



Week 6—Liturgy of the Palms

Psalm 118:1-2, 19-29

118:1 1Ch 16:8;
1Ch 16:34;
Ps 106:1;
Ps 118:29;
Jer 33:11

Psalm 118

1 Give thanks to the LORD because he is good,
because his faithful love lasts forever.

2 Let Israel say it:

“God’s faithful love lasts forever!”

19 Open the gates of righteousness for me
so I can come in and give thanks to the LORD!

20 This is the LORD’s gate;
those who are righteous enter through it.

21 I thank you because you answered me,
because you were my saving help.

22 The stone rejected by the builders
is now the main foundation stone!

23 This has happened because of the LORD;
it is astounding in our sight!

24 This is the day the LORD acted;
we will rejoice and celebrate in it!

25 LORD, please save us!
LORD, please let us succeed!

26 The one who enters in the LORD’s name is blessed;
we bless all of you from the LORD’s house.

27 The LORD is God!
He has shined a light on us!
So lead the festival offering with ropes
all the way to the horns of the altar.^f

28 You are my God—I will give thanks to you!
You are my God—I will lift you up high!

29 Give thanks to the LORD because he is good,
because his faithful love lasts forever.

^fHeb uncertain

118:1-29 Psalm 118 is a psalm of thanks (see Pss 30, 116) that concludes the Egyptian Hallel (see note on Ps 113). Like Psalm 114, it clearly recalls the exodus out of Egypt (see 118:14); but it was probably used to celebrate the return from life in Babylon, as well as both to look forward to and celebrate other deliverances. The rescue described in 118:5-18 seems to be publicly acknowledged and celebrated in 118:19-28, and this would account for the shift to first-person plural speech in 118:23-27. Because the rescue seems to involve a national crisis, and because it is celebrated publicly in the temple, many readers conclude that the original speaker was the king. This is possible, but there’s no clear indication of this; and this specific possibility hasn’t prevented the ability of Psalm 118 to be useful in a variety of situations. The Gospel writers, for instance, quote Psalm 118 in relation to Jesus and his ministry (see notes on Ps 118:22-24, 25, 26; see sidebar, “The Psalms and Jesus” at Ps 22).

118:1 See Psalms 118:29; 106:1; 107:1. Psalm 118 adds another account of rescue to the four incidents that are described in Psalm 107.

118:2-4 See Psalm 115:9-11, where the same parties are invited to take part. *God’s faithful love lasts forever*: Picked up from Psalm 118:1, this line apparently becomes the congregation’s responsive refrain. See Psalm 136, where this line occurs as a refrain in every verse.

118:18-24 The “I” continues to speak in 118:18-21, but there are indications of a public celebration, perhaps a procession into the temple (see *gates* in 118:19, and

The Psalms and Jesus The Gospel writers couldn’t tell the story of Jesus’ suffering and death without using the Psalms. Like the psalmists in many of the prayers for help, Jesus was a righteous sufferer who was surrounded by enemies. The clearest link between the Psalms and Jesus is Psalm 22, one of the longest and most intense prayers for help. In the books of Matthew and Mark, Psalm 22:1 becomes Jesus’ words from the cross (see Matt 27:46; Mark 15:34). Other experiences of the psalmist also fit with details of the passion stories (see Pss 22:6-8, 15; 69:21). While Jesus didn’t want to suffer and die, he gave his life fully to God, as the suffering psalmists regularly do. In the book of Luke, Jesus’ words from the cross come out of trust (see Ps 31:5; Luke 23:46).

Jesus’ life and teaching also show links to the Psalms. Jesus’ basic message announces God’s reign (kingdom), and this message is also at the heart of the book of Psalms (see sidebar, “Book IV and the Rule of God”). The Sermon on the Mount begins with the Beatitudes (see Matt 5:3-11), so both the Psalms and Jesus’ teaching begin with a lesson about happiness (see Ps 1:1-2; sidebar, “True Happiness” at Ps 1). Jesus says that sufferers who pray for help are truly happy. These sufferers are afflicted and mistreated for doing what’s right: They are humbled and shamed (compare Matt 5:5 with Ps 37:11) and are pure in heart (compare Matt 5:8 with Ps 24:4-6).

gate in 118:20; see Ps 24:7-10). In keeping with verses 1 and 29, the speaker enters to give thanks (118:19, 21).

118:22-24 Psalm 118:22 seems to begin the worshipping community’s response to the psalmist’s rescue, and the response continues in verses 23-24. The early church understood Jesus to be the “main foundation stone” (Matt 21:42; Luke 20:17; Acts 4:11-12). In other words, Jesus and his work were extensions of God’s life-giving work in the exodus (see note on Ps 118:14). *the day . . . acted*: The congregation recalls God’s life-giving activity done for the psalmist, and they join the celebration.

118:25 The sudden shift to petition is surprising. Apparently, the psalmist’s rescue inspires the congregation to ask for deliverance as well. In any case, this petition makes the psalm useful for the people of God in all times, as new threats to life arise. The Hebrew behind *please save us* (“Hosanna”; see Ps 118:26) became the celebratory cry of the crowds that greeted Jesus as he entered Jerusalem.

118:26 The psalmist, perhaps followed by other worshippers, has now entered the temple, and the congregation greets him (see Ps 118:19-20). Psalm 118:25a, along with 118:26a, became the words used by the crowds as Jesus entered Jerusalem (see Matt 21:9; Mark 11:9; Luke 19:38; John 12:13).

118:27 *shined a light*: See Psalm 4:6. *So . . . altar*: The Hebrew is difficult, but it may suggest a sacrificial offering that could be part of giving thanks (see Pss 50:14, 23; 51:18-19).

The CEB translation is a readable, reliable, relevant invitation to Scripture. The notes provided here are from our award-winning The CEB Study Bible. Read more about our diverse group of biblical scholars and contributors, and download other resources at

CEBSurvivingTheBible.com.



Week 6—Liturgy of the Palms

Mark 11:1-11

11:1 Mt 21:1;
Lk 19:29;
Ac 1:12

Jesus enters Jerusalem

11:2 Nm 19:2;
1Sa 6:7; Mt 21:2
11:7 Lk 19:35;
Jn 12:12

11:8 2Ki 9:13;
Lk 4:15; Jn 12:13

11:9 Ps 118:25,
Ps 118:26;
Mt 21:9,
Mt 23:39

11:10 Lk 1:32

11:11 Mt 21:12,
Mt 21:17

11 When Jesus and his followers approached Jerusalem, they came to Bethphage and Bethany at the Mount of Olives. Jesus gave two disciples a task, ²saying to them, “Go into the village over there. As soon as you enter it, you will find tied up there a colt that no one has ridden. Untie it and bring it here. ³If anyone says to you, ‘Why are you doing this?’ say, ‘Its master needs it, and he will send it back right away.’”

⁴They went and found a colt tied to a gate outside on the street, and they untied it. ⁵Some people standing around said to them, “What are you doing, untying the colt?” ⁶They told them just what Jesus said, and they left them alone. ⁷They brought the colt to Jesus and threw their clothes upon it, and he sat on it. ⁸Many people spread out their clothes on the road while others spread branches cut from the fields. ⁹Those in front of him and those following were shouting, “*Hosanna! Blessings on the one who comes in the name of the Lord!*” ¹⁰Blessings on the coming kingdom of our ancestor David! Hosanna in the highest!” ¹¹Jesus entered Jerusalem and went into the temple. After he looked around at everything, because it was already late in the evening, he returned to Bethany with the Twelve.

^vPs 118:26

Faith/Trust These two words, along with “belief,” are translated from the same Greek word, and they’re an important concept in Mark’s Gospel. Faith in Mark is active. It isn’t simply believing in a set of doctrines; faith is about those things people entrust their lives with. Jesus urges people to “trust this good news” (Mark 1:15) about God’s coming kingdom. And throughout the Gospel, he draws a close connection between faith/trust and the power of God at work in the world. When people act as if God’s power is available through Jesus, they turn to him for healing (Mark 2:5; 5:34). When they’re more skeptical or fail to believe, even he can’t do much good (Mark 6:5-6). In Mark, Jesus calls for “faith in God” (Mark 11:22), not faith in himself (cf. John 20:30-31). But Jesus is God’s Christ, the one who serves as an authorized agent of divine power. So people turn to him in faith when they trust that power—and they find life.

11:1–13:37 Jesus and his disciples enter Jerusalem for the Passover Festival (see Mark 14:1).

11:1–11 See Matthew 21:1–11; Luke 19:28–40; John 12:12–19.

11:1 *Bethphage and Bethany*: The two towns are just outside Jerusalem. Because the city was crowded during Passover, many pilgrims found places to stay in nearby towns and villages.

11:2 *colt*: This act symbolizes Jesus’ humble authority (see Zech 9:9; cf. Matt 21:5; John 12:15).

11:6 *just what Jesus said*: Mark shows that Jesus knows what lies ahead.

11:8 *clothes . . . branches*: The OT associates similar details with Israel’s kings (see 2 Kgs 9:13). For Mark, though, Jesus is a different kind of king (see Mark 11:2, 9).

11:9 The reference to Psalm 118:26 draws attention to Jesus’ royal status. The shout *Hosanna!* literally means “Save now!” The people think Jesus will save them from Roman occupation. Ironically, this misplaced hope will ultimately lead to his death.

11:11 *looked around*: Although his ride into Jerusalem has drawn a crowd, no one seems to notice Jesus’ first visit to the temple.

The CEB translation is a readable, reliable, relevant invitation to Scripture. The notes provided here are from our award-winning The CEB Study Bible. Read more about our diverse group of biblical scholars and contributors, and download other resources at

CEBSurvivingTheBible.com.



Week 6—Liturgy of the Passion

Isaiah 50:4-9a

50:4 Is 40:29;
Mt 11:28

God's faithful servant

⁴The LORD God gave me an educated tongue
to know how to respond to the weary
with a word that will awaken them in the morning.[‡]
God awakens my ear in the morning to listen, as educated people do.

50:5 Mt 26:39;
Jn 8:29,
Jn 14:31,
Jn 15:10;
Heb 5:8

⁵The LORD God opened my ear;
I didn't rebel; I didn't turn my back.

50:6 Lam 3:30;
Mt 26:67,
Mt 27:30;
Mk 14:65;
Lk 22:63

⁶Instead, I gave my body to attackers,
and my cheeks to beard pluckers.
I didn't hide my face from insults and spitting.

50:7 Is 41:10;
Eze 3:8, Eze 3:9

⁷The LORD God will help me;
therefore, I haven't been insulted.

50:8 Is 41:1,
Is 45:25,
Is 54:17;
Ro 8:33,
Ro 8:34

Therefore, I set my face like flint,
and knew I wouldn't be ashamed.

50:9 Job 13:28;
Is 41:10, Is 51:8

⁸The one who will declare me innocent is near.

Who will argue with me?
Let's stand up together.
Who will bring judgment against me?
Let him approach me.

⁹Look! The LORD God will help me.
Who will condemn me?

[‡]Heb uncertain

50:4-9 Servant Israel speaks again (see Isa 50:10). As in Isaiah 49:1-6, he confirms the divine support promised to Israel in earlier chapters. Here he emphasizes that God sustains him even in conflict and crisis.

50:4 *a word that will awaken them*: According to the Hebrew, the first phrase concludes with "a word." The second phrase begins with a repetition: "In the morning he wakens, wakens my ear in the morning." Echoing the confidence expressed in Lamentations 3:22-23 that God's love and mercy are renewed every morning, the servant's alert ear contrasts with the willful deafness criticized in Isaiah 42:20; 48:8. Emphasis is on learning from God's voice. Attending to God's instruction prepares the speaker to stand strong in the midst of interhuman conflict and harassment.

50:6-7 Because of God's support, the servant withstands insults without disgrace or shame—a direct reflection of Isaiah 45:16-17, which pledges that though idol-makers will end up disgraced and ashamed, God's worshippers won't. Enduring physical assaults such as beard plucking and insults, the servant models word for word the patience recommended in Lamentations 3:30.

50:7 The speaker expresses confidence in God's help; see Isaiah 41:10-14; 44:2; 49:8.

50:8 *Who will bring judgment against me?*: God's attentiveness to Israel's cause was first addressed in Isaiah 40:27, echoing pleas for justice found in Lamentations 3:57-59. Here, using the same vocabulary, the speaker challenges anyone to stand against him when God's support is nearby (see also Isa 41:1, 21-22).

The CEB translation is a readable, reliable, relevant invitation to Scripture. The notes provided here are from our award-winning The CEB Study Bible. Read more about our diverse group of biblical scholars and contributors, and download other resources at

CEBSurvivingTheBible.com.



Week 6—Liturgy of the Passion

Psalm 31:9-16

- 31:9** Ps 6:7
31:10 Ps 6:2, Ps 32:3, Ps 102:3
31:11 Ps 38:11, Ps 88:18
31:14 Ps 140:6
31:15 Job 24:1; Ps 7:1
31:16 Nm 6:25; Ps 4:6, Ps 6:4, Ps 67:1, Ps 80:3
- ⁹Have mercy on me, LORD, because I'm depressed.
 My vision fails because of my grief,
 as do my spirit and my body.
- ¹⁰My life is consumed with sadness;
 my years are consumed with groaning.
 Strength fails me because of my suffering;^b
 my bones dry up.
- ¹¹I'm a joke to all my enemies,
 still worse to my neighbors.
 I scare my friends,
 and whoever sees me in the street runs away!
- ¹²I am forgotten, like I'm dead, completely out of mind;
 I am like a piece of pottery, destroyed.
- ¹³Yes, I've heard all the gossiping, terror all around;
 so many gang up together against me,
 they plan to take my life!
- ¹⁴But me? I trust you, LORD!
 I affirm, "You are my God."
- ¹⁵My future is in your hands.
 Don't hand me over to my enemies,
 to all who are out to get me!
- ¹⁶Shine your face on your servant;
- ^bLXX, Syr; MT *my sin*

The Enemies The first line of the first prayer for help in the Psalms introduces what will be a constant feature of the psalmists' experiences: "LORD, I have so many enemies!" (Ps 3:1). Even before Psalm 3, Psalms 1–2 make it clear that there's opposition to God and God's will, to God's "anointed one," and to God's people. The exact identity of the enemies is unknown. It's clear that they have no use for God and God's will (see Pss 3:2; 10:4, 6, 11, 13), and that their behavior is misleading, destructive, violent, and sometimes deadly (see Pss 4:2; 5:6; 7:2; 17:9–12; 35:4). The enemies may be anything or anybody that opposes God's will for justice, righteousness, and peace in the world. This invites present-day readers of the Psalms to identify their own enemies. The enemies are named with a variety of terms, including the wicked, foes, fools, evildoers, the arrogant, and the proud.

Precisely because the enemies are always present, the psalmists frequently request God to deal with the enemies. These requests often sound vengeful and violent (see Pss 3:7; 10:15; 17:13), but these are prayers of people who have been severely mistreated. The real point of these prayers isn't personal payback but rather a deep desire that God set things right for those whose lives are threatened. In short, the vengeful-sounding requests for God to act are acts of hope as well as prayers for justice. They prepare us to hear the Lord's Prayer, "Bring in your kingdom so that your will is done on earth as it's done in heaven" (Matt 6:10).

31:9-13 The exact nature of the distress isn't clear, but it may have involved both physical and emotional suffering, as well as oppression, as in the other prayers for help (see Ps 4:2-5; sidebar, "The Enemies" at Ps 3).

31:9 *vision fails*: See Psalms 6:7; 13:3.

31:10 *bones*: See Psalm 22:14, 17.

31:11 The suffering psalmists often are doubly mistreated by the responses of others, who shun or seek to take advantage. It isn't only the enemies who behave this way,

but sometimes also the psalmist's family and friends. (See Pss 22:7; 38:11; 39:8; 41:9; 55:12-13; 69:7-12; 88:8, 18; Jer 20:8.)

31:13 *terror all around*: See Jeremiah 20:3, where the phrase is translated "Panic Lurks Everywhere." There are several parallels between Psalm 31 and Jeremiah 20, a reminder that in the case of the psalmists, the prophets, and Jesus, faithfulness led to suffering and opposition. *they plan . . . my life*: See Psalm 35:4.

31:14-15a The affirmation of trust here recalls Psalm 31:5.

31:16 *shine your face*: See Psalm 4:6.

The CEB translation is a readable, reliable, relevant invitation to Scripture. The notes provided here are from our award-winning The CEB Study Bible. Read more about our diverse group of biblical scholars and contributors, and download other resources at

CEBSurvivingTheBible.com.



Week 6—Liturgy of the Passion

Philippians 2:5-11

2:5 Mt 11:29;
Ro 15:3, Ro 15:5;
1Pt 2:21, 1Pt 4:1

Imitate Christ

2 Therefore, if there is any encouragement in Christ, any comfort in love, any sharing in the Spirit, any sympathy, ²complete my joy by thinking the same way, having the same love, being united, and agreeing with each other. ³Don't do anything for selfish purposes, but with humility think of others as better than yourselves. ⁴Instead of each person watching out for their own good, watch out for what is better for others. ⁵Adopt the attitude that was in Christ Jesus:

2:8 Mt 26:39;
Jn 10:18;
Ac 8:33;
Heb 5:8,
Heb 12:2

⁶Though he was in the form of God,
he did not consider being equal with God something to exploit.

2:9 Is 52:13,
Is 53:12;
Mt 28:18;
Eph 1:20; Heb 2:9

⁷But he emptied himself
by taking the form of a slave
and by becoming like human beings.

2:10 Is 45:23;
Mt 28:18;
Ro 14:11;
Eph 1:10

When he found himself
in the form of a human,

2:11 Jn 13:13;
Ro 10:9, Ro 14:9

⁸he humbled himself by becoming obedient to the point of death,
even death on a cross.

⁹Therefore, God highly honored him
and gave him a name above all names,

¹⁰so that at the name of Jesus everyone
in heaven, on earth, and under the earth might bow

¹¹and every tongue confess
that Jesus Christ is Lord, to the glory of God the Father.

Worship and Christology Poetic rhythm sets Philippians 2:6-11 apart as one of our earliest examples of the church's worship. This passage, which is perhaps a hymn, shows that the early Pauline churches understood Christ to be a preexistent being who was obedient to God. His extreme obedience and humiliation are seen in his death on the cross. God responds to that obedience by exalting Christ to the highest position in the universe. There Christ defeats the powers of evil and is in a position to grant salvation to those who have faith in him. Paul quotes this worship text to remind the Philippians of Christ's willingness to accept disadvantage for the good of others and to set up Christ as the example of the way they should relate to one another.

2:5 *Adopt the attitude...* *Jesus*: This verse introduces the confession of Philippians 2:6-11 and calls readers to follow the example of Jesus seen in those verses.

2:6-11 The church was already familiar with this hymn-like confession before Paul wrote it in his letter. The hymn traces the work of Christ from his preexistence to his resurrection and exaltation.

2:6 *in the form of God*: The preexistent Christ shared God's glory. *something to exploit*: Instead of using his position to gain things for himself, Christ used it to give to others.

2:7 *emptied himself*: Christ himself chooses to give up his place of honor. *form of a slave...human beings*: Christ's status before the incarnation was so high that becoming human is compared here to accepting the position of a slave.

2:8 *becoming obedient*: While Christ chose to give himself, that decision was made in obedience to God's will. *even death on a cross*: shows the extreme that Christ was willing to endure to obey God and bring salvation.

2:9 *God highly honored him*: God's response to Christ's obedience. *name above all names*: has the highest status, position, and influence.

2:10 *everyone...might bow*: All beings in all regions of the universe are to submit to Christ's authority.

2:11 *confess...Christ is Lord*: All must acknowledge Christ's power and position. *to the glory of God*: The ultimate goal of the work of Christ is to bring honor to God.

The CEB translation is a readable, reliable, relevant invitation to Scripture. The notes provided here are from our award-winning The CEB Study Bible. Read more about our diverse group of biblical scholars and contributors, and download other resources at

CEBSurvivingTheBible.com.



Week 6—Liturgy of the Passion

Mark 14:1-15:47 Page 1 of 5

Preparation for burial

14 It was two days before Passover and the Festival of Unleavened Bread. The chief priests and legal experts through cunning tricks were searching for a way to arrest Jesus and kill him. ²But they agreed that it shouldn't happen during the festival; otherwise, there would be an uproar among the people.

³Jesus was at Bethany visiting the house of Simon, who had a skin disease. During dinner, a woman came in with a vase made of alabaster and containing very expensive perfume of pure nard. She broke open the vase and poured the perfume on his head. ⁴Some grew angry. They said to each other, "Why waste the perfume?" ⁵This perfume could have been sold for almost a year's pay^k and the money given to the poor." And they scolded her.

⁶Jesus said, "Leave her alone. Why do you make trouble for her? She has done a good thing for me. ⁷You always have the poor with you; and whenever you want, you can do something good for them. But you won't always have me. ⁸She has done what she could. She has anointed my body ahead of time for burial. ⁹I tell you the truth that, wherever in the whole world the good news is announced, what she's done will also be told in memory of her."

14:1 Mt 12:14, Mt 26:2, Mt 26:4, Lk 22:1, Lk 22:2

14:3 Mt 26:6, Mt 26:7, Lk 7:37, Jn 12:1, Jn 12:3

14:4 Mt 26:8, Mt 26:9, Mk 14:5, Jn 12:5

14:5 Mk 14:4, Jn 12:5, Jn 13:29, Eph 4:28

14:6 Mt 26:10, Jn 10:32, Eph 2:10, Heb 13:21

14:7 Dt 15:11, Mt 26:11

14:8 Mk 16:1, Jn 19:40

14:9 Mt 26:13

^kOr *three hundred denaria*; a denarion was equivalent to a day's pay.

Human One who joins God in the heavenly throne room takes the place of the beasts who have gone before (see Dan 7:13-14). According to Mark, the figure will arrive on earth to establish God's kingdom. See sidebar, "The Human One in Mark:" *from the four corners of the earth*: In God's kingdom the *chosen people* are those who trust God and reflect God's reign, regardless of nationality, ethnicity, or even religious tradition (see Mark 13:20).

13:28-31 See Mark 11:12-14, 20-21. Jesus says God's kingdom is in season, that is, the signs of its arrival are all around.

13:30 *this generation... happen*: Jesus implies God's kingdom will arrive within a lifetime. Some read "this generation" as a metaphor for the era when evil persists unchecked. See notes on Mark 8:12; 9:1; 13:4.

13:33 *Stay alert!*: Since only God knows when the kingdom will arrive (Mark 13:32), Jesus repeats his warning to be ready at any moment (Mark 13:35, 37; 13:34).

13:34 *someone took a trip*: See Matthew 24:37-51; 25:13-30; Luke 12:35-46; 19:11-27. God is like an absentee landlord who will soon return to reclaim the estate. In the meantime, the tenants are *in charge*.

13:35 *in the evening... at daybreak*: Romans divided the night watch into four segments. The owner could return at night, so staying awake required people to be especially alert (see Mark 14:32-42; Rom 13:11-14; 1 Thess 5:1-11).

13:37 *to all*: See Mark 13:14. This private conversation

between Jesus and his disciples (see Mark 13:3) applies to everyone.

14:1-15:27 See Matthew 26:1-27:66; Luke 22:1-23:56; John 13:1-19:42.

14:1-11 See Matthew 26:1-16; Luke 22:1-6. Mark contrasts the story of an unnamed woman's sacrifice (14:3-9) with reports about the plot against Jesus (14:1-2, 10-11).

14:1 *Passover and the Festival of Unleavened Bread*: See Exodus 12:1-13:16; 2 Chronicles 35:17. These holy days celebrate the miracle of Israel's deliverance from slavery in Egypt (Exod 12:1-13:16).

14:2 *uproar among the people*: At Passover both the crowds and the religious excitement made Jerusalem ripe for rebellion.

14:3 *skin disease*: Jesus finds himself among those who are unclean by religious standards (see Mark 1:40-45). *alabaster... nard*: Both the vase and the perfume were very costly.

14:7 *You always have the poor... won't always have me*: See Deuteronomy 15:11. Jesus doesn't deny the importance of serving the poor when he affirms the woman's gift (see Mark 2:19-20).

14:8 *She has done what she could*: See Mark 12:41-44. She's spent everything on Jesus. *anointed my body*: In her symbolic act, the woman has shown that this is the Christ, the anointed one.

14:9 *whole world*: God's kingdom doesn't have boundaries

The CEB translation is a readable, reliable, relevant invitation to Scripture. The notes provided here are from our award-winning The CEB Study Bible. Read more about our diverse group of biblical scholars and contributors, and download other resources at

CEBSurvivingTheBible.com.

Week 6—Liturgy of the Passion
Mark 14:1-15:47 Page 2 of 5

14:10 Mt 26:14;
Lk 22:3; Jn 13:2

14:11 2Ki 5:26;
Jer 32:10;
Mt 26:15;
Mt 28:12;
Mk 14:10

14:12 Dt 16:1;
Mt 26:17;
Lk 22:7; 1Co 5:7

14:13 Mt 26:18;
Mt 26:19;
Lk 22:10

14:14 Mk 11:3;
Jn 11:28

14:15 Ac 1:13

14:17 Mt 26:20;
Lk 22:14

14:18 Ps 41:9

14:19 Mt 26:22

14:21 Mt 18:7;
Mt 26:24

14:22 Mt 26:26;
1Co 10:16;
1Co 11:23

14:23 Mt 15:36;
Mt 26:27;
Mk 14:22;
Lk 22:17;
Ro 14:6

14:24 Ex 24:8;
Mk 10:45;
1Co 10:16;
1Co 11:25

14:25 Mt 26:29

14:26 Mt 26:30

14:27 Zec 13:7;
Mt 26:31

14:28 Mt 16:21;
Mt 20:19;
Mt 26:32;
Mt 28:16;
Mk 16:7

14:29 Mt 26:33;
Lk 22:33;
Lk 22:34;
Jn 13:36

14:30 Mt 26:34;
Mk 14:68;
Mk 14:72;
Jn 13:38

Passover meal

¹⁰Judas Iscariot, one of the Twelve, went to the chief priests to give Jesus up to them.

¹¹When they heard it, they were delighted and promised to give him money. So he started looking for an opportunity to turn him in.

¹²On the first day of the Festival of Unleavened Bread, when the Passover lamb was sacrificed, the disciples said to Jesus, “Where do you want us to prepare for you to eat the Passover meal?”

¹³He sent two of his disciples and said to them, “Go into the city. A man carrying a water jar will meet you. Follow him. ¹⁴Wherever he enters, say to the owner of the house, “The teacher asks, “Where is my guest room where I can eat the Passover meal with my disciples?”” ¹⁵He will show you a large room upstairs already furnished. Prepare for us there.” ¹⁶The disciples left, came into the city, found everything just as he had told them, and they prepared the Passover meal.

¹⁷That evening, Jesus arrived with the Twelve. ¹⁸During the meal, Jesus said, “I assure you that one of you will betray me—someone eating with me.”

¹⁹Deeply saddened, they asked him, one by one, “It’s not me, is it?”

²⁰Jesus answered, “It’s one of the Twelve, one who is dipping bread with me into this bowl. ²¹The Human One^l goes to his death just as it is written about him. But how terrible it is for that person who betrays the Human One!^m It would have been better for him if he had never been born.”

²²While they were eating, Jesus took bread, blessed it, broke it, and gave it to them, and said, “Take; this is my body.” ²³He took a cup, gave thanks, and gave it to them, and they all drank from it. ²⁴He said to them, “This is my blood of the covenant, which is poured out for many. ²⁵I assure you that I won’t drink wine again until that day when I drink it in a new way in God’s kingdom.” ²⁶After singing songs of praise, they went out to the Mount of Olives.

Predictions about disciples leaving Jesus

²⁷Jesus said to them, “You will all falter in your faithfulness to me. It is written, *I will hit the shepherd, and the sheep will go off in all directions.*” ²⁸But after I’m raised up, I will go before you to Galilee.”

²⁹Peter said to him, “Even if everyone else stumbles, I won’t.”

³⁰But Jesus said to him, “I assure you that on this very night, before the rooster crows twice, you will deny me three times.”

^lOr *Son of Man* ^mOr *Son of Man* ⁿZech 13:7

like a nation or a group of people (see Mark 13:10, 27). *good news*: See note on Mark 1:14. *in memory of her*: The gospel isn’t just about Jesus; it’s also about how others play a role in his mission.

14:10 *Judas Iscariot*: See Mark 3:19. *chief priests*: See note on Mark 11:18. *give Jesus up*: See Mark 9:31; 10:33; 14:11; 13:9.

14:11-26 See Matthew 26:17-25; Luke 22:7-14.

14:12 *first day... when the Passover lamb was sacrificed*: The timing isn’t clear, since the lamb is usually killed the day before the festival begins. Mark may depart from Jewish custom by counting days from sunrise rather than from sunset.

14:16 *as he had told them*: Jesus’ directions about preparing for the meal are flawless (see Mark 11:2-6).

14:18 *someone eating with me*: In the ancient world shared meals nurtured friendship bonds. Jesus’ prediction of his betrayal, then, is tinged with irony (see Ps 41:9).

14:21 *just as it is written about him*: Jesus doesn’t seem to be referring to any particular scriptural texts, since the OT nowhere speaks of the death of the Human One. Instead, he’s identifying with traditions in the OT where righteous people are made to suffer.

14:22-25 Jesus’ words about the bread and the cup

support early Christian worship habits. His followers often shared a memorial meal when they gathered (see 1 Cor 11:23-26).

14:22 *my body*: The metaphor connects the bread to Jesus’ own flesh. In Paul’s letters “body” also refers to communities of Jesus’ followers after his death (see 1 Cor 12:12-27; Rom 12:4).

14:24 *my blood... for many*: In the OT blood was used to authorize legal contracts (see Exod 24:6-8). The saying probably recalls Jeremiah’s hope for a “new covenant” (see Jer 31:31-34), which is written on the heart, not on stone. It’s also wide-reaching; the phrase “for many” echoes Mark 10:45.

14:25 *that day*: See Mark 13:32. The appointed time for God’s reign to arrive. *God’s kingdom*: See note on Mark 1:15.

14:27-31 See Matthew 26:30-35; Luke 22:31-34; John 13:36-38.

14:27 *falter in your faithfulness to me*: or “stumble” (see Mark 9:42-47). Jesus predicts his disciples will abandon him (see Zech 13:7; 14:50).

14:28 *I will go before you*: Jesus will lead his disciples even after the resurrection. *to Galilee*: Mark’s audience may have ties to this region (see Mark 16:7).

The CEB translation is a readable, reliable, relevant invitation to Scripture. The notes provided here are from our award-winning The CEB Study Bible. Read more about our diverse group of biblical scholars and contributors, and download other resources at

CEBSurvivingTheBible.com.



Week 6—Liturgy of the Passion

Mark 14:1-15:47 Page 3 of 5

³¹But Peter insisted, “If I must die alongside you, I won’t deny you.” And they all said the same thing.

Jesus in prayer

³²Jesus and his disciples came to a place called Gethsemane. Jesus said to them, “Sit here while I pray.” ³³He took Peter, James, and John along with him. He began to feel despair and was anxious. ³⁴He said to them, “I’m very sad. It’s as if I’m dying. Stay here and keep alert.” ³⁵Then he went a short distance farther and fell to the ground. He prayed that, if possible, he might be spared the time of suffering. ³⁶He said, “Abba, Father, for you all things are possible. Take this cup of suffering away from me. However—not what I want but what you want.”

³⁷He came and found them sleeping. He said to Peter, “Simon, are you asleep? Couldn’t you stay alert for one hour?” ³⁸Stay alert and pray so that you won’t give in to temptation. The spirit is eager, but the flesh is weak.”

³⁹Again, he left them and prayed, repeating the same words. ⁴⁰And, again, when he came back, he found them sleeping, for they couldn’t keep their eyes open, and they didn’t know how to respond to him. ⁴¹He came a third time and said to them, “Will you sleep and rest all night? That’s enough! The time has come for the Human One^o to be betrayed into the hands of sinners. ⁴²Get up! Let’s go! Look, here comes my betrayer.”

Arrest

⁴³Suddenly, while Jesus was still speaking, Judas, one of the Twelve, came with a mob carrying swords and clubs. They had been sent by the chief priests, legal experts, and elders. ⁴⁴His betrayer had given them a sign: “Arrest the man I kiss, and take him away under guard.”

⁴⁵As soon as he got there, Judas said to Jesus, “Rabbi!” Then he kissed him. ⁴⁶Then they came and grabbed Jesus and arrested him.

⁴⁷One of the bystanders drew a sword and struck the high priest’s slave and cut off his ear. ⁴⁸Jesus responded, “Have you come with swords and clubs to arrest me, like an outlaw?”

The Human One in Mark This title is an ambiguous term that appears frequently in Mark (Mark 2:10, 28; 3:28; 8:31, 38; 9:9, 12, 31; 10:33, 45; 13:26; 14:21, 41, 62). Sometimes Jesus uses it indirectly to name himself. In other cases, he seems to refer to humanity as a whole or to a special figure who will preside over God’s kingdom. How then might we understand the term? It’s helpful to remember that, in Jesus’ world, individual figures often represented groups of people. The Human One probably is a symbol—an ideal human being who embodies the new humanity that reflects God’s kingdom. From this perspective, Jesus is the Human One because he is the Christ who is entrusted with the task of showing the world what God’s power looks like. But his followers, too, get involved in his mission. So they also become part of the Human One. In this way, the Human One is both Jesus—God’s anointed one—and the people who, through him, trust the power of God’s kingdom.

^oOr Son of Man

14:32-42 See Matthew 26:36-46; Luke 22:39-46.

14:33 *Peter, James, and John*: See Mark 9:2; 13:3. Jesus’ closest friends witness his prayerful struggle. See note on Mark 5:37. *despair . . . anxious*: As part of his role as a Christ who suffers, Jesus agonizes as he faces his death.

14:34 *keep alert*: See note on Mark 13:33.

14:35-36 Jesus asks God to spare him the suffering he expects (see Mark 8:31; 9:31; 10:33-34). *if possible*: See Mark 9:22-23; 10:27. *Abba*: an Aramaic word for “father.” *not what I want but what you want*: Jesus finally embraces God’s will (see Mark 3:35).

14:38 *spirit is eager, but the flesh is weak*: A contrast between flesh and spirit as two aspects of a person was common in the ancient world. The spirit was generally viewed as more receptive to the divine will, while the body was more vulnerable to human weakness.

14:41 *time has come*: See Mark 13:32. Jesus links his

betrayal and death to God’s coming kingdom (see Mark 1:14).

14:43-51 See Matthew 26:47-56; Luke 22:47-53; John 18:3-12. Judas’ betrayal is full of irony. He betrays Jesus with a gesture of friendship, and Jesus responds to a frantic, armed mob with a calm acceptance of his impending, violent end.

14:43 *swords and clubs*: The mob has violent plans for Jesus (see Mark 14:28). *sent by the chief priests, legal experts, and elders*: The religious leaders keep a safe distance from the action. See notes on Mark 1:22; 8:31.

14:47 *high priest’s slave*: The high priest was Caiaphas, who ruled from 18 to 36/7 CE. The identity of the bystander is unclear. Jesus doesn’t say anything about the deed (cf. Matt 26:52-54).

14:48 *like an outlaw*: The mob treats Jesus as if he’s an armed rebel.

14:31 Lk 22:33; Jn 13:37

14:32 Mt 26:36; Lk 22:39; Lk 22:40; Jn 18:1

14:33 Mk 5:37; Mk 9:2

14:34 Ps 42:5; Jn 12:27

14:35 Mk 14:41; Heb 5:7

14:36 In 18:11; Ro 8:15; Ga 4:6

14:37 Mt 26:40; Mk 1:16; Mk 14:29; Lk 9:32

14:38 Mt 6:13; Mt 24:42; Mt 25:13; Mt 26:41; Lk 22:40

14:39 Mt 26:42; Mt 26:44; Mk 14:36

14:40 Mk 9:6

14:41 Mk 14:35

14:42 Mt 26:46; Jn 18:1

14:43 Mt 26:47; Lk 22:47; Jn 18:3; Ac 1:16

14:45 Mt 23:7; Mt 23:8; Mk 9:5; Jn 13:13; Jn 13:14

14:46 In 18:12

14:47 Mt 26:51; Jn 18:10

14:48 Mt 20:22; Mt 26:4; Mt 26:55; Mt 26:59; Lk 22:52

The CEB translation is a readable, reliable, relevant invitation to Scripture. The notes provided here are from our award-winning The CEB Study Bible. Read more about our diverse group of biblical scholars and contributors, and download other resources at

CEBSurvivingTheBible.com.



Week 6—Liturgy of the Passion

Mark 14:1-15:47 Page 4 of 5

14:49 Mk 12:35;
Lk 19:47;
Jn 18:20

14:50 Ps 88:18;
Mk 14:27;
Jn 16:32

14:53 Mt 26:57

14:54 Jn 18:15,
Jn 18:18

14:55 Mt 26:59

14:58 Mk 15:29;
Jn 2:19

14:60 Mt 26:63;
Jn 19:9

14:61 Is 53:7;
Mt 26:63

14:62 Ps 110:1;
Dn 7:13;
Mt 26:64

14:63 Nm 14:6;
Ac 14:14

14:64 Lv 24:16

14:65 Is 50:6;
Mt 26:67;
Mt 26:68;
Mk 10:34,
Mk 15:19

14:66 Mt 26:69;
Mk 14:54;
Lk 22:55;
Jn 18:16,
Jn 18:25

14:68 Mk 14:30,
Mk 14:72

14:70 Mt 26:73;
Ac 2:7

⁴⁹Day after day, I was with you, teaching in the temple, but you didn't arrest me. But let the scriptures be fulfilled." ⁵⁰And all his disciples left him and ran away. ⁵¹One young man, a disciple, was wearing nothing but a linen cloth. They grabbed him, ⁵²but he left the linen cloth behind and ran away naked.

A hearing before the Sanhedrin

⁵³They led Jesus away to the high priest, and all the chief priests, elders, and legal experts gathered. ⁵⁴Peter followed him from a distance, right into the high priest's courtyard. He was sitting with the guards, warming himself by the fire. ⁵⁵The chief priests and the whole Sanhedrin were looking for testimony against Jesus in order to put him to death, but they couldn't find any. ⁵⁶Many brought false testimony against him, but they contradicted each other. ⁵⁷Some stood to offer false witness against him, saying, ⁵⁸"We heard him saying, 'I will destroy this temple, constructed by humans, and within three days I will build another, one not made by humans.'" ⁵⁹But their testimonies didn't agree even on this point.

⁶⁰Then the high priest stood up in the middle of the gathering and examined Jesus. "Aren't you going to respond to the testimony these people have brought against you?" ⁶¹But Jesus was silent and didn't answer. Again, the high priest asked, "Are you the Christ, the Son of the blessed one?"

⁶²Jesus said, "I am. And you will see the Human One^P sitting on the right side of the Almighty^Q and coming on the heavenly clouds."

⁶³Then the high priest tore his clothes and said, "Why do we need any more witnesses?"

⁶⁴You've heard his insult against God. What do you think?"

They all condemned him. "He deserves to die!"

⁶⁵Some began to spit on him. Some covered his face and hit him, saying, "Prophesy!" Then the guards took him and beat him.

Peter denies Jesus

⁶⁶Meanwhile, Peter was below in the courtyard. A woman, one of the high priest's servants, approached ⁶⁷and saw Peter warming himself by the fire. She stared at him and said, "You were also with the Nazarene, Jesus."

⁶⁸But he denied it, saying, "I don't know what you're talking about. I don't understand what you're saying." And he went outside into the outer courtyard. A rooster crowed.

⁶⁹The female servant saw him and began a second time to say to those standing around, "This man is one of them." ⁷⁰But he denied it again.

A short time later, those standing around again said to Peter, "You must be one of them, because you are also a Galilean."

^POr Son of Man ^QOr the Power

14:50 *all his disciples*: The report fulfills Jesus' prediction (see Mark 14:27).

14:51-52 Mark leaves no good hints to aid us in our desire to know who this is. Some interpreters identify the young man as the angel in the empty tomb (Mark 16:5), and some think he's actually Mark himself.

14:53-65 See Matthew 26:57-68; Luke 22:63-65; John 18:19-24. Jesus' first trial is before the Jewish council known as the Sanhedrin (see note on Mark 8:31).

14:53 *high priest*: a reference to Caiaphas. See note on Mark 14:47. *chief priests, elders, and legal experts*: See notes on Mark 1:22; 8:31.

14:54 *from a distance*: Peter follows with caution. He's loyal to Jesus but worried about the danger his loyalty might bring.

14:56 *false testimony... contradicted each other*: Jewish Law required two witnesses to confirm a charge (Num 35:30; Deut 19:15).

14:58 See Mark 11:15-16; 13:1-2.

14:61 *Jesus was silent and didn't answer*: See Psalm 38:12-14; Isaiah 53:7.

14:62 *I am*: See note on Mark 6:50. *And you will*

see... heavenly clouds: As the Christ, Jesus announces the coming of the Human One to establish God's kingdom. See note on Mark 13:26-27.

14:64 *insult against God*: The offense of blasphemy carries a death penalty (Lev 24:16). It's unclear, though, exactly how Jesus has committed this crime.

14:65 *"Prophesy!"*: This taunt reveals Jesus' reputation as a prophet. It may also refer to his prediction about the Human One in Mark 14:62. The hostile treatment he receives resembles the treatment of God's servant in Isaiah 53:7.

14:66-72 See Matthew 26:69-75; Luke 22:54-62; John 18:15-18. Peter's denials fulfill Jesus' prophecy (Mark 14:30). He's the last disciple to fade from view.

14:66 *woman... high priest's servants*: Caiaphas' household is involved at every turn in the plot against Jesus (see Mark 14:47). Peter denies this servant's accusation twice (Mark 14:68, 70).

14:68 *don't understand*: Peter's response is ironic, since the disciples repeatedly misunderstand Jesus' mission and teaching (see Mark 4:13; 6:52; 8:17, 12; 9:32). See sidebar, "The Disciples in Mark" at Mark 5.

The CEB translation is a readable, reliable, relevant invitation to Scripture. The notes provided here are from our award-winning The CEB Study Bible. Read more about our diverse group of biblical scholars and contributors, and download other resources at

CEBSurvivingTheBible.com.



Week 6—Liturgy of the Passion

Mark 14:1-15:47 Page 5 of 5

⁷¹But he cursed and swore, “I don’t know this man you’re talking about.” ⁷²At that very moment, a rooster crowed a second time. Peter remembered what Jesus told him, “Before a rooster crows twice, you will deny me three times.” And he broke down, sobbing.

Trial before Pilate

15 At daybreak, the chief priests—with the elders, legal experts, and the whole Sanhedrin—formed a plan. They bound Jesus, led him away, and turned him over to Pilate.

²Pilate questioned him, “Are you the king of the Jews?”

Jesus replied, “That’s what you say.” ³The chief priests were accusing him of many things.

⁴Pilate asked him again, “Aren’t you going to answer? What about all these accusations?”

⁵But Jesus gave no more answers, so that Pilate marveled.

⁶During the festival, Pilate released one prisoner to them, whomever they requested. ⁷A man named Barabbas was locked up with the rebels who had committed murder during an uprising. ⁸The crowd pushed forward and asked Pilate to release someone, as he regularly did. ⁹Pilate answered them, “Do you want me to release to you the king of the Jews?” ¹⁰He knew that the chief priests had handed him over because of jealousy. ¹¹But the chief priests stirred up the crowd to have him release Barabbas to them instead. ¹²Pilate replied, “Then what do you want me to do with the one you call king of the Jews?”

¹³They shouted back, “Crucify him!”

¹⁴Pilate said to them, “Why? What wrong has he done?”

They shouted even louder, “Crucify him!”

¹⁵Pilate wanted to satisfy the crowd, so he released Barabbas to them. He had Jesus whipped, then handed him over to be crucified.

Jesus is tortured and killed

¹⁶The soldiers led Jesus away into the courtyard of the palace known as the governor’s headquarters,[†] and they called together the whole company of soldiers.[‡] ¹⁷They dressed him up in a purple robe and twisted together a crown of thorns and put it on him. ¹⁸They saluted him, “Hey! King of the Jews!” ¹⁹Again and again, they struck his head with a stick. They spit on him and knelt before him to honor him. ²⁰When they finished mocking him, they stripped him of the purple robe and put his own clothes back on him. Then they led him out to crucify him.

²¹Simon, a man from Cyrene, Alexander and Rufus’ father, was coming in from the countryside. They forced him to carry his cross.

[†]Or *praetorium* [‡]Or *cohort* (approximately six hundred soldiers)

14:72 *broke down, sobbing:* Mark stresses the story’s emotional impact (see Mark 14:33-34).

15:1-15 See Matthew 27:1-2, 11-23; Luke 23:1-5, 13-25; John 18:28-40. The Jewish leaders have condemned Jesus (Mark 14:64), but they don’t have the power to kill him. They hand him over to Pilate, the Roman governor, who does.

15:1 *daybreak:* Mark divides the last day of Jesus’ life into four specific time periods (see Mark 15:25, 33, 42) *plan:* In Mark’s view the Jewish leaders’ plan is really God’s plan. *Pilate:* the Roman governor (called a prefect) of Judea from 26 to 36 CE.

15:2 *king of the Jews:* See Mark 15:9, 12, 18, 26. The Jewish leaders indicate that Jesus poses a political threat. Jesus neither confirms nor denies the claim.

15:5 *no more answers:* Jesus refuses to answer questions directly (see Mark 14:61; 15:2). *marveled:* See Mark 5:20. Pilate doesn’t seem convinced Jesus is guilty.

15:7 *Barabbas:* Ironically, the crowds want Pilate to release a member of an armed resistance group. Rebellions were common while Rome occupied Palestine. They were both political and religious in nature.

14:72 Mt 26:34, Mt 26:75; Mk 11:21, Mk 14:30, Mk 14:68

15:1 Mt 27:1, Mt 27:2; Lk 22:66, Lk 23:1; Jn 18:28

15:2 Mt 27:11; Lk 23:3

15:4 Jn 19:10

15:5 Lk 53:7; Mk 14:61, Mk 15:4; Jn 19:9

15:6 Mt 27:15; Jn 18:39, Jn 18:40

15:7 Mt 27:16; Lk 23:18; Jn 18:40

15:9 Mt 27:17; Mk 15:2

15:10 Mt 27:18; Ti 3:3

15:11 Mt 27:20; Ac 3:14

15:12 Mk 15:2

15:14 Mt 27:24; Lk 23:4, Lk 23:11, Lk 23:23; Jn 19:6

15:15 Mt 27:26; Jn 19:1

15:16 Mt 27:27; Jn 18:28, Jn 18:33, Jn 19:9

15:17 Lk 23:11; Jn 19:2

15:18 Mk 15:2

15:19 Mk 14:65

15:20 Mt 27:31; Jn 19:16

15:21 Mt 27:32; Lk 23:26; Ro 16:13

15:10 *because of jealousy:* Mark suggests Pilate is reluctant to condemn Jesus.

15:13 *“Crucify him!”:* The same crowd that welcomed Jesus (Mark 11:1-11, 18) now demands his execution.

15:15 *handed him over:* See Mark 3:19; 8:31; 9:31; 14:10, 11. Pilate appears to be a weak ruler who is only following the crowd. According to other 1st-century reports, he was a ruthless tyrant who crucified troublemakers without a second thought.

15:16-41 See Matthew 27:27-56; Luke 23:26-49; John 19:16b-37.

15:16 *governor’s headquarters... whole company of soldiers:* Mark reports that several hundred soldiers watched as Jesus was mocked and tortured.

15:17 *purple robe... crown of thorns:* The soldiers make fun of Jesus’ royal status by dressing him as a king (see Mark 10:34).

15:19 *struck his head... spit on him:* See Mark 10:34; Isaiah 50:6.

15:21 *Simon* is probably a Jew in Jerusalem for the Passover. *Cyrene:* a city in North Africa (modern-day Libya). *Alexander and Rufus’ father:* Mark’s audience may have

The CEB translation is a readable, reliable, relevant invitation to Scripture. The notes provided here are from our award-winning The CEB Study Bible. Read more about our diverse group of biblical scholars and contributors, and download other resources at

CEBSurvivingTheBible.com.



Week 6—Liturgy of the Passion

Mark 14:1-15:47 Page 6 of 5

15:23 Ps 69:21;
Mt 27:34;
Lk 23:36

15:24 Ps 22:18;
Mt 27:35;
Jn 19:23;
Jn 19:24

15:25 Mk 15:33

15:27 Mt 27:38

15:28 Is 53:12;
Lk 22:37;
Jn 19:37

15:29 Ps 22:7;
Ps 109:25;
Mt 27:39;
Mk 14:58

15:31 Lk 23:35

15:32 Mk 14:61;
Lk 23:39; Jn 1:49;
Jn 12:13

15:33 Am 8:9;
Mt 27:45;
Mk 15:25;
Lk 23:44

15:34 Ps 22:1;
Mt 27:46

15:35 Mt 17:11;
Mt 27:47;
Mk 9:4, Mk 9:11

15:36 Ps 69:21;
Mk 15:23

15:37 Mt 27:50;
Mk 15:34;
Lk 23:46;
Jn 19:30

15:38 Ex 26:31;
Mt 27:51;
Lk 23:45

²²They brought Jesus to the place called Golgotha, which means Skull Place. ²³They tried to give him wine mixed with myrrh, but he didn't take it. ²⁴They crucified him. They divided up his clothes, drawing lots for them to determine who would take what. ²⁵It was nine in the morning when they crucified him. ²⁶The notice of the formal charge against him was written, "The king of the Jews." ²⁷They crucified two outlaws with him, one on his right and one on his left. [†]

²⁹People walking by insulted him, shaking their heads and saying, "Ha! So you were going to destroy the temple and rebuild it in three days, were you? ³⁰Save yourself and come down from that cross!"

³¹In the same way, the chief priests were making fun of him among themselves, together with the legal experts. "He saved others," they said, "but he can't save himself. ³²Let the Christ, the king of Israel, come down from the cross. Then we'll see and believe." Even those who had been crucified with Jesus insulted him.

³³From noon until three in the afternoon the whole earth was dark. ³⁴At three, Jesus cried out with a loud shout, "*Eloi, eloi, lama sabachthani*," which means, "My God, my God, why have you left me?"

³⁵After hearing him, some standing there said, "Look! He's calling Elijah!" ³⁶Someone ran, filled a sponge with sour wine, and put it on a pole. He offered it to Jesus to drink, saying, "Let's see if Elijah will come to take him down." ³⁷But Jesus let out a loud cry and died.

³⁸The curtain of the sanctuary was torn in two from top to bottom. ³⁹When the centurion, who stood facing Jesus, saw how he died, he said, "This man was certainly God's Son."

⁴⁰Some women were watching from a distance, including Mary Magdalene and Mary the mother of James (the younger one) and Joses, and Salome. ⁴¹When Jesus was in Galilee, these women had followed and supported him, along with many other women who had come to Jerusalem with him.

Jesus' burial

⁴²Since it was late in the afternoon on Preparation Day, just before the Sabbath, ⁴³Joseph from Arimathea dared to approach Pilate and ask for Jesus' body. (Joseph was a prominent

[†]15:28 is omitted in most critical editions of the Gk New Testament *The scripture was fulfilled, which says, He was numbered among criminals.*

15:39 Mt 27:54; Mk 1:11; Lk 23:47 **15:40** Mk 15:47; Mk 16:1; Lk 8:2; Jn 19:25 **15:41** Mt 27:55; Mt 27:56; Lk 8:3 **15:42** Mt 27:57; Mt 27:62; Lk 23:50; Jn 19:38 **15:43** Lk 2:25; Lk 2:38

known Simon's sons. *carry his cross*: Convicted criminals typically carried only the crossbar, not the entire cross.

15:22 *Golgotha, which means Skull Place*: Roman crucifixion usually took place outside the city walls. Executed criminals provided a graphic symbol of Rome's strength. See note on Mark 3:17.

15:23 *wine . . . myrrh*: The combination was used to relieve pain.

15:24 *divided up his clothes, drawing lots*: See Psalm 22:18. The story of the crucifixion includes many details from this lament psalm (see also Mark 15:29, 34).

15:25 *nine in the morning*: See note on Mark 15:1.

15:26 *formal charge*: Notices often announced the charges leading to crucifixion. The title "The king of the Jews" offers a good reason for Jesus' death, since the Romans dealt violently with those whom they regarded as a threat to Caesar.

15:27 *two outlaws*: Jesus hangs between two political rebels.

15:29 *shaking their heads*: See Psalm 22:7. *destroy the temple*: See Mark 11:15-16; 13:1-2.

15:30 *Save yourself*: See Mark 11:9. An ironic command, especially in light of Jesus' teaching in Mark 8:35. For Mark, by not saving himself, Jesus saves others.

15:31-32 *chief priests . . . legal experts*: Jewish leaders appear again, this time to mock Jesus. See notes on Mark 1:22; 8:31. *Christ, the king of Israel*: The title combines words that make sense to Jews (Christ) and Romans (king). *Then we'll see and believe*: In Mark authentic faith comes before,

not after, evidence that confirms it (see Mark 8:11-12; cf. Mark 16:17-18).

15:33 *whole earth was dark*: cosmic proof of the coming end (see Mark 13:24-25).

15:34 "*My God, my God, why have you left me?*": Jesus' words come from Psalm 22:1. They both express his anguish (see Mark 14:32-42) and look forward to the time when "all the nations" will worship God (see Ps 22:27).

15:35 *Elijah*: See Mark 9:11-13; see note on Mark 1:6.

15:36 *sour wine*: or "vinegar" (see Ps 69:21).

15:38 *curtain . . . was torn*: The temple curtain marked the space reserved for God's presence (see Exod 26:31-37). Its tearing *from top to bottom* means God is loose in the world. See note on Mark 1:10.

15:39 *centurion*: A Roman soldier—a Gentile—is the first human in Mark to call Jesus *God's Son*. See note on Mark 1:11.

15:40 *watching from a distance*: See note on Mark 14:54. *Mary Magdalene*: See Mark 15:47; 16:1. *Mary . . . Joses*: possibly Jesus' mother (see Mark 6:3). Mark's audience may know James and Joses. *Salome*: She appears only in Mark (see Matt 28:1; John 20:1). *followed and supported him*: The women are part of a larger group of disciples (see Luke 8:1-3).

15:42-47 See Matthew 27:57-61; Luke 23:50-56; John 19:38-42.

15:42 *late in the afternoon*: Jewish Law said that all work must be completed before the Sabbath begins at sundown. See note on Mark 15:1.

The CEB translation is a readable, reliable, relevant invitation to Scripture. The notes provided here are from our award-winning The CEB Study Bible. Read more about our diverse group of biblical scholars and contributors, and download other resources at

CEBSurvivingTheBible.com.



Week 6—Liturgy of the Passion

Mark 14:1-15:47 Page 7 of 5

council member who also eagerly anticipated the coming of God's kingdom.) ⁴⁴Pilate wondered if Jesus was already dead. He called the centurion and asked him whether Jesus had already died. ⁴⁵When he learned from the centurion that Jesus was dead, Pilate gave the dead body to Joseph. ⁴⁶He bought a linen cloth, took Jesus down from the cross, wrapped him in the cloth, and laid him in a tomb that had been carved out of rock. He rolled a stone against the entrance to the tomb. ⁴⁷Mary Magdalene and Mary the mother of Joseph saw where he was buried.

15:44 Mk 15:39;
Jn 19:31; Ac
21:32; Ac 22:25,
Ac 23:17

15:45 Mk 15:39,
Mk 15:44; Jn
19:38

15:46 Mt 27:60;
Mk 16:3

15:47 Mt 27:56,
Mt 27:61, Mt
28:1; Mk 15:40,
Mk 16:1

15:43 *Joseph from Arimathea*: a Judean who was an active leader in Jerusalem. His request for Jesus' body is risky in many respects. Pilate might execute him as well. Joseph might violate sabbath law if sundown comes too quickly. He might lose status on the council, the group that turned Jesus over to the Romans.

15:46 Archaeology confirms these burial practices. *stone ... tomb*: The tomb was probably a small cave, sealed by a large stone chiseled to fit over its entrance.

The CEB translation is a readable, reliable, relevant invitation to Scripture. The notes provided here are from our award-winning The CEB Study Bible. Read more about our diverse group of biblical scholars and contributors, and download other resources at

CEBSurvivingTheBible.com.