopped and she felt in her body that she was freed from her suffering." This is the story of the woman who had been suffering from a bleeding condition for twelve years, who was healed by touching the hem of Jesus' cloak.

Verse 36: "Ignoring what they said, Jesus told the synagogue leader, 'Don't be afraid; just believe.'" This verse is part of the story of Jairus, the synagogue leader, whose daughter was dying. Jesus encourages him to have faith and not be afraid, as he prepares to go to Jairus' home and heal his daughter.

Verse 41-42: "He took her by the hand and said to her, 'Talitha koum!' (which means 'Little girl, I say to you, get up!'). Immediately the girl stood up and began to walk around..." This is the story of Jesus raising Jairus' daughter from the dead, demonstrating his power over death and his compassion for those who are suffering.

Theological Thought: Mark 5 features multiple accounts of healing and restoration. Jesus heals a demon-possessed man (the Gerasene demoniac) and raises Jairus' daughter from the dead. These events emphasize Jesus' power to bring healing and life to those in need. Theological Influence: These stories highlight Jesus as the source of spiritual and physical healing and reinforce the idea that faith in Him can bring restoration and wholeness.

Demonology and Spiritual Warfare:

Theological Thought: The encounter with the demon-possessed man in the region of the Gerasenes (Mark 5:1-20) underscores the reality of spiritual forces of evil. Jesus' authority over demons reveals His power over the spiritual realm.

Theological Influence: This account reminds readers of the ongoing spiritual battle and the importance of relying on Jesus' authority for protection and deliverance.

Faith and Trust:

Theological Thought: In the story of Jairus' daughter (Mark 5:21-43), Jairus demonstrates deep faith and trust in Jesus by seeking His help despite his daughter's apparent death.

Theological Influence: This account encourages readers to have faith and trust in Jesus, even in the face of seemingly insurmountable challenges or despair.

Cultural and Religious Sensitivities:

Theological Thought: In the healing of the woman with the issue of blood (Mark 5:24-34), there is a cultural and religious sensitivity highlighted. The woman, considered unclean due to her condition, approaches Jesus in faith, demonstrating Jesus' willingness to reach out to those marginalized by society.

Theological Influence: This story challenges societal norms and religious traditions that exclude or stigmatize certain individuals. It emphasizes Jesus' compassion and willingness to heal and restore all who come to Him in faith.

Rejection and Astonishment:

Theological Thought: After Jesus raises Jairus' daughter from the dead, there is a reaction of astonishment and amazement (Mark 5:42). Throughout the Gospel of Mark, we see various responses to Jesus, including rejection by some.

Theological Influence: These contrasting reactions serve as a reminder that Jesus' identity and ministry often challenge people's preconceptions and beliefs. It encourages readers to consider their own response to Jesus.

In Mark Chapter 5, the theological thoughts and influences emphasize Jesus' authority over spiritual and physical realms, the importance of faith and trust, the compassion of Jesus toward the marginalized, and the varied responses of people to His ministry. These themes contribute to the overall theological message of Mark's Gospel, which centers on the identity of Jesus as the Messiah and the call to have faith in Him for healing and salvation.

Mark 6

New International Version

A Prophet Without Honor

6 Jesus left there and went to his hometown, accompanied by his disciples. 2 When the Sabbath came, he began to teach in the synagogue, and many who heard him were amazed.

“Where did this man get these things?” they asked. “What’s this wisdom that has been given him? What are these remarkable miracles he is performing? 3 Isn’t this the carpenter? Isn’t this Mary’s son and the brother of James, Joseph,[a] Judas and Simon? Aren’t his sisters here with us?” And they took offense at him.

4 Jesus said to them, “A prophet is not without honor except in his own town, among his relatives and in his own home.” 5 He could not do any miracles there, except lay his hands on a few sick people and heal them. 6 He was amazed at their lack of faith.

Jesus Sends Out the Twelve

Then Jesus went around teaching from village to village. 7 Calling the Twelve to him, he began to send them out two by two and gave them authority over impure spirits.

8 These were his instructions: “Take nothing for the journey except a staff—no bread, no bag, no money in your belts. 9 Wear sandals but not an extra shirt. 10 Whenever you

enter a house, stay there until you leave that town. 11 And if any place will not welcome you or listen to you, leave that place and shake the dust off your feet as a testimony against them.”

12 They went out and preached that people should repent. 13 They drove out many demons and anointed many sick people with oil and healed them.

John the Baptist Beheaded

14 King Herod heard about this, for Jesus’ name had become well known. Some were saying,[b] “John the Baptist has been raised from the dead, and that is why miraculous powers are at work in him.”

15 Others said, “He is Elijah.”

And still others claimed, “He is a prophet, like one of the prophets of long ago.”

16 But when Herod heard this, he said, “John, whom I beheaded, has been raised from the dead!”

17 For Herod himself had given orders to have John arrested, and he had him bound and put in prison. He did this because of Herodias, his brother Philip’s wife, whom he had married. 18 For John had been saying to Herod, “It is not lawful for you to have your brother’s wife.” 19 So Herodias nursed a grudge against John and wanted to kill him. But she was not able to, 20 because Herod feared John and protected him, knowing him to be a righteous and holy man. When Herod heard John, he was greatly puzzled[c]; yet he liked to listen to him.

21 Finally the opportune time came. On his birthday Herod gave a banquet for his high officials and military commanders and the leading men of Galilee. 22 When the daughter of[d] Herodias came in and danced, she pleased Herod and his dinner guests.

The king said to the girl, “Ask me for anything you want, and I’ll give it to you.” 23 And he promised her with an oath, “Whatever you ask I will give you, up to half my kingdom.”

24 She went out and said to her mother, “What shall I ask for?”

“The head of John the Baptist,” she answered.

25 At once the girl hurried in to the king with the request: “I want you to give me right now the head of John the Baptist on a platter.”

26 The king was greatly distressed, but because of his oaths and his dinner guests, he did not want to refuse her. 27 So he immediately sent an executioner with orders to bring John’s head. The man went, beheaded John in the prison, 28 and brought back his head

on a platter. He presented it to the girl, and she gave it to her mother. 29 On hearing of this, John's disciples came and took his body and laid it in a tomb.

Jesus Feeds the Five Thousand

30 The apostles gathered around Jesus and reported to him all they had done and taught.

31 Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, "Come with me by yourselves to a quiet place and get some rest."

32 So they went away by themselves in a boat to a solitary place. 33 But many who saw them leaving recognized them and ran on foot from all the towns and got there ahead of them. 34 When Jesus landed and saw a large crowd, he had compassion on them, because they were like sheep without a shepherd. So he began teaching them many things.

35 By this time it was late in the day, so his disciples came to him. "This is a remote place," they said, "and it's already very late. 36 Send the people away so that they can go to the surrounding countryside and villages and buy themselves something to eat."

37 But he answered, "You give them something to eat."

They said to him, "That would take more than half a year's wages[e]! Are we to go and spend that much on bread and give it to them to eat?"

38 "How many loaves do you have?" he asked. "Go and see."

When they found out, they said, "Five—and two fish."

39 Then Jesus directed them to have all the people sit down in groups on the green grass. 40 So they sat down in groups of hundreds and fifties. 41 Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to his disciples to distribute to the people. He also divided the two fish among them all. 42 They all ate and were satisfied, 43 and the disciples picked up twelve basketfuls of broken pieces of bread and fish. 44 The number of the men who had eaten was five thousand.

Jesus Walks on the Water

45 Immediately Jesus made his disciples get into the boat and go on ahead of him to Bethsaida, while he dismissed the crowd. 46 After leaving them, he went up on a mountainside to pray.

47 Later that night, the boat was in the middle of the lake, and he was alone on land. 48 He saw the disciples straining at the oars, because the wind was against them. Shortly before dawn he went out to them, walking on the lake. He was about to pass by them, 49 but when they saw him walking on the lake, they thought he was a ghost. They cried out, 50 because they all saw him and were terrified.

Immediately he spoke to them and said, “Take courage! It is I. Don’t be afraid.” 51 Then he climbed into the boat with them, and the wind died down. They were completely amazed, 52 for they had not understood about the loaves; their hearts were hardened.

53 When they had crossed over, they landed at Gennesaret and anchored there. 54 As soon as they got out of the boat, people recognized Jesus. 55 They ran throughout that whole region and carried the sick on mats to wherever they heard he was. 56 And wherever he went—into villages, towns or countryside—they placed the sick in the marketplaces. They begged him to let them touch even the edge of his cloak, and all who touched it were healed.

Footnotes

Mark 6:3 Greek Joses, a variant of Joseph

Mark 6:14 Some early manuscripts He was saying

Mark 6:20 Some early manuscripts he did many things

Mark 6:22 Some early manuscripts When his daughter

Mark 6:37 Greek take two hundred denarii

Chapter 6 of the Gospel of Mark begins with Jesus returning to his hometown of Nazareth, where he teaches in the synagogue. The people are amazed at his wisdom and his miracles, but they reject him because they know him as a mere carpenter and the son of Mary.

Jesus then sends out his disciples two by two to preach the gospel and perform miracles. He instructs them to rely on the hospitality of others and to shake the dust off their feet when they are not welcomed.

The chapter then goes on to describe how King Herod hears about Jesus and his miracles and becomes afraid that Jesus is John the Baptist risen from the dead. He had John the Baptist beheaded previously because of John's condemnation of Herod's unlawful marriage.

Afterwards, Jesus feeds a large crowd of people with just five loaves of bread and two fish, demonstrating his power to provide for the needs of his followers. He also walks on water to meet his disciples, who are struggling in a storm on the Sea of Galilee.

When they reach the other side, Jesus heals many people who are sick, and the chapter ends with Jesus teaching about the importance of spiritual purity and the dangers of defilement from within.

Overall, chapter 6 of the Gospel of Mark portrays Jesus as a powerful miracle worker who sends out his disciples to continue his mission. It emphasizes the importance of hospitality and the need to rely on God's provision, and warns of the dangers of defilement from within. The chapter also shows the fear and opposition that Jesus faces, both from his own hometown and from those in positions of power.

Here are some important verses from the Gospel of Mark, Chapter 6:

Verse 2-3: "When the Sabbath came, he began to teach in the synagogue, and many who heard him were amazed. 'Where did this man get these things?' they asked. 'What's this wisdom that has been given him? What are these remarkable miracles he is performing? Isn't this the carpenter? Isn't this Mary's son and the brother of James, Joseph, Judas and

Simon? Aren't his sisters here with us?' And they took offense at him." This is the story of Jesus teaching in his hometown of Nazareth, where people were amazed by his wisdom and miracles but also took offense at him because they knew him as a carpenter and the son of Mary.

Verse 7-8: "Calling the Twelve to him, he began to send them out two by two and gave them authority over impure spirits. These were his instructions: 'Take nothing for the journey except a staff—no bread, no bag, no money in your belts.'" This verse is part of the story of Jesus sending out his disciples to preach the message of the kingdom of God and perform miracles.

Verse 30-31: "The apostles gathered around Jesus and reported to him all they had done and taught. Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, 'Come with me by yourselves to a quiet place and get some rest.'" This is the story of Jesus and his disciples trying to find a quiet place to rest and reflect after their busy ministry of preaching and healing.

Verse 34: "When Jesus landed and saw a large crowd, he had compassion on them, because they were like sheep without a shepherd. So he began teaching them many things." This verse emphasizes Jesus' compassion for the people, who were lost and in need of guidance and direction.

Verse 48-51: "He saw the disciples straining at the oars, because the wind was against them. Shortly before dawn he went out to them, walking on the lake. He was about to pass by them, but when they saw him walking on the lake, they thought he was a ghost. They cried out, because they all saw him and were terrified. Immediately he spoke to them and said, 'Take courage! It is I. Don't be afraid.'" This is the story of Jesus walking on water and calming his disciples' fears, demonstrating his power over the natural world and his ability to bring peace in the midst of chaos.

In Mark Chapter 6 of the New Testament, there are several theological thoughts and influences conveyed through various events and teachings. Here are some key themes:

Rejection in Jesus' Hometown:

Theological Thought: In Mark 6:1-6, Jesus faces rejection in His hometown of Nazareth, where people doubt His authority and identity. This reflects a recurring theme in Mark's Gospel of Jesus being misunderstood or rejected by those who are familiar with Him.

Theological Influence: This passage highlights the challenge of recognizing the divine nature of Jesus, even among those who should know Him best. It underscores the importance of faith in perceiving His true identity.

Sending Out of the Twelve Apostles:

Theological Thought: Mark 6:7-13 records Jesus sending out the twelve apostles to preach, heal, and cast out demons. This event underscores the idea that Jesus delegates His authority to His disciples, empowering them to continue His ministry.

Theological Influence: This passage emphasizes the mission and authority of the disciples as they participate in the work of spreading the gospel and extending God's kingdom.

Feeding of the Five Thousand:

Theological Thought: Mark 6:30-44 describes the miraculous feeding of the five thousand with five loaves and two fish. This event highlights Jesus' divine power to provide for the physical needs of the people.

Theological Influence: The feeding of the five thousand is a powerful demonstration of Jesus as the compassionate provider and foreshadows the Eucharistic themes of sharing in His body and blood.

Walking on Water:

Theological Thought: In Mark 6:45-52, Jesus walks on water, demonstrating His authority over the forces of nature. The disciples' fear and amazement at this event underscore the theme of recognizing Jesus' divine identity.

Theological Influence: This passage reinforces the idea that Jesus is not bound by the laws of nature and that faith in Him can calm the storms of life.

Healing and Faith:

Theological Thought: Mark 6:53-56 records Jesus healing many who come to Him in faith. This passage highlights the importance of faith as a catalyst for healing and restoration.

Theological Influence: It encourages readers to approach Jesus with faith, believing in His power to heal and transform their lives.

In Mark Chapter 6, the theological thoughts and influences revolve around the themes of faith, authority, divine identity, and the mission of Jesus and His disciples. These themes contribute to the overall theological message of Mark's Gospel, emphasizing Jesus as the Son of God with authority over both the spiritual and physical realms and the call to have faith in Him as the source of salvation and provision.

Mark 7

New International Version

That Which Defiles

7 The Pharisees and some of the teachers of the law who had come from Jerusalem gathered around Jesus² and saw some of his disciples eating food with hands that were defiled, that is, unwashed.³ (The Pharisees and all the Jews do not eat unless they give their hands a ceremonial washing, holding to the tradition of the elders.⁴ When they come from the marketplace they do not eat unless they wash. And they observe many other traditions, such as the washing of cups, pitchers and kettles.[a])

5 So the Pharisees and teachers of the law asked Jesus, “Why don’t your disciples live according to the tradition of the elders instead of eating their food with defiled hands?”

6 He replied, “Isaiah was right when he prophesied about you hypocrites; as it is written:

“These people honor me with their lips,
but their hearts are far from me.

7 They worship me in vain;

their teachings are merely human rules.’[b]

8 You have let go of the commands of God and are holding on to human traditions.”

9 And he continued, “You have a fine way of setting aside the commands of God in order to observe[c] your own traditions! 10 For Moses said, ‘Honor your father and mother,’[d] and, ‘Anyone who curses their father or mother is to be put to death.’[e] 11 But you say that if anyone declares that what might have been used to help their father or mother is Corban (that is, devoted to God)— 12 then you no longer let them do anything for their father or mother. 13 Thus you nullify the word of God by your tradition that you have handed down. And you do many things like that.”

14 Again Jesus called the crowd to him and said, “Listen to me, everyone, and understand this. 15 Nothing outside a person can defile them by going into them. Rather, it is what comes out of a person that defiles them.” [16] [f]

17 After he had left the crowd and entered the house, his disciples asked him about this parable. 18 “Are you so dull?” he asked. “Don’t you see that nothing that enters a person from the outside can defile them? 19 For it doesn’t go into their heart but into their stomach, and then out of the body.” (In saying this, Jesus declared all foods clean.)

20 He went on: “What comes out of a person is what defiles them. 21 For it is from within, out of a person’s heart, that evil thoughts come—sexual immorality, theft, murder, 22 adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. 23 All these evils come from inside and defile a person.”

Jesus Honors a Syrophenician Woman’s Faith

24 Jesus left that place and went to the vicinity of Tyre.[g] He entered a house and did not want anyone to know it; yet he could not keep his presence secret. 25 In fact, as soon as she heard about him, a woman whose little daughter was possessed by an impure spirit came and fell at his feet. 26 The woman was a Greek, born in Syrian Phoenicia. She begged Jesus to drive the demon out of her daughter.

27 “First let the children eat all they want,” he told her, “for it is not right to take the children’s bread and toss it to the dogs.”

28 “Lord,” she replied, “even the dogs under the table eat the children’s crumbs.”

29 Then he told her, “For such a reply, you may go; the demon has left your daughter.”

30 She went home and found her child lying on the bed, and the demon gone.

Jesus Heals a Deaf and Mute Man

31 Then Jesus left the vicinity of Tyre and went through Sidon, down to the Sea of Galilee and into the region of the Decapolis.[h] 32 There some people brought to him a man who was deaf and could hardly talk, and they begged Jesus to place his hand on him.

33 After he took him aside, away from the crowd, Jesus put his fingers into the man's ears. Then he spit and touched the man's tongue. 34 He looked up to heaven and with a deep sigh said to him, "Ephphatha!" (which means "Be opened!"). 35 At this, the man's ears were opened, his tongue was loosened and he began to speak plainly.

36 Jesus commanded them not to tell anyone. But the more he did so, the more they kept talking about it. 37 People were overwhelmed with amazement. "He has done everything well," they said. "He even makes the deaf hear and the mute speak."

Footnotes

Mark 7:4 Some early manuscripts pitchers, kettles and dining couches

Mark 7:7 Isaiah 29:13

Mark 7:9 Some manuscripts set up

Mark 7:10 Exodus 20:12; Deut. 5:16

Mark 7:10 Exodus 21:17; Lev. 20:9

Mark 7:16 Some manuscripts include here the words of 4:23.

Mark 7:24 Many early manuscripts Tyre and Sidon

Mark 7:31 That is, the Ten Cities

Chapter 7 of the Gospel of Mark begins with the Pharisees and scribes criticizing Jesus and his disciples for not following the Jewish tradition of washing their hands before eating. Jesus responds by rebuking them for focusing on external rituals instead of matters of the heart and accuses them of nullifying the Word of God with their traditions. Jesus then goes on to teach the people about what truly defiles a person, emphasizing that it is not what goes into the body but what comes out of it, such as evil thoughts, that defiles a person. He also teaches about the importance of forgiveness and the dangers of hypocrisy.

The chapter then describes how Jesus travels to the region of Tyre and heals a Gentile woman's daughter, demonstrating his compassion for all people, not just the Jews. He then heals a deaf man who had difficulty speaking, further demonstrating his power and authority over sickness and disease.

Finally, the chapter ends with Jesus feeding another large crowd of people with seven loaves of bread and a few small fish, emphasizing once again his power to provide for the needs of his followers.

Overall, chapter 7 of the Gospel of Mark portrays Jesus as a teacher who emphasizes the importance of matters of the heart over external rituals. It also shows his compassion for all people, regardless of their background or ethnicity. The chapter highlights Jesus' power and authority over sickness and disease, as well as his ability to provide for the needs of his followers.

here are some important verses from the Gospel of Mark, Chapter 7:

Verse 6-8: "He replied, 'Isaiah was right when he prophesied about you hypocrites; as it is written: "These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are merely human rules.'" You have let go of the

commands of God and are holding on to human traditions." This is Jesus criticizing the Pharisees for putting their man-made rules above God's commandments.

Verse 15: "Nothing outside a person can defile them by going into them. Rather, it is what comes out of a person that defiles them." This is Jesus explaining to his disciples that it is not what one eats that makes them unclean, but rather what comes out of their hearts.

Verse 21-23: "For it is from within, out of a person's heart, that evil thoughts come—sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. All these evils come from inside and defile a person." This is Jesus continuing his teaching on the importance of inner purity, and listing some of the sins that can come from a corrupt heart.

Verse 27: "He told her, 'First let the children eat all they want,' he told her, 'for it is not right to take the children's bread and toss it to the dogs.'" This is a story of Jesus interacting with a woman from Syrophenicia, who asks him to heal her daughter. Jesus initially seems to rebuff her, but eventually praises her faith and grants her request.

Verse 37: "People were overwhelmed with amazement. 'He has done everything well,' they said. 'He even makes the deaf hear and the mute speak.'" This is a summary statement about Jesus' ministry, emphasizing the wonder and amazement of the people who witnessed his miracles.

In Mark Chapter 7 of the New Testament, there are significant theological thoughts and influences conveyed through various events and teachings. Here are some key themes:

Tradition vs. Heart Condition:

Theological Thought: In Mark 7:1-23, Jesus confronts the Pharisees and scribes who criticize His disciples for not following certain traditions, particularly handwashing rituals. Jesus emphasizes that what defiles a person is not external practices but the condition of their heart.

Theological Influence: This passage underscores the importance of inner purity and genuine righteousness over mere external religious observance. It challenges legalistic interpretations of religious practices.

Gentile Faith and Inclusion:

Theological Thought: In Mark 7:24-30, Jesus encounters a Gentile woman who seeks healing for her daughter. Despite cultural barriers, Jesus commends her faith and grants her request. This episode highlights Jesus' mission to include Gentiles in God's kingdom.

Theological Influence: This passage signifies the widening scope of God's grace and the importance of faith, regardless of one's ethnic or cultural background.

Healing of the Deaf and Mute Man:

Theological Thought: In Mark 7:31-37, Jesus heals a deaf and mute man. This miracle demonstrates Jesus' compassion for those with physical disabilities and His divine power to restore brokenness.

Theological Influence: It emphasizes Jesus as the healer and emphasizes the significance of God's compassion and restoration for those who are marginalized or suffering.
Feeding of the Four Thousand:

Theological Thought: Mark 7:31-8:10 narrates the miraculous feeding of the four thousand with seven loaves and a few fish. This event parallels the feeding of the five thousand and underscores Jesus' provision.

Theological Influence: The repetition of this miracle reinforces the theme of Jesus as the compassionate provider, and it points to the abundance of God's grace.

Leaven of the Pharisees and Herod:

Theological Thought: In Mark 8:11-21, Jesus warns His disciples about the "leaven" of the Pharisees and Herod, referring to their unbelief and hypocrisy. This passage emphasizes the need for spiritual discernment.

Theological Influence: It teaches the importance of recognizing and avoiding false teachings and attitudes that can corrupt one's faith.

In Mark Chapter 7, the theological thoughts and influences revolve around issues of true righteousness, the inclusivity of God's grace, the power of faith, and the importance of inner purity. These themes contribute to the overall theological message of Mark's Gospel, which emphasizes Jesus as the source of genuine spiritual transformation, healing, and provision and calls for a heart-centered, faith-filled response to Him.

Mark 8

New International Version

Jesus Feeds the Four Thousand

8 During those days another large crowd gathered. Since they had nothing to eat, Jesus called his disciples to him and said, 2 “I have compassion for these people; they have already been with me three days and have nothing to eat. 3 If I send them home hungry, they will collapse on the way, because some of them have come a long distance.”

4 His disciples answered, “But where in this remote place can anyone get enough bread to feed them?”

5 “How many loaves do you have?” Jesus asked.

“Seven,” they replied.

6 He told the crowd to sit down on the ground. When he had taken the seven loaves and given thanks, he broke them and gave them to his disciples to distribute to the people, and they did so. 7 They had a few small fish as well; he gave thanks for them also and told the disciples to distribute them. 8 The people ate and were satisfied. Afterward the disciples picked up seven basketfuls of broken pieces that were left over. 9 About four thousand were present. After he had sent them away, 10 he got into the boat with his disciples and went to the region of Dalmanutha.

11 The Pharisees came and began to question Jesus. To test him, they asked him for a sign from heaven. 12 He sighed deeply and said, “Why does this generation ask for a sign? Truly I tell you, no sign will be given to it.” 13 Then he left them, got back into the boat and crossed to the other side.

The Yeast of the Pharisees and Herod

14 The disciples had forgotten to bring bread, except for one loaf they had with them in the boat. 15 “Be careful,” Jesus warned them. “Watch out for the yeast of the Pharisees and that of Herod.”

16 They discussed this with one another and said, “It is because we have no bread.”

17 Aware of their discussion, Jesus asked them: “Why are you talking about having no bread? Do you still not see or understand? Are your hearts hardened? 18 Do you have eyes but fail to see, and ears but fail to hear? And don’t you remember? 19 When I broke the five loaves for the five thousand, how many basketfuls of pieces did you pick up?”

“Twelve,” they replied.

20 “And when I broke the seven loaves for the four thousand, how many basketfuls of pieces did you pick up?”

They answered, “Seven.”

21 He said to them, “Do you still not understand?”

Jesus Heals a Blind Man at Bethsaida

22 They came to Bethsaida, and some people brought a blind man and begged Jesus to touch him. 23 He took the blind man by the hand and led him outside the village. When he had spit on the man’s eyes and put his hands on him, Jesus asked, “Do you see anything?”

24 He looked up and said, “I see people; they look like trees walking around.”

25 Once more Jesus put his hands on the man’s eyes. Then his eyes were opened, his sight was restored, and he saw everything clearly. 26 Jesus sent him home, saying, “Don’t even go into[a] the village.”

Peter Declares That Jesus Is the Messiah

27 Jesus and his disciples went on to the villages around Caesarea Philippi. On the way he asked them, “Who do people say I am?”

28 They replied, “Some say John the Baptist; others say Elijah; and still others, one of the prophets.”

29 “But what about you?” he asked. “Who do you say I am?”

Peter answered, “You are the Messiah.”

30 Jesus warned them not to tell anyone about him.

Jesus Predicts His Death

31 He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and that he must be killed and after three days rise again. 32 He spoke plainly about this, and Peter took him aside and began to rebuke him.

33 But when Jesus turned and looked at his disciples, he rebuked Peter. “Get behind me, Satan!” he said. “You do not have in mind the concerns of God, but merely human concerns.”

The Way of the Cross

34 Then he called the crowd to him along with his disciples and said: “Whoever wants to be my disciple must deny themselves and take up their cross and follow me. 35 For whoever wants to save their life[b] will lose it, but whoever loses their life for me and for the gospel will save it. 36 What good is it for someone to gain the whole world, yet forfeit their soul? 37 Or what can anyone give in exchange for their soul? 38 If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of them when he comes in his Father’s glory with the holy angels.”

Footnotes

Mark 8:26 Some manuscripts go and tell anyone in

Mark 8:35 The Greek word means either life or soul; also in verses 36 and 37.

Chapter 8 of the Gospel of Mark begins with Jesus feeding another large crowd of people with seven loaves of bread and a few small fish, emphasizing once again his power to provide for the needs of his followers.

The chapter then describes how the Pharisees demand a sign from Jesus to prove his authority, but Jesus rebukes them and warns his disciples to beware of their influence. Jesus then asks his disciples who they believe him to be, and Peter confesses that he is the Christ. Jesus then teaches them about his coming suffering, death, and resurrection, which Peter initially rejects, but Jesus rebukes him and teaches that true discipleship involves denying oneself and taking up the cross.

The chapter then goes on to describe how Jesus is transfigured before Peter, James, and John on a mountaintop, and they witness his glory and hear the voice of God affirming Jesus as his beloved Son.

After coming down from the mountain, Jesus heals a boy possessed by an evil spirit, emphasizing once again his power and authority over the forces of darkness.

Finally, the chapter ends with Jesus teaching about the cost of following him and the importance of being salt and light in the world.

Overall, chapter 8 of the Gospel of Mark portrays Jesus as the Christ and teaches about the importance of true discipleship, which involves denying oneself and taking up the

cross. It also shows Jesus' power and authority over the forces of darkness and his transfiguration before his closest disciples. The chapter emphasizes the cost of following Jesus and the importance of being salt and light in the world.

Here are some important verses from the Gospel of Mark, Chapter 8:

Verse 27-30: "Jesus and his disciples went on to the villages around Caesarea Philippi. On the way he asked them, 'Who do people say I am?' They replied, 'Some say John the Baptist; others say Elijah; and still others, one of the prophets.' 'But what about you?' he asked. 'Who do you say I am?' Peter answered, 'You are the Messiah.'" This is a pivotal moment in the Gospel of Mark, where Jesus asks his disciples who they believe he is, and Peter confesses that he believes Jesus is the Messiah.

Verse 34: "Then he called the crowd to him along with his disciples and said: 'Whoever wants to be my disciple must deny themselves and take up their cross and follow me.'" This is Jesus' call to his followers to take up their cross and follow him, a call to self-sacrifice and commitment to him.

Verse 36-37: "What good is it for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul?" This is a rhetorical question Jesus asks, highlighting the importance of one's soul over worldly possessions and achievements.

Verse 38: "If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of them when he comes in his Father's glory with the holy angels." This is a warning from Jesus that those who are ashamed of him and his teachings will face consequences in the future.

These verses can all be found in Mark Chapter 8 in the New Testament of the Christian Bible.

In Mark Chapter 8 of the New Testament, there are several theological thoughts and influences conveyed through various events and teachings. Here are some key themes:

The Feeding of the Four Thousand (Mark 8:1-10):

Theological Thought: This event mirrors the earlier feeding of the five thousand (Mark 6:30-44) and underscores Jesus' compassion and ability to provide abundantly with limited resources.

Theological Influence: It reinforces the idea that Jesus is the divine provider and foreshadows the Eucharistic themes of sharing in His body and blood.

Pharisees Seek a Sign (Mark 8:11-13):

Theological Thought: The Pharisees ask Jesus for a sign, to which He responds with frustration, indicating that they should recognize the signs already given.

Theological Influence: This exchange highlights the hardness of heart and unbelief of the Pharisees and serves as a reminder that faith is not always contingent on miraculous signs.

The Leaven of the Pharisees and Herod (Mark 8:14-21):

Theological Thought: Jesus warns His disciples about the "leaven" of the Pharisees and Herod, symbolizing their unbelief and hypocrisy.

Theological Influence: It underscores the need for spiritual discernment and the danger of adopting the negative qualities of religious leaders.

Peter's Confession (Mark 8:27-30):

Theological Thought: Peter confesses that Jesus is the Christ (Messiah), but Jesus instructs the disciples not to tell anyone.

Theological Influence: This passage highlights Jesus' true identity as the Messiah and the importance of the disciples' recognition of it. It also touches on the "Messianic secret" theme found in Mark.

Jesus Foretells His Death and Resurrection (Mark 8:31-33):

Theological Thought: Jesus begins to reveal to His disciples that He will suffer, be rejected, and die but will rise again.

Theological Influence: This marks a turning point in Mark's Gospel, as it introduces the theme of Jesus' impending sacrifice and resurrection. It emphasizes that the Messiah's mission involves suffering and redemption.

Taking Up the Cross (Mark 8:34-38):

Theological Thought: Jesus teaches that those who wish to follow Him must deny themselves, take up their cross, and follow Him, even at the cost of their own lives.

Theological Influence: This passage underscores the radical nature of discipleship, emphasizing self-sacrifice and wholehearted commitment to Christ.

In Mark Chapter 8, the theological thoughts and influences revolve around themes such as Jesus' identity as the Messiah, the necessity of faith, the danger of unbelief, the cost of discipleship, and the anticipation of Jesus' suffering and resurrection. These themes contribute to the overall theological message of Mark's Gospel, emphasizing Jesus as the suffering and triumphant Messiah and the call to wholehearted faith and discipleship.

Mark 9

New International Version

9 And he said to them, "Truly I tell you, some who are standing here will not taste death before they see that the kingdom of God has come with power."

The Transfiguration

2 After six days Jesus took Peter, James and John with him and led them up a high mountain, where they were all alone. There he was transfigured before them. 3 His clothes became dazzling white, whiter than anyone in the world could bleach them. 4 And there appeared before them Elijah and Moses, who were talking with Jesus.

5 Peter said to Jesus, "Rabbi, it is good for us to be here. Let us put up three shelters—one for you, one for Moses and one for Elijah." 6 (He did not know what to say, they were so frightened.)

7 Then a cloud appeared and covered them, and a voice came from the cloud: “This is my Son, whom I love. Listen to him!”

8 Suddenly, when they looked around, they no longer saw anyone with them except Jesus.

9 As they were coming down the mountain, Jesus gave them orders not to tell anyone what they had seen until the Son of Man had risen from the dead. 10 They kept the matter to themselves, discussing what “rising from the dead” meant.

11 And they asked him, “Why do the teachers of the law say that Elijah must come first?”

12 Jesus replied, “To be sure, Elijah does come first, and restores all things. Why then is it written that the Son of Man must suffer much and be rejected? 13 But I tell you, Elijah has come, and they have done to him everything they wished, just as it is written about him.”

Jesus Heals a Boy Possessed by an Impure Spirit

14 When they came to the other disciples, they saw a large crowd around them and the teachers of the law arguing with them. 15 As soon as all the people saw Jesus, they were overwhelmed with wonder and ran to greet him.

16 “What are you arguing with them about?” he asked.

17 A man in the crowd answered, “Teacher, I brought you my son, who is possessed by a spirit that has robbed him of speech. 18 Whenever it seizes him, it throws him to the ground. He foams at the mouth, gnashes his teeth and becomes rigid. I asked your disciples to drive out the spirit, but they could not.”

19 “You unbelieving generation,” Jesus replied, “how long shall I stay with you? How long shall I put up with you? Bring the boy to me.”

20 So they brought him. When the spirit saw Jesus, it immediately threw the boy into a convulsion. He fell to the ground and rolled around, foaming at the mouth.

21 Jesus asked the boy’s father, “How long has he been like this?”

“From childhood,” he answered. 22 “It has often thrown him into fire or water to kill him. But if you can do anything, take pity on us and help us.”

23 “‘If you can?’” said Jesus. “Everything is possible for one who believes.”

24 Immediately the boy’s father exclaimed, “I do believe; help me overcome my unbelief!”

25 When Jesus saw that a crowd was running to the scene, he rebuked the impure spirit. “You deaf and mute spirit,” he said, “I command you, come out of him and never enter him again.”

26 The spirit shrieked, convulsed him violently and came out. The boy looked so much like a corpse that many said, “He’s dead.” 27 But Jesus took him by the hand and lifted him to his feet, and he stood up.

28 After Jesus had gone indoors, his disciples asked him privately, “Why couldn’t we drive it out?”

29 He replied, “This kind can come out only by prayer.[a]”

Jesus Predicts His Death a Second Time

30 They left that place and passed through Galilee. Jesus did not want anyone to know where they were, 31 because he was teaching his disciples. He said to them, “The Son of Man is going to be delivered into the hands of men. They will kill him, and after three days he will rise.” 32 But they did not understand what he meant and were afraid to ask him about it.

33 They came to Capernaum. When he was in the house, he asked them, “What were you arguing about on the road?” 34 But they kept quiet because on the way they had argued about who was the greatest.

35 Sitting down, Jesus called the Twelve and said, “Anyone who wants to be first must be the very last, and the servant of all.”

36 He took a little child whom he placed among them. Taking the child in his arms, he said to them, 37 “Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me.”

Whoever Is Not Against Us Is for Us

38 “Teacher,” said John, “we saw someone driving out demons in your name and we told him to stop, because he was not one of us.”

39 “Do not stop him,” Jesus said. “For no one who does a miracle in my name can in the next moment say anything bad about me, 40 for whoever is not against us is for us. 41 Truly I tell you, anyone who gives you a cup of water in my name because you belong to the Messiah will certainly not lose their reward.

Causing to Stumble

42 “If anyone causes one of these little ones—those who believe in me—to stumble, it would be better for them if a large millstone were hung around their neck and they were thrown into the sea. 43 If your hand causes you to stumble, cut it off. It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out. [44] [b] 45 And if your foot causes you to stumble, cut it off. It is better for you to enter

life crippled than to have two feet and be thrown into hell. [46] [c] 47 And if your eye causes you to stumble, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell, 48 where

“the worms that eat them do not die,
and the fire is not quenched.’[d]

49 Everyone will be salted with fire.

50 “Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt among yourselves, and be at peace with each other.”

Footnotes

Mark 9:29 Some manuscripts prayer and fasting

Mark 9:44 Some manuscripts include here the words of verse 48.

Mark 9:46 Some manuscripts include here the words of verse 48.

Mark 9:48 Isaiah 66:24

Chapter 9 of the Gospel of Mark begins with Jesus promising that some of his disciples will not taste death until they see the kingdom of God come with power. This promise is soon fulfilled as Jesus takes Peter, James, and John up a high mountain where he is transfigured before them and they see his glory. Moses and Elijah also appear and talk with Jesus, emphasizing his fulfillment of the Law and the Prophets.

After coming down from the mountain, Jesus heals a boy possessed by an evil spirit, but only after rebuking his disciples for their lack of faith. He teaches them that some things can only be overcome by prayer and fasting.

The chapter then goes on to describe how Jesus again predicts his coming suffering and death, but the disciples do not understand and argue among themselves about who is the greatest.

Jesus then teaches them about the importance of humility and service, using a child as an example. He also teaches about the dangers of causing others to stumble and the importance of dealing with sin in a decisive and radical manner.

The chapter ends with Jesus warning about the consequences of rejecting him and urging his disciples to be salted with fire and have peace with one another.

Overall, chapter 9 of the Gospel of Mark portrays Jesus as the fulfillment of the Law and the Prophets, and emphasizes the importance of faith, prayer, and humility in following him. It also shows the dangers of causing others to stumble and the importance of dealing with sin in a decisive manner. The chapter warns about the consequences of rejecting Jesus and emphasizes the need for salt and peace among his followers.

Here are some important verses from the Gospel of Mark, Chapter 9:

Verse 2-8: "After six days Jesus took Peter, James and John with him and led them up a high mountain, where they were all alone. There he was transfigured before them. His clothes became dazzling white, whiter than anyone in the world could bleach them. And there appeared before them Elijah and Moses, who were talking with Jesus. Peter said to Jesus, 'Rabbi, it is good for us to be here. Let us put up three shelters—one for you, one

for Moses and one for Elijah.' (He did not know what to say, they were so frightened.) Then a cloud appeared and covered them, and a voice came from the cloud: 'This is my Son, whom I love. Listen to him!'" This is the story of the Transfiguration, where Jesus is revealed in all his glory before three of his disciples.

Verse 23-24: "'If you can?' said Jesus. 'Everything is possible for one who believes.' Immediately the boy's father exclaimed, 'I do believe; help me overcome my unbelief!'" This is a conversation between Jesus and a man whose son is possessed by an evil spirit. The man asks Jesus to heal his son, and Jesus challenges him to believe. The man's response, "I do believe, help me overcome my unbelief," is a powerful statement of faith. Verse 35-37: "Sitting down, Jesus called the Twelve and said, 'Anyone who wants to be first must be the very last, and the servant of all.' He took a little child whom he placed among them. Taking the child in his arms, he said to them, 'Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me.'" This is Jesus teaching his disciples about the importance of humility and service, using a child as an example.

Verse 49-50: "'Everyone will be salted with fire. Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt among yourselves, and be at peace with each other.'" This is a metaphorical teaching from Jesus about the importance of remaining "salty" (i.e. righteous) and at peace with one another.

In Mark Chapter 9 of the New Testament, several significant theological thoughts and influences are conveyed through various events and teachings. Here are some key themes:

The Transfiguration (Mark 9:2-13):

Theological Thought: In this passage, Jesus is transfigured before Peter, James, and John on a high mountain. Moses and Elijah appear, and God's voice confirms Jesus as His beloved Son.

Theological Influence: The Transfiguration underscores the divine identity of Jesus, connecting Him to the law (Moses) and the prophets (Elijah). It emphasizes Jesus as the fulfillment of the Old Testament and God's unique relationship with Him.

Healing of the Demon-Possessed Boy (Mark 9:14-29):

Theological Thought: Jesus heals a boy possessed by a mute spirit after His disciples' inability to do so. The father's plea for faith is a central theme.

Theological Influence: This passage highlights the importance of faith and prayer in confronting spiritual challenges and emphasizes Jesus' authority over evil forces.

Prediction of Jesus' Death and Resurrection (Mark 9:30-32):

Theological Thought: Jesus again predicts His death and resurrection, but the disciples do not understand, and they are afraid to ask Him about it.

Theological Influence: This passage reinforces the theme of Jesus' upcoming sacrifice and resurrection. It also illustrates the disciples' struggle to grasp the significance of His mission.

The Greatest in the Kingdom of God (Mark 9:33-37):

Theological Thought: Jesus teaches that true greatness in the kingdom of God involves humility and service.

Theological Influence: This passage emphasizes the values of humility and childlike faith as essential qualities for those who wish to follow Jesus and be great in God's eyes.

Warnings About Sin (Mark 9:42-50):

Theological Thought: Jesus issues strong warnings about causing others to stumble in their faith and the consequences of unrepentant sin.

Theological Influence: This passage emphasizes the seriousness of sin and the need for radical repentance. It calls for a commitment to righteousness and holiness.

The Salt of Discipleship (Mark 9:49-50):

Theological Thought: Jesus uses the metaphor of salt, suggesting that His disciples should be "salted with fire" and live at peace with one another.

Theological Influence: This passage highlights the purifying and preserving role of disciples in the world. It calls for a transformative and peaceable influence on society.

In Mark Chapter 9, the theological thoughts and influences revolve around themes such as Jesus' divine identity, the importance of faith and prayer, the cost of discipleship, the seriousness of sin, and the values of humility and service. These themes contribute to the overall theological message of Mark's Gospel, which emphasizes Jesus as the Son of God, the Suffering Servant, and the model for true discipleship.

Mark 10

New International Version

Divorce

10 Jesus then left that place and went into the region of Judea and across the Jordan. Again crowds of people came to him, and as was his custom, he taught them.

2 Some Pharisees came and tested him by asking, "Is it lawful for a man to divorce his wife?"

3 "What did Moses command you?" he replied.

4 They said, "Moses permitted a man to write a certificate of divorce and send her away."

5 "It was because your hearts were hard that Moses wrote you this law," Jesus replied. 6 "But at the beginning of creation God 'made them male and female.'^[a] 7 'For this reason a man will leave his father and mother and be united to his wife,^[b] 8 and the two will become one flesh.'^[c] So they are no longer two, but one flesh. 9 Therefore what God has joined together, let no one separate."

10 When they were in the house again, the disciples asked Jesus about this. 11 He answered, "Anyone who divorces his wife and marries another woman commits adultery

against her. 12 And if she divorces her husband and marries another man, she commits adultery.”

The Little Children and Jesus

13 People were bringing little children to Jesus for him to place his hands on them, but the disciples rebuked them. 14 When Jesus saw this, he was indignant. He said to them, “Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. 15 Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it.” 16 And he took the children in his arms, placed his hands on them and blessed them.

The Rich and the Kingdom of God

17 As Jesus started on his way, a man ran up to him and fell on his knees before him. “Good teacher,” he asked, “what must I do to inherit eternal life?”

18 “Why do you call me good?” Jesus answered. “No one is good—except God alone. 19 You know the commandments: ‘You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, you shall not defraud, honor your father and mother.’[d]”

20 “Teacher,” he declared, “all these I have kept since I was a boy.”

21 Jesus looked at him and loved him. “One thing you lack,” he said. “Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.”

22 At this the man’s face fell. He went away sad, because he had great wealth.

23 Jesus looked around and said to his disciples, “How hard it is for the rich to enter the kingdom of God!”

24 The disciples were amazed at his words. But Jesus said again, “Children, how hard it is[e] to enter the kingdom of God! 25 It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.”

26 The disciples were even more amazed, and said to each other, “Who then can be saved?”

27 Jesus looked at them and said, “With man this is impossible, but not with God; all things are possible with God.”

28 Then Peter spoke up, “We have left everything to follow you!”

29 “Truly I tell you,” Jesus replied, “no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel 30 will fail to receive a hundred times as much in this present age: homes, brothers, sisters, mothers, children and

fields—along with persecutions—and in the age to come eternal life. 31 But many who are first will be last, and the last first.”

Jesus Predicts His Death a Third Time

32 They were on their way up to Jerusalem, with Jesus leading the way, and the disciples were astonished, while those who followed were afraid. Again he took the Twelve aside and told them what was going to happen to him. 33 “We are going up to Jerusalem,” he said, “and the Son of Man will be delivered over to the chief priests and the teachers of the law. They will condemn him to death and will hand him over to the Gentiles, 34 who will mock him and spit on him, flog him and kill him. Three days later he will rise.”

The Request of James and John

35 Then James and John, the sons of Zebedee, came to him. “Teacher,” they said, “we want you to do for us whatever we ask.”

36 “What do you want me to do for you?” he asked.

37 They replied, “Let one of us sit at your right and the other at your left in your glory.”

38 “You don’t know what you are asking,” Jesus said. “Can you drink the cup I drink or be baptized with the baptism I am baptized with?”

39 “We can,” they answered.

Jesus said to them, “You will drink the cup I drink and be baptized with the baptism I am baptized with, 40 but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared.”

41 When the ten heard about this, they became indignant with James and John. 42 Jesus called them together and said, “You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. 43 Not so with you. Instead, whoever wants to become great among you must be your servant, 44 and whoever wants to be first must be slave of all. 45 For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

Blind Bartimaeus Receives His Sight

46 Then they came to Jericho. As Jesus and his disciples, together with a large crowd, were leaving the city, a blind man, Bartimaeus (which means “son of Timaeus”), was sitting by the roadside begging. 47 When he heard that it was Jesus of Nazareth, he began to shout, “Jesus, Son of David, have mercy on me!”

48 Many rebuked him and told him to be quiet, but he shouted all the more, “Son of David, have mercy on me!”

49 Jesus stopped and said, “Call him.”

So they called to the blind man, “Cheer up! On your feet! He’s calling you.” 50 Throwing his cloak aside, he jumped to his feet and came to Jesus.

51 “What do you want me to do for you?” Jesus asked him.

The blind man said, “Rabbi, I want to see.”

52 “Go,” said Jesus, “your faith has healed you.” Immediately he received his sight and followed Jesus along the road.

Footnotes

Mark 10:6 Gen. 1:27

Mark 10:7 Some early manuscripts do not have and be united to his wife.

Mark 10:8 Gen. 2:24

Mark 10:19 Exodus 20:12-16; Deut. 5:16-20

Mark 10:24 Some manuscripts is for those who trust in riches

Chapter 10 of the Gospel of Mark begins with Jesus teaching about divorce and remarriage, emphasizing the permanence of marriage and the importance of not causing harm to one's spouse. He also blesses the children and warns against hindering them from coming to him.

Jesus then encounters a rich man who asks how to inherit eternal life, and Jesus tells him to sell all his possessions and give to the poor, but the man goes away sad because he cannot do so. Jesus then teaches that it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.

The chapter then describes how Jesus predicts his coming suffering and death for the third time, but his disciples still do not understand. James and John ask to sit at Jesus' right and left hand in his kingdom, but Jesus teaches them that true greatness comes through service, not status.

As Jesus and his disciples travel to Jerusalem, they encounter Bartimaeus, a blind beggar, whom Jesus heals, emphasizing once again his power to heal and restore.

Overall, chapter 10 of the Gospel of Mark teaches about the permanence of marriage and the importance of not causing harm to others, as well as the difficulty of riches and the call to service and humility in following Jesus. It also emphasizes Jesus' power to heal and restore, and his prediction of his coming suffering and death.

Here are some important verses from Mark Chapter 10:

Verse 14-15: "When Jesus saw this, he was indignant. He said to them, 'Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it.'" This is Jesus' response to his disciples who were trying to prevent children from coming to him. He teaches that the kingdom of God belongs to those who have a childlike faith.

Verse 25: "It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God." This is Jesus' response to a wealthy man who asked

him how to inherit eternal life. Jesus teaches that wealth can be a hindrance to spiritual growth and that it is easier for a poor person to enter the kingdom of God than a rich one. Verse 45: "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." This is one of the key verses in Mark's Gospel, summarizing Jesus' mission and purpose. He came not to be served, but to serve and give his life as a ransom for many.

Verse 51-52: "What do you want me to do for you?" Jesus asked him. The blind man said, "Rabbi, I want to see." "Go," said Jesus, "your faith has healed you." Immediately he received his sight and followed Jesus along the road." This is the story of Jesus healing a blind man named Bartimaeus, who calls out to Jesus for mercy. Jesus responds to his faith and heals him.

In Mark Chapter 10 of the New Testament, several theological thoughts and influences are conveyed through various events and teachings. Here are some key themes:

Marriage and Divorce (Mark 10:1-12):

Theological Thought: The Pharisees question Jesus about divorce, and He responds by affirming the sanctity of marriage and emphasizing that divorce was not part of God's original plan.

Theological Influence: This passage reinforces the sacredness of marriage and the permanence of the marital covenant. It highlights Jesus' high moral and ethical standards. Children and the Kingdom of God (Mark 10:13-16):

Theological Thought: Jesus welcomes children and teaches that the kingdom of God belongs to those who receive it like a child.

Theological Influence: This passage emphasizes the importance of childlike faith and humility in entering God's kingdom. It challenges societal values and underscores the inclusion of the marginalized.

The Rich Young Ruler (Mark 10:17-31):

Theological Thought: A wealthy young man asks Jesus about inheriting eternal life. Jesus tells him to sell his possessions and follow Him.

Theological Influence: This encounter highlights the challenge of wealth and the radical nature of discipleship. It emphasizes the need to prioritize God above material possessions.

Jesus' Third Prediction of His Death and Resurrection (Mark 10:32-34):

Theological Thought: Jesus again predicts His suffering, death, and resurrection.

Theological Influence: This passage reinforces the theme of Jesus' impending sacrifice and resurrection, preparing His disciples for the events to come.

Request of James and John (Mark 10:35-45):

Theological Thought: James and John request positions of honor in Jesus' kingdom, prompting a teaching on servant leadership.

Theological Influence: This passage underscores the importance of humility and service in the Christian community. It challenges notions of power and prestige.

Blind Bartimaeus Healed (Mark 10:46-52):

Theological Thought: Jesus heals Bartimaeus, a blind beggar, in response to his persistent faith.

Theological Influence: This passage emphasizes the significance of faith and persistence in approaching Jesus for healing and mercy. It highlights Jesus' compassion for those in need.

In Mark Chapter 10, the theological thoughts and influences revolve around themes such as marriage and divorce, childlike faith, the challenge of wealth, the cost of discipleship, and the importance of humility and service. These themes contribute to the overall theological message of Mark's Gospel, which emphasizes Jesus as the model of selfless service, the fulfillment of God's plan, and the call to wholehearted discipleship.

Mark 11

New International Version

Jesus Comes to Jerusalem as King

11 As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus sent two of his disciples, 2 saying to them, “Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. 3 If anyone asks you, ‘Why are you doing this?’ say, ‘The Lord needs it and will send it back here shortly.’”

4 They went and found a colt outside in the street, tied at a doorway. As they untied it, 5 some people standing there asked, “What are you doing, untying that colt?” 6 They answered as Jesus had told them to, and the people let them go. 7 When they brought the colt to Jesus and threw their cloaks over it, he sat on it. 8 Many people spread their cloaks on the road, while others spread branches they had cut in the fields. 9 Those who went ahead and those who followed shouted,

“Hosanna!^[a]”

“Blessed is he who comes in the name of the Lord!”^[b]

10 “Blessed is the coming kingdom of our father David!”

“Hosanna in the highest heaven!”

11 Jesus entered Jerusalem and went into the temple courts. He looked around at everything, but since it was already late, he went out to Bethany with the Twelve.

Jesus Curses a Fig Tree and Clears the Temple Courts

12 The next day as they were leaving Bethany, Jesus was hungry. 13 Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit. When he reached it, he

found nothing but leaves, because it was not the season for figs. 14 Then he said to the tree, “May no one ever eat fruit from you again.” And his disciples heard him say it.

15 On reaching Jerusalem, Jesus entered the temple courts and began driving out those who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves, 16 and would not allow anyone to carry merchandise through the temple courts. 17 And as he taught them, he said, “Is it not written: ‘My house will be called a house of prayer for all nations’[c]? But you have made it ‘a den of robbers.’[d]”

18 The chief priests and the teachers of the law heard this and began looking for a way to kill him, for they feared him, because the whole crowd was amazed at his teaching.

19 When evening came, Jesus and his disciples[e] went out of the city.

20 In the morning, as they went along, they saw the fig tree withered from the roots. 21 Peter remembered and said to Jesus, “Rabbi, look! The fig tree you cursed has withered!”

22 “Have faith in God,” Jesus answered. 23 “Truly[f] I tell you, if anyone says to this mountain, ‘Go, throw yourself into the sea,’ and does not doubt in their heart but believes that what they say will happen, it will be done for them. 24 Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours. 25 And when you stand praying, if you hold anything against anyone, forgive them, so that your Father in heaven may forgive you your sins.” [26] [g]

The Authority of Jesus Questioned

27 They arrived again in Jerusalem, and while Jesus was walking in the temple courts, the chief priests, the teachers of the law and the elders came to him. 28 “By what authority are you doing these things?” they asked. “And who gave you authority to do this?”

29 Jesus replied, “I will ask you one question. Answer me, and I will tell you by what authority I am doing these things. 30 John’s baptism—was it from heaven, or of human origin? Tell me!”

31 They discussed it among themselves and said, “If we say, ‘From heaven,’ he will ask, ‘Then why didn’t you believe him?’ 32 But if we say, ‘Of human origin’ ...” (They feared the people, for everyone held that John really was a prophet.)

33 So they answered Jesus, “We don’t know.”

Jesus said, “Neither will I tell you by what authority I am doing these things.”

Footnotes

Mark 11:9 A Hebrew expression meaning “Save!” which became an exclamation of praise; also in verse 10

Mark 11:9 Psalm 118:25,26

Mark 11:17 Isaiah 56:7

Mark 11:17 Jer. 7:11

Mark 11:19 Some early manuscripts came, Jesus

Mark 11:23 Some early manuscripts "If you have faith in God," Jesus answered, 23
"truly

Mark 11:26 Some manuscripts include here words similar to Matt. 6:15.

Chapter 11 of the Gospel of Mark describes Jesus' entry into Jerusalem, where he is hailed as a king by the crowds who spread their cloaks and palm branches on the road before him. Jesus then goes to the temple and drives out the money changers and those selling animals for sacrifice, declaring that the temple is to be a house of prayer for all nations.

The next day, Jesus curses a fig tree that has no fruit, symbolizing judgment on Israel for its lack of spiritual fruitfulness. He then teaches about the power of faith, and how prayer in faith can move mountains.

Jesus' authority is then questioned by the chief priests, scribes, and elders, and he responds with a parable about a vineyard owner and his wicked tenants, emphasizing the rejection of the prophets and the coming of the Son of Man as the cornerstone.

The chapter then ends with a series of controversies as Jesus debates with the religious leaders about paying taxes to Caesar, the resurrection of the dead, and the greatest commandment.

Overall, chapter 11 of the Gospel of Mark depicts Jesus as a king entering Jerusalem, and emphasizes his authority over the temple and his message of judgment and restoration. It also teaches about the power of faith and prayer, and includes controversies with the religious leaders about various topics.

Here are some important verses from Mark Chapter 11:

Verse 9-10: "Those who went ahead and those who followed shouted, 'Hosanna! Blessed is he who comes in the name of the Lord!' Blessed is the coming kingdom of our father David! Hosanna in the highest heaven!" This is the moment when Jesus enters Jerusalem riding on a donkey, and the people shout praises and honor him as the Messiah.

Verse 17: "And as he taught them, he said, 'Is it not written: 'My house will be called a house of prayer for all nations'? But you have made it 'a den of robbers.'" This is Jesus' reaction upon entering the temple and seeing the corruption and misuse of the space. He quotes the Old Testament prophet Isaiah and condemns the temple leaders for their greed and dishonesty.

Verse 22: "Have faith in God," Jesus answered. This is Jesus' response to his disciples after he curses the fig tree and they are amazed that it withered. He teaches them the power of faith and the importance of trusting in God.

Verse 24: "Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours." This is Jesus' teaching on the power of prayer and faith. He encourages his followers to ask for what they need in prayer, and to believe that they will receive it.

In Mark Chapter 11 of the New Testament, several theological thoughts and influences are conveyed through various events and teachings, primarily focusing on Jesus' entry into Jerusalem. Here are some key themes:

The Triumphal Entry (Mark 11:1-11):

Theological Thought: Jesus enters Jerusalem on a donkey, fulfilling the prophecy of Zechariah 9:9. The crowd shouts "Hosanna," recognizing Him as the long-awaited Messiah.

Theological Influence: This event signifies Jesus' Messianic identity and mission. It reflects the expectation of the people for a Messiah who would deliver them.

Cursing the Fig Tree (Mark 11:12-14, 20-25):

Theological Thought: Jesus curses a barren fig tree as a symbol of fruitlessness. He later teaches about the power of faith and the importance of forgiveness in prayer.

Theological Influence: The fig tree symbolizes the need for spiritual fruitfulness and faith. The teaching on forgiveness emphasizes the importance of a forgiving spirit in prayer and relationship with God.

Cleansing the Temple (Mark 11:15-19):

Theological Thought: Jesus drives out the moneychangers and those buying and selling in the temple, quoting Isaiah 56:7, declaring the temple to be a house of prayer for all nations.

Theological Influence: This event underscores Jesus' authority over religious practices and challenges corruption in religious institutions. It emphasizes the universal accessibility of God's presence and prayer.

Faith and Prayer (Mark 11:22-26):

Theological Thought: Jesus teaches about the power of faith, emphasizing the importance of believing that what is prayed for will be received. He also stresses the necessity of forgiveness in prayer.

Theological Influence: This passage highlights the role of faith in prayer and underscores the interconnectedness of faith and forgiveness. It encourages believers to approach God with unwavering trust and a forgiving heart.

In Mark Chapter 11, the theological thoughts and influences revolve around themes such as Jesus' Messianic identity, the need for spiritual fruitfulness, the cleansing of religious practices, the power of faith in prayer, and the importance of forgiveness. These themes contribute to the overall theological message of Mark's Gospel, which emphasizes Jesus as the authoritative Messiah, the necessity of genuine faith, and the call to a transformed and prayerful life.

Mark 12

New International Version

The Parable of the Tenants

12 Jesus then began to speak to them in parables: "A man planted a vineyard. He put a wall around it, dug a pit for the winepress and built a watchtower. Then he rented the

vineyard to some farmers and moved to another place. 2 At harvest time he sent a servant to the tenants to collect from them some of the fruit of the vineyard. 3 But they seized him, beat him and sent him away empty-handed. 4 Then he sent another servant to them; they struck this man on the head and treated him shamefully. 5 He sent still another, and that one they killed. He sent many others; some of them they beat, others they killed.

6 “He had one left to send, a son, whom he loved. He sent him last of all, saying, ‘They will respect my son.’

7 “But the tenants said to one another, ‘This is the heir. Come, let’s kill him, and the inheritance will be ours.’ 8 So they took him and killed him, and threw him out of the vineyard.

9 “What then will the owner of the vineyard do? He will come and kill those tenants and give the vineyard to others. 10 Haven’t you read this passage of Scripture:

“‘The stone the builders rejected
has become the cornerstone;
11 the Lord has done this,
and it is marvelous in our eyes’[a]?”

12 Then the chief priests, the teachers of the law and the elders looked for a way to arrest him because they knew he had spoken the parable against them. But they were afraid of the crowd; so they left him and went away.

Paying the Imperial Tax to Caesar

13 Later they sent some of the Pharisees and Herodians to Jesus to catch him in his words. 14 They came to him and said, “Teacher, we know that you are a man of integrity. You aren’t swayed by others, because you pay no attention to who they are; but you teach the way of God in accordance with the truth. Is it right to pay the imperial tax[b] to Caesar or not? 15 Should we pay or shouldn’t we?”

But Jesus knew their hypocrisy. “Why are you trying to trap me?” he asked. “Bring me a denarius and let me look at it.” 16 They brought the coin, and he asked them, “Whose image is this? And whose inscription?”

“Caesar’s,” they replied.

17 Then Jesus said to them, “Give back to Caesar what is Caesar’s and to God what is God’s.”

And they were amazed at him.

Marriage at the Resurrection

18 Then the Sadducees, who say there is no resurrection, came to him with a question. 19 “Teacher,” they said, “Moses wrote for us that if a man’s brother dies and leaves a wife

but no children, the man must marry the widow and raise up offspring for his brother. 20 Now there were seven brothers. The first one married and died without leaving any children. 21 The second one married the widow, but he also died, leaving no child. It was the same with the third. 22 In fact, none of the seven left any children. Last of all, the woman died too. 23 At the resurrection[c] whose wife will she be, since the seven were married to her?”

24 Jesus replied, “Are you not in error because you do not know the Scriptures or the power of God? 25 When the dead rise, they will neither marry nor be given in marriage; they will be like the angels in heaven. 26 Now about the dead rising—have you not read in the Book of Moses, in the account of the burning bush, how God said to him, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’[d]? 27 He is not the God of the dead, but of the living. You are badly mistaken!”

The Greatest Commandment

28 One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him, “Of all the commandments, which is the most important?”

29 “The most important one,” answered Jesus, “is this: ‘Hear, O Israel: The Lord our God, the Lord is one.[e] 30 Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’[f] 31 The second is this: ‘Love your neighbor as yourself.’[g] There is no commandment greater than these.”

32 “Well said, teacher,” the man replied. “You are right in saying that God is one and there is no other but him. 33 To love him with all your heart, with all your understanding and with all your strength, and to love your neighbor as yourself is more important than all burnt offerings and sacrifices.”

34 When Jesus saw that he had answered wisely, he said to him, “You are not far from the kingdom of God.” And from then on no one dared ask him any more questions.

Whose Son Is the Messiah?

35 While Jesus was teaching in the temple courts, he asked, “Why do the teachers of the law say that the Messiah is the son of David? 36 David himself, speaking by the Holy Spirit, declared:

“‘The Lord said to my Lord:

“Sit at my right hand
until I put your enemies
under your feet.”’[h]

37 David himself calls him ‘Lord.’ How then can he be his son?”

The large crowd listened to him with delight.

Warning Against the Teachers of the Law

38 As he taught, Jesus said, “Watch out for the teachers of the law. They like to walk around in flowing robes and be greeted with respect in the marketplaces, 39 and have the most important seats in the synagogues and the places of honor at banquets. 40 They devour widows’ houses and for a show make lengthy prayers. These men will be punished most severely.”

The Widow’s Offering

41 Jesus sat down opposite the place where the offerings were put and watched the crowd putting their money into the temple treasury. Many rich people threw in large amounts. 42 But a poor widow came and put in two very small copper coins, worth only a few cents.

43 Calling his disciples to him, Jesus said, “Truly I tell you, this poor widow has put more into the treasury than all the others. 44 They all gave out of their wealth; but she, out of her poverty, put in everything—all she had to live on.”

Footnotes

Mark 12:11 Psalm 118:22,23

Mark 12:14 A special tax levied on subject peoples, not on Roman citizens

Mark 12:23 Some manuscripts resurrection, when people rise from the dead,

Mark 12:26 Exodus 3:6

Mark 12:29 Or The Lord our God is one Lord

Mark 12:30 Deut. 6:4,5

Mark 12:31 Lev. 19:18

Mark 12:36 Psalm 110:1

Chapter 12 of the Gospel of Mark begins with a parable about a vineyard owner who sends his servants to collect the produce, but they are beaten and killed by the tenants. Finally, the owner sends his son, whom the tenants also kill. Jesus uses this parable to highlight the rejection of the prophets by Israel, and their impending rejection of him as well.

The chapter then describes how the Pharisees and Herodians try to trap Jesus with a question about paying taxes to Caesar, but he responds by saying to give to Caesar what is Caesar's and to God what is God's.

Next, the Sadducees challenge Jesus with a hypothetical scenario about a woman who marries seven brothers in succession, asking whose wife she will be in the resurrection. Jesus responds by saying that in the resurrection, people will be like angels and will not marry or be given in marriage.

Jesus then emphasizes the greatest commandment to love God and love others, and commends a poor widow who gives all she has as an offering.

The chapter ends with Jesus teaching about the coming destruction of the temple and the signs of the end of the age.

Overall, chapter 12 of the Gospel of Mark includes various challenges to Jesus' authority and teachings, which he responds to with parables and wisdom. It also emphasizes the

importance of loving God and others, and includes a warning about the coming destruction of the temple and the end of the age.

Here are some important verses from Mark Chapter 12:

Verse 10-11: "Have you not read this scripture: 'The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is amazing in our eyes?'" This is Jesus' response to the religious leaders who were challenging his authority. He quotes Psalm 118 and identifies himself as the rejected stone who will become the cornerstone of God's kingdom.

Verse 28-31: "One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him, 'Of all the commandments, which is the most important?' 'The most important one,' answered Jesus, 'is this: 'Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these.'" This is Jesus' teaching on the two greatest commandments, which summarize the entire law and prophets.

Verse 41-44: "Jesus sat down opposite the place where the offerings were put and watched the crowd putting their money into the temple treasury. Many rich people threw in large amounts. But a poor widow came and put in two very small copper coins, worth only a few cents. Calling his disciples to him, Jesus said, 'Truly I tell you, this poor widow has put more into the treasury than all the others. They all gave out of their wealth; but she, out of her poverty, put in everything—all she had to live on.'" This is Jesus' observation of the widow's offering, where he teaches the principle of sacrificial giving and highlights the widow's faith and generosity.

In Mark Chapter 12 of the New Testament, several theological thoughts and influences are conveyed primarily through a series of interactions between Jesus and various religious leaders. Here are some key themes:

The Parable of the Vineyard (Mark 12:1-12):

Theological Thought: In this parable, Jesus speaks about a vineyard owner who sends servants to collect fruit from his vineyard, but the tenants mistreat and kill the servants, even the owner's son.

Theological Influence: This parable points to God as the owner of the vineyard (representing Israel) and Jesus as the Son. It foreshadows Jesus' impending rejection and crucifixion by the religious leaders.

The Question About Paying Taxes (Mark 12:13-17):

Theological Thought: The Pharisees and Herodians attempt to trap Jesus by asking whether it is lawful to pay taxes to Caesar.

Theological Influence: Jesus' response, "Give to Caesar what is Caesar's, and to God what is God's," highlights the importance of recognizing both civil authority and spiritual allegiance.

The Question About the Resurrection (Mark 12:18-27):

Theological Thought: The Sadducees pose a question about marriage and the resurrection, challenging the concept of life after death.

Theological Influence: Jesus' response affirms the reality of the resurrection and emphasizes God's power over life and death.

The Greatest Commandment (Mark 12:28-34):

Theological Thought: A scribe asks Jesus about the greatest commandment, and Jesus summarizes the entire law in loving God with all one's heart, soul, mind, and strength, and loving one's neighbor as oneself.

Theological Influence: This passage encapsulates the core of Jewish and Christian ethics—love for God and neighbor. It highlights the importance of love as the foundation of all moral and religious duties.

David's Son and Lord (Mark 12:35-37):

Theological Thought: Jesus questions the religious leaders about the relationship between the Messiah and King David.

Theological Influence: Jesus asserts His Messianic identity and implies His divine nature by suggesting that the Messiah is David's Lord as well as his descendant.

The Widow's Offering (Mark 12:41-44):

Theological Thought: Jesus observes a widow giving two small coins in the temple treasury, emphasizing her sacrificial generosity.

Theological Influence: This event underscores the principle of sacrificial giving and the value of a humble and sincere heart in worship.

In Mark Chapter 12, the theological thoughts and influences revolve around themes such as Jesus' identity as the Son of God and Messiah, the importance of love for God and neighbor, the reality of the resurrection, and the significance of sacrificial giving. These themes contribute to the overall theological message of Mark's Gospel, which emphasizes Jesus' authority, His fulfillment of Old Testament prophecies, and the call to love God and others wholeheartedly.

Mark 13

New International Version

The Destruction of the Temple and Signs of the End Times

13 As Jesus was leaving the temple, one of his disciples said to him, “Look, Teacher! What massive stones! What magnificent buildings!”

2 “Do you see all these great buildings?” replied Jesus. “Not one stone here will be left on another; every one will be thrown down.”

3 As Jesus was sitting on the Mount of Olives opposite the temple, Peter, James, John and Andrew asked him privately, 4 “Tell us, when will these things happen? And what will be the sign that they are all about to be fulfilled?”

5 Jesus said to them: “Watch out that no one deceives you. 6 Many will come in my name, claiming, ‘I am he,’ and will deceive many. 7 When you hear of wars and rumors of wars, do not be alarmed. Such things must happen, but the end is still to come. 8 Nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places, and famines. These are the beginning of birth pains.

9 “You must be on your guard. You will be handed over to the local councils and flogged in the synagogues. On account of me you will stand before governors and kings as witnesses to them. 10 And the gospel must first be preached to all nations. 11 Whenever you are arrested and brought to trial, do not worry beforehand about what to say. Just say whatever is given you at the time, for it is not you speaking, but the Holy Spirit.

12 “Brother will betray brother to death, and a father his child. Children will rebel against their parents and have them put to death. 13 Everyone will hate you because of me, but the one who stands firm to the end will be saved.

14 “When you see ‘the abomination that causes desolation’^[a] standing where it^[b] does not belong—let the reader understand—then let those who are in Judea flee to the mountains. 15 Let no one on the housetop go down or enter the house to take anything out. 16 Let no one in the field go back to get their cloak. 17 How dreadful it will be in those days for pregnant women and nursing mothers! 18 Pray that this will not take place in winter, 19 because those will be days of distress unequalled from the beginning, when God created the world, until now—and never to be equaled again.

20 “If the Lord had not cut short those days, no one would survive. But for the sake of the elect, whom he has chosen, he has shortened them. 21 At that time if anyone says to you, ‘Look, here is the Messiah!’ or, ‘Look, there he is!’ do not believe it. 22 For false messiahs and false prophets will appear and perform signs and wonders to deceive, if possible, even the elect. 23 So be on your guard; I have told you everything ahead of time.

24 “But in those days, following that distress,

“the sun will be darkened,
and the moon will not give its light;
25 the stars will fall from the sky,
and the heavenly bodies will be shaken.’^[c]

26 “At that time people will see the Son of Man coming in clouds with great power and glory. 27 And he will send his angels and gather his elect from the four winds, from the ends of the earth to the ends of the heavens.

28 “Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. 29 Even so, when you see these things happening, you know that it^[d] is near, right at the door. 30 Truly I tell you, this

generation will certainly not pass away until all these things have happened. 31 Heaven and earth will pass away, but my words will never pass away.

The Day and Hour Unknown

32 “But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father. 33 Be on guard! Be alert[e]! You do not know when that time will come. 34 It’s like a man going away: He leaves his house and puts his servants in charge, each with their assigned task, and tells the one at the door to keep watch.

35 “Therefore keep watch because you do not know when the owner of the house will come back—whether in the evening, or at midnight, or when the rooster crows, or at dawn. 36 If he comes suddenly, do not let him find you sleeping. 37 What I say to you, I say to everyone: ‘Watch!’”

Footnotes

Mark 13:14 Daniel 9:27; 11:31; 12:11

Mark 13:14 Or he

Mark 13:25 Isaiah 13:10; 34:4

Mark 13:29 Or he

Mark 13:33 Some manuscripts alert and pray

Chapter 13 of the Gospel of Mark, also known as the "Little Apocalypse," begins with Jesus teaching about the coming destruction of the temple, which his disciples ask him to explain further. Jesus then goes on to speak about the signs of the end of the age, including false prophets, wars and rumors of wars, natural disasters, and persecution of believers.

Jesus warns his disciples to be on guard and ready for his return, which will come suddenly and unexpectedly. He uses several parables to emphasize the need for preparedness and faithfulness, including the parable of the fig tree and the parable of the faithful and wicked servants.

Jesus also speaks about the coming tribulation, which will be a time of great suffering and distress, and urges his followers to remain steadfast in their faith. He speaks of the signs in the heavens and the coming of the Son of Man in glory and power.

Finally, Jesus warns his disciples to be aware of false messiahs and false prophets who will try to deceive them in the end times, and emphasizes the importance of staying alert and faithful until the end.

Overall, chapter 13 of the Gospel of Mark is a prophetic teaching on the signs of the end of the age, the coming of the Son of Man, and the need for preparedness and faithfulness in the face of tribulation and persecution. It serves as a warning to believers to be on guard and to remain steadfast in their faith until the end.

Here are some important verses from Mark Chapter 13:

Verse 5-6: "Jesus said to them: 'Watch out that no one deceives you. Many will come in my name, claiming, 'I am he,' and will deceive many.'" This is Jesus' warning to his disciples about the false prophets who will come and try to lead people astray in his name.

Verse 13: "Everyone will hate you because of me, but the one who stands firm to the end will be saved." This is Jesus' teaching on the persecution that his followers will face because of their faith, and the importance of enduring to the end in order to receive salvation.

Verse 26-27: "At that time people will see the Son of Man coming in clouds with great power and glory. And he will send his angels and gather his elect from the four winds, from the ends of the earth to the ends of the heavens." This is Jesus' prophecy of his second coming, when he will return in glory to gather his people and establish his kingdom.

Verse 31: "Heaven and earth will pass away, but my words will never pass away." This is Jesus' assurance to his disciples that his teachings and promises will remain true and relevant even after the end of the world.

Mark Chapter 13 of the New Testament contains a significant theological thought and influence centered around Jesus' Olivet Discourse, in which He addresses the future and the end times. Here are the key themes:

The Destruction of the Temple (Mark 13:1-2):

Theological Thought: Jesus predicts the destruction of the Jerusalem Temple, a central religious symbol and institution of the time.

Theological Influence: This prophecy serves as a backdrop to the entire discourse, highlighting the impending judgment on the Jewish religious system. It challenges the notion of the Temple as the center of religious life.

Signs of the End (Mark 13:3-13):

Theological Thought: Jesus foretells various signs, including wars, earthquakes, and persecution, which will precede the end times.

Theological Influence: This section warns of challenges and persecution that believers will face but also encourages perseverance and faith in the midst of tribulations.

The Abomination of Desolation (Mark 13:14-23):

Theological Thought: Jesus references the "abomination of desolation" spoken of by Daniel the prophet, signifying a significant event during the end times.

Theological Influence: This passage emphasizes the importance of discernment and readiness for the signs leading up to the end. It also points to a future event of great significance.

The Coming of the Son of Man (Mark 13:24-27):

Theological Thought: Jesus describes His return in glory with power and authority, gathering His chosen ones.

Theological Influence: This passage emphasizes the second coming of Jesus as the culmination of history and the establishment of God's kingdom. It encourages anticipation and hope.

The Fig Tree Parable (Mark 13:28-31):

Theological Thought: Jesus uses the example of a fig tree's leaves as a sign of recognizing the nearness of His coming.

Theological Influence: This parable underscores the need for discernment and attentiveness to the signs of the times.

Watchfulness and Readiness (Mark 13:32-37):

Theological Thought: Jesus emphasizes the uncertainty of the exact timing of His return and urges vigilance and readiness.

Theological Influence: This passage underscores the importance of a vigilant and faithful posture while awaiting the return of Christ.

The primary theological thought and influence in Mark 13 revolve around Jesus' teachings regarding the end times, His return, and the signs leading up to these events. It encourages believers to remain faithful, watchful, and prepared for the future fulfillment of God's plan and the establishment of His kingdom. Additionally, it addresses the challenges and trials that may arise before that time and the necessity of perseverance and discernment in the face of these trials.

Mark 14

New International Version

Jesus Anointed at Bethany

14 Now the Passover and the Festival of Unleavened Bread were only two days away, and the chief priests and the teachers of the law were scheming to arrest Jesus secretly and kill him. 2 “But not during the festival,” they said, “or the people may riot.”

3 While he was in Bethany, reclining at the table in the home of Simon the Leper, a woman came with an alabaster jar of very expensive perfume, made of pure nard. She broke the jar and poured the perfume on his head.

4 Some of those present were saying indignantly to one another, “Why this waste of perfume? 5 It could have been sold for more than a year’s wages[a] and the money given to the poor.” And they rebuked her harshly.

6 “Leave her alone,” said Jesus. “Why are you bothering her? She has done a beautiful thing to me. 7 The poor you will always have with you,[b] and you can help them any time you want. But you will not always have me. 8 She did what she could. She poured perfume on my body beforehand to prepare for my burial. 9 Truly I tell you, wherever the gospel is preached throughout the world, what she has done will also be told, in memory of her.”

10 Then Judas Iscariot, one of the Twelve, went to the chief priests to betray Jesus to them. 11 They were delighted to hear this and promised to give him money. So he watched for an opportunity to hand him over.

The Last Supper

12 On the first day of the Festival of Unleavened Bread, when it was customary to sacrifice the Passover lamb, Jesus' disciples asked him, "Where do you want us to go and make preparations for you to eat the Passover?"

13 So he sent two of his disciples, telling them, "Go into the city, and a man carrying a jar of water will meet you. Follow him. 14 Say to the owner of the house he enters, 'The Teacher asks: Where is my guest room, where I may eat the Passover with my disciples?' 15 He will show you a large room upstairs, furnished and ready. Make preparations for us there."

16 The disciples left, went into the city and found things just as Jesus had told them. So they prepared the Passover.

17 When evening came, Jesus arrived with the Twelve. 18 While they were reclining at the table eating, he said, "Truly I tell you, one of you will betray me—one who is eating with me."

19 They were saddened, and one by one they said to him, "Surely you don't mean me?"

20 "It is one of the Twelve," he replied, "one who dips bread into the bowl with me. 21 The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born."

22 While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take it; this is my body."

23 Then he took a cup, and when he had given thanks, he gave it to them, and they all drank from it.

24 "This is my blood of the[c] covenant, which is poured out for many," he said to them. 25 "Truly I tell you, I will not drink again from the fruit of the vine until that day when I drink it new in the kingdom of God."

26 When they had sung a hymn, they went out to the Mount of Olives.

Jesus Predicts Peter's Denial

27 "You will all fall away," Jesus told them, "for it is written:

"I will strike the shepherd,
and the sheep will be scattered.'[d]

28 But after I have risen, I will go ahead of you into Galilee."

29 Peter declared, "Even if all fall away, I will not."

30 “Truly I tell you,” Jesus answered, “today—yes, tonight—before the rooster crows twice[e] you yourself will disown me three times.”

31 But Peter insisted emphatically, “Even if I have to die with you, I will never disown you.” And all the others said the same.

Gethsemane

32 They went to a place called Gethsemane, and Jesus said to his disciples, “Sit here while I pray.” 33 He took Peter, James and John along with him, and he began to be deeply distressed and troubled. 34 “My soul is overwhelmed with sorrow to the point of death,” he said to them. “Stay here and keep watch.”

35 Going a little farther, he fell to the ground and prayed that if possible the hour might pass from him. 36 “Abba,[f] Father,” he said, “everything is possible for you. Take this cup from me. Yet not what I will, but what you will.”

37 Then he returned to his disciples and found them sleeping. “Simon,” he said to Peter, “are you asleep? Couldn’t you keep watch for one hour? 38 Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak.”

39 Once more he went away and prayed the same thing. 40 When he came back, he again found them sleeping, because their eyes were heavy. They did not know what to say to him.

41 Returning the third time, he said to them, “Are you still sleeping and resting? Enough! The hour has come. Look, the Son of Man is delivered into the hands of sinners. 42 Rise! Let us go! Here comes my betrayer!”

Jesus Arrested

43 Just as he was speaking, Judas, one of the Twelve, appeared. With him was a crowd armed with swords and clubs, sent from the chief priests, the teachers of the law, and the elders.

44 Now the betrayer had arranged a signal with them: “The one I kiss is the man; arrest him and lead him away under guard.” 45 Going at once to Jesus, Judas said, “Rabbi!” and kissed him. 46 The men seized Jesus and arrested him. 47 Then one of those standing near drew his sword and struck the servant of the high priest, cutting off his ear.

48 “Am I leading a rebellion,” said Jesus, “that you have come out with swords and clubs to capture me? 49 Every day I was with you, teaching in the temple courts, and you did not arrest me. But the Scriptures must be fulfilled.” 50 Then everyone deserted him and fled.

51 A young man, wearing nothing but a linen garment, was following Jesus. When they seized him, 52 he fled naked, leaving his garment behind.

Jesus Before the Sanhedrin

53 They took Jesus to the high priest, and all the chief priests, the elders and the teachers of the law came together. 54 Peter followed him at a distance, right into the courtyard of the high priest. There he sat with the guards and warmed himself at the fire.

55 The chief priests and the whole Sanhedrin were looking for evidence against Jesus so that they could put him to death, but they did not find any. 56 Many testified falsely against him, but their statements did not agree.

57 Then some stood up and gave this false testimony against him: 58 “We heard him say, ‘I will destroy this temple made with human hands and in three days will build another, not made with hands.’” 59 Yet even then their testimony did not agree.

60 Then the high priest stood up before them and asked Jesus, “Are you not going to answer? What is this testimony that these men are bringing against you?” 61 But Jesus remained silent and gave no answer.

Again the high priest asked him, “Are you the Messiah, the Son of the Blessed One?”

62 “I am,” said Jesus. “And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.”

63 The high priest tore his clothes. “Why do we need any more witnesses?” he asked. 64 “You have heard the blasphemy. What do you think?”

They all condemned him as worthy of death. 65 Then some began to spit at him; they blindfolded him, struck him with their fists, and said, “Prophecy!” And the guards took him and beat him.

Peter Disowns Jesus

66 While Peter was below in the courtyard, one of the servant girls of the high priest came by. 67 When she saw Peter warming himself, she looked closely at him.

“You also were with that Nazarene, Jesus,” she said.

68 But he denied it. “I don’t know or understand what you’re talking about,” he said, and went out into the entryway.[g]

69 When the servant girl saw him there, she said again to those standing around, “This fellow is one of them.” 70 Again he denied it.

After a little while, those standing near said to Peter, “Surely you are one of them, for you are a Galilean.”

71 He began to call down curses, and he swore to them, “I don’t know this man you’re talking about.”

72 Immediately the rooster crowed the second time.[h] Then Peter remembered the word Jesus had spoken to him: “Before the rooster crows twice[i] you will disown me three times.” And he broke down and wept.

Footnotes

Mark 14:5 Greek than three hundred denarii

Mark 14:7 See Deut. 15:11.

Mark 14:24 Some manuscripts the new

Mark 14:27 Zech. 13:7

Mark 14:30 Some early manuscripts do not have twice.

Mark 14:36 Aramaic for father

Mark 14:68 Some early manuscripts entryway and the rooster crowed

Mark 14:72 Some early manuscripts do not have the second time.

Mark 14:72 Some early manuscripts do not have twice.

Chapter 14 of the Gospel of Mark begins with the plot to kill Jesus by the chief priests and scribes. Meanwhile, Jesus is anointed with expensive perfume by a woman in Bethany, which he says is in preparation for his burial.

Jesus then celebrates the Passover with his disciples, during which he institutes the Lord's Supper and predicts his betrayal by one of his own. Judas Iscariot, one of the twelve disciples, agrees to betray Jesus for thirty pieces of silver.

After the Passover meal, Jesus and his disciples go to the Garden of Gethsemane, where Jesus prays in agony and is betrayed by Judas with a kiss. Jesus is then arrested and taken before the high priest, where he is accused of blasphemy and sentenced to death.

Peter, one of Jesus' closest disciples, denies knowing him three times before the rooster crows, just as Jesus had predicted.

Jesus is then taken before the Roman governor, Pilate, who questions him and ultimately condemns him to be crucified. Jesus is mocked, beaten, and led to the cross, where he is crucified alongside two criminals.

As Jesus hangs on the cross, he is mocked by passersby, but he continues to entrust himself to God. He eventually dies and is buried in a tomb.

Overall, chapter 14 of the Gospel of Mark depicts the betrayal, arrest, trial, and crucifixion of Jesus, as well as the denial of Peter. It serves as a powerful reminder of the sacrifice that Jesus made for humanity, and the depth of God's love for us.

Here are some important verses from Mark Chapter 14:

Verse 3-9: "While he was in Bethany, reclining at the table in the home of Simon the Leper, a woman came with an alabaster jar of very expensive perfume, made of pure nard. She broke the jar and poured the perfume on his head. Some of those present were saying indignantly to one another, 'Why this waste of perfume? It could have been sold for more than a year's wages and the money given to the poor.' And they rebuked her harshly. 'Leave her alone,' said Jesus. 'Why are you bothering her? She has done a beautiful thing to me. The poor you will always have with you, and you can help them any time you want. But you will not always have me. She did what she could. She poured perfume on my body beforehand to prepare for my burial.'"

This is the story of the woman who anointed Jesus with expensive perfume, and the debate that arose among those present about the value of the perfume and the act itself. Jesus defends the woman's actions and points to the deeper significance of what she has done.

Verse 22-25: "While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, 'Take it; this is my body.' Then he took a cup, and when he had given thanks, he gave it to them, and they all drank from it. 'This is my blood of the covenant, which is poured out for many,' he said to them. 'Truly I tell you, I will not drink again from the fruit of the vine until that day when I drink it new in the kingdom of God.'"

This is the account of the Last Supper, when Jesus institutes the sacrament of communion and uses the bread and wine to symbolize his body and blood, which will soon be sacrificed for the forgiveness of sins.

Verse 32: "They went to a place called Gethsemane, and Jesus said to his disciples, 'Sit here while I pray.'"

This is the beginning of the account of Jesus' prayer in the Garden of Gethsemane, where he wrestles with his impending crucifixion and submits to God's will.

In Mark Chapter 14 of the New Testament, several significant theological thoughts and influences are conveyed through the events leading up to Jesus' arrest and crucifixion. Here are the key themes:

The Anointing at Bethany (Mark 14:1-11):

Theological Thought: A woman anoints Jesus with expensive perfume, prompting criticism from some of the disciples.

Theological Influence: This passage highlights the costliness of devotion to Jesus and contrasts genuine worship with worldly concerns. It foreshadows Jesus' imminent death and burial.

The Last Supper (Mark 14:12-31):

Theological Thought: Jesus shares the Passover meal with His disciples, instituting the Lord's Supper. He predicts His betrayal by one of them and Peter's denial.

Theological Influence: This event marks the institution of the Eucharist, emphasizing the sacrificial nature of Jesus' impending death and the significance of remembering Him through communion.

Gethsemane and Jesus' Prayer (Mark 14:32-42):

Theological Thought: Jesus prays in Gethsemane, expressing His agony and submission to God's will.

Theological Influence: This scene underscores the depth of Jesus' suffering and His perfect obedience to God's plan, even in the face of imminent betrayal and death.

The Betrayal and Arrest of Jesus (Mark 14:43-52):

Theological Thought: Judas betrays Jesus with a kiss, leading to His arrest by the religious authorities.

Theological Influence: This event highlights the betrayal of Jesus by one of His own disciples and the fulfillment of God's redemptive plan through Jesus' arrest and trial.

Peter's Denial (Mark 14:53-72):

Theological Thought: Peter denies knowing Jesus three times, as predicted by Jesus.

Theological Influence: Peter's denial underscores human weakness and the need for God's grace. It contrasts with Jesus' steadfastness in fulfilling God's purpose.

Jesus' Trial Before the High Priest (Mark 14:53-65):

Theological Thought: Jesus is subjected to a mock trial and accused of blasphemy.

Theological Influence: This event highlights the religious authorities' rejection of Jesus as the Messiah and the fulfillment of Scripture through His suffering.

The Cock Crow (Mark 14:66-72):

Theological Thought: After Peter's third denial, a rooster crows, and he realizes his failure.

Theological Influence: Peter's remorse and the crowing of the rooster serve as reminders of human frailty and the potential for repentance and restoration.

In Mark Chapter 14, the theological thoughts and influences revolve around themes such as the cost of devotion to Jesus, the institution of the Lord's Supper, Jesus' submission to God's will, the betrayal and denial of Jesus, and the fulfillment of Scripture through His suffering. These themes contribute to the overall theological message of Mark's Gospel, which emphasizes Jesus' sacrificial death as the means of redemption and the call to discipleship and faithfulness even in the face of trials and failures.

Mark 15

New International Version

Jesus Before Pilate

15 Very early in the morning, the chief priests, with the elders, the teachers of the law and the whole Sanhedrin, made their plans. So they bound Jesus, led him away and handed him over to Pilate.

2 “Are you the king of the Jews?” asked Pilate.

“You have said so,” Jesus replied.

3 The chief priests accused him of many things. 4 So again Pilate asked him, “Aren't you going to answer? See how many things they are accusing you of.”

5 But Jesus still made no reply, and Pilate was amazed.

6 Now it was the custom at the festival to release a prisoner whom the people requested.

7 A man called Barabbas was in prison with the insurrectionists who had committed

murder in the uprising. 8 The crowd came up and asked Pilate to do for them what he usually did.

9 “Do you want me to release to you the king of the Jews?” asked Pilate, 10 knowing it was out of self-interest that the chief priests had handed Jesus over to him. 11 But the chief priests stirred up the crowd to have Pilate release Barabbas instead.

12 “What shall I do, then, with the one you call the king of the Jews?” Pilate asked them.

13 “Crucify him!” they shouted.

14 “Why? What crime has he committed?” asked Pilate.

But they shouted all the louder, “Crucify him!”

15 Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified.

The Soldiers Mock Jesus

16 The soldiers led Jesus away into the palace (that is, the Praetorium) and called together the whole company of soldiers. 17 They put a purple robe on him, then twisted together a crown of thorns and set it on him. 18 And they began to call out to him, “Hail, king of the Jews!” 19 Again and again they struck him on the head with a staff and spit on him. Falling on their knees, they paid homage to him. 20 And when they had mocked him, they took off the purple robe and put his own clothes on him. Then they led him out to crucify him.

The Crucifixion of Jesus

21 A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross. 22 They brought Jesus to the place called Golgotha (which means “the place of the skull”). 23 Then they offered him wine mixed with myrrh, but he did not take it. 24 And they crucified him. Dividing up his clothes, they cast lots to see what each would get.

25 It was nine in the morning when they crucified him. 26 The written notice of the charge against him read: the king of the jews.

27 They crucified two rebels with him, one on his right and one on his left. [28] [a] 29 Those who passed by hurled insults at him, shaking their heads and saying, “So! You who are going to destroy the temple and build it in three days, 30 come down from the cross and save yourself!” 31 In the same way the chief priests and the teachers of the law mocked him among themselves. “He saved others,” they said, “but he can’t save himself! 32 Let this Messiah, this king of Israel, come down now from the cross, that we may see and believe.” Those crucified with him also heaped insults on him.

The Death of Jesus

33 At noon, darkness came over the whole land until three in the afternoon. 34 And at three in the afternoon Jesus cried out in a loud voice, “Eloi, Eloi, lema sabachthani?” (which means “My God, my God, why have you forsaken me?”).[b]

35 When some of those standing near heard this, they said, “Listen, he’s calling Elijah.”

36 Someone ran, filled a sponge with wine vinegar, put it on a staff, and offered it to Jesus to drink. “Now leave him alone. Let’s see if Elijah comes to take him down,” he said.

37 With a loud cry, Jesus breathed his last.

38 The curtain of the temple was torn in two from top to bottom. 39 And when the centurion, who stood there in front of Jesus, saw how he died,[c] he said, “Surely this man was the Son of God!”

40 Some women were watching from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of Joseph,[d] and Salome. 41 In Galilee these women had followed him and cared for his needs. Many other women who had come up with him to Jerusalem were also there.

The Burial of Jesus

42 It was Preparation Day (that is, the day before the Sabbath). So as evening approached, 43 Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus’ body. 44 Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died. 45 When he learned from the centurion that it was so, he gave the body to Joseph. 46 So Joseph bought some linen cloth, took down the body, wrapped it in the linen, and placed it in a tomb cut out of rock. Then he rolled a stone against the entrance of the tomb. 47 Mary Magdalene and Mary the mother of Joseph saw where he was laid.

Footnotes

Mark 15:28 Some manuscripts include here words similar to Luke 22:37.

Mark 15:34 Psalm 22:1

Mark 15:39 Some manuscripts saw that he died with such a cry

Mark 15:40 Greek Joses, a variant of Joseph; also in verse 47

Chapter 15 of the Gospel of Mark continues the narrative of Jesus' trial and crucifixion. After Jesus is condemned to death by Pilate, he is mocked and beaten by Roman soldiers, who also force him to carry his own cross to the site of his execution.

At Golgotha, Jesus is crucified between two criminals. Passersby continue to mock him, and even the criminals join in at first. Darkness falls over the land from noon until 3pm, at which point Jesus cries out, "My God, my God, why have you forsaken me?"

Finally, Jesus breathes his last breath and dies. The veil of the temple is torn in two from top to bottom, and the centurion standing guard proclaims, "Truly this man was the Son of God."

Joseph of Arimathea, a member of the council, asks Pilate for permission to take Jesus' body down from the cross and bury him in a tomb. Pilate grants his request, and Joseph takes the body, wraps it in linen, and lays it in the tomb.

Overall, chapter 15 of the Gospel of Mark describes the final hours of Jesus' life and his crucifixion. It emphasizes the extent of Jesus' suffering and the ultimate sacrifice he made for humanity. The chapter also highlights the recognition of Jesus' divinity by the centurion and the importance of Jesus' burial and the subsequent events that follow.

Here are some important verses from Mark Chapter 15:

Verse 15: "Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified."

This verse describes Pilate's decision to release Barabbas, a known criminal, in order to placate the crowd's demand for Jesus to be crucified. Jesus is then flogged and handed over to be crucified, setting the stage for the events of the crucifixion.

Verse 22-24: "They brought Jesus to the place called Golgotha (which means 'the place of the skull'). Then they offered him wine mixed with myrrh, but he did not take it. And they crucified him."

These verses describe the location and method of Jesus' crucifixion. He is taken to Golgotha and offered wine mixed with myrrh, which was meant to act as a painkiller. However, Jesus refuses the wine and is crucified.

Verse 34: "And at three in the afternoon Jesus cried out in a loud voice, 'Eloi, Eloi, lema sabachthani?' (which means 'My God, my God, why have you forsaken me?')"

This verse captures one of Jesus' final words on the cross, where he cries out in anguish to God, expressing his feelings of abandonment and separation from God.

Verse 38: "The curtain of the temple was torn in two from top to bottom."

This verse describes the tearing of the temple veil in two from top to bottom, which occurred at the moment of Jesus' death. This was a significant event, as it symbolized the end of the separation between God and humanity, and the opening of access to God through Jesus.

In Mark Chapter 15 of the New Testament, the central theological thought and influence revolve around the crucifixion and death of Jesus Christ. This chapter contains the account of Jesus' trial, crucifixion, and death on the cross. Here are the key theological themes:

The Trial Before Pilate (Mark 15:1-15):

Theological Thought: Jesus is brought before Pontius Pilate, the Roman governor, who finds no fault in Him but yields to the crowd's demand for His crucifixion.

Theological Influence: This passage highlights the injustice of Jesus' trial and underscores the role of human sinfulness and mob mentality in His crucifixion.

The Crucifixion of Jesus (Mark 15:16-41):

Theological Thought: Jesus is mocked, beaten, and crucified alongside two criminals. He is crucified at Golgotha, and His crucifixion is accompanied by darkness.

Theological Influence: The crucifixion is the central theological event of Christianity. It emphasizes Jesus' sacrificial atonement for the sins of humanity, His identification with human suffering, and the fulfillment of Old Testament prophecies.

The Death of Jesus (Mark 15:42-47):

Theological Thought: Jesus breathes His last on the cross, and a centurion declares, "Truly, this man was the Son of God!"

Theological Influence: Jesus' death on the cross is the climax of God's redemptive plan. The centurion's declaration acknowledges Jesus' divine identity and the significance of His death.

The Burial of Jesus (Mark 15:42-47):

Theological Thought: Joseph of Arimathea requests Jesus' body and places it in a tomb, fulfilling Isaiah's prophecy (Isaiah 53:9).

Theological Influence: The burial of Jesus emphasizes the reality of His death and sets the stage for His resurrection, demonstrating God's triumph over sin and death.

The central theological influence of Mark Chapter 15 is the profound message of Jesus' crucifixion and death for the forgiveness of sins and reconciliation with God. It highlights themes of injustice, the cost of redemption, the darkness of human sin, and the ultimate victory of God's plan

Mark 16

New International Version

Jesus Has Risen

16 When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might go to anoint Jesus' body. 2 Very early on the first day of the week, just after sunrise, they were on their way to the tomb 3 and they asked each other, "Who will roll the stone away from the entrance of the tomb?"

4 But when they looked up, they saw that the stone, which was very large, had been rolled away. 5 As they entered the tomb, they saw a young man dressed in a white robe sitting on the right side, and they were alarmed.

6 "Don't be alarmed," he said. "You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him. 7 But go, tell his disciples and Peter, 'He is going ahead of you into Galilee. There you will see him, just as he told you.'"

8 Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone, because they were afraid.[a]

[The earliest manuscripts and some other ancient witnesses do not have verses 9–20.]

9 When Jesus rose early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had driven seven demons. 10 She went and told those who had been with him and who were mourning and weeping. 11 When they heard that Jesus was alive and that she had seen him, they did not believe it.

12 Afterward Jesus appeared in a different form to two of them while they were walking in the country. 13 These returned and reported it to the rest; but they did not believe them either.

14 Later Jesus appeared to the Eleven as they were eating; he rebuked them for their lack of faith and their stubborn refusal to believe those who had seen him after he had risen.

15 He said to them, "Go into all the world and preach the gospel to all creation. 16 Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. 17 And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues; 18 they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well."

19 After the Lord Jesus had spoken to them, he was taken up into heaven and he sat at the right hand of God. 20 Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it.

Footnotes

Mark 16:8 Some manuscripts have the following ending between verses 8 and 9, and one manuscript has it after verse 8 (omitting verses 9-20): Then they quickly reported all these instructions to those around Peter. After this, Jesus himself also sent out through them from east to west the sacred and imperishable proclamation of eternal salvation. Amen.

Chapter 16 of the Gospel of Mark begins with the discovery of Jesus' empty tomb by three women who had come to anoint his body with spices. They find the stone rolled away from the tomb and encounter a young man dressed in white, who tells them that Jesus has risen from the dead and instructs them to tell the disciples and Peter to meet Jesus in Galilee.

The women flee in fear and do not tell anyone initially, but eventually they share the news with the disciples. Jesus then appears to Mary Magdalene, who had gone to the tomb early in the morning, and later to two disciples on the road to Emmaus.

Jesus finally appears to the eleven remaining disciples, rebuking them for their lack of faith and commissioning them to go into all the world and preach the gospel to every creature. He also promises to be with them always, even to the end of the age.

Mark's Gospel ends with the disciples carrying out Jesus' commission and preaching the gospel everywhere, while Jesus is taken up into heaven and seated at the right hand of God.

Overall, chapter 16 of the Gospel of Mark describes the discovery of the empty tomb, the appearances of the risen Jesus to his followers, and his final instructions to them. It

emphasizes the reality of Jesus' resurrection and the importance of spreading the gospel message to all people.

Here are some important verses from Mark Chapter 16:

Verse 6: "Don't be alarmed," he said. "You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him."

This verse captures the moment when the women who came to the tomb to anoint Jesus' body are greeted by an angel who tells them that Jesus has risen from the dead. This is a pivotal moment in the Christian faith, as it affirms the resurrection of Jesus and the promise of eternal life.

Verse 15: "He said to them, 'Go into all the world and preach the gospel to all creation.'"

This verse captures Jesus' Great Commission to his disciples, where he instructs them to go out into the world and share the good news of his resurrection and the salvation that it offers to all people.

Verse 16: "Whoever believes and is baptized will be saved, but whoever does not believe will be condemned."

This verse emphasizes the importance of faith and baptism in the Christian faith, and affirms the idea that those who believe in Jesus and are baptized will be saved.

Verse 19: "After the Lord Jesus had spoken to them, he was taken up into heaven and he sat at the right hand of God."

This verse describes Jesus' ascension into heaven, where he is seated at the right hand of God. This is another key moment in the Christian faith, as it affirms Jesus' divinity and his place at the side of God.

Mark Chapter 16 is significant because it contains the resurrection account of Jesus Christ. It concludes the Gospel of Mark with a focus on the resurrection and its theological implications. However, it's important to note that some versions of the Gospel of Mark end at verse 8, while others include additional verses (9-20) that provide further details and teachings. I'll discuss both the shorter ending (Mark 16:1-8) and the longer ending (Mark 16:9-20) to address the theological thoughts and influences.

Shorter Ending (Mark 16:1-8):

The Empty Tomb (Mark 16:1-4):

Theological Thought: Women, including Mary Magdalene, Mary the mother of James, and Salome, come to the tomb early in the morning and find the stone rolled away.

Theological Influence: The discovery of the empty tomb is the central event here, pointing to the resurrection of Jesus. It marks the fulfillment of His promise to rise from the dead.

The Angelic Announcement (Mark 16:5-7):

Theological Thought: An angel tells the women that Jesus has risen and instructs them to go and tell the disciples and Peter.

Theological Influence: The angelic message confirms Jesus' resurrection and underscores the importance of spreading the good news of the risen Lord.

Fear and Amazement (Mark 16:8):

Theological Thought: The women flee from the tomb in fear and amazement, and they say nothing to anyone.

Theological Influence: This ending leaves the readers with a sense of awe and wonder at the resurrection but also highlights the initial fear and silence of those who witnessed it.

Longer Ending (Mark 16:9-20):

Appearances of Jesus (Mark 16:9-14):

Theological Thought: Jesus appears to Mary Magdalene, two disciples on the road to Emmaus, and the eleven disciples, rebuking them for their unbelief and commissioning them to preach the gospel.

Theological Influence: These appearances emphasize Jesus' victory over death and His continued presence with His followers. They also stress the importance of faith and the mission to proclaim the gospel.

The Great Commission (Mark 16:15-18):

Theological Thought: Jesus gives the Great Commission, instructing His disciples to go into all the world, preach the gospel, and perform miraculous signs.

Theological Influence: This passage highlights the universal scope of the gospel message and the authority and power given to believers in Jesus' name.

Ascension and Seating at God's Right Hand (Mark 16:19-20):

Theological Thought: The passage concludes with Jesus' ascension into heaven and His sitting at the right hand of God. The disciples go out and preach, with the Lord working with them and confirming their message with signs.

Theological Influence: This ending emphasizes Jesus' exaltation and His ongoing work through His disciples. It underscores the power and authority of the resurrected Christ. In Mark Chapter 16, the theological thoughts and influences center on the resurrection of Jesus, the commissioning of His disciples to preach the gospel, the importance of faith, and the assurance of His continued presence and divine authority. These themes are foundational to the Christian faith, highlighting the transformative impact of the resurrection and the mission to proclaim the good news to all nations.

Notes:

There are several difficult questions in the book of Mark that continue to be debated and discussed by scholars and theologians, and for which there is no clear answer or consensus. Here are a few examples:

1. Who is the "young man" who appears in Mark 14:51-52? When Jesus is arrested in the garden, a young man who is wearing only a linen garment follows him, but when the crowd tries to seize him, he runs away, leaving his garment behind. Some scholars have suggested that this may have been a reference to the author of the Gospel of Mark himself, but there is no definitive proof.
2. What does Jesus mean when he cries out "My God, my God, why have you forsaken me?" in Mark 15:34? This is one of the most famous and enigmatic sayings of Jesus on the cross, and scholars have offered a variety of interpretations. Some see it as an expression of despair or abandonment, while others see it as a quotation from Psalm 22, which Jesus may have been using to express his identification with the suffering of the righteous.
3. What is the meaning of the parable of the sower in Mark 4:1-20? This parable, which is also found in the Gospels of Matthew and Luke, is one of the most famous and puzzling of Jesus' teachings. It describes a farmer who sows seed on different types of soil, and the different results that ensue. Scholars have debated the meaning of the parable for centuries, with some seeing it as a metaphor for the reception of the Gospel message, and others seeing it as a commentary on the spiritual blindness of humanity.

These are just a few examples of the difficult questions and mysteries that can be found in the book of Mark. The fact that these questions remain unresolved is a testament to the depth and richness of the biblical text, and the ongoing challenge of interpreting and understanding its message.