

1. RECOGNISE LAW AND ORDER

as in the Gospel of Mark

©

			Page
Section A	LAW IS BASED UPON AUTHORITY	1:9 - 3:35	010
Section B	ORDER IS BASED UPON A SENSE OF DIRECTION	4:1-9:1	016
Section C	A GOLDEN RULE IS THE WAY OF THE CHILD	9:2-10:32	027
Section D	THE POWER OF ONE IS BASED UPON COPING	10:32-16:8	030



Section A

LAW IS BASED UPON AUTHORITY

Mark 1:9 - 3:35

Authority is:

1.	Based on God's will
2.	<i>Extends to good & bad</i>
3.	Requires support
4.	<i>Challenges corruption</i>
5.	Gives priority to people
6.	<i>Respects human needs</i>
7.	Can innovate new order
8.	<i>Reaches to crowds</i>
9.	Ready to forgive

Paragraph "hook" is "where Jesus went"

	Version 4 Page	Version 5 Page
1. 1: 9-12 . . . From Nazareth to new base - my beloved son...with thee I am well pleased	010	011
. . . 2. 1: 12-13 . . . <i>Into the desert - bad and good spirits</i>	011	012
. . . . 3. 1: 14-20 . . . Gallilee/ Sea - preaching c/f disciples	012	012
. 4. 1: 21-28 . . . <i>Capernaum/Synagogue V unclean spirits (silenced)</i>	013	013
. 5. 1: 29-34 . . . House of Simon - priority to people	014	013
. 6. 1: 35-37 . . . <i>Lonely place - need to pray</i>	014	014
. 7. 1: 38 . . . came out (of home) - new order	015	014
. 8. 1: 39-45 . . . <i>Galilee/seaside "people to him from every quarter"</i>	016	015
. 9. 2: 1-12 . Capernaum/Home "..authority.to forgive sin."..	016	015
. 8. 2: 13-14 . . . <i>Beside sea "all the crowds gathered about him."</i>	016	015
. 7. 2: 15-22 . . . came (out) - new order, c/f wine skins	015	014
. 6. 2: 23-25 . . . <i>Grain fields..- need to eat</i>	014	014
. 5. 2: 26-28 . . . (House of God - priority to people)	014	013
. 4. 3: 1-6 . . . <i>Synagogue. V Pharisees (silenced)</i>	013	013
. 3. . . . Sea - preaching c/f disciples	012	012
. 2. 3: 13-19 . . . <i>Into the mountains - good and bad disciples</i>	011	012
1. 3: 20-35 . . . New base..... whoever does the will of my father is my brother / sister / mother	010	011

Introduction Mk 1:1 - 1-8

1 The beginning of the gospel of Jesus Christ. 2 As it has been written in Isaiah the prophet: Behold I send the messenger of me before (the) face of thee, who will prepare the way of thee; 3 a voice of one crying in the desert: Prepare ye the way of (the) Lord, straight make the paths of him, 4 came John the (one) baptizing in the desert proclaiming a baptism of repentance of forgiveness of sins. 5 And went out to him all the Judaeon country and the Jerusalemites all, and were baptized by him in the Jordan river confessing the sins of them. 6 And was John having been clothed (in) hairs of a camel and girdle a leathern round the loin(s) of him and eating locusts and honey wild. 7 And he proclaimed saying: Comes the (one) stronger of me after me, of whom I am not competent stooping to loosen the thong of the sandals of him. 8 I baptized you in water, but he will baptize you Spirit in (the) Holy.

(Text is the literal translation from the RSV Interlinear Greek-English New Testament, 1988)

Section A

LAW IS BASED UPON AUTHORITY

1:9 - 3:35

Paragraph "hooks" are locations of Jesus

1. (Authority is) Based on God's will

<p>1:9-12</p>	<p>new base <i>my beloved son</i></p>	<p>3:20-35</p>	<p>new base <i>my brother and sister and mother</i></p>
<p>1:9 And it came to pass in those days came Jesus from Nazareth of Galilee and was baptized in the Jordan by John. 10And immediately going up out of the water he saw being rent the heavens and the Spirit as a dove coming down to him: 11 and a voice there was out of the heavens: <i>Thou art the Son of me the beloved , in thee I was well pleased.</i></p>	<p>3:20 And he comes into a house; and comes together again the crowd, so as not to be able them not bread to eat. 21 And hearing the (ones) (=his relations) with him went forth to seize him; for they said He is beside himself. 22 And the scribes from Jerusalem coming down said Beelzebub he has and By the ruler of the demons he expels the demons. 23 And calling to (him) them in parables he said to them: How can Satan Satan to expel? 24 And if a kingdom against itself be divided, cannot stand kingdom that; 25 and if a house against itself be divided, will not be able house that to stand. 26 And if Satan stood up against himself and was divided he cannot to stand but an end has. 27 But cannot not (any) one into the house of the strong man entering the goods of him to plunder, unless first the strong man he bind, and then the house of him he will plunder. 28 Truly I tell you that all will be forgiven to the sons of men the sins and the blasphemies, whatever they may blaspheme; 29 but whoever blasphemes against the Spirit Holy, has not forgiveness unto the age, but liable is of an eternal sin. 30 Because they said: spirit an unclean he has. 31 And come the mother of him and the brothers of him, and outside standing sent to him calling him. 32 And sat round him a crowd, and they say to him: Behold the mother of thee and the brothers of thee and the sisters of thee outside seek thee. 33 And answering them he says: Who is the mother of me and the brothers? 34 And looking round (at) the (ones) round him in a circle sitting he says: <i>Behold the mother of me and the brothers of me.</i> 35 <i>Whoever does the will of God, this one brother of me and sister and mother is.</i></p>		

2. (Authority) Extends to Good and bad

1: 12-13	Forth into desert bad and good spirits	3:13-19	Up into mountain good and bad disciples
----------	---	---------	--

1:12 And immediately the Spirit him thrust forth **into the desert**. 13 And he was in the desert forty days being tempted by Satan, and was with the wild beasts, and *the angels ministered to him*.

3:13 And he goes up **into the mountain**, and calls to (him) (those) whom wished he, and they went to him. 14 And he made twelve that they might be with him, and that he might send them to proclaim 15 and to have authority to expel the demons; 16 and he made the twelve, and he added a name to Simon(,) Peter; 17 and James the (son) of Zebedee and John the brother of James, and he added to them a name(,) Boanerges, which is sons of thunder: 18 and Andrew and Philip and Bartholomew and Matthew and Thomas and James to (son) of Alphaeus and thaddaeus and Simon the Cananaean 19 And *Judas Iscariot, who indeed betrayed him*.

3. (Authority) requires support

1: 14-20	Gallilee/ Sea - preaching c/f disciples	3:7-12	Sea - preaching c/f disciples
----------	--	--------	----------------------------------

1:14 And after the to be delivered John came Jesus **into Galilee** *proclaiming the gospel* of God 15 and saying "Has been fulfilled the time and has drawn near the kingdom of God: repent ye and believe in the gospel". 16 And passing along **beside the sea of Galilee** he saw Simon and Andrew the brother of Simon casting (a net) in the sea for they were fishers. 17 And said to them Jesus: Come after me, and I will make you to become fishers of men. 18 And immediately leaving the nets they followed him. 19 And going forward a little he saw James the (son) of Zebedee and John the brother of him even them in the ship mending the nets. 20 And immediately he called them: and *leaving the father of them* Zebedee in the ship with the hired servants *they went after him*.

3:7 And Jesus *with the disciples of him* departed **to the sea**; and a much (*great*) *multitude from Galilee followed*; and from Judea and from Jerusalem and from Idumaea and beyond the Jordan and round Tyre and Sidon, multitude a much (*great*), hearing what things he does, came to him. 9 And he told the disciples of him that a boat should remain near him because of the crowd, lest they should press upon him; 10 for many he healed, so as to fall upon him that him they might touch as many as had plagues. 11 and the spirits unclean, when him they saw, fell before him and cried out saying, Thou art the Son of God. 12 And much he warned them that not him manifest they should make.

4. (Authority) Challenges Corruption

1: 21-28	Capernaum/Synagogue V unclean spirits (silenced)	3:1-6	Synagogue V Pharisees (silenced)
----------	---	-------	-------------------------------------

1:21 And they enter **into Capernaum:** and immediately on the sabbaths entering into **the synagogue** he taught. 22 And they were astounded on(at) the teaching of him: he was for teaching them as authority having, and not as the scribes. 23 And immediately there was in the synagogue of them a man in *spirit an unclean*, and he cried out 24 saying: What to us and to thee, Jesus Nazarene? camest thou to destroy us? I know thee who thou art, the holy (one) of God. 25 And rebuked him Jesus saying: Be quiet and come out of him. 26 And throwing him the spirit unclean and shouting voice with a great he came out out of him. 27 And were astounded all so that they debated saying: What is this? teaching a new by authority; and the spirits unclean he commands, and they obey him. 28 And went forth the report of him immediately everywhere into all the neighbourhood of Galilee.

3:1 And he entered again **into a synagogue.** And there was there a man having been withered having the hand; 2 and they watched carefully him if on the sabbaths he will heal him, that they might accuse him. 3 And he says to the man the hand having dry: Rise into the midst. 4 And he says to them. Lawful on the sabbaths good to do or to do evil, life to save or to kill? But they were silent. 5 And looking round (on) them with anger, being greatly grieved on(at) the hardness of the heart of them, he says to the man: Stretch forth the hand. And he stretched forth, and was restored the hand of him. 6 And going forth *the Pharisees* immediately with the Herodians counsel gave against him, that him they might destroy.

5. (Authority) Gives Priority to People

1: 29-34 House of Simon - priority to people	2:26-27 (House of God) -priority to people (note in Mark Jesus c/f David)
---	--

1:29 And immediately out of the synagogue going forth they **came into the house of Simon and Andrew** with James and John. 30 Now the mother-in-law of Simon was laid (aside) fever-stricken and immediately they tell him about her. 31 And approaching *he raised her holding the (her) hand:* and left her the fever and she served them. 32 And evening coming when set the sun, they brought to him all the (ones ill having the being demon-possessed; 33 and was all the city having been assembled at the door. 34 And he healed many ill having with various diseases and demons many he expelled, and did not allow to speak the demons because they knew him.

2:26 how he **entered into the house of God** on (in the days of) Abiathar high priest and the loaves of the setting forth ate, which it is not lawful to eat except the priests, and gave also to the (ones) with him being? 27 And he said to them: *the sabbath on account of man was,* and not man on account of the sabbath; 28 so as Lord is the Son of man also of the sabbath.

6. (Authority) Respects Human needs

1: 35-37 A desert place - need to pray	2:23-25 Cornfields - need to eat
1:35 And early in the night very rising up he went out and went away to a desert place and <i>there prayed</i> . 36 And hunted down him Simon and the (ones) with him, and found him and say to him. 37 All are seeking thee.	2:23 And it came to pass him on the sabbaths to pass through the cornfields , and the disciples of him began way to make plucking the ears of corn. 24 And the Pharisees said to him: Behold why do on the sabbaths what is not lawful? 25 And he says to them; never read ye what did David, when <i>need he had and hungered</i> he and the (ones) with him?

7. (Authority) Can innovate new order

1: 38 came out (of home) - new order	2:15 - 22 came (out) - new order, c/f wine skins
1:38 And he says to them: Let us go elsewhere into the neighbouring towns, that also there I may proclaim; for <i>for this (purpose)</i> I came forth.	2:15 And it comes to pass to recline him in the house of him, and many tax-collectors and sinners reclined with Jesus and the disciples of him; for there were many and they followed him. 16 And the scribes of the Pharisees seeing that he eats (ate) with sinners and tax-collectors said to the disciples of him: With tax-collectors and sinners does he eat? 17 And hearing Jesus says to them, Not need have the (ones) being strong of a physician but the (ones) ill having: I came (forth) not to call righteous men but sinners. 18 And were the disciples of John and the Pharisees fasting. And they come and say to him: Why the disciples of John and the disciples of the Pharisees fast, but thy disciples do not fast? 19 And said to them Jesus: not can the sons of the bride chamber, while the bridegroom with them is, to fast? what time they have the bridegroom with them, not they can to fast. 20 But will come days when taken away from them the bridegroom and then they will fast in that day. 21 No one a patch cloth of unfulled sews on garment an old; otherwise, takes the fulness from itself the new the old and a worse rent occurs. 22 And no one puts wine new into wineskins old; otherwise, will burst the wine the wineskins, and the wine perishes and the wineskins. <i>But wine new into wineskins fresh.</i>



8 (Authority) Reaches to crowds

1: 39-45 Throughout Galilee(&seaside)
- with crowds

2:13 - 14 Beside sea
- with crowds

1:39 And he came proclaiming in the **synagogues of them in all Galilee** and the demons expelling. 40 And comes to him a leper beseeching him and falling on (his) knees saying to him. If thou art willing thou art able me to cleanse. 41 And being filled with tenderness stretching forth the his) hand him he touched and says to him: I am willing, be thou cleansed. 42 And immediately departed from him the leprosy, and he was cleansed. 43 And sternly admonishing him immediately he put out him, 44 And says to him: See no one no(any) thing thou tellest, but go thyself show to the priest and offer concerning the cleansing of thee (the things) which commanded Moses, for a testimony to them. 45 But he going out began to proclaim many things and to spread about the matter, so as he was no longer able openly into a city to enter, but outside on (in) desert places he was; and *they came to him from all directions*.

2:13 And he went **forth again by the sea**; and *all the crowd came to him* and he taught them. 14 And passing along he say Levi the (son) Alphaeus sitting on (in or at) the custom house, and says to him: Follow me. And rising up he followed him.

9. (Authority is) Ready to forgive

2: 1-12 .Capernaum/Home
"..authority.to forgive sin."..

2:1 And entering again into **Capernaum** through days it was heard that **at home he is(was)** 2 And were assembled many, so as no longer to have room not at the door, and he spoke to them the word. 3 And they come carrying to him a paralytic being borne by four (men). 4 And not being able to bring to him because of the crowd they unroofed the roof where he was, and having opened up they lower the mattress where the paralytic was lying. 5 And seeing Jesus the faith of them he says to the paralytic: Child, are forgiven of thee the sins. 6 Now there were some of the scribes there sitting and reasoning in the hearts of them: 7 Why this (man) thus speaks? he blasphemes: who can to forgive sins except one God? 8 And immediately knowing Jesus in the spirit of him that thus they reason among themselves, he says to them Why these things reason ye in the hearts of you? 9 What is easier, to say to the paralytic: are forgiven of thee the sins, or to say: Rise and take the mattress of thee and walk? 10 But that ye may know that *authority has the Son of man to forgive sins on the earth*, he says to the paralytic: 11 To thee I say, rise(,) take the mattress of thee and go to the house of thee. 12 And he arose and immediately taking the mattress he went forth before all, so that they were all astonished and glorified God saying Thus never we saw.

Note: stress on 'forgive' point c/f Matthew middle of Section C and at end of Section D. Also at end of Gospel c/f disciple failures. And also it is said by Jesus on the cross in Luke and is at end of gospel of Luke

Section B

ORDER IS BASED UPON A SENSE OF DIRECTION

Mark 4:1 - 9:1

For a Sense of Direction:

1.	Be receptive
2.	<i>Perceive as well as see</i>
3.	Note dignity of the person
4.	<i>Realise big picture is complex</i>
5.	Value personal contact
6.	<i>Believe in own power</i>
7.	Avoid bad actions
8.	<i>Don't overstress formality</i>
9.	Stay anchored
10.	<i>Avoid hardheartedness</i>



Section B (continued)

ORDER IS BASED UPON A SENSE OF DIRECTION

Mark 4:1 - 9:1

For a Sense of Direction:

	V 4 Page	V5 Page
1. 4:1-9 . . . Beside sea - (sower) ..He who has ears let him hear	019	018
. . . 2. 4:10-4:34 . . . <i>Alone - Those who see and not perceive</i>	020	019
. 3. 4:35-41 . . . Other side - calms sea - who is this?	021	020
. 4. 5:1-20 . . . <i>Country of Gerasines (boat) swine drowned... who saw told..</i>	022	021
. 5. 5:21-34 . . . Other side of sea- If I touch even his garments	023	022
. 6. 5:35-45 . . . <i>House of ruler - Jairus' daughter rises</i>	024	023
. 7. 6:1-30 . . . Own country - Herod kills Baptist	025	024
. 8. 6:31-45 . . . <i>Desert place - multiplies loaves</i>	027	025
. 9. 6:46 . . . Mountain to pray.	028	026
. 10. 6:47-52. . <i>Midst of sea -hard hearts, not understand.</i>	028	026
. 9. 6:53 . . . Gennasaret and anchored	028	026
. 8. 6:54-7:16 . . . <i>Out of Ship - eating with unclean hands</i>	027	025
. 7. 7:17-23 . . . house, away from crowd - What comes out defiles	025	024
. 6. 7:24-30 . . . <i>District of Tyre - a house - Syrophoenician's daughter</i>	024	023
. 5. 7:31-8:9. . . Sea of Galilee, Decapolis	023	022
. 4. 8:10-13 . . <i>Region of Dalmanutha (ship)) - Pharisees seeking sign</i>	022	021
. 3. 8:13-21. . . Other side - bread - not yet realise	021	020
. . 2. 8:22-26 . . . <i>Bethsaida to outside- See men as trees walking</i>	020	019
1. 8:27-9:1 . . . Caesaria (at seaside) - Some here will see Kingdom of God.	019	018



1. (To have Direction) Be Receptive

4:1-9	Beside sea (sower)	8:27-9:1	(at seaside) Caesaria - Some here will see Kingdom of God
-------	-----------------------	----------	--

4:1 Again he began to teach **beside the sea**. And a very large crowd gathered about him, so that he got into a boat and sat in it on the sea; and the whole crowd was beside the sea on the land. 2 And he taught them many things in parables, and in his teaching he said to them: 3 "Listen! a sower went out to sow. 4 And as he sowed, some seed fell along the path, and the birds came and devoured it. 5 Other seed fell on rocky ground, where it had not much soil, and immediately it sprang up, since it had no depth of soil; and when the sun rose it was scorched, and since it had no root it withered away. 7 Other seed fell among thorns and the thorns grew up and choked it, and it yielded no grain. 8 And *other seeds* fell into good soil and brought forth grain, growing up and increasing and *yielding* thirtyfold and sixty fold and *a hundredfold*." 9 And he said, "He who has ears to hear, let him hear."

(Note: Literal translation of Revised Standard Version 1988)

8:27 And went forth Jesus and the disciples of him to the **villages of Caesarea** (Note: Caesarea on the coast) of Philip: and in the way he questioned the disciples of him saying to them: Whom me say the men to be ? 28 And they told him saying, John the Baptist, and others Elias, but others that one of the prophets. 29 and he questioned the: But ye whom me say ye to be? Answering Peter says to him: Thou art the Christ. 30 And he warned them that no one they might tell about him. 31 And he began to teach them that it behooves the son of man many things to suffer and to be rejected by the elders and the chief priests and the scribes and to be killed and after three days to rise again 32 and openly the word he spoke. and taking aside the Peter him began to rebuke him. 33 But he turning round and seeing the disciples of him rebuked Peter and says: Go behind me, Satan, because they mindest not the things of God but the things of men. 34 And calling to him the crowd with the disciples of him he said to them: if anyone wishes after me to come, let him deny himself and take the cross of him, and let him follow me. 35 For whoever wishes the life of him to save, will lose it: but whoever will lose the life of him for the sake of me and the gospel, will save it. 36 For what profits a man to gain the world whole and to be fined the soul of him? 37 For what might a man an exchange of the soul of him 38 For whoever is ashamed of me and my words in generation this adulterous and sinful, also the Son of man will be ashamed of him, when he comes in the glory of the Father of him with the angels holy. and he said to them: truly I tell you that these are *some here* of the ones standing who by no means may taste of death *until they see the kingdom* of god having come in power.

2. (To have Direction) Perceive as well as see

4:10 - 4:34	Alone Those who see and not perceive	8:22 - 26	to outside of Bethsaida See men as trees walking
-------------	---	-----------	---

4:10 And when **he was alone**, those who were about him with the twelve asked him concerning the parables. 11 And he said to them, "To you has been given the secret of the kingdom of God, but for those outside everything is in parables: 12 so that they may indeed *see but not perceive*, and may indeed hear but not understand; lest they should turn again, and be forgiven. 13 And he said to them, "Do you not understand this parable? How then will you understand all the parables? 14 The sower sows the word. 15 And these are the ones along the path, where the word is sown; when they hear, Satan immediately comes and takes away the word which is sown in them. 16 And these in like manner are the ones sown upon rocky ground, who, when they hear the word, immediately receive it with joy; 17 and they have no root in themselves, but endure for a while; then, when tribulation or persecution arises on account of the word, immediately they fall away. 18 And others are the ones sown among thorns; they are those who hear the word, 19 but the cares of the world, and the delight in riches, and the desire for other things, enter in and choke the word, and it proves unfruitful. 20 But those that were sown upon the good soil are the ones who hear the word and accept it and bear fruit, thirtyfold and sixtyfold and a hundredfold." 21 And he said to them, "Is a lamp brought in to be put under a bushel or under a bed, and not on a stand? 22 For there is nothing hid, except to be made manifest; nor is anything secret, except to come to light. 23 If any man has ears to hear, let him hear." 24 And he said to them, "Take heed what you hear; the measure you give will be the measure you get, and still more will be given you. 25 For to him who has will more be given and from him who has not, even what he has will be taken away." 26 And he said, "The kingdom of God is as if a man should scatter seed upon the ground, 27 and should sleep and rise night and day, and the seed should sprout and grow, he knows not how. 28 The earth produces of itself, first the blade, then the ear, then the full grain in the ear. 29 But when the grain is ripe, at once he puts in the sickle, because the harvest has come." 30 And he said, "With what can we compare the kingdom of God, or what parable shall we use for it? 31 It is like a grain of mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; 32 yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade." 33 With many such parables he spoke the word to them, as they were able to hear it; 34 he did not speak to them without a parable, but privately to his own disciples he explained everything.

8:22 And they come to **Bethsaida**. And they bring to him a blind man, and beseech him that he would touch. 23 and laying hold of the hand of the blind man he led forth him outside the village, and spitting in the eyes of him, putting on the hands on him questioned him: If anything thou seest? And looking up he said *I see men that as trees I behold walking*. 25 Then again he put on the hands on the eyes of him, and he looked steadily and was restored, and saw clearly all things. 26 and he sent him to house of him saying: Not into the village thou mayest enter.

Note: Was there a "retreat house at Philip's place at Bethsaida" given that Bethsaida is paired with another remote place in Luke 9:10?

3. (To have Direction) Note dignity of the person

4:35-41

*Other side
calms sea - who is this*

4:35 On that day, when evening had come, he said to them, "Let us go across **to the other side.**" 36 And leaving the crowd they took him with them, just as he was, in the boat. And other boats were with him. 37 And a great storm of wind arose, and the waves beat into the boat, so that the boat was already filling. 39 But he was in the stern, asleep on the cushion; and they woke him and said to him. "Teacher do you not care if we perish?" 39 And he awoke and rebuked the wind, and said to the sea, "Peace! Be still!" And the wind ceased, and there was a great calm. 40 He said to them, "Why are you afraid? Have you no faith?" 41 And they were filled with awe, and said to one another, "*Who then is this*, that even wind and sea obey him?"

8:13 - 21

*Other side
bread - not yet realise*

8:13 and leaving them again embarking he went away **to the other side.** 14 And they forgot to take loaves and except one loaf they had not with themselves in the ship. 15 and he charged them saying: See Look ye from the leaven of the Pharisees and of the leaven of Herod. 16 and they reasoned with one another because loaves they have (had) not. 17 And knowing he says to them: Why reason ye because loaves ye have not? *not yet understand ye nor realise*, having been hardened have ye the heart of you? 18 eyes having see ye not, and ears having hear ye not? and do ye not remember, 19 when the five loaves I broke to the five thousand, how many baskets of fragments full ye took? They say to him: Twelve. 20 When the seven to the four thousand, of how many baskets fullness of fragments ye took? And they say: Seven, 21 and he said to them: *Not yet do ye realise?*

Note: hardness of heart as connected to sea crossing also occurs in point 10. This also fits a "cameo" of water symbols which center around the sea crossing in John and which in turn connects with finding direction. Also the walking on sea in John is connected with the rising again of Lazarus. (Is "rising again" our key direction but it is hampered by hardness of heart?)



4. *(To have Direction) Realise big picture is complex*

5:1-20	Country Gerasines c/f sea swine into sea	8:10-13	Region Dalmanutha c/f ship Pharisees seeking sign
--------	---	---------	--

5:1 They came to the other side of the **sea**, to the **country of the Gerasines**. 2 And when he had come out of **the boat**, there met him out of the tombs a man with an unclean spirit, 3 who lived among the tombs; and no one could bind him any more, even with a chain; 4 for he had often been bound with fetters and chains, but the chains he wrenched apart, and the fetters he broke in pieces; and no one had the strength to subdue him. 5 Night and day among the tombs and on the mountains he was always crying out, and bruising himself with stones. 5 And when he saw Jesus from afar, he ran and worshipped him; 7 and crying out with a loud voice, he said, "What have you to do with me, Jesus, son of the most high God? I adjure you by God, do not torment me." 8 For he had said to him, "come out of the man, you unclean spirit!" 9 And Jesus asked him, "what is your name? He replied, "My name is legion; for we are many." 10 And he begged him eagerly not to send them out of the country. 11 Now a great herd of swine was feeding there on the hillside; 12 and they begged him, "Send us to the swine, let us enter them." 13 So he gave them leave. and the unclean spirits came out, and entered *the swine; and the herd, numbering about two thousand, rushed down the steep bank into the sea*, and were drowned in the sea. 14 The herdsmen fled, and told it in the city and in the country. And people came to see what it was that had happened. 15 And they came to Jesus, and saw the demoniac sitting there, clothed and in his right mind, the man who had had the legion; and they were afraid. 16 *And those who had seen it told what had happened* to the demoniac and to the swine. 17 And they began to beg Jesus to depart from their neighbourhood. 19 and as he was getting into the boat, the man who had been possessed with demons begged him that he might be with him. 19 But he refused, and said to him, "Go home to your friends, and tell them how much the Lord has done for you, and how he has had mercy on you." 20 And he went away and began to proclaim in the Decapolis how much Jesus had done for him; and all men marvelled.

8:10 and immediately embarking in **the ship** with the disciples of him he came into **the region of Dalmanutha**. 11 and came forth *the Pharisees* and began to debate with him, *seeking from him a sign* from heaven, tempting him. 12 And groaning in the spirit of him he says: Why the generation this does seek a sign? Truly, I tell you, it will be given the generation to this a sign.

5. (To have Direction) Value personal contact

5:21-34	Other side of sea If I touch even his garments	7:31-8:9	Sea of Galilee, Decapolis - spitting he touched the tongue
---------	---	----------	---

5:21 And when Jesus had crossed again in the boat to the **other side (of the sea)**, a great crowd gathered about him; and he was beside the sea. 22 then came one of the rulers of the synagogue, Jairus by name; and seeing him, he fell at his feet, 23 and besought him, saying, "My little daughter is at the point of death. come and lay your hands on her, so that she may be made well, and live." 24 And he went with him. And a great crowd followed him and thronged about him. 25 And there was a woman who had had a flow of blood for twelve years, 26 and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. 27 She had heard the reports about Jesus, and came up behind him in the crowd and touched his garment. 28 For she said, *If I touch even his garments*, I shall be made well." 29 And immediately the hemorrhage ceased; and she felt in her body that she was healed of her disease. 30 And Jesus, perceiving in himself that power had gone forth from him, immediately turned about in the crowd, and said, "Who touched my garments?" 31 And his disciples said to him, "You see the crowd pressing around you, and yet you say, 'Who touched me?'" 32 And he looked around to see who had done it. 33 But the woman, knowing what had been done to her, came in fear and trembling and fell down before him, and told him the whole truth. 34 And he said to her, "Daughter, your faith has made you well; go in peace and be healed of your disease."

7:31 And again going forth out of the district of Tyre he came through Sidon to the **sea of Galilee** in the midst of the district of Decapolis. 32 and they bring to him a man deaf and speaking with difficulty, and they beseech him that he would put on him the hand. 33 and taking away him from the crowd privately he put the fingers of him into the ears of him and *spitting he touched the tongue of him*. 34 And looking up to heaven he groaned and says to them: Ephphatha, which is Be thou opened. 35 And were opened of him the ears, and immediately was loosened the bond of the tongue of him and he spoke correctly. 36 and he ordered them that no one they should tell; but as much as them he ordered, they more exceedingly proclaimed. 37 and most exceedingly they were astounded saying; Well all things he has done, both the deaf he makes to hear and dumb to speak. (Note: in 8:1-9 a separate incident recorded but no separate journey given)
Ch 8 In those days again a great crowd being and not having anything they might eat selling to him the disciples he says to them. 2 I have compassion on the crowd, because now days three they remain with me and not they have anything they may eat: 3 and if I dismiss them fasting to house of them, they will faint in the way; and some of them from afar are. 4 And answered him the disciples of him, Whence these people will be able anyone here to satisfy of (with) loaves on a desert? And he asked them: How many have ye loaves? And they said: Seven. 6 and he commands the crowd to recline on the ground: and taking the seven loaves giving thanks he broke and gave to the disciples of him that they might serve, and they served the crowd. 7 And they had fishes a few; and blessing them he told also these to be served. 8 and they ate and were satisfied, and took excesses of fragments, seven baskets. 9 Now they were about four thousand. And he dismissed them."

6. (To have Direction) Believe in own power

5:35-43

*House of Jairus (privacy)
- daughter rises*

7:24-30

*House in Tyre (privacy)
- daughter cured*

5:35 While he was still speaking there came from the **ruler's house** some who said, "Your *daughter* is dead. Why trouble the Teacher any further?" 36 But ignoring what they said, Jesus said to the ruler of the synagogue, "Do not fear only believe." 37 And he allowed no one to follow him except Peter and James and John the brother of James. 39 When they came to **the house of the ruler of the synagogue**, he saw a tumult, and people weeping and wailing loudly. 39 and when he had entered, he said to them, "Why do you make a tumult and weep? The child is not dead but sleeping." 40 And they laughed at him. But he put them all outside, and took the child's father and mother and those who were with him, and went in where the child was. 41 Taking her by the hand, he said to her, "Talitha koum" which means, "*Little girl, I say to you, arise.*" 42 And immediately the girl got up and walked; for she was twelve years old. And immediately they were overcome with amazement. 43 And he strictly charged them that no one should know this, and told them to give her something to eat. "

7:24 And thence rising up he went away into the district of Tyre. And entering **into a house** no one he wished to know, and could not to be hidden; 25 But immediately hearing a woman about him of whom had the *daughter of her* spirit an unclean, coming fell at the feet of him; 26 and the woman was a Greek, a Syrophenician by race; and she asked him that the demon he would expel out of the daughter of her. 27 And he said to her: Permit first to be satisfied the children; for it is not good to take the bread of the children and to the dogs to throw (it). 28 And she answered and says to him; Yes Lord; and yet the dogs under the table eat from the crumbs of the children. 29 And he said to her; Because of this word go, has gone forth out of the daughter of thee the demon. 30 And going away into the house of her *she found the child having been laid on the couch and the demon having one forth.*



7. (To have Direction) Avoid bad actions

6:1-30

native place of him
Herod kills Baptist

7:17-23

house - from the crowd
What comes out defiles

6:1 He went away from there and came to **his own country**; and his disciples followed him. 2 And on the Sabbath he began to teach in the synagogue; and many who heard him were astonished saying, "Where did this man get all this? What is the wisdom given to him? What mighty works are wrought by his hands! 3 Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon? and not are the sisters of him here with us? And they were offended in him.

4 and said to them Jesus not is a prophet unhonoured except in the native place of him and among the relatives of him and in the house of him. 5 and not he could there to do no powerful deed except on a few sick ones laying on the hands he healed. 6 and he marvelled because of the unbelief of them. and he went round the villages in circuit (note: still in his own country) teaching. 7 and he calls to him the twelve and began them to send forth two by two, and gave them authority the spirits of over unclean and charged them that nothing they should take in the way except a staff only, not bread, not a wallet, not in the girdle copper (money), but having had tied on sandals, and do not put on two tunics. 10 And he said to them: Wherever ye enter into a house, there remain until ye go out thence. 11 And whatever place receives not you nor they hear you going out thence shake off the dust under the feet of you for testimony to them. 12 And going forth they proclaimed that men should repent, 13 and demons many they expelled, and anointed with oil many sick (ones) and healed. 14 And heard the king Herod, for manifest became the name of him, and they said. John the baptising (one) has been raised from (the) dead, and therefore operate the powerful deeds in him. 15 But others said that Elias, it/he is; and (yet) others said, that a prophet as one of the prophets. 16 But hearing the Herod said: whom I beheaded John this was raised. 17 For himself the Herod sending seized the John and bound him in prison because of Herodias the wife of Philip the brother of him, because her he married: 18 for said the John to Herod that it is not lawful for thee to have the wife of the brother of thee. 19 Now Herodias had a grudge against him and wished him to kill, and could not; 20 for Herod feared the John, knowing him a man just and holy and kept safe him and hearing him much was in difficulties and gladly him heard. 21 And coming day a suitable when Herod on the birthday festivities of him a supper made for the courtiers of him and the chilarchs and the chief men of Galilee, 22 and entering the daughter of herself the Herodias and dancing she pleased the Herod and the ones reclining with him. And the King said to the girl: ask me whatever thou wishest, and I will give thee; 23 And he swore to her. Whatever thou askest I will give thee up to half of the kingdom of me. 24 And going out she said to the mother of her; What may I ask? And she said: The head of John the one Baptising. 25 And entering immediately with haste to the king she asked saying; I wish that at once thou mayest give me on a dish the head of John the Baptist. 26 And deeply grieved becoming the king because of the oaths and the ones reclining did not wish to reject her. 27 And immediately sending the king an executioner gave order to bring the head of him. And going he beheaded him in the prison, 28 And brought the head of him on a dish and gave it to the girl, and the girl gave it to the mother of her. 29 And hearing the disciples of him went and took the corpse of him and put it in a tomb. 30 And assemble the apostles to the Jesus and reported to him all things which they did and which they taught.

7:17 and when he entered **into a house** from the crowd, questioned him the disciples of him the parable. 18 And he says to them; Thus also ye undiscerning are? Do you not understand that everything from without entering into a man cannot him to defile. 19 because not it enters not of him into the heart but into the belly, and into the drain goes out, purgating all foods? 20 And he said that the thing out of a man coming forth, that defiles a man. 21 from with For out of the heart of men thoughts the evil come forth, fornications, thefts, murders. 22 adulteries, greediness, iniquities, deceit, lewdness, eye an evil, blasphemy, arrogance, foolishness 23 *all these evil things from within comes forth and defile a man.*

8. (To have Direction) Don't overstress formality

6:31-45	<i>desert place multiplies loaves</i>	6:54-7:16	<i>country eating with unclean hands</i>
<p>6:31 And he says to them: Come ye yourselves privately to a desert place and rest a little. For were the ones coming and the ones going many, and not to eat they had opportunity. 32 And they went away in the ship to a desert place privately. 33 And saw them going and knew many and on foot from all the cities rang together there and came before them. 34 And going forth he saw a much great crowd, and had compassion on them because they were as sheep not having a shepherd, and he began to teach them many things. 35 And now an hour much coming approaching to him the disciples of him said, that desert is the place and now hour much, (it is late) 36 dismiss them, that going away into the round about fields and villages they may buy for themselves what they may eat. 37 But he answering said to them: Give them ye to eat. And they say to him: Going away may we buy of denarii two hundred loaves, and shall we give them to eat? 38 And he says to them: How many have ye loaves? Go see. And knowing they say: Five and two fishes. 39 And he instructed them to recline all companies on the green grass. 40 And they reclined groups by a hundred and by fifty. 41 And taking the five loaves and the two fishes, looking up to heaven he <i>blessed and broke the loaves and gave to the disciples that they might set before them, and the two fishes he divided to all.</i> 42 And they ate all and were satisfied. 43 And they took fragments twelve of baskets fullnesses and from the fishes. 44 And were the ones eating the loaves five thousand males. 45 And immediately he constrained the disciples of him to embark in the ship and to go before to the other side to Bethsaida, until he dismisses the crowd.</p>	<p>6:54 And coming out them out of the ship immediately knowing him 55 they ran round all the country that and began on the pallets the ones ill having to carry round, where they heard that he is (was). 56 and wherever he entered into villages or into cities or into country, in the marketplaces they put the ailing (ones), and besought him that if even the fringe of the garment of him they might touch; and as many as touched him were healed. Ch 7 And assemble near him the Pharisees and some of the scribes coming from Jerusalem. 2 And seeing some of the disciples of him that with unclean hands, this is unwashed, they eat bread, 3 for the Pharisees and all the Jews unless with fist they wash the hands eat not, holding the tradition of the elders. 4 and from marketplaces unless they sprinkle they eat not, and other things many there are which they received to hold, washings of cups and of utensils and of bronze vessels, 5 and questioned him the Pharisees and the scribes: Why walk not the disciples of thee according to the tradition of the elders, but with <i>unclean hands eat bread?</i> 6 And he said to them: Well prophesied Isaiah concerning you the hypocrites, as it has been written(:) This people with the lips me honours, but the heart of them far is away from me; 7 and in vain they worship me, teaching teachings (which are) commands of men. 8 Leaving the commandment of God ye hold the tradition of men. 9 And he said to them: Well ye set aside the commandment of God that the tradition of you ye may keep. 10 For Moses said: Honour the father of thee and the mother of thee, and: The (one) speaking evil of father or mother by death let him end (die). 11 Ye But say: If says a man to the father to the mother: Korban, which is a gift, whatever by me thou mightest profit, 12 no longer ye allow him not anything to do for the father or the mother. 13 annulling the word of God by the tradition of you which ye received; and similar things such many ye do 14 And calling to him again the crowd he said to them: Hear ye me all and understand 15 Nothing there is from without a man entering into him which can to defile him; but the things out of a man coming forth are the (ones) defiling a man.</p>		

9. (To have Direction) Stay anchored

6:46	to the mountain to pray	6:53	onto the land - Gennasaret and anchored
6:46 And having said farewell to them he went away to the mountain <i>to pray</i> .		6:53 And crossing over onto the land they came to Gennesaret and <i>anchored</i> .	

10 (To have Direction) Avoid hard heartedness

6:47-52	Midst of sea hard hearts - not understand
---------	--

6:47 And evening coming on was the ship in the midst of the sea, and he **alone on the land**. 48 And seeing them being distressed in the to row, was for the wind contrary to them, about the fourth watch of the night he comes toward them walking on the sea; and wished to go by them. 49 But they seeing him **on the sea walking** though that a phantasm it was and cried out; 50 For all him saw and were troubled. But he immediately talked with them, and says to them: Be of good cheer, I am: be ye not afraid. 51 And he went up to them into the ship, and ceased the wind; and very much exceedingly in themselves they were astonished; 52 for they *did not understand concerning the loaves, but was of them the heart having been hardened*.

(Note parallel with John's Water Circle)



Section C

A GOLDEN RULE IS THE WAY OF THE CHILD

Mark 9:2-10:32

1.	Be childlike	9:2-9:32	.Mountain - Transfiguration	child
2.	Be childlike	9:33-50	Capernaum	child
3	Be childlike	10:1-32	Judea	child

Many will be first last and the last first (v10:32)

SECTION C:

A GOLDEN RULE IS THE WAY OF THE CHILD

(This "Way" breaks with major analysis patterns)

Mark 9:2-32

The Way of the Child . .

9:2. And after days six takes Jesus Peter and James and John, and leads up them **into mountain a high** privately alone. And he was *transfigured* before them, and the garments of him became gleaming white exceedingly, such as fuller on the earth cannot so to whiten. 4 And appeared to them Elias with Moses and they were conversing with Jesus. 5 And answering Peter says to Jesus: Rabbi, good it is us here to be, and let us make three tents, for the one and for Moses one and for Elias one. 6 For he knew not what he answered; for exceedingly afraid they became. 7 and there came a cloud overshadowing them, and there came a voice out of the cloud; This is the Son of me the beloved here ye him. and suddenly looking around no longer no (any) one they saw except Jesus only with themselves. 9 And coming down them **out of the mountain** he ordered them that to no one the things which they saw they should relate except when the Son of man out of the dead should rise. 10 And the word they held to themselves debating what is the "out of the dead to rise" 11 And they questioned him saying: why say the scribes that Elias it behoves to come first? 12 And he said to them: Elias indeed coming first

Continued

restores all things; and how has it been written on concerning the Son of man, that many things he should suffer and beset at naught? 13 But I tell you that indeed Elias has come, and they did to him what they wished, as it has been written on him. 14 And **coming to the disciples** they saw crowd a much great around them and scribes *debating* with them. 15 And immediately all the crowd seeing him were greatly astonished, and running up to greeted him. 16 and he questioned them: What are ye debating with them? 17 And answered him one of the crowd: Teacher I brought the *son of me* to thee, having spirit a dumb; 18 And wherever him it seizes, it tears him, and he foams and grinds the (his)teeth and he wastes away; and I told the disciples of thee that it they might expel, and they were not able. 19 And he answering them says: oh generation unbelieving, until when with you shall I be? how long shall I endure you? bring him to me. 20 And they brought him to him. And seeing him the spirit immediately violently threw him, and falling on the earth he wallowed foaming. 21 And he questioned the father of him: What time is it while this has happened to him? And he said: From childhood; and 22 often both into fire him it three and into waters that it may destroy him: but if anything thou canst, help us having compassion us. 23 And Jesus said to him: The "if thou canst," *all things possible to the one believing*. 24 Immediately crying out the father of the child said: *I believe: help thou of me the unbelief*. 25 And seeing Jesus that is (was) running together a crowd, rebuked the spirit unclean saying to it: Dumb and deaf spirit, I command thee, come forth out of him and no more mayest thou enter into him. 26 And crying out much convulsing (him) it came out: and he was as dead so as many said to say that he died. 27 But Jesus taking hold of the hand of him raised him, and he stood up. 28 And entering him **into a house** the disciples of him privately questioned him: Why we were not able to expel it? 29 And he told them: This kind by nothing can to come out except by prayer. 30 And thence going forth they **passed through Galilee**, and he wished not that anyone should know: for he was teaching the disciples of him, and told them, The son of man is betrayed into the hands of men and they will kill him, and being killed after three days he will rise up 32 they But did not know the word, and feared him to question. (Note: Literal translation of Revised Standard Version Note 2: This does not appear to follow the "hook" pattern of most texts)

2. 9:33-50

Be childlike

9:33 and they came to **Capernaum** and in the house being he questioned them: What in the way were ye *debating*? 34 And they were silent; with one another for they debated in the way who was greater. 35 And sitting he called the twelve and says to them: if anyone wishes first to be, he shall be of all last and of all servant. 36 And *taking a child* he set it in the midst of them, and folding in his arms it he said to them: 37 Whoever one of such children receives on in the name of me, me receives; and whoever me receives, not me receives but the one having sent me. 38 Said to him John: Teacher we saw someone in the name of thee expelling demons, who does not follow us, and we forbade him, because he was not following us. 39 But Jesus said: Do not forbid him: for no one there is who shall do a mighty work on (in) the name of me and will be able quickly to speak evil of me: 40 for who is not against us for us is. 41 For whoever gives drink you a cup of water in the name because of Christ ye are, truly I tell you that by no means he will lose the reward of him. 42 And *whoever offends one little (ones) of these believing*, good is it for him rather if be laid round a heavy millstone round the neck of him and he be thrown into the seas. 43 And if offends thee the hand of thee, cut off it; good is it thee maimed to enter into life, than the two hands having to go away into Gehenna, into the fire the unquenchable. 45 and if the foot of thee offends thee, cut off it; god is it thee to enter into life lame, than the two feet having to be cast into gehenna. 47 And if the eye of thee offends thee, cast out it, good thee is it one-eyed to enter into the kingdom of God, than two eyes having to be cast into gehenna. 48 where the worm of them dies not and the fire is not quenched. 49 For everyone with fie shall be salted. 50 Good is salt; but if salt saltless becomes, by what it will ye season? Have in yourselves salt and be at peace among one another.

3. 10:1-30

Be childlike

10:1 And thence rising up he comes into the territory of Judaea and beyond the Jordan, and go with again crowds with him, and as he was wont again he taught them. 2 And approaching pharisees questioned him if it is (was) lawful for a man a wife to dismiss, testing him. 3 And he answering said to them: 4 What you ordered Moses? and they said: Permitted Moses a roll of divorce to write and to dismiss. 5 and Jesus said to them: for the hard heartedness of you he wrote to you this commandment. 6. But from the beginning of creation male and female he made them; 7 for the sake of this shall leave a man the father of him and the mother, 8 and shall the two flesh one. so as no longer are they two but one flesh. 9 What then the god yoked together, man not let separate. 10 And in the house again the disciples about this questioned him. 11 And he says to them whoever dismisses the wife of him and marries another, commits adultery with her; 12 and if she having dismissed the husband of her marries another, she commits adultery. 13 and they brought to him children that them he might touch: but the disciples rebuked them. 14 but seeing Jesus was angry and said to them: *allow the children to come to me, do not prevent them for of such is the kingdom of God* 15 *Truly I tell you, whoever receives not the kingdom of god as a child, by no means may enter it* . 16 and folding in his arms them he blesses putting the hands on them. 17 And going forth him into the way running to one and kneeling to him questioned him: Teacher good, what may I do that life eternal I may inherit? 18 And Jesus said to him: Why me callest thou good? no one good except one God 19 The commandments thou knowest; Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour the father of thee and the mother. 20 And he said to him: Teacher all these things I observed from youth of me. 21 But Jesus looking at him loved him and said to him: One thing thee is wanting, go, what things thou hast sell and give to the poor, and thou wilt have treasure in heaven, and come follow me. 22 But he being sad at the word went away grieving, he was for having possessions many. 23 and looking round Jesus says to the disciples of him: How hardly the ones the riches having into the kingdom of God shall enter. 24 And the disciples were amazed at the words of him. And *Jesus again answering says to them: Children* how hard it is into the kingdom of God to enter; 25 easier it is a camel through the eye of a needle to go through than a rich man into the kingdom of God to enter. 26 But they exceedingly were astonished saying to themselves; And who can to be saved? 27 Looking at them Jesus says: With men it is impossible but not with God; *for all things possible with God*. 28 Began to say Peter to him: Behold, we left all things and have followed thee. 29 Said the Jesus: Truly I tell you, no one there is who left house or brothers or sisters or mother or father or children or fields for the sake of me and for the sake of the gospel. 30 but he receives a hundredfold now in time this houses and brothers and sisters and mothers and children and fields with persecutions, and in the age coming life eternal.



Section **D**

THE POWER OF ONE IS BASED UPON COPING

Mark 10:31-16:8

1.	Fear
2.	<i>Place getting</i>
3.	Asking
4.	<i>Crowd pressure</i>
5.	Accepting help
6.	<i>Praise and mockery</i>
7.	Belief in self
8.	<i>Civic authority</i>
9.	Regeneration
10.	<i>Love and loyalty</i>
11.	Crowd fickleness (guilt...)
12.	<i>Finding support</i>
13.	Plots and criticism
14.	<i>Taking initiative</i>



Section D continued

THE POWER OF ONE IS BASED UPON COPING

The Power of One Deals With:

Mark 10:31-16:8

Paragraph "hooks" are persons responding to Jesus

	V4 Page	V5 Page
1. 10:32-34 . They . to Jerusalem - afraid	035	032
.. 2. 10:35-45. . James & John..approached (to) him. to sit on right .c/f place	035	032
... 3. 10:46-47 . they . to Jericho . .Bartimaeus asks to see	036	033
..... 4. 10:48-52. blind man . to Jesus many rebuked him (c/f Son of David title)	037	034
..... 5. 11:1-8. they . near to Jerusalem . "a colt" . "The Lord of it need has"	038	035
..... 6. 11:9-26 . .the ones going . . "Hosanna in the highest . "	039	036
..... 7. 11:27-12:12 . .Chief priests, scribes, elders in temple By whose authority?	041	037
..... 8. 12:13-17 . Pharisees, Herodians to him things of Caesar to Caesar	042	038
..... 9. 12:18-27 . .Sadducees to him . if brother should die? as angels .	043	039
..... 10. 12:28-34 & 35-44. . Scribe Love neighbour & crowd heard gladly.	044	040
..... 11. 13:1-2. .one of disciples . no means stone (left) on stone	046	041
..... 12. 13:3-37. . Peter, James, John, Andrew, on mount "watch ye"	046	041
..... 13. 14:1-2 . Priests, scribes . sought . they might kill	049	043
..... 14. 14:3-9. .a woman.. ointment.spoken..a memorial of her	049	043
..... 13. 14:10-11 . Judas . sought . he might betray	049	043
..... 12. 14:12-41. . Peter, James, John . . Gethsemene "watch ye"	046	041
..... 11. 14:42-43 . one of twelve (betraying to) chief priests, scribes, elders	046	041
..... 10. 14:44-46 & 47-50. .One betraying . seize him, ones . temple . fled all	044	040
..... 9. 14:51-52 . . . Young man - nightgown naked fled (c/f shroud)	043	039
..... 8. 14:53-72 . chief priests, elders, scribes together. (Usurp civic role)	042	038
..... 7. 15:1-15 . .chief priests, elders, scribes to Pilate....King of Jews??	041	037
..... 6. 15:16-20 .. All the cohort . inside the court . "Hail King of the Jews"	039	036
..... 5. 15:21. Simon (Cyrene) from the country that he might bear the cross of him	038	035
..... 4. 15:22-41. . they . to Golgotha. "wagging the heads (c/f king of Jews title)	037	034
... 3. 15:42-47.. Joseph (from Arimathaea) to Pilate . . "asked the body of Jesus"	036	033
.. 2. 16:1-7 . .Mary et al coming (to) him "young man sitting on right" . "behold place"	035	032
1. 16:8 . .They . .(Mary Magdalen etc.) . fled from tomb - afraid..	035	032

1. (The Power of One - deals with) - Fear

Paragraph "hooks" are persons acting

10:32-34	Ones following - afraid - to Jerusalem	16:8	Women flee - afraid from tomb
<p>32 Now they were in the way going to Jerusalem and was going before them Jesus and they were astonished, and the ones following <i>were afraid</i>. And taking again the twelve he began them to tell the things about to him to happen. Behold we are going up to Jerusalem and the Son of man will be betrayed to the chief priests and to the scribes, and they will condemn him to death and will deliver him to the nations 34 and they will mock him and will spit at him and will scourge him and will kill, and after three days he will rise again. (Note: Literal translation of Revised Standard Version 1988)</p>		<p>8 And going forth they fled from the tomb, had for them trembling and bewilderment; and no one no anything they told; for <i>they were afraid</i>.</p>	

2. (The Power of One - deals with) Place getting

10:35-45	James and John places	16:1-7	Mary Magdalen etc. Behold the place
----------	--------------------------	--------	--

10:35 And approached him James and John the two sons of Zebedee saying to him: Teacher, we wish that whatever we may ask thee thou mayest do for us. 36 he And said to them: What wish ye me I may do for you? 37 And they said to him: Give us that one of thee *out of the right and one on they left we may sit* in the glory of thee 38 And Jesus said to them: yet know not what ye ask. Can ye to drink the cup which I drink, or the baptism which I am baptised to be baptised with? 39 And they said to him: We can. And Jesus said to them: the cup which I drink shall ye drink and the baptism which I am baptised with ye shall be baptised: 40 but to **sit on right of me or on my left** is not mine to give, but for whom it has been prepared. 41 And hearing the ten began to be incensed about James and John, 42 And calling to him them the Jesus says to them: Ye know that the ones thinking to rule the nations lord it over them and the great ones of them exercise authority over them. 43 not so But is it among you: but whoever wishes great to become among you, shall be of you servant. 44 and whoever wishes among you to be first, shall be of all slave; 45 for even the Son of man did not come to be served but to serve and to give the life of him a ransom instead of many.

16:1 And when the Sabbath was past, Mary Magdalene, Mary the of James and Salome bought spices that coming they might anoint him. 2 And very early on the first day of the week they come upon the tomb, rising the sun. 3 And they said to themselves: Who will roll away for us the stone out of the door of the tomb? 4 And looking up they behold that has been rolled back the stone: for it was great exceedingly. 5 And entering into the tomb they say **a young man sitting on the right** having been clothed robe in a white, and they were greatly astonished. 6 But he says to them: Be not greatly astonished: Jesus ye seek the Nazarene having been crucified; he was raised, he is not here: *behold the place where they put him*. 7 But go ye tell the disciples of him and Peter that he goes before you to Galilee; there him ye will see, as he told you.

p

3. (The Power of One - deals with) Asking

10:46-47	Bartimaeus asks to see	15:42-47	Joseph asks for body
----------	------------------------	----------	----------------------

<p>10:46 And they come to Jericho. And going out him from Jericho and the disciples of him and crowd a considerable the son of <i>Timaeus Bartimeus</i>, a blind beggar, sat by the way. 47 And hearing that Jesus the Nazarene it was he began to cry out and to say: Son of David, Jesus, <i>pity me</i>.</p>	<p>15:42 And now evening going, since it was the preparation, which is the day before the Sabbath, 3 coming <i>Joseph the one from Arimathaea</i>, an honourable councillor, who also himself was expecting the kingdom of God, taking courage went in to Pilate and asked the body of Jesus. 44 And Pilate marvelled if already he has died, and calling to him the centurion questioned him if long ago he died. 45 and knowing from the centurion he granted the corpse to Joseph. 46 And having bought a piece of unused linen taking down him he wrapped with the linen and deposited him in a tomb which was having been he went out of rock, and rolled a stone against the door of the tomb. 47 And Mary the Magdalene and Mary the mother of Joses beheld where he has been laid.</p>
--	---



4 (Power of One - deals with) Crowd pressure

10:48-52

Crowd deny
"Son of David" title

15:22-41

Crowd deny
"King of Jews" title

10:48 *And rebuked him many that he should be quiet.* But he much more cried out: **Son of David**, pity me. 49 And standing the Jesus said: Call him. And they call the blind man saying to him: Be of good courage, rise, he calls thee. 50 So he throwing away the garment of him leaping up came to Jesus. 51 And answering him the Jesus said: What for thee wishest thou I may do? And the blind man said to him: Rabboni, that I may see again 52 And the Jesus said to him: Go, the faith of thee has healed thee. And immediately saw again, and followed him in the way.

15:22 And they bring him to the Golgotha place, which is being interpreted of a skull place. 23 And they gave him having been spiced with myrrh wine; but who he received not. 24 And they crucify him, and divide the garments of him, casting a lot on them one what might take. 25 Now it was hour third and they crucified him. 26 And was the superscription of the accusation of him having been written over: **THE KING OF THE JEWS** 27 And with him they crucify two robbers, one on the right and one on the left of him. 28 (Note: RSV omits verse found in other manuscripts) 29 *And the ones passing by blasphemed him wagging the heads of them* and saying: Ah the one overthrowing the shrine and building in three days. 30 save thyself coming down from the cross. 31 Likewise also the chief priests mocking to one another with the scribes said: Others he saved, himself he cannot to save; 32 The Christ the king of Israel let come down now from the cross, that we may see and believe. And the ones crucified with him reproached him. 33 And becoming hour sixth darkness came over all the land until the hour ninth. 34 And at the ninth hour cried the Jesus with a voice great: Eloi, Eloi, lama sabachthani? which is being interpreted: The God of me the God of me, why didst thou forsake me? 35 And some of the ones standing by hearing said: Behold Elias he calls. 36 And running one having filled a sponge of (with) vinegar placing it round a reed gave to drink him, saying: Leave, let us see if comes Elias to take down him. 37 But Jesus letting go voice a great loud expired. 38 And the veil of the shrine was rent in two from top to bottom. 39 And seeing the centurion standing by opposite him that thus he expired said: Truly this man son of God was. 40 Now there were also women from afar beholding. among whom both Mary the Magdalene and Mary the of James the little and of Jesus mother and Salome. 41 who when he was in Galilee followed him and served him, and others many having come up with him to Jerusalem.

5. (Power of One - deals with) Accepting help

11:1-8	Disciples colt to carry	15:21	Simon of Cyrene carries cross
--------	----------------------------	-------	----------------------------------

11:1 And when **they draw near to Jerusalem** to Bethphage and Bethany at the mount of the olives he sends two of the disciples of him 2 and tells them: Go ye into the village opposite you and immediately entering into it ye will find *a colt* having been tied on which no one not yet of man sat; loosen it and bring. 3 And if anyone to you says: Why do ye this? say: *The Lord of it need has* and immediately it he sends again here. 4 And they went and found a colt having been tied at a door outside on the open street and they loosen it. 5 And some of the ones there standing said to them: What do ye loosening the colt? 6 And they said to them as said the Jesus and they let go them. 7 And they bring the colt to Jesus and they throw on it the garments of them, and he sat on it. 8 And many the garments of them strewed in the way, and others wisps of twigs cutting out of the fields

15:21 And they impress passing by a certain **Simon** a Cyrenian coming **from the country**, the father of Alexander and of Rufus, *that he might bear the cross of him.*



6. (Power of One - deals with) Praise and mockery

11:9-26	the ones "Hosanna - Kingdom our father David"	15:16-20	Soldiers "Hail King of Jews"
---------	---	----------	---------------------------------

11:9 And **the ones going before and the ones following** cried out: Hosanna: bless the one coming in the name of the Lord: 10 blessed the coming kingdom of the father of us David: ***Hosanna in the highest (places)***. 11 And he entered into Jerusalem into the temple: and looking round at all things, late now being the hour, he went forth to Bethany with the twelve. 12 And on the morrow going forth them from Bethany he hungered. 13 And seeing a fig-tree from afar having leaves he came if perhaps something he will find in it, and coming upon it nothing he found except leaves; for the time was not of figs. 14 and answering he said to it; No more to the age of thee no one fruit may eat. and heard the disciples of him. 15 and they come to Jerusalem and entering into the temple he began to cast out the ones selling and the ones buying in the temple, and the tables of the money changers and the seats of the ones selling the doves he overturned. 16 and did not permit that anyone should carry through a vessel through the temple. 17 and taught and said to them: No has it been written that the house of me a house of prayer shall be called for all the nations? but ye have made it a den of robbers. 18 And heard the chief priests and the scribes; and they sought how him they might destroy: for they feared him, for all the crowd was astounded at the teaching of him. 19 And when late it became, they went forth outside the city. 20 And passing along early they saw the fig-tree having been withered from the roots, 21 And remembering Peter says to him Rabbi, behold the fig-tree which thou cursedst has been withered. 22 And answering Jesus says to them: Have faith of God. 23 Amen I tell you that whoever says to the mountain this; Be thou taken and be thou cast into the sea, and not doubts in the heart of him but believes that what he says happens, it will be to him. 24 Therefore I tell you, all things which ye pray and ask, believe that ye received, and it will be to you. 25 And when ye stand praying, forgive if anything ye have against anyone, that also the Father of you in the heavens may forgive you the trespasses of you. (Note: RSV text omits v 26)

15:16 Then **the soldiers** led away him inside the court, which is praetorium, and they call together **all the cohort**. 17 And they put on him a purple robe and place round him plaiting a thorny crown: 18 and they *began to salute him: Hail King of the Jews.* 19 and they struck of him the head with a reed and spat at him, and lacing the knees worshipped him. 20 And when they mocked him, they took off him the purple robe and put on him the garments of him. And they lead forth him that they might crucify him.

7. (Power of One - deals with) Belief in self

11:27-12:12	Chief priests- rulers By whose authority?	15:1-15	Pilate King of Jews
-------------	--	---------	------------------------

11:27 And they come again to Jerusalem. And in the temple walking him come to him **the chief priests and the scribes and the elders**, 28 And said to him: *By what authority these things doest thou?* or who thee gave authority this that these things thou mayest do? 29 And Jesus said to them: I will question you one word, and answer ye me, and I will tell you by what authority these things I do. 30 The baptism of John of heaven was it for of men? answer ye me. 31 And they debated with themselves saying: If we say: Of heaven, he will say: Why then did you not believe him? 32 But may we say: Of men? - they feared the crowd: for all men held John really that a prophet he was. 33 And answering Jesus they say: not we know, And Jesus says to them: Neither I tell you by what authority these things I doest against anyone, that also the Father. 12:1 And he began to them in parables to speak. a vineyard a man platted and put round it a hedge and dug a winepress and built a tower, and let out it to husbandmen, and went away. 2 And he sent to the husbandmen at the time a slave, that from the husbandmen he might from the fruits of the vineyard; 3 And taking him they beat and sent away empty. 4 And again he sent to them another slave: and that one they wounded in the head and insulted. 5 And another he sent: and that one they killed, and many others, some beating, others killing. 6 Still one he had, a son beloved; he sent him last to them saying, They will reverence the son of me. 7 But those husbandmen to themselves said This is the heir; come let us kill him, and of us will be the inheritance. 8 And taking they killed him, and cast out him outside the vineyard. 9 What will do the lord of the vineyard? he will come and will destroy the husbandmen, and will give the vineyard to others. 10 not Scripture this Read ye: A stone which rejected the ones) building, this became for head of corner: 11 from the Lord was this, and it is marvellous in eyes of us? 12 And they sought him to seize and feared the crowd; for they knew that to them the parable he told. And leaving him they went away.

15:1 And immediately early a council preparing **the chief priests with the elders and scribes** and all the council, having bound Jesus led (him) away and delivered (him) to **Pilate**. 2 And questioned him the Pilate: *Thou art the king of the Jews?* And he answering him says: *Thou sayest*. 3 And accused him the chief priests many things. 4 But Pilate again questioned him saying. Answerest thou not not anything? Behold how many things thee they accuse. 5 But Jesus not any more nothing answered, so as to marvel the Pilate. 6 Now at a feast he released to them one prisoner whom they begged. 7 Now there was the man named Barabbas with the rebels having been bound who in the rebellion murder had done. 8 And going up the crowd began to ask as he used to do for them. 9 But Pilate answered them saying; Do ye wish I may release to you the king of the Jews? 10 For he knew that on account of envy had delivered him the chief priests. 11 the But chief priests stirred up the crowd that rather Barabbas he should release to them. 12 So Pilate again answering said to them: What then may I do to him whom ye call the king of the Jews? 13 And they again cried out: Crucify him. 14 But Pilate said to them: Indeed what did he evil and they more cried out Crucify him. 15 And Pilate resolving the crowd to satisfy released to them Barabbas and delivered Jesus having scourged him that he might be crucified.

8. (Power of One - deals with) Civic authority

12:13-17	Pharisees re role of Caesar	14:53-72	(Peter) /Pharisees assume Caesar's role
<p>12:13 And they sent to him some of the Pharisees and of the Herodians that him they might catch in a word. 14 And coming they say to him: Teacher we know that true thou art and it matters not to thee about no one: for thou lookest not at the face of men, but one truth the way of God teachest: is it lawful to give tribute to Caesar or no? may we give or may we not give? 15 But he knowing of them the hypocrisy said to them: Why me tempt ye? bring me a denarius that I may see. 16 And they brought. And he says to them: Of whom image this and superscription? And they tell him: Of Caesar. 17 So Jesus said to them: The things of Caesar render to Caesar and the things of God to God And they marvelled at him.</p>	<p>14:53 And they led away Jesus to the high priest, and come together all the chief priests and the elders and the scribes. 54 And Peter from afar followed him until within in the court of the high priest, and was sitting with the attendants and warming himself by the bright fire. 55 Now the chief priests and all the council sought against Jesus witness for to put to death him, and found not; 56 for many false witnesses against him, and identical the testimonies not were. 57 And some standing up falsely witnessed against him saying. 58 We heard him saying I will overthrow shrine this handmade and through three days another not handmade I will build. 59 And not so identical was the witness of them. 60 And standing up the high priest in the midst questioned Jesus saying: Answerest thou not no anything what these men thee testify against? 61 But he was silent and answered not no(any) thing. Again the high priest questioned him and says to him: Thou art the Christ the Son of the Blessed (one)? 62 And Jesus said: I am, and ye will see the Son of man at the right hand sitting of the Power and coming with the clouds of heaven. 63 And the high priest rending the tunics of him says: What more need have we of witnesses? 64 ye heard the blasphemy: what to you appears it? And they all condemned him liable to be of to death. (note: but only civic authority had power to execute) 65 And began some to spit at him and to cover of him the face and to maltreat him and to say to him: Prophecy and the attendants with slaps him took. 66 And being Peter below in the court comes one of the maidservants of the high priest, 67 and seeing Peter warming himself looking at him sighs: And thou with the Nazarene wast Jesus. 68 But he denied saying: neither I know nor understand thou what sayest. And he went forth outside into the forecourt: 69 And the maidservant seeing him bean again to say to the (ones) standing by, This man of them is. 70 But he again denied. And after a little again the (ones) standing by said to Peter: Truly of them thou art: indeed for a Galilaeen thou art. 71 And he began to curse and to swear that I know not the man this whom ye say. 72 And immediately a second time a cock crew. And remembered the Peter the word as said to him the Jesus that Before a cock twice to crow thrice me thou wilt deny; and thinking thereon he wept.</p>		

Note Peter's link with the tendency of Jewish leaders to fail to recognise outside authority ie Caesar. This connects with the same point made at the end of Luke and a central theme in Acts as the early Church tries to reach beyond a system of law and this failure.

9. (Power of One - deals with) Regeneration

12:18-27	Sadducees c/f dying / Lord of living	14:51-52	`Young man c/f shroud / mistrusts
----------	---	----------	--------------------------------------

12:18 And come **Sadducees to him**, who say resurrection not to be and questioned him saying: 19 Teacher, Moses wrote to us that ***if of anyone a brother should die*** and leave behind a wife and leave not a child, may take the brother of him the wife and may raise up seed to the brother of him. 20 Seven brothers there were and the first took a wife, and dying left not seed. 21 and the second took her, and died not leaving behind seed; and the third similarly, 22 and the seven left not seed. Last of all also the wife died. 23 In the resurrection, when they rise again of which of them will she be wife for the seven had her as wife. 24 Said to them the Jesus: not therefore Do ye err not knowing the scriptures nor the power of God? 25 for when out of the dead they rise again, they neither marry nor are given in marriage but *are as angels in the heavens*. 26 But concerning the dead that they are raised, did ye not read in the roll of Moses at the bush how said to him God saying: I am the God of Abraham and God of Isaac and God of Jacob? he is not God of dead (persons) but of living. Much ye err.

14:51 And a **certain young man accompanied him** having been clothed in a nightgown over his naked body and they seize him; 52 and **he leaving the nightgown naked fled.**



10. (Power of One - deals with) Individual/Corporate Guilt

12:28-34 and 12:35-44	Scribe -Love neighbour and one betrays	14:44-46 and 14:47-50	Crowd heard gladly and All fled
--------------------------	--	-----------------------------	---------------------------------------

(i) (LOVE NEIGHBOUR)

12:28 And **approaching one of the scribes**, hearing them debating knowing that well he answered them, questioned him: What is the commandment first of all? 29 Answer the Jesus that first is: Hear Israel, Lord the God of us Lord one is. 30 and thou shalt love Lord the God of the one from with all the heart of thee and with all the soul of thee and with all the mind of thee and all the strength of thee. 31 The second is this: **Thou shalt love the neighbour of thee as thyself**. Greater than these other commandment there is not. 32 And said to him the scribe: Well teacher, on truth thou sayest that one there is and not there is another besides him. 33 and to love him with all the heart and with all the understanding and with all the strength and to love the one's neighbour as himself more is than all the burnt offerings and sacrifices. 34 And Jesus, seeing him that sensibly he answered said to him: Not far thou art from the kingdom of God. And no one no more dared him to question.

(i) (ONE BETRAYS)

14:44 Now had given **the one betraying** him a signal them saying: **Whomever I may kiss** he is; seize ye him and lead away securely. 45 And coming immediately **approaching** to him he says: Rabbi, and fervently kissed him: 46 and they laid on the hands him and seized him.

(ii) (CROWD HEARD GLADLY)

12:35 And answering Jesus said teaching **in the temple**: How say the scribes that the Christ son of David is? 36 himself David said by the Spirit Holy said the Lord to the Lord of me: Sit at the right [hand] of me until I put the enemies of thee under the feet of thee. 37 himself David says him Lord, and whence of him is he son? **And the much crowd heard him gladly**. 38 And in the teaching of him he said: Beware from the scribes the ones wishing in robes to walk about and greetings in the marketplaces. 39 And chief seats in the synagogues and chief places in the dinners; 40 the ones devouring the houses of the widows and under pretence long praying, these will receive greater condemnation. 41 And sitting opposite the treasury he beheld how the crowd puts copper money into the treasury: and many rich men put much. 42 and coming one widow poor put lepta two, which is a quadrans. 43 And calling to him the disciples of him he said to them: Truly I tell you that widow this poor more all put the ones putting in to the treasury: 44 for all out of the abounding of them put, but this woman out of the want of her all things how many **she had put, all the living of her**.

(ii) (ALL FLED)

14:47 But a certain of **the ones** standing by drawing the sword struck the slave of the high priests and cut off of him the ear. 48 And answering Jesus said to them: As against a robber came ye forth with swords and clubs to arrest me? 49 Daily I was with you in the temple teaching, and not ye did seize me; but that may be fulfilled the Scriptures. 50 **And leaving him they (his followers) fled all**.

Note Mark appears to break with a concentric circle pattern here in order to parallel and thereby link individual and corporate guilt

11. (Power of One - deals with) Crowd fickleness

13:1-2	Crowd favours	14:42-43	Crowd condemns
--------	---------------	----------	----------------

13:1 And going forth him out of the temple says to him **one of the disciples of him**: Teacher, **behold what great stones and what great buildings**. 2 And Jesus said to him; Seest thou these great buildings? by no means as be left stone on stone which by no means be overthrown.

41:42 Rise ye, let us go; **behold the one betraying me** has drawn near. 43 And immediately yet him speaking arrives Judas one of the twelve, and with him a crowd with swords and clubs from the chief priests and the scribes and the elders.

Note is there a link here between stones falling and the finish of chief priests?

12 (Power of One - deals with) Finding support

13:3-37	<i>Disciples ask (Peter, James, John)</i>	14:12-41	<i>Disciples grieve (Peter, James, John)</i>
---------	---	----------	--

13:3. And sitting him in(*on*) *the mount of the olives opposite the temple*, questioned him privately **Peter and James and John and Andrew**: 4 Tell us, when these things will be, and what the sign when are about these things to be completed all? 5 And Jesus began to say to them: See lest anyone you lead astray. 6 Many will come on (in) the name of me saying - I am, and many they will lead astray. 7 But when ye hear of wars and rumours of wars, be not disturbed; it behoves to happen but not yet the end. 8 will be raised. For nation against nation and kingdom against kingdom. There will be earthquakes in places there will be famines; beginning of birth-pangs these things (are). 9 Buy see ye yourselves; they will deliver you to councils and in synagogues ye will be beaten and before rulers and kings ye will stand for the sake of me, for a testimony to them. 10 And to all the nations first it behoves to be proclaimed the gospel. 11 And when they lead you delivering, **be not anxious** beforehand what ye speak, but whatever is given you in that hour, this speak ye; for not are ye the ones speaking but the Spirit Holy. 12 And will (*continued over page*)

14:12 And on the first day of unleavened bread, when the Passover they sacrificed, say to him the disciples of him; Where wishest thou, going we may prepare that thou eatest the Passover? 13 And he sends two of the disciples of him and tells them: Go ye into the city, and will meet you a man a pitcher of water carrying; follow him. 14 and wherever he enters tell the housemaster. The teacher says: Where is the guest room of me, where the Passover with the disciples of me I may eat? 15 And he you will show upper room a large having been spread ready; and there prepare ye for us. 16 and went forth the disciples and came into the city and found as he told them, and they prepared the Passover. 17 And evening coming he comes with the twelve. 18 And reclining them and eating Jesus said; Truly I tell you that one of you will betray me the one eating with me. 19 They began to **grieve** (*continued over page*)

[Continued from previous page]

deliver a brother a brother to death and a father a child, and will rise against children against parents and will put to death them; 13:13 and ye will be being hated by all men on account of the name of me; but the one enduring to the end, this will be saved. 14 But when ye see the abomination of desolation stand where he behooves not, the one reading let him understand then the ones in Judea let them flee to the mountains; 15 the one on the roof let him not come down nor let him enter anything to take out of the house of him, 16 and the one in the field let him not return to the things behind to take the garment of him. 17 woe But to the women pregnant and to the ones giving suck in those days. 18 But pray ye that it may not happen in winter; 19 for will be days those afflictions of such has not happened as from the beginning of the creation which created God until now and by no means may be. 20 And unless shortened the Lord the days no flesh would be saved; but on account of the chosen whom he chose he shortened the days 21 And then if anyone you tells Behold here is the Christ, behold there, believe ye not; 22 will be raised and false Christs and false prophets and they will do signs and wonders for to lead astray, if possible, the chosen. 23 But ye see; I have told before you all things 24 But in those days after the affliction that the sun will be darkened and the moon will not give the light of her. 25 and the stars will be out of heaven falling and the powers in the heavens will be shaken. 26 And then they will see the Son of man coming in clouds with power much and glory. 27 And then he will send the angels and they will assemble the chosen of him out of the four winds from the extremity of earth to the extremity of heaven. 28 Now from the fig-tree learn the parable; when now the branch of it tender becomes and puts forth the leaves, ye know that near the summer is. 29 so also ye, when ye see these things happening, know that near he is at the doors. 30 Truly I tell you that by no means asses generation this until these things all happen. 31 The heaven and the earth will pass away, but the words of me will not pass away. 32 But concerning the day that or hour no one knows, not the angels in heaven neither the Son except the Father. 33 Look be wakeful for you know not when the time is. 34 As a man away from home leaving the house of him and giving to the slaves of him authority, to each the work of him, and the doorkeeper he commanded that he should watch. 35 Watch ye therefore; for ye know not when the lord of the house comes either late or at midnight or at cock-crowing or early; 36 lest coming suddenly he find you sleeping. 37 And what to you I say, to all I say, **watch ye.**

[Continued from previous page]

and to say to him one by one; Not I? 14:20 And he said to them: One of the twelve the one dipping with me in the one dish. 21 Because indeed the Son of man is going as it has been written concerning him: but woe man to that through whom the Son of man is betrayed; good for him if not was born of man that. 22 And eating them taking a loaf blessing he broke and gave to them and said: Take ye; this is the body of me. 23 And taking a cup giving thanks he gave to them, and drank of it all. 24 And he said to them: This is the blood of me of the covenant being shed for many. 25 Truly I tell you. No more by no means will I drink of the fruit of the vine until the day that when it I drink new in the kingdom of God. 26 And having sung a hymn they went forth to the mount of the olives. 27 And says to them the Jesus. All ye will be offended because it has been written: I will strike the shepherd, and the sheep will be scattered. 28 But after thee to be raised me I will go before you to Galilee. 29 And Peter said to him, If even all men shall be offended yet not I. 30 And says to him Jesus Truly I tell thee. Thou today in this night before twice a clock to sound trice me thou wilt deny. 31 but he more exceedingly said: If it should behoove me to die with thee by no means thee will I deny. and similarly also all said. 32 And they come to a piece of land of which the name was *Gethsemane*, and he says to the disciples of him: Sit ye here while I pray. 33 And he takes **Peter and James and John** with him, and began to be greatly astonished and to be distressed. 34 And says to them: Deeply grieved is the soul of me unto death; remain ye here and watch. 35 And going forward a little he fell on the ground and prayed that if possible it is might pass away from him the hour, 36 And said: Abba, Father, all things are possible to thee; remove the cup this from me; but not what I wish but what thou. 37 And he comes and finds them sleeping, and says to Peter: Simon, sleepest though? couldst thou not one hour to watch.? 38 **Watch ye and pray**, lest ye come into temptation; indeed the spirit is eager, but the flesh weak. 39 And again going away he prayed the same word saying. 40 And again coming he found them sleeping. for were of them the eyes becoming heavy, and not they knew what they might answer him. 41 And he comes the third time and says to them. Sleep ye now, and rest; it is enough; came the hour, behold is betrayed the Son of man into the hands of sinners.

13. (Power of One - deals with) Plots and criticism

14:1-2	Priests plotting	14:10-11	Some angry about woman
<p>14:1 Now it was the Passover and the feast of the unleavened bread after two days. And sought the chief priests and the scribes how him by guile seizing they might kill. 2 For they said Not at the feast, lest there will be a disturbance of the people.</p>		<p>14:10 And Judas Iscariot, the one of the twelve, went to the chief priests that him he might betray to them. 11 And they hearing rejoiced and promised him silver to give. And he sought how him opportunely he might betray.</p>	

14. (Power of One - deals with) Taking initiative

14:3-9	Woman anoints with jar - to be remembered
<p>14:3 And being him in Bethany in the house of Simon the leper, reclining him came a woman having an alabaster phial of ointment nard of pure costly; breaking the alabaster phial she poured over of him the head. 4 Now there some being angry with themselves: Why waste this of the ointment has occurred? 5 for could this ointment to be sold (for) over denarii three hundred and to be given to the poor: and they were indignant with her. 6 But Jesus said: Leave her; why to her troubles cause ye? a good work she wrought in me. 7 For always the poor ye have with yourselves, and whenever ye wish ye can to them well to do, but me not always ye have, 8 What she had she did; she was beforehand to anoint the body of me for the burial. 9 Truly And I tell you, wherever is proclaimed the gospel in all the world, also what did this woman will be spoken for a memorial of her.</p>	

Note: This woman is connected to a 'fallen woman' elsewhere but here she contrasts with Mary Magdalen who leaves the tomb in fear c/f point one. While there are very few references to sex in the gospels is there an implication here that the key type of person for the Christian is one who can reform or 'rise again'? A reference to the woman appears to come up again in the Gospel of John when the disciples are told to wash one another's feet in order to identify with the Living Word. Some scholars argue that in John the woman caught in adultery is a story that has been later added to the gospel. People may have been wondering more about the identity of the woman here in Mark and John may have been suggesting this was the woman who was 'forgiven' by Jesus. It is interesting to note that an apparently parallel gospel passage to the story of the woman caught in adultery deals with the entry of Jesus into Jerusalem when he comes to free "daughter of Sion". Perhaps there is a veiled reference here to his freeing of the "daughter of Sion" from the legal bondage imposed by over-stress on external law. Also the new Christian community for whom John is writing could be challenged to see themselves as a living off-shoot from Judaism (a daughter)