SUNDAY THEOLOGY TALKS

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THE GOSPEL OF MARK: A JOURNEY TO RECOGNITION

Mark vividly tells the story of disciples who follow Jesus without ever fully understanding him. Through movement, conflict, and irony, his Gospel portrays discipleship as a journey toward recognition, culminating at the cross and continuing in our lives.

1. A Reticent and Ironic Jesus (October 18)

Jesus remains strangely elusive throughout Mark's Gospel. His identity can be recognized only gradually, as his relationship with the disciples deepens and they learn to place their trust in him.

2. Blindness and Misunderstanding (October 25)

The inability of the disciples to understand Jesus is one of Mark's most powerful and unsettling themes, and yet his most reassuring.

3. Restless Discipleship (November 1)

Following Jesus in Mark means embracing uncertainty, leaving familiar ground behind, and discovering that faith is learned along the way.

4. A Community in Crisis (November 8)

When the world seems to collapse, Jesus calls his disciples to remain vigilant through faith, prayer, and love, learning to recognize God's presence and action amid uncertainty.

5. The Instant of Recognition (November 15)

The decisive moment of recognition occurs at the cross, and the Gospel's unfinished ending invites us to embark on the disciples' same journey.

GUEST SPEAKER

The Very Rev. Cynthia Briggs Kittredge,
Dean Emerita, Seminary of the Southwest

1. **Trees Walking: Imperfect Sight, Unfinished Faith in the Gospel of** Mark (December 13)

   The "two-try" healing of the blind person in Mark 8:22-26 offers paradoxical insights on the gospel for our human life on the road.

2. **How to Be Human: Mark's Good News (June** 13)

   While the gospel of Mark certainly does proclaim the identity of Jesus, the focus of the story may be as much about how to be human.

STRUCTURE AND OUTLINE OF THE GOSPEL OF MARK

1. Who Is This Man? (1:1–3:35)
    - 1.1. The beginning of the Good News (1:1–13)
    - 1.2. The proclamation of the Kingdom and the calling of the first disciples (1:14–20)
    - 1.3. A day in Capernaum: teaching, healing, and exorcisms (1:21–45)
    - 1.4. The first controversies: forgiveness, sinners, fasting, and Sabbath (2:1–3:6)
    - 1.5. The crowds, the Twelve, and the question of Jesus' identity (3:7–35)
2. Seeing Without Understanding (4:1–8:26)
    - 2.1. The parables of the Kingdom (4:1–34)
    - 2.2. The calming of the storm: “Who then is this?” (4:35–41)
    - 2.3. Power over evil, illness, and death (5:1–43)
    - 2.4. Rejection at Nazareth and the mission of the Twelve (6:1–30)
    - 2.5. The loaves, the sea, and the disciples' incomprehension (6:31–56)
    - 2.6. Purity, outsiders, and the boundaries of belonging (7:1–37)
    - 2.7. The second feeding and the warning against blindness (8:1–21)
    - 2.8. The gradual healing of a blind man (8:22–26)
3. Learning to Follow (8:27–10:52)
    - 3.1. Peter's confession at Caesarea Philippi (8:27–30)
    - 3.2. The first passion prediction and the call to take up the cross (8:31–9:1)
    - 3.3. The Transfiguration (9:2–13)
    - 3.4. Faith, unbelief, and the healing of a boy (9:14–29)
    - 3.5. The second passion prediction: greatness and service (9:30–50)
    - 3.6. Marriage, children, and possessions (10:1–31)
    - 3.7. The third passion prediction: power and servanthood (10:32–45)
    - 3.8. Bartimaeus: seeing and following on the road (10:46–52)
4. The Kingdom and a New Human Community (11:1–13:37)
    - 4.1. The entry into Jerusalem (11:1–11)
    - 4.2. The fig tree and the cleansing of the Temple (11:12–25)
    - 4.3. The challenge to Jesus' authority (11:27–12:12)
    - 4.4. Caesar, resurrection, and the greatest commandment (12:13–34)
    - 4.5. The Messiah, the scribes, and the widow's offering (12:35–44)
    - 4.6. The destruction of the Temple and the coming crisis (13:1–23)
    - 4.7. The coming of the Son of Man and the call to vigilance (13:24–37)
5. The Cross: Recognition at Last (14:1–16:8)
    - 5.1. The anointing at Bethany and Judas' betrayal (14:1–11)
    - 5.2. The Last Supper (14:12–26)
    - 5.3. Gethsemane: prayer, abandonment, and arrest (14:27–52)
    - 5.4. Jesus before the council and Peter's denial (14:53–72)
    - 5.5. Jesus before Pilate (15:1–20)
    - 5.6. The crucifixion and death of Jesus: the centurion's recognition (15:21–41)
    - 5.7. The burial of Jesus (15:42–47)
    - 5.8. The empty tomb: fear, silence, and the unfinished ending (16:1–8)

5. THE INSTANT OF RECOGNITION

1. THE PASSION: THE FIRST APOCALYPTIC EXPERIENCE

6. The four watches of the night in Mark 13 anticipate the Passion

> "Therefore stay awake—for you do not know when the master of the house will come, in the evening, or at midnight, or when the rooster crows, or in the morning." (13:35)

Mark 13:35	Passion narrative
Evening	14:17 Jesus comes with the Twelve for the Last Supper.
Midnight	14:32–52 Gethsemane, the sleeping disciples, and Jesus' arrest.
Cockcrow	14:66–72 Peter denies Jesus three times, and the rooster crows.
Morning	15:1 Jesus is handed over to Pilate.

7. The disciples are warned to remain awake, but they fall asleep

> "Remain here and watch." (14:34)
>
> "Simon, are you asleep? Could you not watch one hour?" (14:37)
>
> "Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak." (14:38)

8. Their failure culminates in abandonment:

> "And they all left him and fled." (14:50)

9. The first apocalyptice (that is 'reveatory') experience for the disciples is not a distant event at the end of history. It is the Passion of Jesus.

10. The Passion is an end-of-the-world experience for the disciples
    - 10.1. They have left everything for him.
    - 10.2. They have recognized him as Messiah.
    - 10.3. They have witnessed his miracles and heard his proclamation of the Kingdom.
    - 10.4. They have come to believe that God is acting decisively through him.
    - 10.5. Now everything seems to collapse.
        - i. Jesus is betrayed by one of his own.
        - ii. His disciples abandon him.
        - iii. Peter denies knowing him.
        - iv. The religious authorities condemn him.
        - v. The Roman governor hands him over to be crucified.
        - vi. Jesus dies in total helplessness.
    - 10.6. This is not simply the death of someone they believed in, it is the dissolution of everything in which they had placed their hope.

11. Other striking correspondences between the apocalyptic discourse and the Passion:

Mark 13	Passion
Betrayal, even within families (13:12)	Judas betrays Jesus (14:43–46)
Disciples brought before councils and governors (13:9)	Jesus appears before the council and Pilate (14:53–15:15)
The Temple's destruction foretold (13:2)	The Temple accusation returns at Jesus' trial (14:58), and its curtain is torn (15:38)
The sun is darkened (13:24)	Darkness covers the land (15:33)
The Son of Man comes in glory (13:26)	Jesus is revealed through the paradox of his crucifixion (15:39)

12. Particularly significant is the darkness:

> "And when the sixth hour had come, there was darkness over the whole land until the ninth hour." (15:33)

12.1. Cf. Mark 13:

> "The sun will be darkened, and the moon will not give its light." (13:24)

12.2. The cosmic language of the apocalyptic discourse begins to resonate with the events of the crucifixion.

13. The centurion: recognition in the midst of catastrophe

13.1. Throughout Mark's Gospel, Jesus' identity has been repeatedly misunderstood.

i. The disciples struggle to understand him.

ii. The religious authorities fail to recognize him.

iii. The crowds have expectations he refuses to satisfy.

iv. At the crucifixion, the disciples are absent.

13.2. Yet someone finally recognizes him:

> "And when the centurion, who stood facing him, saw that in this way he breathed his last, he said, 'Truly this man was the Son of God!'" (15:39)

13.3. The centurion does not see the spectacular manifestation of power that people might expect from the Messiah. He sees a crucified man breathing his last. And yet he recognizes him as the Son of God.

13.4. This is a profound reversal of expectations.

i. Those who possessed religious knowledge failed to recognize Jesus.

ii. Those who had followed him failed to remain with him.

iii. A Roman centurion, an outsider, recognizes him at the moment of his death.

13.5. The centurion recognizes God's presence and action precisely where everything seems to proclaim God's absence.

13.6. The centurion's confession does not reverse the catastrophe. He does not witness the resurrection.

13.7. But his confession reveals that what appears to be God's absence becomes the place where we can recognize the real character of his presence and his action.

14. This explains the meaning of Jesus' invitation to stay awake

> "And what I say to you I say to all: Stay awake." (13:37)

14.1. Staying awake means more than being prepared for some future event.

14.2. It means being open to recognize God's presence and action when everything seems to contradict them.

14.3. The disciples were told to watch, but they fell asleep.

14.4. The centurion was not among those instructed to watch, yet he saw.

2. A Cryptic Announcement of the Resurrection

15. A Young Man Flees

15.1. 14:51–52

> **51**And a young man followed him, with nothing but a linen cloth about his body. And they seized him, **52**but he left the linen cloth and ran away naked.

15.2. Cf. 16:5-8

> . **5**And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed. **6**And he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where they laid him. **7**But go, tell his disciples and Peter that he is going before you to Galilee. There you will see him, just as he told you." **8**And they went out and fled from the tomb, for trembling and astonishment had seized them, and they said nothing to anyone, for they were afraid.

Mark 14:51–52	**Mark 16:5–8**
A young man (*neaniskos*) follows Jesus	A young man (*neaniskos*) appears in the tomb
He is clothed (*peribeblēmenos*) in linen	He is clothed (*peribeblēmenon*) in a white robe
He abandons his garment	He appears fully clothed
He flees (*ephygen*)	The women flee (*ephygon*)
He disappears when Jesus is arrested	He announces that Jesus has been raised

15.3. The noun neaniskos occurs only in these two episodes in Mark, and both passages use the same form of the verb periballō to describe clothing.

15.4. the word sindōn (linen cloth) appears both in the episode of the young man and in the account of Jesus' burial (15:46)

> **46**And Joseph bought a linen shroud, and taking him down, wrapped him in the linen shroud and laid him in a tomb that had been cut out of the rock.

3. The Ending of the Gospel and Galilee, the Place Where Recognition can Happen

16. Fear frequently accompanies extraordinary manifestations of Jesus' identity and authority:

16.1. Mark 4:41: the disciples experience great fear after Jesus stills the storm.

> **40**He said to them, "Why are you so afraid? Have you still no faith?" **41**And they were filled with great fear and said to one another, "Who then is this, that even the wind and the sea obey him?"

16.2. Mark 5:33: the woman healed of her hemorrhage approaches Jesus trembling with fear.

> **33**But the woman, knowing what had happened 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."

16.3. Mark 6:50: the disciples are terrified when Jesus walks on the water.

> **49**but when they saw him walking on the sea they thought it was a ghost, and cried out, **50**for they all saw him and were terrified. But immediately he spoke to them and said, "Take heart; it is I. Do not be afraid."

16.4. Mark 9:6: Peter does not know what to say at the Transfiguration because the disciples are terrified.

> 5And Peter said to Jesus, "Rabbi, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah." 6For he did not know what to say, for they were terrified.

17. A detail that can be overlooked: 16:6f

> "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where they laid him. **7**But go, tell his disciples and Peter that he is going before you to Galilee. **There you will see him,** just as he told you."

17.1. Galilee is the place of ordinary life.

i. It is where the disciples lived, worked, fished, and maintained their relationships.

ii. It is where Jesus first encountered them.

17.2. There the disciples will *see* him" (7).

18. This promise can mean that:

18.1. The disciples' understanding of Jesus will transformed by his death and resurrection.

18.2. Galilee can be seen as the symbol of the ordinary circumstances in which the risen Christ continues to meet his disciples and where they learn to recognize him.

Chapter 14

The Plot to Kill Jesus

1It was now two days before the Passover and the Feast of
Unleavened Bread. And the chief priests and the scribes were
seeking how to arrest him by stealth and kill him, 2for they said, "Not
during the feast, lest there be an uproar from the people."

Jesus Anointed at Bethany

3And while he was at Bethany in the house of Simon the leper,[a]
as he was reclining at table, a woman came with an alabaster flask
of ointment of pure nard, very costly, and she broke the flask and
poured it over his head. 4There were some who said to themselves
indignantly, "Why was the ointment wasted like that? 5For this
ointment could have been sold for more than three hundred denarii[b]
and given to the poor." And they scolded her. 6But Jesus said,
"Leave her alone. Why do you trouble her? She has done a beautiful
thing to me. 7For you always have the poor with you, and whenever
you want, you can do good for them. But you will not always have
me. 8She has done what she could; she has anointed my body
beforehand for burial. 9And truly, I say to you, wherever the gospel
is proclaimed in the whole world, what she has done will be told in
memory of her."

Judas to Betray Jesus

10Then Judas Iscariot, who was one of the twelve, went to the
chief priests in order to betray him to them. 11And when they heard
it, they were glad and promised to give him money. And he sought
an opportunity to betray him.

The Passover with the Disciples

12And on the first day of Unleavened Bread, when they sacrificed
the Passover lamb, his disciples said to him, "Where will you have
us go and prepare for you to eat the Passover?" 13And he sent two
of his disciples and said to them, "Go into the city, and a man
carrying a jar of water will meet you. Follow him, 14and wherever he
enters, say to the master of the house, 'The Teacher says, Where is
my guest room, where I may eat the Passover with my disciples?'
15And he will show you a large upper room furnished and ready;
there prepare for us." 16And the disciples set out and went to the
city and found it just as he had told them, and they prepared the
Passover.

17And when it was evening, he came with the twelve. 18And as they were reclining at table and eating, Jesus said, “Truly, I say to you, one of you will betray me, one who is eating with me.” 19They began to be sorrowful and to say to him one after another, “Is it I?” 20He said to them, “It is one of the twelve, one who is dipping bread into the dish with me. 21For the Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born.”

Institution of the Lord’s Supper

22And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, “Take; this is my body.” 23And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. 24And he said to them, “This is my blood of the[c] covenant, which is poured out for many. 25Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.”

Jesus Foretells Peter’s Denial

26And when they had sung a hymn, they went out to the Mount of Olives. 27And Jesus said to them, “You will all fall away, for it is written, ‘I will strike the shepherd, and the sheep will be scattered.’ 28But after I am raised up, I will go before you to Galilee.” 29Peter said to him, “Even though they all fall away, I will not.” 30And Jesus said to him, “Truly, I tell you, this very night, before the rooster crows twice, you will deny me three times.” 31But he said emphatically, “If I must die with you, I will not deny you.” And they all said the same.

Jesus Prays in Gethsemane

32And they went to a place called Gethsemane. And he said to his disciples, “Sit here while I pray.” 33And he took with him Peter and James and John, and began to be greatly distressed and troubled. 34And he said to them, “My soul is very sorrowful, even to death. Remain here and watch.”[d] 35And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. 36And he said, “Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will.” 37And he came and found them sleeping, and he said to Peter, “Simon, are you asleep? Could you not watch one hour? 38Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.” 39And again he went away and prayed, saying the same words. 40And again he came and found them sleeping, for their eyes were very heavy, and they did not know what to answer him. 41And he came the third time and said to them, “Are you still sleeping and taking your rest? It is enough; the hour has come. The Son of Man is betrayed into the hands of sinners. 42Rise, let us be going; see, my betrayer is at hand.”

Betrayal and Arrest of Jesus

43And immediately, while he was still speaking, Judas came, one
of the twelve, and with him a crowd with swords and clubs, from the
chief priests and the scribes and the elders. 44Now the betrayer had
given them a sign, saying, "The one I will kiss is the man. Seize him
and lead him away under guard." 45And when he came, he went up
to him at once and said, "Rabbi!" And he kissed him. 46And they laid
hands on him and seized him. 47But one of those who stood by drew
his sword and struck the servant[e] of the high priest and cut off his
ear. 48And Jesus said to them, "Have you come out as against a
robber, with swords and clubs to capture me? 49Day after day I was
with you in the temple teaching, and you did not seize me. But let
the Scriptures be fulfilled." 50And they all left him and fled.

A Young Man Flees

51And a young man followed him, with nothing but a linen cloth
about his body. And they seized him, 52but he left the linen cloth and
ran away naked.

Jesus Before the Council

53And they led Jesus to the high priest. And all the chief priests
and the elders and the scribes came together. 54And Peter had
followed him at a distance, right into the courtyard of the high priest.
And he was sitting with the guards and warming himself at the fire.
55Now the chief priests and the whole council[f] were seeking
testimony against Jesus to put him to death, but they found none.
56For many bore false witness against him, but their testimony did
not agree. 57And some stood up and bore false witness against him,
saying, 58"We heard him say, 'I will destroy this temple that is made
with hands, and in three days I will build another, not made with
hands.'" 59Yet even about this their testimony did not agree. 60And
the high priest stood up in the midst and asked Jesus, "Have you no
answer to make? What is it that these men testify against you?"[g]
61But he remained silent and made no answer. Again the high priest
asked him, "Are you the Christ, the Son of the Blessed?" 62And Jesus
said, "I am, and you will see the Son of Man seated at the right hand
of Power, and coming with the clouds of heaven." 63And the high
priest tore his garments and said, "What further witnesses do we
need? 64You have heard his blasphemy. What is your decision?" And
they all condemned him as deserving death. 65And some began to
spit on him and to cover his face and to strike him, saying to him,
"Prophesy!" And the guards received him with blows.

Peter Denies Jesus

66And as Peter was below in the courtyard, one of the servant
girls of the high priest came, 67and seeing Peter warming himself,
she looked at him and said, "You also were with the Nazarene,

Jesus." 68But he denied it, saying, "I neither know nor understand what you mean." And he went out into the gateway[h] and the rooster crowed.[i] 69And the servant girl saw him and began again to say to the bystanders, "This man is one of them." 70But again he denied it. And after a little while the bystanders again said to Peter, "Certainly you are one of them, for you are a Galilean." 71But he began to invoke a curse on himself and to swear, "I do not know this man of whom you speak." 72And immediately the rooster crowed a second time. And Peter remembered how Jesus had said to him, "Before the rooster crows twice, you will deny me three times." And he broke down and wept.[j]

Chapter 15

Jesus Delivered to Pilate

1And as soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. And they bound Jesus and led him away and delivered him over to Pilate. 2And Pilate asked him, "Are you the King of the Jews?" And he answered him, "You have said so." 3And the chief priests accused him of many things. 4And Pilate again asked him, "Have you no answer to make? See how many charges they bring against you." 5But Jesus made no further answer, so that Pilate was amazed.

Pilate Delivers Jesus to Be Crucified

6Now at the feast he used to release for them one prisoner for whom they asked. 7And among the rebels in prison, who had committed murder in the insurrection, there was a man called Barabbas. 8And the crowd came up and began to ask Pilate to do as he usually did for them. 9And he answered them, saying, "Do you want me to release for you the King of the Jews?" 10For he perceived that it was out of envy that the chief priests had delivered him up. 11But the chief priests stirred up the crowd to have him release for them Barabbas instead. 12And Pilate again said to them, "Then what shall I do with the man you call the King of the Jews?" 13And they cried out again, "Crucify him." 14And Pilate said to them, "Why? What evil has he done?" But they shouted all the more, "Crucify him." 15So Pilate, wishing to satisfy the crowd, released for them Barabbas, and having scourged[a] Jesus, he delivered him to be crucified.

Jesus Is Mocked

16And the soldiers led him away inside the palace (that is, the governor's headquarters),[b] and they called together the whole battalion.[c] 17And they clothed him in a purple cloak, and twisting together a crown of thorns, they put it on him. 18And they began to salute him, "Hail, King of the Jews!" 19And they were striking his head with a reed and spitting on him and kneeling down in homage to him. 20And when they had mocked him, they stripped him of the

purple cloak and put his own clothes on him. And they led him out to crucify him.

The Crucifixion

21And they compelled a passerby, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. 22And they brought him to the place called Golgotha (which means Place of a Skull). 23And they offered him wine mixed with myrrh, but he did not take it. 24And they crucified him and divided his garments among them, casting lots for them, to decide what each should take. 25And it was the third hour[d] when they crucified him. 26And the inscription of the charge against him read, "The King of the Jews." 27And with him they crucified two robbers, one on his right and one on his left.[e] 29And those who passed by derided him, wagging their heads and saying, "Aha! You who would destroy the temple and rebuild it in three days, 30save yourself, and come down from the cross!" 31So also the chief priests with the scribes mocked him to one another, saying, "He saved others; he cannot save himself. 32Let the Christ, the King of Israel, come down now from the cross that we may see and believe." Those who were crucified with him also reviled him.

The Death of Jesus

33And when the sixth hour[f] had come, there was darkness over the whole land until the ninth hour.[g] 34And at the ninth hour Jesus cried with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" 35And some of the bystanders hearing it said, "Behold, he is calling Elijah." 36And someone ran and filled a sponge with sour wine, put it on a reed and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." 37And Jesus uttered a loud cry and breathed his last. 38And the curtain of the temple was torn in two, from top to bottom. 39And when the centurion, who stood facing him, saw that in this way he[h] breathed his last, he said, "Truly this man was the Son[i] of God!"

40There were also women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. 41When he was in Galilee, they followed him and ministered to him, and there were also many other women who came up with him to Jerusalem.

Jesus Is Buried

42And when evening had come, since it was the day of Preparation, that is, the day before the Sabbath, 43Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate and asked for the body of Jesus. 44Pilate was surprised to

hear that he should have already died.[j] And summoning the centurion, he asked him whether he was already dead. 45And when he learned from the centurion that he was dead, he granted the corpse to Joseph. 46And Joseph[k] bought a linen shroud, and taking him down, wrapped him in the linen shroud and laid him in a tomb that had been cut out of the rock. And he rolled a stone against the entrance of the tomb. 47Mary Magdalene and Mary the mother of Joses saw where he was laid.

Chapter 16

The Resurrection

1When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they might go and anoint him. 2And very early on the first day of the week, when the sun had risen, they went to the tomb. 3And they were saying to one another, “Who will roll away the stone for us from the entrance of the tomb?” 4And looking up, they saw that the stone had been rolled back—it was very large. 5And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed. 6And he said to them, “Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where they laid him. 7But go, tell his disciples and Peter that he is going before you to Galilee. There you will see him, just as he told you.” 8And they went out and fled from the tomb, for trembling and astonishment had seized them, and they said nothing to anyone, for they were afraid.

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Jesus Appears to Mary Magdalene

9[[Now when he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. 10She went and told those who had been with him, as they mourned and wept. 11But when they heard that he was alive and had been seen by her, they would not believe it.

Jesus Appears to Two Disciples

12After these things he appeared in another form to two of them, as they were walking into the country. 13And they went back and told the rest, but they did not believe them.

The Great Commission

14Afterward he appeared to the eleven themselves as they were reclining at table, and he rebuked them for their unbelief and hardness of heart, because they had not believed those who saw him after he

had risen. 15And he said to them, “Go into all the world and proclaim the gospel to the whole creation. 16Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. 17And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; 18they will pick up serpents with their hands; and if they drink any deadly poison, it will not hurt them; they will lay their hands on the sick, and they will recover.”

19So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. 20And they went out and preached everywhere, while the Lord worked with them and confirmed the message by accompanying signs.]]