

## ~MARK, GOOD NEWS ACCORDING TO (2366)

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• The divinely inspired record of the ministry of Jesus Christ written by John Mark. This account of the Good News about Jesus Christ begins with the work of Christ's forerunner, John the Baptizer, and concludes with a report of the circumstances surrounding Jesus resurrection. Hence, it covers the time from the spring of 29 C.E. to the spring of 33 C.E.

• The beginning of the Good News about Jesus Christ. (Mark 1:1)

• This Gospel, the shortest of all four, is a rapid-moving and descriptive record of the ministry of Jesus Christ as the miracle-working Son of God. Frequent is the use of immediately or at once.

• And immediately on coming up out of the water he saw the heavens being parted, and, like a dove, the spirit coming down upon him. (Mark 1:10)

• And immediately the spirit impelled him to go into the wilderness. (Mark 1:12)

• And at once they abandoned their nets and followed him. (Mark 1:18)

• And they went their way into Capernaum. No sooner was it the Sabbath than he entered into the synagogue and began to teach. (Mark 1:21)

• And immediately they went out of the synagogue and went into the home of Simon and Andrew with James and John. (Mark 1:29)

• The account is almost evenly divided between conversation and action.

## · Source Of Information

- Ancient tradition indicates that Peter provided the basic information for **Marks Gospel**, and this would agree with the fact that **Mark** was associated with Peter in Babylon.
- She who is in Babylon, a chosen one like you, sends you her greetings, and so does **Mark** my son. (**1 Peter 5:13**)
- According to Origen, **Mark** composed his Gospel in accordance with Peter's instructions. [The Ecclesiastical History, Eusebius, VI, XXV, 3-7] In his work, Against Marcion [IV, V], Tertullian says that the Gospel of **Mark** may be affirmed to be Peter's, whose interpreter **Mark** was. [The Ante-Nicene Fathers, Vol. III, p. 350]
- Eusebius gives the statement of John the presbyter as quoted by Papias circa **140 C.E.** And the Presbyter used to say this, **Mark** became Peter's interpreter and wrote accurately all that he remembered, not, indeed, in order, of the things said or done by the Lord. **Mark** did nothing wrong in thus writing down single points as he remembered them. For to one thing he gave attention, to leave out nothing of what he had heard and to make no false statements in them. [The Ecclesiastical History, III, XXXIX, 12-16]
- **John Mark** evidently also had other sources of information. Since Jesus early disciples met in the home of his mother.
- And after he considered it, he went to the house of Mary the mother of John who was surnamed **Mark**, where quite a few were gathered together and praying. (**Acts of Apostles 12:12**)
- **Mark** must have been acquainted with persons other than Peter who had known Jesus Christ well, individuals who had seen him doing his work and had heard him preach and teach.
- Probably being the certain young man whom those arresting Christ tried to seize but who got away naked, **Mark** himself was apparently not totally without personal contact with Jesus.
- But a certain young man wearing a fine linen garment over his naked body began to follow him nearby, and they tried to seize him. (**Mark 14:51**)
- But he left his linen garment behind and got away naked. (**Mark**

14:52)

·· **Evidently Written With Non-Jews In Mind**

- While the Good News according to **Mark** would interest and benefit Jewish readers, apparently it was not written specifically for them. It seems to have been composed primarily for non-Jewish readers, especially the Romans.
- Its conciseness and abrupt character have been viewed as particularly suitable for the intellect of Roman readers. Latin terms are sometimes transliterated into Greek, as when the **Greek** word *prai-to'ri-on* is used for the **Latin** term, *praetorium*. **Int**
- The soldiers now led him off into the courtyard, that is, into the governor's palace, and they called the whole body of troops together. (**Mark 15:16**)
- Also, the **Greek** word *ken-ty-ri'on* is employed for the **Latin** word *centurio*, an officer in command of a hundred soldiers. **Int**
- Now, when the **army officer** that was standing by with him in view saw he had expired under these circumstances, he said, Certainly this man was God's Son. (**Mark 15:39**)
- The account contains explanations that would not have been necessary for Jewish readers. It indicates that the Jordan was a river and shows that the temple could be seen from the Mount of Olives.
- Consequently all the territory of Judea and all the inhabitants of Jerusalem made their way out to him, and they were baptized by him in the Jordan River, openly confessing their sins. (**Mark 1:5**)
- And as he was sitting on the Mount of Olives with the temple in view, Peter and James and John and Andrew began to ask him privately. (**Mark 13:3**)
- It mentions that the Pharisees practiced, fasting and that the Sadducees say there is no resurrection.
- Now John's disciples and the Pharisees practiced fasting. So they came and said to him; Why is it the disciples of John and the disciples of the Pharisees practice fasting, but your disciples do not practice fasting? (**Mark 2:18**)

- Now Sadducees came to him, who say there is no resurrection, and they put the question to him. (**Mark 12:18**)
- This Gospel also explains that the Passover victim was sacrificed on the first day of unfermented cakes and that, Preparation was the day before the Sabbath.
- Now on the first day of unfermented cakes, when they customarily sacrificed the Passover victim, his disciples said to him; Where do you want us to go and prepare for you to eat the Passover? (**Mark 14:12**)
- Now as it was already late in the afternoon, and since it was Preparation, that is, the day before the Sabbath. (**Mark 15:42**)
- Whereas it would not normally have been necessary to explain Semitic terms for Jewish readers in general, **Mark's Gospel** provides many of such explanations.
- Interpretations are given for **Boanerges, Sons of Thunder, Tal'itha cu'mi Maiden, I say to you, Get up!, corban, a gift dedicated to God,** and **E'li, E'li, la'ma sa-bach-tha'ni? , My God, my God, why have you forsaken me.**
- And James the son of Zebedee and John the brother of James he also gave these the surname Boanerges, which means Sons of Thunder. (**Mark 3:17**)
- And, taking the hand of the young child, he said to her; Talitha cumi, which, translated, means, Maiden, I say to you, Get up! (**Mark 5:41**)
- But you men say; If a man says to his father or his mother; Whatever I have by which you may get benefit from me is corban, that is, a gift dedicated to God. (**Mark 7:11**)
- And at the ninth hour Jesus called out with a loud voice; Eli, Eli, lama sabachthani? Which means, when translated; My God, my God, why have you forsaken me? (**Mark 15:34**)

## •• Time And Place Of Composition

- According to ancient tradition, **Mark's Gospel** was first made public in Rome, this being the testimony of such early writers as Clement, Eusebius, and Jerome. **Mark** was in Rome during Paul's first imprisonment there.
- Aristarchus my fellow captive sends you his greetings, and so does Mark the cousin of Barnabas, concerning whom you received commands to welcome him if ever he comes to you. (**Colossians 4:10**)
- Paul, a prisoner for the sake of Christ Jesus, and Timothy, our brother, to Philemon, our beloved one and fellow worker. (**Philemon 1:1**)
- Sending you greetings is Epaphras my fellow captive in union with Christ. (**Philemon 1:23**)
- Also **Mark**, Aristarchus, Demas, Luke, my fellow workers. (**Philemon 1:24**)
- Thereafter he was with Peter in Babylon.
- She who is in Babylon, a chosen one like you, sends you her greetings, and so does **Mark** my son. (**1 Peter 5:13**)
- Then, during Paul's second imprisonment in Rome, Paul asked that Timothy come soon and bring **Mark** with him.
- Luke alone is with me. Take **Mark** and bring him with you, for he is useful to me for ministering. (**2 Timothy 4:11**)
- Probably **Mark** did then return to Rome. Since no mention is made of Jerusalem's destruction in fulfillment of Jesus prophecy, **Mark** must have compiled his account before that event in **70 C.E.**
- His presence in Rome at least once, and likely twice, during the years **60-65 C.E.** suggests that **Mark** may have completed his Gospel there sometime during those years.

### ·· **Some Unique Features Of Marks Account**

- Though largely covering material similar to that of Matthew and Luke, **Mark** also provides supplementary details. Some of these illuminate how Jesus felt about certain things. He was grieved at the

**insensibility of the hearts of persons who objected to his healing a man's withered hand on the Sabbath.**

- **And after looking around upon them with indignation, being thoroughly grieved at the insensibility of their hearts, he said to the man; Stretch out your hand. And he stretched it out, and his hand was restored. (Mark 3:5)**
- **When Jesus received a poor reception from people in his home territory, he wondered at their lack of faith.**
- **Indeed, he wondered at their lack of faith. And he went round about to the villages in a circuit, teaching. (Mark 6:6)**
- **And he felt love for the rich young man who asked about the requirements for gaining everlasting life.**
- **Jesus looked upon him and felt love for him and said to him; One thing is missing about you; Go, sell what things you have and give to the poor, and you will have treasure in heaven, and come be my follower. (Mark 10:21)**
- **Also unique with Mark's account are certain points regarding the end of Jesus earthly life. He reports that at Jesus trial the false witnesses were not in agreement.**
- **But neither on these grounds was their testimony in agreement. (Mark 14:59)**
- **The passerby impressed into service to carry Jesus torture stake was Simon of Cyrene, the father of Alexander and Rufus.**
- **Also, they impressed into service a passerby, a certain Simon of Cyrene, coming from the country, the father of Alexander and Rufus, that he should lift up his torture stake. (Mark 15:21)**
- **And Mark relates that Pilate made sure that Jesus was dead before granting permission for Joseph of Arimathea to take the body for burial.**
- **There came Joseph of Arimathea, a reputable member of the Council, who also himself was waiting for the kingdom of God. He took courage to go in before Pilate and asked for the body of Jesus. (Mark 15:43)**

- **But Pilate wondered whether he was already dead, and, summoning the army officer, he asked him whether he had already died. (Mark 15:44)**
- **So after making certain from the army officer, he granted the corpse to Joseph. (Mark 15:45)**
- **One of the four illustrations of Jesus found in Mark's Gospel is unique.**
- **So he went on to say; In this way the kingdom of God is just as when a man casts the seed upon the ground. (Mark 4:26)**
- **And he sleeps at night and rises up by day, and the seed sprouts and grows tall, just how he does not know. (Mark 4:27)**
- **Of its own self the ground bears fruit gradually, first the grass-blade, then the stalk head, finally the full grain in the head. (Mark 4:28)**
- **But as soon as the fruit permits it, he thrusts in the sickle, because the harvesttime has come. (Mark 4:29)**
- **The account mentions at least 19 miracles performed by Jesus Christ. Two of these, the healing of a deaf man who also had a speech impediment and the cure of a certain blind man, are contained only in Mark's Gospel.**
- **Now coming back out of the regions of Tyre he went through Sidon to the sea of Galilee up through the midst of the regions of Decapolis. (Mark 7:31)**
- **Here they brought him a man deaf and with a speech impediment, and they entreated him to lay his hand upon him. (Mark 7:32)**
- **And he took him away from the crowd privately and put his fingers into the man's ears and, after spitting, he touched his tongue. (Mark 7:33)**
- **And with a look up into heaven he sighed deeply and said to him, Ephphatha, that is; Be opened. (Mark 7:34)**

- Well, his hearing powers were opened, and the impediment of his tongue was loosed, and he began speaking normally. (**Mark 7:35**)
- With that he charged them not to tell anyone, but the more he would charge them, that much more they would proclaim it. (**Mark 7:36**)
- Indeed, they were being astounded in a most extraordinary way and they said; He has done all things well. He even makes the deaf hear and the speechless speak. (**Mark 7:37**)
- Now they put in at Bethsaida. Here people brought him a blind man, and they entreated him to touch him. (**Mark 8:22**)
- And he took the blind man by the hand, brought him outside the village, and, having spit upon his eyes, he laid his hands upon him and began to ask him; Do you see anything? (**Mark 8:23**)
- And the man looked up and began saying; I see men, because I observe what seem to be trees, but they are walking about. (**Mark 8:24**)
- Then he laid his hands again upon the man's eyes, and the man saw clearly, and he was restored, and he was seeing everything distinctly. (**Mark 8:25**)
- So he sent him off home, saying; But do not enter into the village. (**Mark 8:26**)

## ·· References To The Hebrew Scriptures

- Although **Mark** appears to have written primarily for the Romans, this record does contain references to and quotations from the Hebrew Scriptures. The work of John the Baptizer is shown to have been a fulfillment of
  - Listen! Someone is calling out in the wilderness; Clear up the way of Yehowah, you people! Make the highway for our God through the desert plain straight. (**Isaiah 40:3**)
  - Look! I am sending my messenger, and he must clear up a way before me. And suddenly there will come to His temple the true Lord, whom you people are seeking, and the messenger of the covenant in whom you are delighting. Look! He will certainly



come, Yehowah of armies has said. (**Malachi 3:1**)

- **Just as it is written in Isaiah the prophet; Look! I am sending forth my messenger before your face, who will prepare your way. (**Mark 1:2**)**
- **Listen! someone is crying out in the wilderness, Prepare the way of Yehowah, you people, make his roads straight. (**Mark 1:3**)**
- **John the baptizer turned up in the wilderness, preaching baptism in symbol of repentance for forgiveness of sins. (**Mark 1:4**)**
- **Also to be found in the account are instances of Jesus applying, quoting from, or alluding to the Hebrew Scriptures. These include:**  
**Giving God mere lip service**
- **He said to them; Isaiah aptly prophesied about you hypocrites, as it is written: This people honor me with their lips, but their hearts are far removed from me. (**Mark 7:6**)**
- **It is in vain that they keep worshiping me, because they teach as doctrines commands of men. (**Mark 7:7**)**
- **And Yehowah says; For the reason that this people have come near with their mouth, and they have glorified me merely with their lips, and they have removed their heart itself far away from me, and their fear toward me becomes men's commandment that is being taught. (**Isaiah 29:13**)**
- **Honoring parents,**
- **For example, Moses said; Honor your father and your mother, and, Let him that reviles father or mother end up in death. (**Mark 7:10**)**
- **Honor your father and your mother in order, that your days may prove long upon the ground that Yehowah your God is giving you. (**Exodus 20:12**)**
- **And one who calls down evil upon his father and his mother is to be put to death without fail. (**Exodus 21:17**)**
- **The creation of man and woman and the institution of marriage.**

- However, from the beginning of creation He made them male and female. (**Mark 10:6**)
- On this account a man will leave his father and mother. (**Mark 10:7**)
- And the two will be one flesh, so that they are no longer two, but one flesh. (**Mark 10:8**)
- Therefore what God yoked together let no man put apart. (**Mark 10:9**)
- And God proceeded to create the man in his image, in God's image he created him, male and female he created them. (**Genesis 1:27**)
- That is why a man will leave his father and his mother and he must stick to his wife and they must become one flesh. (**Genesis 2:24**)
- **Various commandments**
- You know the commandments, Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother. (**Mark 10:19**)
- Honor your father and your mother in order, that your days may prove long upon the ground that Yehowah your God is giving you. (**Exodus 20:12**)
- You must not murder. (**Exodus 20:13**)
- You must not commit adultery. (**Exodus 20:14**)
- You must not steal. (**Exodus 20:15**)
- You must not testify falsely as a witness against your fellowman. (**Exodus 20:16**)
- You must not defraud your fellow, and you must not rob. The wages of a hired laborer should not stay all night with you until morning. (**Leviticus 19:13**)
- **Jesus comments regarding the temple.**

- **But he kept teaching and saying; Is it not written; My house will be called a house of prayer for all the nations? But you have made it a cave of robbers. (Mark 11:17)**
- **I will also bring them to my holy mountain and make them rejoice inside my house of prayer. Their whole burnt offerings and their sacrifices will be for acceptance upon my altar. For my own house will be called even a house of prayer for all the peoples. (Isaiah 56:7)**
- **Has this house upon which my name has been called become a mere cave of robbers in your eyes? Here I myself also have seen it, is the utterance of Yehowah. (Jeremiah 7:11)**
- **His statement about being rejected.**
- **Did you never read this scripture: The stone that the builders rejected, this has become the chief cornerstone. (Mark 12:10)**
- **From Yehowah this has come to be, and it is marvelous in our eyes? (Mark 12:11)**
- **The stone that the builders rejected has become the head of the corner. (Psalms 118:22)**
- **This has come to be from Yehowah himself, it is wonderful in our eyes. (Psalms 118:23)**
- **Yehowah's words to Moses at the burning thornbush.**
- **But concerning the dead, that they are raised up, did you not read in the book of Moses, in the account about the thornbush, how God said to him, I am the God of Abraham and God of Isaac and God of Jacob? (Mark 12:26)**
- **Then Yehowah's angel appeared to him in a flame of fire in the midst of a thorn bush. As he kept looking, why, here the thorn bush was burning with the fire and yet the thorn bush was not consumed. (Exodus 3:2)**
- **And he went on to say; I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob. Then Moses concealed his face, because he was afraid to look at the true God.**

**(Exodus 3:6)**

- **The two great commandments on love.**
- **Jesus answered; The first is, Hear, O Israel, Yehowah our God is one Yehowah. (Mark 12:29)**
- **And you must love Yehowah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength. (Mark 12:30)**
- **The second is this, You must love your neighbor as yourself. There is no other commandment greater than these. (Mark 12:31)**
- **Listen, O Israel; Yehowah our God is one Yehowah. (Deuteronomy 6:4)**
- **And you must love Yehowah your God with all your heart and all your soul and all your vital force. (Deuteronomy 6:5)**
- **You must not take vengeance nor have a grudge against the sons of your people, and you must love your fellow as yourself. I am Yehowah. (Leviticus 19:18)**
- **The prophetic words of Yehowah to David's Lord on the subjugation of foes.**
- **By the Holy Spirit David himself said; Yehowah said to my Lord; Sit at my right hand until I put your enemies beneath your feet. (Mark 12:36)**
- **The utterance of Yehowah to my Lord is; Sit at my right hand until I place your enemies as a stool for your feet. (Psalms 110:1)**
- **The scattering of Jesus disciples.**
- **And Jesus said to them; You will all be stumbled, because it is written, I will strike the shepherd, and the sheep will be scattered about. (Mark 14:27)**
- **O sword, awake against my shepherd, even against the able-bodied man who is my associate, is the utterance of Yehowah of armies. Strike the shepherd, and let those of the flock be**

- scattered, and I shall certainly turn my hand back upon those who are insignificant. ([Zechariah 13:7](#))
- **Jesus statement on being forsaken by God.**
  - **And at the ninth hour Jesus called out with a loud voice; Eli, Eli, lama sabachthani? Which means, when translated. **My God, my God, why have you forsaken me?** ([Mark 15:34](#))**
  - **My God, my God, why have you left me? Why are you far from saving me, from the words of my roaring? ([Psalms 22:1](#))**
  - **His instructions to a healed leper.**
  - **And said to him; See that you tell nobody a thing, but go show yourself to the priest and offer in behalf of your cleansing the things Moses directed, for a witness to them. ([Mark 1:44](#))**
  - **And on the eighth day he will take two sound young rams and one sound female lamb, in its first year, and three tenths of an ephah of fine flour as a grain offering moistened with oil and one log measure of oil. ([Leviticus 14:10](#))**
  - **And the priest who pronounces him clean must present the man who is cleansing himself, and the things, before Yehowah at the entrance of the tent of meeting. ([Leviticus 14:11](#))**
  - **And his prophetic statement regarding the disgusting thing causing desolation.**
  - **However, when you catch sight of the disgusting thing that causes desolation standing where it ought not, let the reader use discernment, then let those in Judea begin fleeing to the mountains. ([Mark 13:14](#))**
  - **And he must keep the covenant in force for the many for one week, and at the half of the week he will cause sacrifice and gift offering to cease. And upon the wing of disgusting things there will be the one causing desolation, and until an extermination, the very thing decided upon will go pouring out also upon the one lying desolate. ([Daniel 9:27](#))**

- The references to the Hebrew Scriptures in **Mark's** account amply illustrate that Jesus Christ had confidence in them and used those Scriptures in his ministry.
- The Gospel also provides a basis for becoming better acquainted with the Son of man, who came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many.
- For even the Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many. (**Mark 10:45**)

### • Long And Short Conclusions

- Some have thought that;
- So when they came out they fled from the memorial tomb, for trembling and strong emotion were gripping them. And they told nobody anything, for they were in fear. (**Mark 16:8**)
- Which ends with the words and they told nobody anything, for they were in fear, is too abrupt to have been the original ending of this Gospel.
- However, that need not be concluded in view of Marks general style. Also, the **Fourth-Century** scholars Jerome and Eusebius agree that the authentic record closes with the words **for they were in fear**. [Jerome, letter 120, question 3, as published in *Corpus Scriptorum Ecclesiasticorum Latinorum*, Vienna and Leipzig, 1912, Vol. LV, p. 481][Eusebius, *Ad Marinum*, I, as published in *Patrologia Graeca*, Paris, 1857, Vol. XXII, col. 937]
- There are a number of manuscripts and versions that add a long or a short conclusion after these words. The long conclusion, consisting of 12 verses, is found in the **Alexandrine Manuscript**, the **Codex Ephraemi Syri rescriptus**, and the **Bezae Codices**.
- It also appears in the **Latin Vulgate**, the **Curetonian Syriac**, and the **Syriac Peshitta**. But it is omitted in the **Sinaitic Manuscript**, the **Vatican Manuscript No. 1209**, the **Sinaitic Syriac codex**, and the **Armenian Version**. Certain late manuscripts and versions contain the short conclusion.
- The **Codex Regius** of the **Eighth Century C.E**, has both conclusions, giving the shorter conclusion first. It prefixes a note to each conclusion, saying that these passages are current in some quarters, though it evidently recognized neither of them as authoritative.

- In commenting on the long and short conclusions of the Gospel of **Mark**, Bible translator **Edgar J. Goodspeed** noted; The Short Conclusion connects much better with;
- So when they came out they fled from the memorial tomb, for trembling and strong emotion were gripping them. And they told nobody anything, for they were in fear. (**Mark 16:8**)
- Than does the Long, but neither can be considered an original part of the Gospel of Mark. [**The Goodspeed Parallel New Testament, 1944, p. 127**]

### · Highlights Of Mark

- Marks concise, fast-moving account of Jesus life, presenting Jesus as the miracle-working Son of God
- The shortest Gospel, it was the third to be written circa **60-65 C.E.**, evidently with non-Jews in mind.
- Jesus conducts a vigorous campaign of Kingdom preaching.
- Jesus is baptized and begins preaching, The kingdom of God has drawn near.
- In the course of those days Jesus came from Nazareth of Galilee and was baptized in the Jordan by John. (**Mark 1:9**)
- And immediately on coming up out of the water he saw the heavens being parted, and, like a dove, the spirit coming down upon him. (**Mark 1:10**)
- And a voice came out of the heavens; You are my Son, the beloved. I have approved you. (**Mark 1:11**)
- Now after John was put under arrest Jesus went into Galilee, preaching the Good News of God. (**Mark 1:14**)
- And saying; The appointed time has been fulfilled, and the kingdom of God has drawn near. Be repentant, you people, and have faith in the Good News. (**Mark 1:15**)

- **He invites Simon, Andrew, James, and John to leave the fishing business and be his followers**
- **While walking alongside the sea of Galilee he saw Simon and Andrew the brother of Simon casting their nets about in the sea, for they were fishers. (Mark 1:16)**
- **So Jesus said to them; Come after me, and I shall cause you to become fishers of men. (Mark 1:17)**
- **And at once they abandoned their nets and followed him. (Mark 1:18)**
- **And after going a little farther he saw James the son of Zebedee and John his brother, in fact, while they were in their boat mending their nets. (Mark 1:19)**
- **And without delay he called them. In turn they left their father Zebedee in the boat with the hired men and went off after him. (Mark 1:20)**
- **And they went their way into Capernaum. No sooner was it the Sabbath than he entered into the synagogue and began to teach. (Mark 1:21)**
- **After preaching in the synagogue at Capernaum, he proceeds to preach throughout the whole of Galilee.**
- **Levi, a tax collector, responds to invitation to be Jesus follower.**
- **But as he was passing along, he caught sight of Levi the son of Alphaeus sitting at the tax office, and he said to him; Be my follower. And rising up he followed him. (Mark 2:14)**
- **Later he happened to be reclining at the table in his house, and many tax collectors and sinners were reclining with Jesus and his disciples, for there were many of them and they began following him. (Mark 2:15)**
- **But the scribes of the Pharisees, when they saw he was eating with the sinners and tax collectors, began saying to his disciples; Does he eat with the tax collectors and sinners? (Mark 2:16)**
- **Upon hearing this Jesus said to them; Those who are strong do**



not need a physician, but those who are ill do. I came to call, not righteous people, but sinners. (**Mark 2:17**)

- **Jesus forms a group of 12 apostles to preach.**
- **And he ascended a mountain and summoned those he wanted, and they went off to him. (**Mark 3:13**)**
- **And he formed a group of twelve, whom he also named apostles, that they might continue with him and that he might send them out to preach (**Mark 3:14**)**
- **And to have authority to expel the demons. (**Mark 3:15**)**
- **And the group of twelve that he formed were Simon, to whom he also gave the surname Peter. (**Mark 3:16**)**
- **And James the son of Zebedee and John the brother of James, he also gave these the surname Boanerges, which means Sons of Thunder. (**Mark 3:17**)**
- **And Andrew and Philip and Bartholomew and Matthew and Thomas and James the son of Alphaeus and Thaddaeus and Simon the Cananaean. (**Mark 3:18**)**
- **And Judas Iscariot, who later betrayed him. And he went into a house. (**Mark 3:19**)**
- **He uses many illustrations when teaching about the Kingdom of God so that only worthy ones get the full sense of what he says.**
- **And he again started teaching beside the sea. And a very great crowd gathered near him, so that he went aboard a boat and sat out on the sea, but all the crowd beside the sea were on the shore. (**Mark 4:1**)**
- **So he began to teach them many things with illustrations and to say to them in his teaching. (**Mark 4:2**)**
- **Listen. Look! The sower went out to sow. (**Mark 4:3**)**
- **And as he was sowing, some seed fell alongside the road, and the birds came and ate it up. (**Mark 4:4**)**

- **And other seed fell upon the rocky place where it, of course, did not have much soil, and it immediately sprang up because of not having depth of soil. (Mark 4:5)**
- **But when the sun rose, it was scorched, and for not having root it withered. (Mark 4:6)**
- **And other seed fell among the thorns, and the thorns came up and choked it, and it yielded no fruit. (Mark 4:7)**
- **But others fell upon the fine soil, and, coming up and increasing, they began to yield fruit, and they were bearing thirtyfold, and sixty and a hundred. (Mark 4:8)**
- **So he added the word; Let him that has ears to listen, listen. (Mark 4:9)**
- **Now when he got to be alone, those around him with the twelve began questioning him on the illustrations. (Mark 4:10)**
- **And he proceeded to say to them; To you the sacred secret of the kingdom of God has been given, but to those outside all things occur in illustrations. (Mark 4:11)**
- **In order, that, though looking, they may look and yet not see, and, though hearing, they may hear and yet not get the sense of it, nor ever turn back and forgiveness be given them. (Mark 4:12)**
- **Further, he said to them; You do not know this illustration, and so how will you understand all the other illustrations? (Mark 4:13)**
- **The sower sows the word. (Mark 4:14)**
- **These, then, are the ones alongside the road where the word is sown, but as soon as they have heard it Satan comes and takes away the word that was sown in them. (Mark 4:15)**
- **And likewise these are the ones sown upon the rocky places. As soon as they have heard the word, they accept it with joy. (Mark 4:16)**
- **Yet they have no root in themselves, but they continue for a time, then as soon as tribulation or persecution arises because of**

- the word, they are stumbled. (**Mark 4:17**)
- There are still others who are sown among the thorns, these are the ones that have heard the word. (**Mark 4:18**)
  - But the anxieties of this system of things and the deceptive power of riches and the desires for the rest of the things make inroads and choke the word, and it becomes unfruitful. (**Mark 4:19**)
  - Finally, the ones that were sown on the fine soil are those who listen to the word and favorably receive it and bear fruit thirtyfold and sixty and a hundred. (**Mark 4:20**)
  - And he went on to say to them; A lamp is not brought to be put under a measuring basket or under a bed, is it? It is brought to be put upon a lampstand, is it not? (**Mark 4:21**)
  - For there is nothing hidden except for the purpose of being exposed, nothing has become carefully concealed but for the purpose of coming into the open. (**Mark 4:22**)
  - Whoever has ears to listen, let him listen. (**Mark 4:23**)
  - He further said to them; Pay attention to what you are hearing. With the measure that you are measuring out, you will have it measured out to you, yes, you will have more added to you. (**Mark 4:24**)
  - For he that has will have more given to him, but he that does not have, even what he has will be taken away from him. (**Mark 4:25**)
  - So he went on to say; In this way the kingdom of God is just as when a man casts the seed upon the ground. (**Mark 4:26**)
  - And he sleeps at night and rises up by day, and the seed sprouts and grows tall, just how he does not know. (**Mark 4:27**)
  - Of its own self the ground bears fruit gradually, first the grass-blade, then the stalk head, finally the full grain in the head. (**Mark 4:28**)
  - But as soon as the fruit permits it, he thrusts in the sickle,

because the harvesttime has come. (Mark 4:29)

- And he went on to say; With what are we to liken the kingdom of God, or in what illustration shall we set it out? (Mark 4:30)
- Like a mustard grain, which at the time it was sown in the ground was the tiniest of all the seeds that are on the earth. (Mark 4:31)
- But when it has been sown, it comes up and becomes greater than all other vegetables and produces great branches, so that the birds of the heaven are able to find lodging under its shadow. (Mark 4:32)
- So with many illustrations of that sort he would speak the word to them, as far as they were able to listen. (Mark 4:33)
- Indeed, without an illustration he would not speak to them, but privately to his disciples he would explain all things. (Mark 4:34)
- **Jesus encounters lack of faith while witnessing in his home territory.**
- And he departed from there and came into his home territory, and his disciples followed him. (Mark 6:1)
- When it became Sabbath, he started teaching in the synagogue, and the greater number of those listening were astounded and said; Where did this man get these things? And why should this wisdom have been given this man, and such powerful works be performed through his hands? (Mark 6:2)
- This is the carpenter the son of Mary and the brother of James and Joseph and Judas and Simon, is it not? And his sisters are here with us, are they not? So they began to stumble at him. (Mark 6:3)
- But Jesus went on to say to them; A prophet is not unhonored except in his home territory and among his relatives and in his own house. (Mark 6:4)
- So he was able to do no powerful work there except to lay his **hands** upon a few sickly ones and cure them. (Mark 6:5)

- **Indeed, he wondered at their lack of faith. And he went round about to the villages in a circuit, teaching. (Mark 6:6)**
- **He steps up the preaching activity by sending out his apostles.**
- **Now he summoned the twelve, and he initiated sending them out two by two, and he began to give them authority over the unclean spirits. (Mark 6:7)**
- **Also, he gave them orders to carry nothing for the trip except a staff alone, no bread, no food pouch, no copper money in their girdle purses. (Mark 6:8)**
- **But to bind on sandals, and not to wear two undergarments. (Mark 6:9)**
- **Further, he said to them; Wherever you enter into a home, stay there until you go out of that place. (Mark 6:10)**
- **And wherever a place will not receive you nor hear you, on going out from there shake off the dirt that is beneath your feet for a witness to them. (Mark 6:11)**
- **So they set out and preached in order, that people might repent. (Mark 6:12)**
- **And they would expel many demons and grease many sickly people with oil and cure them. (Mark 6:13)**
- **His activity reaches into Phoenicia and the Decapolis.**
- **From there he rose up and went into the regions of Tyre and Sidon. And he entered into a house and did not want anyone to get to know it. Yet he could not escape notice. (Mark 7:24)**
- **Now coming back out of the regions of Tyre he went through Sidon to the sea of Galilee up through the midst of the regions of Decapolis. (Mark 7:31)**
- **Jesus is transfigured in Kingdom glory.**
- **Furthermore, he went on to say to them; Truly I say to you, There are some of those standing here that will not taste death at all until first they see the kingdom of God already come in**

power. (**Mark 9:1**)

- Accordingly six days later Jesus took Peter and James and John along, and brought them up into a lofty mountain to themselves alone. And he was transfigured before them. (**Mark 9:2**)
- And his outer garments became glistening, far whiter **than** any clothes cleaner on earth could whiten them. (**Mark 9:3**)
- Also, Elijah with Moses appeared to them, and they were conversing with Jesus. (**Mark 9:4**)
- And responsively Peter said to Jesus; Rabbi, it is fine for us to be here, so let us erect three tents, one for you and one for Moses and one for Elijah. (**Mark 9:5**)
- In fact, he did not know what response he should make, for they became quite fearful. (**Mark 9:6**)
- And a cloud formed, overshadowing them, and a voice came out of the cloud; This is my Son, the beloved. Listen to him. (**Mark 9:7**)
- Suddenly, however, they looked around and saw no one with them any longer, except Jesus alone. (**Mark 9:8**)
- **Outside Jerusalem, he prophesies about the coming of the Son of man with great power and glory.**
- As he was going out of the temple one of his disciples said to him; Teacher, see! What sort of stones and what sort of buildings! (**Mark 13:1**)
- However, Jesus said to him; Do you behold these great buildings? By no means will a stone be left here upon a stone and not be thrown down. (**Mark 13:2**)
- And as he was sitting on the Mount of Olives with the temple in view, Peter and James and John and Andrew began to ask him privately. (**Mark 13:3**)
- Tell us, When will these things be, and what will be the sign when all these things are destined to come to a conclusion? (**Mark 13:4**)

- **So Jesus started to say to them; Look out that nobody misleads you. (Mark 13:5)**
- **Many will come on the basis of my name, saying; I am he, and will mislead many. (Mark 13:6)**
- **Moreover, when you hear of wars and reports of wars, do not be terrified, these things must take place, but the end is not yet. (Mark 13:7)**
- **For nation will rise against nation and kingdom against kingdom, there will be earthquakes in one place after another, there will be food shortages. These are a beginning of pangs of distress. (Mark 13:8)**
- **As for you, look out for yourselves, people will deliver you up to local courts, and you will be beaten in synagogues and be put on the stand before governor's and kings for my sake, for a witness to them. (Mark 13:9)**
- **Also, in all the nations the Good News has to be preached first. (Mark 13:10)**
- **But when they are leading you along to deliver you up, do not be anxious beforehand about what to speak, but whatever is given you in that hour, speak this, for you are not the ones speaking, but the Holy Spirit is. (Mark 13:11)**
- **Furthermore, brother will deliver brother over to death, and a father a child, and children will rise up against parents and have them put to death. (Mark 13:12)**
- **And you will be objects of hatred by all people on account of my name. But he that has endured to the end is the one that will be saved. (Mark 13:13)**
- **However, when you catch sight of the disgusting thing that causes desolation standing where it ought not, let the reader use discernment, then let those in Judea begin fleeing to the mountains. (Mark 13:14)**
- **Let the man on the housetop not come down, nor go inside to take anything out of his house. (Mark 13:15)**

- **And let the man in the field not return to the things behind to pick up his outer garment. (Mark 13:16)**
- **Woe to the pregnant women and those suckling a baby in those days! (Mark 13:17)**
- **Keep praying that it may not occur in wintertime. (Mark 13:18)**
- **For those days will be days of a tribulation such as has not occurred from the beginning of the creation which God created until that time, and will not occur again. (Mark 13:19)**
- **In fact, unless Yehowah had cut short the days, no flesh would be saved. But on account of the chosen ones whom he has chosen he has cut short the days. (Mark 13:20)**
- **Then, too, if anyone says to you, See! Here is the Christ, See! There he is, do not believe it. (Mark 13:21)**
- **For false Christ's and false prophets will arise and will give signs and wonders to lead astray, if possible, the chosen ones. (Mark 13:22)**
- **You, then, watch out! I have told you all things beforehand. (Mark 13:23)**
- **But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light. (Mark 13:24)**
- **And the stars will be falling out of heaven, and the powers that are in the heavens will be shaken. (Mark 13:25)**
- **And then they will see the Son of man coming in clouds with great power and glory. (Mark 13:26)**
- **And then he will send forth the angels and will gather his chosen ones together from the four winds, from earth's extremity to heavens extremity. (Mark 13:27)**
- **Now from the fig tree learn the illustration. Just as soon as its young branch grows tender and puts forth its leaves, you know that summer is near. (Mark 13:28)**



- Likewise also you, when you see these things happening, know that he is near, at the doors. (**Mark 13:29**)
- Truly I say to you that this generation will by no means pass away until all these things happen. (**Mark 13:30**)
- Heaven and earth will pass away, but my words will not pass away. (**Mark 13:31**)
- Concerning that day or the hour nobody knows, neither the angels in heaven nor the Son, but the Father. (**Mark 13:32**)
- Keep looking, keep awake, for you do not know when the appointed time is. (**Mark 13:33**)
- It is like a man traveling abroad that left his house and gave the authority to his slaves, to each one his work, and commanded the doorkeeper to keep on the watch. (**Mark 13:34**)
- Therefore keep on the watch, for you do not know when the master of the house is coming, whether late in the day or at midnight or at cockcrowing or early in the morning. (**Mark 13:35**)
- In order, that when he arrives suddenly, he does not find you sleeping. (**Mark 13:36**)
- But what I say to you I say to all, Keep on the watch. (**Mark 13:37**)
- **At the Lord's Evening Meal, Jesus promises that his followers will be with him in the Kingdom**
- Now on the first day of unfermented cakes, when they customarily sacrificed the Passover victim, his disciples said to him; Where do you want us to go and prepare for you to eat the Passover? (**Mark 14:12**)
- With that he sent forth two of his disciples and said to them; Go into the city, and a man carrying an earthenware vessel of water will encounter you. Follow him. (**Mark 14:13**)
- And wherever he goes inside say to the householder; The Teacher says; Where is the guest room for me where I may eat the Passover with my disciples? (**Mark 14:14**)

- **And he will show you a large upper room, furnished in preparation, and there prepare for us. (Mark 14:15)**
- **So the disciples went out, and they entered the city and found it just as he said to them, and they prepared for the Passover. (Mark 14:16)**
- **After evening had fallen he came with the twelve. (Mark 14:17)**
- **And as they were reclining at the table and eating, Jesus said; Truly I say to you, one of you, who is eating with me, will betray me. (Mark 14:18)**
- **They started to be grieved and to say to him one by one; It is not I, is it? (Mark 14:19)**
- **He said to them; It is one of the twelve, who is dipping with me into the common bowl. (Mark 14:20)**
- **True, the Son of man is going away, just as it is written concerning him: But woe to that man through whom the Son of man is betrayed! It would have been finer for that man if he had not been born. (Mark 14:21)**
- **And as they continued eating, he took a loaf, said a blessing, broke it and gave it to them, and said; Take it, this means my body. (Mark 14:22)**
- **And taking a cup, he offered thanks and gave it to them, and they all drank out of it. (Mark 14:23)**
- **And he said to them; This means my blood of the covenant, which is to be poured out in behalf of many. (Mark 14:24)**
- **Truly I say to you, I shall by no means drink anymore of the product of the vine until that day when I drink it new in the kingdom of God. (Mark 14:25)**
- **Finally, after singing praises, they went out to the Mount of Olives. (Mark 14:26)**
- **And Jesus said to them; You will all be stumbled, because it is written, I will strike the shepherd, and the sheep will be**

- scattered about. (**Mark 14:27**)
- **But after I have been raised up I will go ahead of you into Galilee. (Mark 14:28)**
  - **But Peter said to him; Even if all the others are stumbled, yet I will not be. (Mark 14:29)**
  - **At that Jesus said to him; Truly I say to you, you today, yes, this night, before a cock crows twice, even you will disown me three times. (Mark 14:30)**
  - **But he began to say profusely; If I have to die with you, I will by no means disown you. Also, all the others began saying the same thing. (Mark 14:31)**
  - **The miracle-working Son of God.**
  - **At the synagogue in Capernaum, he frees a man from demon possession, afterward, he heals Simon's mother-in-law and cures many others of various afflictions**
  - **Also, at that immediate time there was in their synagogue a man under the power of an unclean spirit, and he shouted. (Mark 1:23)**
  - **Saying; What have we to do with you, Jesus you Nazarene? Did you come to destroy us? I know exactly who you are, the Holy One of God. (Mark 1:24)**
  - **But Jesus rebuked it, saying; Be silent, and come on out of him! (Mark 1:25)**
  - **And the unclean spirit, after throwing him into a convulsion and yelling at the top of its voice, came on out of him. (Mark 1:26)**
  - **Well, the people were all so astonished that they began a discussion among themselves, saying; What is this? A new teaching! He authoritatively orders even the unclean spirits, and they obey him. (Mark 1:27)**
  - **So the report about him spread out immediately in all directions through all the country round about in Galilee. (Mark 1:28)**

- **And immediately they went out of the synagogue and went into the home of Simon and Andrew with James and John. (Mark 1:29)**
- **Now Simon's mother-in-law was lying down sick with a fever, and they at once told him about her. (Mark 1:30)**
- **And going to her he raised her up, taking her by the hand, and the fever left her, and she began ministering to them. (Mark 1:31)**
- **After evening had fallen, when the sun had set, the people began bringing him all those who were ill and those demon-possessed. (Mark 1:32)**
- **And the whole city was gathered right at the door. (Mark 1:33)**
- **So he cured many that were ill with various sicknesses, and he expelled many demons, but he would not let the demons speak, because they knew him to be Christ. (Mark 1:34)**
- **There also came to him a leper, entreating him even on bended knee, saying to him; If you just want to, you can make me clean. (Mark 1:40)**
- **At that he was moved with pity, and he stretched out his hand and touched him, and said to him, I want to. Be made clean. (Mark 1:41)**
- **And immediately the leprosy vanished from him, and he became clean. (Mark 1:42)**
- **By curing a paralytic, Jesus demonstrates his power to forgive sins**
- **However, after some days he again entered into Capernaum and he was reported to be at home. (Mark 2:1)**
- **Consequently many gathered, so much so that there was no more room, not even about the door, and he began to speak the word to them. (Mark 2:2)**
- **And men came bringing him a paralytic carried by four. (Mark 2:3)**

- **But not being able to bring him right to Jesus on account of the crowd, they removed the roof over where he was, and having dug an opening they lowered the cot on which the paralytic was lying. (Mark 2:4)**
- **And when Jesus saw their faith he said to the paralytic; Child, your sins are forgiven. (Mark 2:5)**
- **Now there were some of the scribes there, sitting and reasoning in their hearts. (Mark 2:6)**
- **Why is this man talking in this manner? He is blaspheming. Who can forgive sins except one, God? (Mark 2:7)**
- **But Jesus, having discerned immediately by his spirit that they were reasoning that way in themselves, said to them; Why are you reasoning these things in your hearts? (Mark 2:8)**
- **Which is easier, to say to the paralytic; Your sins are forgiven, or to say; Get up and pick up your cot and walk? (Mark 2:9)**
- **But in order for you men to know that the Son of man has authority to forgive sins upon the earth, he said to the paralytic. (Mark 2:10)**
- **I say to you, Get up, pick up your cot, and go to your home. (Mark 2:11)**
- **At that he did get up, and immediately picked up his cot and walked out in front of them all, so that they were all simply carried away, and they glorified God, saying; We never saw the like of it. (Mark 2:12)**
- **Sufferers crowd in from all parts seeking relief**
- **Once again he entered into a synagogue, and a man was there with a dried-up hand. (Mark 3:1)**
- **So they were watching him closely to see whether he would cure the man on the Sabbath, in order, that they might accuse him. (Mark 3:2)**
- **And he said to the man with the withered hand; Get up and**

come to the center. (**Mark 3:3**)

- Next he said to them; Is it lawful on the Sabbath to do a good deed or to do a bad deed, to save or to kill a soul? But they kept silent. (**Mark 3:4**)
- And after looking around upon them with indignation, being thoroughly grieved at the insensibility of their hearts, he said to the man; Stretch out your hand. And he stretched it out, and his hand was restored. (**Mark 3:5**)
- At that the Pharisees went out and immediately began holding council with the party followers of Herod against him, in order to destroy him. (**Mark 3:6**)
- But Jesus with his disciples withdrew to the sea, and a great multitude from Galilee and from Judea followed him. (**Mark 3:7**)
- Even from Jerusalem and from Idumea and from across the Jordan and around Tyre and Sidon, a great multitude, on hearing of how many things he was doing, came to him. (**Mark 3:8**)
- And he told his disciples to have a little boat continually at his service so that the crowd might not press upon him. (**Mark 3:9**)
- For he cured many, with the result that all those who had grievous diseases were falling upon him to touch him. (**Mark 3:10**)
- Even the unclean spirits, whenever they would behold him, would prostrate themselves before him and cry out, saying; You are the Son of God. (**Mark 3:11**)
- But many times he sternly charged them not to make him known. (**Mark 3:12**)
- After calming a storm on the Sea of Galilee, he expels demons from a man and allows them to enter a herd of swine.
- And on that day, when evening had fallen, he said to them, Let us cross to the other shore. (**Mark 4:35**)
- Through to,

- **And so they started to entreat him to go away from their districts. (Mark 5:17)**
- **He heals a woman suffering from a flow of blood and resurrects Jairus' daughter.**
- **After Jesus had crossed back again in the boat to the opposite shore a great crowd gathered together to him, and he was beside the sea. (Mark 5:21)**
- **Now one of the presiding officers of the synagogue, Jairus by name, came and, on catching sight of him, he fell at his feet (Mark 5:22)**
- **And entreated him many times, saying; My little daughter is in an extreme condition. Would you please come and put your hands upon her that she may get well and live. (Mark 5:23)**
- **At that he went off with him. And a great crowd was following him and pressing against him. (Mark 5:24)**
- **Now there was a woman subject to a flow of blood twelve years. (Mark 5:25)**
- **And she had been put to many pains by many physicians and had spent all her resources and had not been benefited but, rather, had got worse. (Mark 5:26)**
- **When she heard the things about Jesus, she came behind in the crowd and touched his outer garment. (Mark 5:27)**
- **For she kept saying; If I touch just his outer garments I shall get well. (Mark 5:28)**
- **And immediately her fountain of blood dried up, and she sensed in her body that she had been healed of the grievous sickness. (Mark 5:29)**
- **Immediately, also, Jesus recognized in himself that power had gone out of him, and he turned about in the crowd and began to say; Who touched my outer garments? (Mark 5:30)**
- **But his disciples began to say to him; You see the crowd pressing in upon you, and do you say; Who touched me? (Mark**

**5:31)**

- **However, he was looking around to see her that had done this. (Mark 5:32)**
- **But the woman, frightened and trembling, knowing what had happened to her, came and fell down before him and told him the whole truth. (Mark 5:33)**
- **He said to her; Daughter, your faith has made you well. Go in peace, and be in good health from your grievous sickness. (Mark 5:34)**
- **While he was yet speaking, some men from the home of the presiding officer of the synagogue came and said; Your daughter died! Why bother the teacher any longer? (Mark 5:35)**
- **But Jesus, overhearing the word being spoken, said to the presiding officer of the synagogue; Have no fear, only exercise faith. (Mark 5:36)**
- **Now he did not let anyone follow along with him except Peter and James and John the brother of James. (Mark 5:37)**
- **So they came to the house of the presiding officer of the synagogue, and he beheld the noisy confusion and those weeping and letting out many wails. (Mark 5:38)**
- **And, after stepping in, he said to them; Why are you causing noisy confusion and weeping? The young child has not died, but is sleeping. (Mark 5:39)**
- **At this they began to laugh scornfully at him. But, having put them all out, he took along the young child's father and mother and those with him, and he went in where the young child was. (Mark 5:40)**
- **And, taking the hand of the young child, he said to her; Talitha cumi, which, translated, means. Maiden, I say to you, Get up! (Mark 5:41)**
- **And immediately the maiden rose and began walking, for she was twelve years old. And at once they were beside themselves with great ecstasy. (Mark 5:42)**



- **But he ordered them again and again to let no one learn of this, and he said that something should be given her to eat. (Mark 5:43)**
- **After feeding 5,000 with two fishes and five loaves, Jesus walks on the windswept Sea of Galilee.**
- **By now the hour had grown late, and his disciples came up to him and began to say; The place is isolated, and the hour is already late. (Mark 6:35)**
- **Send them away, that they may go off into the countryside and villages round about and buy themselves something to eat. (Mark 6:36)**
- **In reply he said to them; You give them something to eat. At this they said to him; Shall we go off and buy two hundred denarii worth of loaves and give them to the people to eat? (Mark 6:37)**
- **He said to them; How many loaves have you? Go see! After ascertaining it, they said; Five, besides two fishes. (Mark 6:38)**
- **And he instructed all the people to recline by companies on the green grass. (Mark 6:39)**
- **And they laid themselves down in groups of a hundred and of fifty. (Mark 6:40)**
- **Taking now the five loaves and the two fishes he looked up to heaven and said a blessing, and broke the loaves up and began giving them to the disciples, that these might place them before the people, and he divided up the two fishes for all. (Mark 6:41)**
- **So they all ate and were satisfied. (Mark 6:42)**
- **And they took up fragments, twelve baskets full, aside from the fishes. (Mark 6:43)**
- **Furthermore, those who ate of the loaves were five thousand men. (Mark 6:44)**
- **And, without delay, he compelled his disciples to board the boat**

- and go on ahead to the opposite shore toward Bethsaida, while he himself dismissed the crowd. (**Mark 6:45**)
- **But after saying good-bye to them he went off into a mountain to pray. (**Mark 6:46**)**
  - **Evening having now fallen, the boat was in the midst of the sea, but he was alone on the land. (**Mark 6:47**)**
  - **And when he saw them being hard put to it in their rowing, for the wind was against them, about the fourth watch of the night he came toward them, walking on the sea, but he was inclined to pass them by. (**Mark 6:48**)**
  - **At catching sight of him walking on the sea they thought; It is an apparition! And they cried aloud. (**Mark 6:49**)**
  - **For they all saw him and were troubled. But immediately he spoke with them, and he said to them; Take courage, it is I, have no fear. (**Mark 6:50**)**
  - **And he got up into the boat with them, and the wind abated. At this they were very much amazed within themselves. (**Mark 6:51**)**
  - **For they had not grasped the meaning of the loaves, but their hearts continued dull of understanding. (**Mark 6:52**)**
  - **He casts a demon from the daughter of a Syrophenician woman and cures a deaf man having a speech impediment.**
  - **From there he rose up and went into the regions of Tyre and Sidon. And he entered into a house and did not want anyone to get to know it. Yet he could not escape notice. (**Mark 7:24**)**
  - **But immediately a woman whose little daughter had an unclean spirit heard about him and came and prostrated herself at his feet. (**Mark 7:25**)**
  - **The woman was a Grecian, a Syrophenician nationally, and she kept asking him to expel the demon from her daughter. (**Mark 7:26**)**
  - **But he began by saying to her; First let the children be satisfied, for it is not right to take the bread of the children and throw it to**

the little dogs. (Mark 7:27)

- In reply, however, she said to him; Yes, sir, and yet the little dogs underneath the table eat of the crumbs of the little children. (Mark 7:28)
- At that he said to her; Because of saying this, go, the demon has gone out of your daughter. (Mark 7:29)
- So she went away to her home and found the young child laid on the bed and the demon gone out. (Mark 7:30)
- Now coming back out of the regions of Tyre he went through Sidon to the sea of Galilee up through the midst of the regions of Decapolis. (Mark 7:31)
- Here they brought him a man deaf and with a speech impediment, and they entreated him to lay his hand upon him. (Mark 7:32)
- And he took him away from the crowd privately and put his fingers into the man's ears and, after spitting, he touched his tongue. (Mark 7:33)
- And with a look up into heaven he sighed deeply and said to him; Ephphatha, that is; Be opened. (Mark 7:34)
- Well, his hearing powers were opened, and the impediment of his tongue was loosed, and he began speaking normally. (Mark 7:35)
- With that he charged them not to tell anyone, but the more he would charge them, that much more they would proclaim it. (Mark 7:36)
- Indeed, they were being astounded in a most extraordinary way and they said; He has done all things well. He even makes the deaf hear and the speechless speak. (Mark 7:37)
- He feeds 4,000 with seven loaves, at Bethsaida, he restores sight to a blind man.
- In those days, when there was again a big crowd and they had nothing to eat, he summoned the disciples and said to them. (Mark 8:1)

- **I feel pity for the crowd, because it is already three days that they have remained near me and they have nothing to eat. (Mark 8:2)**
- **And if I should send them off to their homes fasting, they will give out on the road. Indeed, some of them are from far away. (Mark 8:3)**
- **But his disciples answered him; From where will anybody here in an isolated place be able to satisfy these people with loaves? (Mark 8:4)**
- **Still he went on to ask them; How many loaves have you? They said; Seven. (Mark 8:5)**
- **And he instructed the crowd to recline on the ground, and he took the seven loaves, gave thanks, broke them, and began to give them to his disciples to serve, and they served them to the crowd. (Mark 8:6)**
- **They also had a few little fishes, and, having blessed these, he told them also to serve these. (Mark 8:7)**
- **Accordingly they ate and were satisfied, and they took up surpluses of fragments, seven provision baskets full. (Mark 8:8)**
- **Yet there were about four thousand men. Finally he sent them away. (Mark 8:9)**
- **Now they put in at Bethsaida. Here people brought him a blind man, and they entreated him to touch him. (Mark 8:22)**
- **And he took the blind man by the hand, brought him outside the village, and, having spit upon his eyes, he laid his hands upon him and began to ask him; Do you see anything? (Mark 8:23)**
- **And the man looked up and began saying; I see men, because I observe what seem to be trees, but they are walking about. (Mark 8:24)**
- **Then he laid his hands again upon the man's eyes, and the man saw clearly, and he was restored, and he was seeing everything distinctly. (Mark 8:25)**

- **So he sent him off home, saying; But do not enter into the village. (Mark 8:26)**
- **From a speechless, deaf boy, Jesus expels a demon that had resisted the disciples, he restores sight to a blind beggar at Jericho.**
- **When, now, they came toward the other disciples, they noticed a great crowd about them and scribes disputing with them. (Mark 9:14)**
- **But as soon as all the crowd caught sight of him they were stunned, and, running up to him, they began to greet him. (Mark 9:15)**
- **And he asked them; What are you disputing with them? (Mark 9:16)**
- **And one of the crowd answered him; Teacher, I brought my son to you because he has a speechless spirit. (Mark 9:17)**
- **And wherever it seizes him it dashes him to the ground, and he foams and grinds his teeth and loses his strength. And I told your disciples to expel it, but they were not capable. (Mark 9:18)**
- **In response he said to them; O faithless generation, how long must I continue with you? How long must I put up with you? Bring him to me. (Mark 9:19)**
- **So they brought him to him. But at the sight of him the spirit at once threw the child into convulsions, and after falling on the ground he kept rolling about, foaming. (Mark 9:20)**
- **And he asked his father; How long has this been happening to him? He said; From childhood on. (Mark 9:21)**
- **And time and again it would throw him both into the fire and into the water to destroy him. But if you can do anything, have pity on us and help us. (Mark 9:22)**
- **Jesus said to him; That expression, If you can! Why, all things can be to one if one has faith. (Mark 9:23)**
- **Immediately crying out, the father of the young child was saying;**

**I have faith! Help me out where I need faith! (Mark 9:24)**

- **Jesus, now noticing that a crowd was running together upon them, rebuked the unclean spirit, saying to it; You speechless and deaf spirit, I order you, get out of him and enter into him no more. (Mark 9:25)**
- **And after crying out and going through many convulsions it got out, and he became as dead, so that the greater number of them were saying; He is dead! (Mark 9:26)**
- **But Jesus took him by the hand and raised him up, and he rose. (Mark 9:27)**
- **So after he entered into a house his disciples proceeded to ask him privately; Why could we not expel it? (Mark 9:28)**
- **And he said to them; This kind cannot get out by anything except by prayer. (Mark 9:29)**
- **To a blind beggar at Jericho.**
- **And they came into Jericho. But as he and his disciples and a considerable crowd were going out of Jericho, Bartimaeus, the son of Timaeus, a blind beggar, was sitting beside the road. (Mark 10:46)**
- **When he heard that it was Jesus the Nazarene, he started shouting and saying; Son of David, Jesus, have mercy on me! (Mark 10:47)**
- **At this many began sternly telling him to be silent, but he kept shouting that much more; Son of David, have mercy on me! (Mark 10:48)**
- **So Jesus stopped and said; Call him. And they called the blind man, saying to him; Take courage, get up, he is calling you. (Mark 10:49)**
- **Throwing off his outer garment, he leaped to his feet and went to Jesus. (Mark 10:50)**
- **And in answer to him Jesus said; What do you want me to do for you? The blind man said to him; Rabboni, let me recover sight.**

**(Mark 10:51)**

- **And Jesus said to him; Go, your faith has made you well. And immediately he recovered sight, and he began to follow him on the road. (Mark 10:52)**
- **He curses a fig tree, which subsequently withers.**
- **The next day, when they had come out from Bethany, he became hungry. (Mark 11:12)**
- **And from a distance he caught sight of a fig tree that had leaves, and he went to see whether he would perhaps find something on it. But, on coming to it, he found nothing but leaves, for it was not the season of figs. (Mark 11:13)**
- **So, in response, he said to it; Let no one eat fruit from you anymore forever. And his disciples were listening. (Mark 11:14)**
- **But when they were passing by early in the morning, they saw the fig tree already withered up from the roots. (Mark 11:20)**
- **Opposers of God's Son are unsuccessful.**
- **After Satan's efforts at temptation in the wilderness, angels minister to Jesus.**
- **And immediately the spirit impelled him to go into the wilderness. (Mark 1:12)**
- **So he continued in the wilderness forty days, being tempted by Satan, and he was with the wild beasts, but the angels were ministering to him. (Mark 1:13)**
- **When scribes of the Pharisees criticize his eating with tax collectors and sinners, Jesus refutes them.**
- **Later he happened to be reclining at the table in his house, and many tax collectors and sinners were reclining with Jesus and his disciples, for there were many of them and they began following him. (Mark 2:15)**
- **But the scribes of the Pharisees, when they saw he was eating with the sinners and tax collectors, began saying to his disciples;**

**Does he eat with the tax collectors and sinners? (Mark 2:16)**

- **Upon hearing this Jesus said to them; Those who are strong do not need a physician, but those who are ill do. I came to call, not righteous people, but sinners. (Mark 2:17)**
- **Later the Pharisees object to his disciples plucking heads of grain on the Sabbath and Jesus healing on the Sabbath, they join the Herodians in wanting to destroy him**
- **Now it happened that he was proceeding through the grainfields on the Sabbath, and his disciples started to make their way plucking the heads of grain. (Mark 2:23)**
- **Through to**
- **At that the Pharisees went out and immediately began holding council with the party followers of Herod against him, in order to destroy him. (Mark 3:6)**
- **Jesus convincingly refutes the accusation that he expels demons by means of Satan.**
- **Once more the crowd gathered, so that they were not able even to eat a meal. (Mark 3:20)**
- **But when his relatives heard about it, they went out to lay hold of him, for they were saying; He has gone out of his mind. (Mark 3:21)**
- **Also, the scribes that came down from Jerusalem were saying; He has Beelzebub, and he expels the demons by means of the ruler of the demons. (Mark 3:22)**
- **So, after calling them to him, he began to say to them with illustrations; How can Satan expel Satan? (Mark 3:23)**
- **Why, if a kingdom becomes divided against itself, that kingdom cannot stand. (Mark 3:24)**
- **And if a house becomes divided against itself, that house will not be able to stand. (Mark 3:25)**
- **Also, if Satan has risen up against himself and become divided,**



he cannot stand, but is coming to an end. (**Mark 3:26**)

- In fact, no one that has got into the house of a strong man is able to plunder his movable goods unless first he binds the strong man, and then he will plunder his house. (**Mark 3:27**)
- Truly I say to you that all things will be forgiven the sons of men, no matter what sins and blasphemies they blasphemously commit. (**Mark 3:28**)
- However, whoever blasphemes against the Holy Spirit has no forgiveness forever, but is guilty of everlasting sin. (**Mark 3:29**)
- This, because they were saying; He has an unclean spirit. (**Mark 3:30**)
- Jesus forerunner John the Baptizer is beheaded, but Jesus continues to teach.
- Now it got to the ears of King Herod, for the name of Jesus became public, and people were saying; John the baptizer has been raised from the dead, and on that account the powerful works are operating in him. (**Mark 6:14**)
- But others were saying; It is Elijah. Still others were saying; It is a prophet like one of the prophets. (**Mark 6:15**)
- But when Herod heard it he began to say; The John that I beheaded, this one has been raised up. (**Mark 6:16**)
- For Herod himself had sent out and arrested John and bound him in prison on account of Herodias the wife of Philip his brother, because he had married her. (**Mark 6:17**)
- For John had repeatedly said to Herod; It is not lawful for you to be having the wife of your brother. (**Mark 6:18**)
- But Herodias was nursing a grudge against him and was wanting to kill him, but could not. (**Mark 6:19**)
- For Herod stood in fear of John, knowing him to be a righteous and holy man, and he was keeping him safe. And after hearing him he was at a great loss what to do, yet he continued to hear him gladly. (**Mark 6:20**)

- **But a convenient day came along when Herod spread an evening meal on his birthday for his top-ranking men and the military commanders and the foremost ones of Galilee. (Mark 6:21)**
- **And the daughter of this very Herodias came in and danced and pleased Herod and those reclining with him. The king said to the maiden; Ask me for whatever you want, and I will give it to you. (Mark 6:22)**
- **Yes, he swore to her; Whatever you ask me for, I will give it to you, up to half my kingdom. (Mark 6:23)**
- **And she went out and said to her mother; What should I ask for? She said; The head of John the baptizer. (Mark 6:24)**
- **Immediately she went in with haste to the king and made her request, saying; I want you to give me right away on a platter the head of John the Baptist. (Mark 6:25)**
- **Although he became deeply grieved, yet the king did not want to disregard her, in view of the oaths and those reclining at the table. (Mark 6:26)**
- **So the king immediately dispatched a body guardsman and commanded him to bring his head. And he went off and beheaded him in the prison (Mark 6:27)**
- **And brought his head on a platter, and he gave it to the maiden, and the maiden gave it to her mother. (Mark 6:28)**
- **When his disciples heard of it they came and took up his corpse and laid it in a memorial tomb. (Mark 6:29)**
- **Well, on getting out, he saw a great crowd, but he was moved with pity for them, because they were as sheep without a shepherd. And he started to teach them many things. (Mark 6:34)**
- **Pharisees and scribes protest that his disciples disregard their tradition about hand washing, Jesus exposes their hypocrisy and explains the real source of uncleanness.**
- **Now the Pharisees and some of the scribes that had come from**

- Jerusalem gathered about him. (**Mark 7:1**)
- And when they saw some of his disciples eat their meal with defiled hands, that is, unwashed ones. (**Mark 7:2**)
  - For the Pharisees and all the Jews do not eat unless they wash their hands up to the elbow, holding fast the tradition of the men of former times. (**Mark 7:3**)
  - And, when back from market, they do not eat unless they cleanse themselves by sprinkling, and there are many other traditions that they have received to hold fast, baptisms of cups and pitchers and copper vessels. (**Mark 7:4**)
  - So these Pharisees and scribes asked him; Why is it your disciples do not conduct themselves according to the tradition of the men of former times, but they take their meal with defiled hands? (**Mark 7:5**)
  - He said to them; Isaiah aptly prophesied about you hypocrites, as it is written: This people honor me with their lips, but their hearts are far removed from me. (**Mark 7:6**)
  - It is in vain that they keep worshiping me, because they teach as doctrines commands of men. (**Mark 7:7**)
  - Letting go the commandment of God, you hold fast the tradition of men. (**Mark 7:8**)
  - Further, he went on to say to them; Adroitly you set aside the commandment of God in order to retain your tradition. (**Mark 7:9**)
  - For example, Moses said; Honor your father and your mother, and, Let him that reviles father or mother end up in death. (**Mark 7:10**)
  - But you men say; If a man says to his father or his mother; Whatever I have by which you may get benefit from me is corban, that is, a gift dedicated to God. (**Mark 7:11**)
  - You men no longer let him do a single thing for his father or his mother. (**Mark 7:12**)

- **And thus you make the word of God invalid by your tradition which you handed down. And many things similar to this you do. (Mark 7:13)**
- **So, calling the crowd to him again, he proceeded to say to them; Listen to me, all of you, and get the meaning. (Mark 7:14)**
- **There is nothing from outside a man that passes into him that can defile him, but the things that issue forth out of a man are the things that defile a man. (Mark 7:15)**
- **Now when he had entered a house away from the crowd, his disciples began to question him respecting the illustration. (Mark 7:17)**
- **So he said to them; Are you also without perception like them? Are you not aware that nothing from outside that passes into a man can defile him. (Mark 7:18)**
- **Since it passes, not into his heart, but into his intestines, and it passes out into the sewer? Thus he declared all foods clean. (Mark 7:19)**
- **Further, he said; That which issues forth out of a man is what defiles a man. (Mark 7:20)**
- **For from inside, out of the heart of men, injurious reasonings issue forth: fornications, thieveries, murders. (Mark 7:21)**
- **Adulteries, covetings, acts of wickedness, deceit, loose conduct, an envious eye, blasphemy, haughtiness, unreasonableness. (Mark 7:22)**
- **All these wicked things issue forth from within and defile a man. (Mark 7:23)**
- **Pharisees question Jesus regarding divorce in order to test him, but without success.**
- **From there he rose and came to the frontiers of Judea and across the Jordan, and again crowds came together to him, and as he was accustomed to do he again went teaching them. (Mark 10:1)**
- **Pharisees now approached and, to put him to the test, began**

- questioning him whether it was lawful for a man to divorce a wife. (**Mark 10:2**)
- **In answer he said to them; What did Moses command you? (Mark 10:3)**
  - **They said; Moses allowed the writing of a certificate of dismissal and divorcing her. (Mark 10:4)**
  - **But Jesus said to them; Out of regard for your hardheartedness he wrote you this commandment. (Mark 10:5)**
  - **However, from the beginning of creation He made them male and female. (Mark 10:6)**
  - **On this account a man will leave his father and mother. (Mark 10:7)**
  - **And the two will be one flesh. So that they are no longer two, but one flesh. (Mark 10:8)**
  - **Therefore what God yoked together let no man put apart. (Mark 10:9)**
  - **When again in the house the disciples began to question him concerning this. (Mark 10:10)**
  - **And he said to them; Whoever divorces his wife and marries another commits adultery against her. (Mark 10:11)**
  - **And if ever a woman, after divorcing her husband, marries another, she commits adultery. (Mark 10:12)**
  - **Chief priests, scribes, and older men challenge Jesus authority after he cleanses the temple, but he silences them.**
  - **Now they came to Jerusalem. There he entered into the temple and started to throw out those selling and buying in the temple, and he overturned the tables of the money changers and the benches of those selling doves. (Mark 11:15)**
  - **And the chief priests and the scribes heard it, and they began to seek how to destroy him, for they were in fear of him, for all the crowd was continually being astounded at his teaching. (Mark**

**11:18)**

- **And they came again to Jerusalem. And as he was walking in the temple, the chief priests and the scribes and the older men came to him. (Mark 11:27)**
- **And began to say to him; By what authority do you do these things? Or who gave you this authority to do these things? (Mark 11:28)**
- **Jesus said to them; I will ask you one question. You answer me, and I will also tell you by what authority I do these things. (Mark 11:29)**
- **Was the baptism by John from heaven or from men? Answer me. (Mark 11:30)**
- **So they began to reason among themselves, saying; If we say; From heaven, he will say; Why is it, therefore, you did not believe him? (Mark 11:31)**
- **But dare we say; From men? They were in fear of the crowd, for these all held that John had really been a prophet. (Mark 11:32)**
- **Well, in reply to Jesus they said; We do not know. And Jesus said to them; Neither am I telling you by what authority I do these things. (Mark 11:33)**
- **He tells the parable of the vineyard to expose the opposition of the religious leaders to God's will and their intent to kill Jesus, these seek to seize him but fear the crowd**
- **Also, he started to speak to them with illustrations. A man planted a vineyard, and put a fence around it, and dug a vat for the winepress and erected a tower, and let it out to cultivators, and traveled abroad. (Mark 12:1)**
- **Now in due season he sent forth a slave to the cultivators, that he might get some of the fruits of the vineyard from the cultivators. (Mark 12:2)**
- **But they took him, beat him up and sent him away empty. (Mark 12:3)**

- **And again he sent forth another slave to them, and that one they struck on the head and dishonored. (Mark 12:4)**
- **And he sent forth another, and that one they killed, and many others, some of whom they beat up and some of whom they killed. (Mark 12:5)**
- **One more he had, a beloved son. He sent him forth last to them, saying; They will respect my son. (Mark 12:6)**
- **But those cultivators said among themselves; This is the heir. Come, let us kill him, and the inheritance will be ours. (Mark 12:7)**
- **So they took him and killed him, and threw him outside the vineyard. (Mark 12:8)**
- **What will the owner of the vineyard do? He will come and destroy the cultivators, and will give the vineyard to others. (Mark 12:9)**
- **Did you never read this scripture: The stone that the builders rejected, this has become the chief cornerstone. (Mark 12:10)**
- **From Yehowah this has come to be, and it is marvelous in our eyes? (Mark 12:11)**
- **At that they began seeking how to seize him, but they feared the crowd, for they took note that he spoke the illustration with them in mind. So they left him and went away. (Mark 12:12)**
- **Pharisees and Herodians ask Jesus whether it is right to pay taxes to Caesar, Sadducees pose a difficult question about the resurrection. All fail to trap Jesus.**
- **Next they sent forth to him some of the Pharisees and of the party followers of Herod, to catch him in his speech. (Mark 12:13)**
- **On arrival these said to him; Teacher, we know you are truthful and you do not care for anybody, for you do not look upon men's outward appearance, but you teach the way of God in line with truth: Is it lawful to pay head tax to Caesar or not? (Mark 12:14)**

- **Shall we pay, or shall we not pay? Detecting their hypocrisy, he said to them; Why do you put me to the test? Bring me a denarius to look at. (Mark 12:15)**
- **They brought one. And he said to them; Whose image and inscription is this? They said to him; Caesar's. (Mark 12:16)**
- **Jesus then said; Pay back Caesar's things to Caesar, but God's things to God. And they began to marvel at him. (Mark 12:17)**
- **Now Sadducees came to him, who say there is no resurrection, and they put the question to him. (Mark 12:18)**
- **Teacher, Moses wrote us that if someone's brother dies and leaves a wife behind but does not leave a child, his brother should take the wife and raise up offspring from her for his brother. (Mark 12:19)**
- **There were seven brothers, and the first took a wife, but when he died he left no offspring. (Mark 12:20)**
- **And the second took her, but died without leaving offspring, and the third the same way. (Mark 12:21)**
- **And the seven did not leave any offspring. Last of all the woman also died. (Mark 12:22)**
- **In the resurrection to which of them will she be wife? For the seven got her as wife. (Mark 12:23)**
- **Jesus said to them; Is not this why you are mistaken, your not knowing either the Scriptures or the power of God? (Mark 12:24)**
- **For when they rise from the dead, neither do men marry nor are women given in marriage, but are as angels in the heavens. (Mark 12:25)**
- **But concerning the dead, that they are raised up, did you not read in the book of Moses, in the account about the thornbush, how God said to him, I am the God of Abraham and God of Isaac and God of Jacob? (Mark 12:26)**
- **He is a God, not of the dead, but of the living. You are much mistaken. (Mark 12:27)**



- **Judas betrays Jesus, Jesus is arrested and the Sanhedrin judges him worthy of death, nevertheless, he foretells he will sit at the right hand of power and come with the clouds of heaven.**
- **Now the Passover and the festival of unfermented cakes was two days later. And the chief priests and the scribes were seeking how to seize him by crafty device and kill him. (Mark 14:1)**
- **For they repeatedly said; Not at the festival, perhaps there might be an uproar of the people. (Mark 14:2)**
- **And Judas Iscariot, one of the twelve, went off to the chief priests in order to betray him to them. (Mark 14:10)**
- **When they heard it, they rejoiced and promised to give him silver money. So he began seeking how to betray him conveniently. (Mark 14:11)**
- **So they came to a spot named Gethsemane, and he said to his disciples; Sit down here while I pray. (Mark 14:32)**
- **And he took Peter and James and John along with him, and he started to be stunned and to be sorely troubled. (Mark 14:33)**
- **And he said to them; My soul is deeply grieved, even to death. Stay here and keep on the watch. (Mark 14:34)**
- **And going a little way forward he proceeded to fall on the ground and began praying that, if it were possible, the hour might pass away from him. (Mark 14:35)**
- **And he went on to say; Abba, Father, all things are possible to you, remove this cup from me. Yet not what I want, but what you want. (Mark 14:36)**
- **And he came and found them sleeping, and he said to Peter; Simon, are you sleeping? Did you not have strength to keep on the watch one hour? (Mark 14:37)**
- **Men, keep on the watch and praying, in order, that you do not come into temptation. The spirit, of course, is eager, but the flesh is weak. (Mark 14:38)**

- **And he went away again and prayed, saying the same word. (Mark 14:39)**
- **And again he came and found them sleeping, for their eyes were weighed down, and so they did not know what to answer him. (Mark 14:40)**
- **And he came the third time and said to them; At such a time as this you are sleeping and taking your rest! It is enough! The hour has come! Look! The Son of man is betrayed into the hands of sinners. (Mark 14:41)**
- **Get up, let us go. Look! My betrayer has drawn near. (Mark 14:42)**
- **And immediately, while he was yet speaking, Judas, one of the twelve, arrived and with him a crowd with swords and clubs from the chief priests and the scribes and the older men. (Mark 14:43)**
- **Now his betrayer had given them an agreed sign, saying; Whoever it is I kiss, this is he, take him into custody and lead him away safely. (Mark 14:44)**
- **And he came straight up and approached him and said; Rabbi! And kissed him very tenderly. (Mark 14:45)**
- **So they laid their hands upon him and took him into custody. (Mark 14:46)**
- **However, a certain one of those standing by drew his sword and struck the slave of the High Priest and took his ear off. (Mark 14:47)**
- **But in response Jesus said to them; Did you come out with swords and clubs as against a robber to arrest me? (Mark 14:48)**
- **Day after day I was with you in the temple teaching, and yet you did not take me into custody. Nevertheless, it is in order, that the Scriptures may be fulfilled. (Mark 14:49)**
- **And they all abandoned him and fled. (Mark 14:50)**
- **But a certain young man wearing a fine linen garment over his naked body began to follow him nearby, and they tried to seize**

him. (**Mark 14:51**)

- **But he left his linen garment behind and got away naked. (Mark 14:52)**
- **They now led Jesus away to the High Priest, and all the chief priests and the older men and the scribes assembled. (Mark 14:53)**
- **But Peter, from a good distance, followed him as far as in the courtyard of the High Priest, and he was sitting together with the house attendants and warming himself before a bright fire. (Mark 14:54)**
- **Meantime the chief priests and the whole Sanhedrin were looking for testimony against Jesus to put him to death, but they were not finding any. (Mark 14:55)**
- **Many, indeed, were giving false witness against him, but their testimonies were not in agreement. (Mark 14:56)**
- **Also, certain ones were rising and bearing false witness against him, saying; (Mark 14:57)**
- **We heard him say; I will throw down this temple that was made with hands and in three days I will build another not made with hands. (Mark 14:58)**
- **But neither on these grounds was their testimony in agreement. (Mark 14:59)**
- **Finally the High Priest rose in their midst and questioned Jesus, saying; Do you say nothing in reply? What is it these are testifying against you? (Mark 14:60)**
- **But he kept silent and made no reply at all. Again the High Priest began to question him and said to him; Are you the Christ the Son of the Blessed One? (Mark 14:61)**
- **Then Jesus said; I am. And you persons will see the Son of man sitting at the right hand of power and coming with the clouds of heaven. (Mark 14:62)**
- **At this the High Priest ripped his inner garments and said; What**

- further need do we have of witnesses? (**Mark 14:63**)
- You heard the blasphemy. What is evident to you? They all condemned him to be liable to death. (**Mark 14:64**)
  - And some started to spit on him and to cover his whole face and hit him with their fists and say to him; Prophecy! And, slapping him in the face, the court attendants took him. (**Mark 14:65**)
  - Pilate is pressured into condemning Jesus to death, Jesus dies on the stake and is buried.
    - Angels announce the resurrection of Jesus.
  - So when the Sabbath had passed, Mary Magdalene, and Mary the mother of James, and Salome bought spices in order to come and grease him. (**Mark 16:1**)
  - And very early on the first day of the week they came to the memorial tomb, when the sun had risen. (**Mark 16:2**)
  - And they were saying one to another; Who will roll the stone away from the door of the memorial tomb for us? (**Mark 16:3**)
  - But when they looked up, they beheld that the stone had been rolled away, although it was very large. (**Mark 16:4**)
  - When they entered into the memorial tomb, they saw a young man sitting on the right side clothed in a white robe, and they were stunned. (**Mark 16:5**)
  - He said to them; Stop being stunned. You are looking for Jesus the Nazarene, who was impaled. He was raised up, he is not here. See! The place where they laid him. (**Mark 16:6**)
  - 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. (**Mark 16:7**)
  - So when they came out they fled from the memorial tomb, for trembling and strong emotion were gripping them. And they told nobody anything, for they were in fear. (**Mark 16:8**)