

COMMENTARY

Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983),

Introduction: Jesus’ coming marks the arrival of God’s kingdom. God’s dynamic reign. His mighty works are the works of God. His authoritative teaching interprets God’s ways. Those with eyes to see, discern that in all Jesus does, the secret kingdom is being established. ¹

When Peter confesses Jesus as Messiah. Jesus turns his attention to the inseparable themes of the Messiah’s destiny and the way of God’s Kingdom. Accepting God’s reign by following this Messiah means self-sacrifice, servanthood, humility, standing with the weak, and rejecting the power-hungry and glory-seeking ways of the world. It means allegiance to a Messiah who will suffer and die. It means living by the values of the coming kingdom, where God’s thoughts, not human thoughts, determine what is right. ²

In Jesus’ unjust death, his true identity is revealed: he is God’s Son and Messiah, who gave his life to redeem others. After three days, the crucified one becomes the resurrected one. Jesus offers new beginnings to those who have failed him; they are invited back to a life of faithful discipleship and mission. ³

Provocative resurrection message offers second chances to disciples who have failed to follow and who are afraid to proclaim the good news... Those who keep alert discern appropriate responses to crises of all kinds, courageously proclaim the Gospel, and serve and follow Jesus right up to the end.

God’s reign is being established as Jesus proclaims, interprets, and enacts God’s secret kingdom. Authentic discipleship involves following Jesus on the way of the cross (understood as the way of submission to God’s reign and its principles, even if it involves suffering). Jesus breaks through barriers of religion, piety, tradition, and ethnicity to bring God’s good news to those formerly excluded. ⁴

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Mark’s gospel is a proclamation of *good news*, an interpretation of Jesus and his message, a challenge to faithful discipleship, a theological and a literary masterpiece.

Mark announces a new beginning. It is a *good news* that begins here. This word *evangelion*, usually translated *gospel*, is not a title for the book; *Gospel* is not yet a label for a type of literature (Gospel of Mark, of Matthew, of Luke, of John). Instead, Mark is telling us that the material to follow should be understood as good news. Mark wants his readers to remember that god’s sunshine beyond all tragedy creates silver linings, keeping hope alive. A persecuted church needs to remember that. ⁵

Good news of Jesus brings us to the first of many expressions in Mark with double meanings. It means the good news that Jesus is proclaiming. Or mean the good news about Jesus that *Mark* is proclaiming. In the first option, **Jesus is the proclaimer, Mark’s role is to preserve the original words and works of the historical Jesus. In the second option, Jesus is the proclaimed one**, Mark’s role is to interpret the meaning of Jesus’ advent for his readers. Mark presents Jesus as the proclaimer and the proclaimed one. ⁶

¹ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 23.
² Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 23.
³ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 24.
⁴ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 24.
⁵ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 29.
⁶ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 29.

He is challenging readers to respond to the good news that can be theirs not only because Jesus came, but also because he is still calling people to respond to the gospel of the kingdom.⁷

For Mark, the *whole Gospel narrative* is the beginning of the good news. The resurrection call to meet Jesus in Galilee is an invitation to go back once more to the *beginning*. It is an invitation to begin again, to experience insight after blindness, victory after defeat, renewed discipleship after failure. It is an invitation to recognize the true nature of the Christ, the Son of God, in the light of the passion and resurrection.⁸

Jesus' message is called *the good news of God* (1:14b). It is good news *from* God and also *about* God. God's reign *has drawn near* through God's own initiative (1:15) [*Kingdom of God in Mark*].⁹

Gospel/Good News

Two important NT words are *evangelion* (good news/gospel), and the related verb *evangelizomai* (to proclaim the good news/gospel). Almost without exception, Matthew and Mark use the first of these (often with a verb for preach or teach). Luke uses the second, John uses neither, and Paul uses both. In Mark's first verse, the word *evangelion* refers to the *content* of the story Mark is about to tell.¹⁰

Prior to Mark's writing, Jesus used the word *gospel* (or its Hebrew/Aramaic counterpart) to speak of the good news that God's reign was being established; Paul was using it to refer to the benefits of salvation resulting from Jesus' death and resurrection (Rom. 1:1, 16; I Cor. 15: 1-4).¹¹

The term *evangelion* is not found in the Greek translation of the OT, although similar terms are occasionally used. Still we must not underemphasize the influence of the OT on the NO Concept carried by the term *gospel*. The Hebrew verb *bissar* (proclaim/publish) is significant. In Psalms and Isaiah, *bissar* is used to announce God's recent victory and reign and to promise an even greater era of salvation in the future (Is. 40:9; 52:7; 61:1). The OT usage holds together the *proclaimer* of good news, *the good news itself*, and the *effects* of the proclaiming it (acts of creation or salvation). Indeed, a messenger who speaks with divine authority causes God's will to be done *by the proclaiming of the word*; how much more certain it is that God's purpose comes about when God speaks directly (Gen. 1:3; Ps. 33:6). The OT thus supplies the background of the NT concept *gospel* (*evangelion*), even if not the exact vocabulary. The Roman imperial cult popularized the Greek vocabulary. The words *evangelion/evangelizomai* were regularly used to describe announcement of a future emperor's birth, and especially his inauguration into imperial office.¹²

The NT usage of *evangelion* ties together the Roman association (a monarch's birth and accession to the throne) and the OG association (God creating and saving by the effective spoken word). Gospel is being proclaimed when angels announce Jesus' birth (Luke 2:10), Jesus announces that God's reign has drawn near (Mark 1:14-15), Jesus proclaims the era of salvation in his inaugural address (Luke 4:18), and apostles and missionaries proclaim the good news of salvation through Jesus' death and resurrection (I Cor. 15).¹³

⁷ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 30.

⁸ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 31.

⁹ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 36.

¹⁰ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 37.

¹¹ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 37.

¹² Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 38.

¹³ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 38.

For Mark, the whole Jesus story is the Gospel (*evangelion*), or more precisely, the *beginning* of the Gospel (1:1). For Mark, the gospel demands a new orientation to life, and it creates a new kingdom community (1:14-20). Those who identify with God's good news(1:14) become themselves proclaimers of it (13:10); in so doing, they sacrifice much, perhaps even their lives (8:35; 13:9-13). But for their sacrifices, Jesus' followers experience immeasurable reward already in this life and salvation in the next (10: 28-30).¹⁴

The Kingdom of God (41)

Many Christians assume that God's kingdom is to be equated with the believer's heavenly destiny. It has become clear, however, that many of Jesus' references to God's kingdom are about God powerfully breaking into the present earthly order to establish God's reign. Major disagreement has persisted on this question: *When* does God establish the kingdom? Three views have dominated the discussion:

- Some interpreters insist that Jesus expected the imminent arrival of God's kingdom, but that he view himself as its proclaimer and preparer, not its bringer (*consequent eschatology*: A. Schweitzer).
- Others insist that Jesus viewed his own coming and his ministry as in some sense equivalent to the arrival of God's (long-awaited) kingdom (realized eschatology: C.H. Dodd).
- Still others adopt a paradoxical already/not yet view of the kingdom. Jesus inaugurates but does not consummate the kingdom. With Jesus' arrival, the kingdom is initiated and makes its presence felt, but a future glorious inbreaking of God's reign is still anticipated (*eschatology in the process of being realized*: W. Kummel, G. Ladd).¹⁵

Many scholars are willing to attribute the third view to the Gospel writers. Clearly Mark holds the third view. In his Gospel, the kingdom is already secretly coming; someday it will be fully manifest. It is like a seed already growing, holding promise of a great harvest (especially 4:1-34). It arrives in weakness, suffering abuse and rejection or even being completely overlooked; it is destined someday to be gloriously revealed (13: 24-27). It comes for those who take up their cross and follow Jesus; yet they await the glory beyond the cross. All four gospel writers represent some form of the paradoxical already/not yet kingdom. Jesus represent that view [*Kingdom of God in Mark*]. NT clearly portrays the kingdom as something God establishes. Jesus' followers participate in it, they proclaim it, they do its work. Throughout the history, the church has tried to establish God's reign sometimes by political action (setting up a "Christian state," such as the so-called Holy Roman Empire), and sometimes by military action (attacking "God's enemies with the sword, as in the Crusades).¹⁶

Even among predominantly peaceful (and peacemaking) groups like the sixteenth-century Anabaptists, there were tragic aberrations. One group sought to establish God's reign by military might, taking and holding Munster (Germany) as the "holy city" of God's millennial kingdom. Jesus rejected all political and military methods of establishing God's reign. His way is the way of selfless serving, bold proclamation, and willingness to suffer for truth and righteousness. Those who experience the kingdom that Jesus announced, must choose the way Jesus chose. In Mar, that choice is called repenting and believing the good news (1: 15).¹⁷

¹⁴ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 38.

¹⁵ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 42.

¹⁶ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 42-43.

¹⁷ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 43.

The Preaching of John 1: 2-8 (Advent)

From God's promise in the past the text moves to John's call for his hearers to respond in the present and to his announcement of what God is about to do in the future. Three major themes correspond to this movement in the passage: expectancy rooted in the scriptural promises, repentance (what the hearers are to do), and the coming one (what God will do).¹⁸

Expectancy: John made deep impression; Judaism was longing for a revival of prophecy. So John's appearance and message caused great excitement. [Before the appearance of John the Baptist there hadn't been any prophet for four hundred years. God kept silence]. The John the Baptist looked forward to the coming of Jesus Christ. The annual recurrence of the Advent season invites us to expect not only some far-off events, but also to expect that they one who came into Galilee preaching a kingdom near at hand may come to baptize us with the Holy Spirit this year soon ... now.¹⁹

Repentance: The context is that John preaches and baptizes, the hearers sin and repent, and God forgives. The Greek word "repentance" means "to change one's mind." Behind it lies the Hebrew verb, "to turn around;" that is, to change one's heart, will and conduct. Repentance seems to imply recognizing one's sins, being sorry for them, and admitting them publicly. Baptism is a sign of repentance. Both repentance and baptism are effective means of forgiveness. Repentance, baptism and forgiveness belong together. Marcan text focuses on repentance as preparation for the Lord's coming. **Western liturgical tradition has understood: the Advent color is violet and the purple candle of the Advent wreath is for penitence.**²⁰

The Coming One

John appears in the desert and lives on desert food. This wilderness is neither a virgin forest nor an empty landscape. Usually an uninhabited place, the wilderness where John preaches is crowded with penitents. In Mark, the wilderness functions as a symbol of that time and place in the life of God's people when God, through rigorous discipline, was preparing them for their promised salvation, entrance into the promised land. In the wilderness a voice cries, "Prepare the way of the Lord, make his paths straight (v3).²¹

Mark 1:12-13 (Temptation of Jesus)

The wilderness is the dwelling place of forces hostile to God, the residue of the primeval chaos that menaces human life. Despite appearances and feelings, God is present in the wilderness in the Old Testament traditions (Deut. 2:7; 32:10) and in the Marcan Gospel accounts (e.g., 1:2-4, 35; 6:31-44).²²

The verb *peirazo* (to tempt or test). Jesus stayed in the wasteland forty days, put to the test there by Satan. The present passage is about a test of strength between Jesus and Satan.²³

The temptation narrative tells us something about God, about Jesus, and about ourselves.

About God: "The Spirit immediately drove him (Jesus) out into the wilderness. "

Temptation, understood as testing, is part of the divine pedagogy. In Mark, God himself does not do the tempting.

¹⁸ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 30.

¹⁹ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 30-31

²⁰ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 31-32.

²¹ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 32.

²² Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 36.

²³ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 37.

Satan tempted him. *The divine intent to preserve and not to destroy* is shown by the fact that angels served him (v. 13). *It suggests that God uses harsh means, including the very powers of hell, to accomplish redemptive purposes.*
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About Jesus: He was in the wilderness forty days, tempted by Satan. The divine sonship attested by his baptism does not exempt Jesus from struggle or from testing. The Son of God is truly human. He is tempted by Satan. Yet his struggle with Satan is not simply an example of the common human condition. Falling between God's announcement, "Thou art my beloved Son," and Jesus' announcement, "the kingdom of God is at hand," *the temptation of Jesus represents a unique conflict having cosmic import. In Mark his single combat with Satan is the ordeal which validates the man Jesus as the bearer of God's banner throughout the coming battle.*²⁵

About ourselves: As through identification with the Son of God we are children of God, so with him we may expect to be driven into the wilderness, caught up in the cosmic battle between God and Satan. The text contains for us, as it does for Jesus, warning ("forty days tempted by Satan") and promise.²⁶

Jesus' Entry into Jerusalem Mark 11: 1-11

"Hosanna" retains its literal meaning of a prayer for salvation: "Save, now" or "Save, I pray." (Ps. 118:25-26) No crowds come out from the city to meet him; the manifestation is by those who accompanied him on the way.²⁷

Jesus' entry was triumphal only for Jesus' followers who have not yet understood his destiny as Son of Man. For Jesus, it is an entry into suffering and death. Therefore, its enthusiastic participants are wrong in their expectation that Jesus will immediately restore the fortune of Jerusalem, and yet they are right in their hope that he is Messiah.²⁸ Jesus enters as the lowly one. We can point to the authoritative lowliness of God displayed in Jesus Christ.²⁹

12: 13-17 The Question About Paying Taxes to Caesar

The Adversaries

Pharisees, or "separated ones," were a party within Judaism noted for strict observance of the written law. They also insisted on the validity of the oral law. Herodians are totally unknown except for their mention here and Mark 3:6. These texts imply that they were attached in some way to the court of Herod and were therefore involved in civil government. They also represent the power that killed John the Baptist. Representatives of both these groups were sent by the priests, scribes, and elders ("they in 12:13), who were the adversaries in 11:27-12:12.³⁰

The Question

Both Pharisees and Herodians had reason to be interested in the question of paying taxes to Caesar. Not only did their livelihood depends on the Roman treasury, but their political position would be seriously threatened by any massive refusal by Jews to pay the tax. Jewish tradition classifies questions in four categories: points of law (*hokhma*, or wisdom), contradictions in Scripture (*haggadha*), vulgarity (*boruth*), and principles of conduct (*derekh 'eres*).³¹

²⁴ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 38.

²⁵ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 38.

²⁶ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 39.

²⁷ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 203.

²⁸ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 204.

²⁹ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 205.

³⁰ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 217.

³¹ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 218.

The question was a trap, because it was a burning issue at the time. The head tax, or "census" as it is designated in the text, had been imposed by the first Roman governor after the deposition of Alchelaus in A.D. 6. The extreme nationalists or Zealots, led by Judas the Galilean, had refused to pay it and instigated a short-lived revolt against Rome. The tax continued to be highly unpopular among the common people, and resistance to it continued to be a sore subject with the Roman authorities. The issue, then, is whether or not one ought to obey a law imposed by an army and government of occupation. The Herodians said, "Yes," and the Pharisees went along with paying it, although they did not like it. The Zealot said, "No," and their opposition expressed at least the sentiment, if not the practice, of the people. If Jesus says "Pay," he will offend the crowds that follow him; if he says "Do not pay," he can be denounced to the Romans as a fomenter of rebellion.³²

The Coin

One further dimension of the issue lies in the fact that the silver denarius used to pay the tax bore the image of Tiberius with an inscription that accorded to him divine honors. To acknowledge Caesar's authority perhaps posed the question of idolatry for some Jesus' Pharisaic adversaries. Furthermore, the oral law forbade introducing any effigy of the emperor into the Temple. That the Pharisees were able to readily to produce a denarius when Jesus asked to see one is supporting evidence of their hypocrisy.³³

The Answer

"Render to Caesar the things that are Caesar's, and to God the things that are God's." On the one hand, answer acknowledges that emperor has his rights. The fact that the coinage currently in use was Roman symbolizes the many ways in which Jews benefited from the *pax romana*. The clear implication is that Jews ought to pay the denarius to Caesar, whose face and name it bore. On the other hand, Jesus does not say it should be paid, thereby escaping the cunningly laid trap. He forces his questioners to answer for themselves. At the same time he adds, in final climactic position, the injunction to give back to God what belongs to God. Reference to the image of Caesar on the coin would call to the mind of good Pharisees the doctrine of the creation of humankind in the image of God (Gen. 1:26-27). One's ultimate loyalty, one's personhood, belongs to God alone. In an ultimate sense, so does all of creation. Jesus turns a trick question to teach a basic principle for ethical decision, a fundamental guidelines for "the way one should go."³⁴

The early Christians [church] might have used it [this story] in their controversies with synagogue. The more likely setting in the life of the early church, however, is the question Christians confronted about paying taxes to Caesar, when the proper obligations of civic duty (see Rom. 13:1-7; 1 Pet. 2:13-17; 1 Tim. 2:1-4) sometimes conflicted with the idolatrous demands of the empire (see Rev. 13:1-18). This situation in the life of the early church offers an interpretive bridge from text to life in recurring analogous situations in the experience of the community of faith.³⁵

SIGNIFICANCE

Render to Caesar the things that are Caesar's, and to God the things that are God's" The saying establishes a priority of loyalty. Both the final position and the subtle allusion to the notion of the image of God convey the message that while we owe some duty to the state, our primary loyalty belongs to God. The text gives no clear answer to the question but it offers two clues for those who reflect seriously on this double question. First, whatever bears the imprint of Caesar - that is, whatever manifests the labor and ingenuity of the state in the eservice of the common good - belongs to Caesar. The state is therefore due the loyalty and support of its citizens in all that belongs properly to the state.

Second, whatever bears the image of God - humankind, that is, which alone in all creation is made in God's likeness - belongs exclusively to God. God is therefore due the highest loyalty and ultimate obedience of persons.

³² Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 218.

³³ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 218.

³⁴ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 219.

³⁵ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 219.

whoa re God's own. By pointing to the doctrine of creation, the text reminds us that all we have and are belongs ultimately to God, because God made both it and us. The doctrine of the image of God also implies a higher order of concern for persons who bear God's imprint than for things that bear he imprint of human labor and ingenuity.³⁶

If Jesus' teaching reminds us that we are God's by creation, his action proclaims that we are God's by redemption. In Jesus Christ, we belong to God (see 1 Cor. 6:19-20). This line of interpretation should not be allowed to suggest that money belongs solely to the state, while persons belong solely to God. Any division into two realms (finance/faith, church/state, or the like) that disbars God from some dimension of our life or excludes our civic responsibility from our obedience to God, misunderstands the teaching of Jesus. What Jesus makes clear is that our primary obligation to God includes and transcends every other duty.³⁷

The Temple Incident Mark 11:12-25

Jesus not only attacks the use of a place of prayer for commercial purpose, but also denounces the national and religious exclusivism which denies Israel's call to be "a light to the nations (Gentiles)" (Is. 49:6). The chief priests and scribes understand the implications of Jesus' words. He does not attack the Temple *per se*, but their way of running it, their leadership and teaching.

The leaders react to Jesus' words in fear and determine to destroy him. The crowd, however, is "astonished at his teaching."

이 여인의 기름부음은 아주 적절한 순간에, 가진 것 전체로 자신을 몽땅 투자해서, 최선의 으로, 주님께 꼭 필요하고, 주님의 마음에 꼭 들고, 주님을 최고로 기쁘게 하는 일, 옳은 일, 좋은 일, 아름다운 일을 한 것으로 주님이 생각하셨다고 마가복음 주석학자들은 말합니다.³⁸

그러니까 왕이신 예수그리스도에게 기름부었다는 것입니다. 기름부음을 받았으니 이제는 고난에 접할 준비가 다 된 것이라고 해석합니다. 이여인이 예수께 기름을 부어 고난을 준비시켜 드렸다는 말입니다. 그 여인이 하나님의 섭리에 의해 메시아가 그 이름을 받도록 하는 일에 도구로 선택되었다는 것입니다. 그러므로 복음이 전파되는 곳마다, 그리고 예수를 그리스도라고 부르는 곳에서는 어디서든지 이여인의 행동 야기도 전해져야 한다는 것입니다.³⁹ 유월절 전날 수천의 사람들은 유월절에 잡을 희생양을 사는데 지금은 수천의 종교지도자들이 제사장들에게 자기들의 양을 내주어 잡게 한다고 했습니다. 이를 위해 유다는 예수를 그를 죽이고저하는 무리들에게 넘겨주기로 약속했습니다.⁴⁰

본문에서 주님의 고난에 여러모로 참여한 여러사람들의 인격과 배신과 한 여인이 한일은 주님의 고난에 대한 우리들의 태도를 반영합니다. 우리들은 종교지도자들처럼 적개심에 차 그리스도를 죽이는 사람들인가? 가롯유다가 겻세마네 동산에서 잡으로 온 사람들에게 예수를 지목해 주기위해 예수께 한 키스는 독물은 겹으로 변해 예수를 잡혀가게 했습니다. 우리도 가롯유다처럼 돈을 위해서는, 개인의 유익을 위해서는 무엇이냐 하는 배신자인가? 주님께 마음에 드는 일, 주님을 기쁘게 해드리는 사람들인가?⁴¹

무명의 여인은 예수님의 장례를 준비하고 주님께 영광을 돌리기 위해 위해 많은 것을 희생했고, 가롯유다는 돈을 벌기 위해 예수를 희생시켰습니다. 가난한 이들에 대한 부자들의 무관심과 거기에 대한 복음의 선포에도 무관심한 사람들은 바로 예수의 친구로서 예수를 배신한 결과가 된다고 주석가들은 말합니다. 일번적인 양식을 깨고, 상식을 벗어나고, 자연적이고, 계산하지 않고, 욕심없이, 때가 왔을 때 순수하게 준일은 우리더러도 그렇게 그리스도를 사랑하라고 부릅니다.⁴²

³⁶ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 221.

³⁷ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 221.

³⁸ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 248.

³⁹ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 331.

⁴⁰ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 333.

⁴¹ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 249.

⁴² Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 249.

Mark 14: 12-26 The Last Supper (Williamson, Jr.)

This passage consists of three small units: preparation for Passover (vv.12-16), prediction of betrayal (vv. 17-21), and covenant meal (vv. 22-25). The three are tied together by unity of place (in the city) and of action (the last supper). Verse 26 is transitional, for it marks the end of the Last Supper passage.

The preceding unit (14:1-22) showed the preparations for Jesus' death by his enemies and by an anonymous woman. Now Jesus himself and his disciples prepare for the Passover. The supper itself prepares participants to understand the impending death of Jesus, to be sustained in their life together while he is absent, and to anticipate eagerly with him the coming Kingdom of God.⁴³

Preparation for Passover (14:12-16).

The point of specifying the time is to draw attention to the fact that Jesus died during the Jewish fest of liberation. Mark insists that the last meal Jesus ate with his disciples was Passover; the commemoration of God's deliverance of his people from bondage.⁴⁴

Covenant Meal (14: 22-26)

The series of verbs, took, blessed, broke, gave, and said (v.22), though not found in Old Testament passages on Passover, characterize each account of the institution of the Christian Eucharist (Matt. 26:26-29); Luke 22:14-23; I Cor. 11: 23-26). "Eucharist" derives from the Greek word for "having given thanks" (eucharistesas, v. 23) which here parallel "blessed" (v. 22). Both terms doubtless refer to the traditional Jewish benedictions pronounced over bread and wine:

*Blessed art Thou, O Lord our God, King of the Universe,
who brings forth bread from the earth,
Blessed art Thou, L Lord our God, King of the Universe,
who createst the fruit of the vine. (Midrash Breakoth VI.)*

God is blessed, not the bread or wine; the blessing consists in giving thanks. These blessings, used by pious Jews at any meal including Passover, underlie the terminology of the Christian Eucharist, a thanksgiving to God for Christ's gift of his life ("Take, this is my body;" "this is my blood... poured out for many"). The use of "cup" instead of "wine" (v. 23) has symbolic significance, as at 10:38-39 (when James and John seek first places) and at 14:36 (in Gethsemane). In all three texts, God gives the cup; it is a cup of death. Pss. 116:13 and 23:5 also speak of a cup symbolically; "the cup of salvation." paradoxically, the cup of 14:23 is a cup of death and a cup of salvation. The cup is related to the blood of the covenant (v. 24; cf. Ex. 24:3-8). The particular formulation, "My blood of the covenant," interprets Jesus' death in terms of a new covenant (cf. Jer. 31:31-34) sealed by his bloodshed "for many" (cf. Mark 10:45; notes p. 190) and appropriated in this new covenant meal.⁴⁵

"Truly, I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God." Jesus vows to abstain from drinking wine until, in the newness of the time of consummation (Rev. 21:5), he will drink it at the messianic banquet (Is. 25: 6-8) in the Kingdom of God (Matt. 22:1-10; par. Luke 14:15-24). His solemn affirmation underscores the certainty of the kingdom hope and strongly suggests the nearness of he coming of the Son of man.... It is memorable affirmation look beyond present distress and give thanks to God for coming victory (cf. esp. Ps. 118:1, 17, 22-23, 29). A passage which began by preparing disciples for the death of Jesus ends by pointing them to the glory of his coming kingdom.⁴⁶

This theme makes of the Lord's Supper not only memorial but also an anticipation. Whatever may be our sense of the real presence of Christ in the sacrament, our communion with him in the interim between his resurrection and his return is incomplete. Jesus' vow of abstinence points to a fulfillment, still future for us but

⁴³ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 250.

⁴⁴ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 251.

⁴⁵ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 253.

⁴⁶ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 254.

impending, toward which he looks with eager anticipation. Disciples who share this hope are united in a common yearning as they "proclaim the Lord's death until he comes" (I Cor. 11:26).⁴⁷

SIGNIFICANCE

This passage is the foundation story for the church's central liturgical act, the Eucharist. Mark 14:12-26 appears in the lectionaries as a reading from Maundy Thursday or Passion Sunday. It is appropriately preached or taught any time the Lord's Supper is observed, or in preparation for such occasions. Ironically, the sacrament intended to celebrate the unity of Christians with their Lord and each other has become a source of division in the church. Interpretation might therefore focus on the themes of the Gospel of Mark that come together in this passage, for they tend to unify not only the Gospel but also Jesus' disciples who reflect on them today.⁴⁸

The Eucharistic theme, first seen in the feeding stories of 6:30-44 (pp. 128-29) and 8: 1-21(pp. 142, 146), finds echo and fulfillment when Jesus gives bread and wine to the Twelve in the upper room. Although the presence of a betrayer casts an ominous shadow (vv. 17-21), the meal is nevertheless an expression of communion between Jesus and his disciples (v. 14b) that nourishes disciples individually and binds them to their Lord and to each other ("... they all drank of it," v. 23b). We search Mark in vain for "Do this in remembrance of me" (I Cor. 11:24-25). The communion depicted here is not institutionalized. Instead, the text speaks of oneness with Jesus Christ based on inward appropriation of his death for us and oneness with each other that unites those who, at great personal cost, seek to follow Jesus, thereby drinking his cup (10:39).⁴⁹

The present passage is significant because it helps us to understand that Jesus' death is for us, that it sets us free, and that it secures for us a place among the covenant people of God. Mark 14: 12-26 binds disciples of Jesus to their Lord, to each other, and to God's redemptive work in history.⁵⁰

⁴⁷ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 256.

⁴⁸ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 254.

⁴⁹ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 255.

⁵⁰ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 256.

GETHSEMANE (14: 32-42)

The disciples and Jesus in Gethsemane offer readers two types for responding to the tests of life. In one response, the weakness of the flesh dominates and the outcome is the abandonment of Jesus. In other, commitment to the will of God dominates. The immediate consequence is arrest and crucifixion, but the final outcome lies beyond the resurrection.⁵¹

⁵¹ Lamar Williamson, Jr. *Interpretation: Bible Commentary on Mark* (John Knox Press: Atlanta, 1983), 259.