

The Gospel of Mark

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Chapter 14

The conflict between Jesus and the Jewish religious leaders is chronicled by Mark beginning in 3:1 and reaches a climax in the following verses. The passion narrative and the resurrection are the very basis of the Christian gospel (1Cor 15:1-4) and so were the first narratives to be written and circulated among the early Christians. The church proclaimed a crucified and resurrected Savior and there is no gospel without those truths. The suffering of Jesus is presented by His betrayal and denial by Judas and Peter, His trial before the Sanhedrin and Pilate that included both injustice and mockery, and His crucifixion with its brutality and shame. His triumph comes from His resurrection on the third day after His crucifixion.

Mark 14:1-2

Now the Passover and Unleavened Bread were two days away; and the chief priests and the scribes were seeking how to seize Him by stealth and kill Him; (2) for they were saying, "Not during the festival, otherwise there might be a riot of the people."

The Passover is the Jewish festival commemorating the time when the angel of the Lord passed over the homes of the Hebrews on the night he killed all the firstborn sons of the Egyptians (Exod 12: 13, 23, 27). As we will see later, this event must have taken place on Wednesday, the 13th of Nisan. We have seen that the religious leaders had long been trying to find a suitable time to kill Jesus (3:6; 11:18; 12:12) and now their efforts intensified but they were still concerned about causing a riot among the large crowds of people gathering for the festival. Some estimates of the number of people there at this time state that about 50,000 people would have been there. The Feast of Unleavened Bread followed Passover and lasted for seven days so perhaps they may have thought it best to wait until the festival was over. But God had other plans for them!

Mark 14:3-5

While He was in Bethany at the home of Simon the leper, and reclining at the table, there came a woman with an alabaster vial of very costly perfume of pure nard; and she broke the vial and poured it over His head. (4) But some were indignantly remarking to one another, "Why has this perfume been wasted? (5) "For this perfume might have been sold for over three hundred denarii, and the money given to the poor." And they were scolding her.

In John's gospel this event with the oil took place six days before the Passover meal: "*Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead.*" (John 12:1). Mark just states that the event took place while Jesus was in Bethany and so the two accounts could easily be correlated. The similar account in Luke 7:36-50 easily correlates with the Mark account also and is similar to that in John 12:1-8. Simon is stated as being a leper who had to have been healed or they would not be using his home. Perhaps he had been healed by Jesus but we are not told. Mark does not identify the woman but John states that she was Mary, the sister of Martha and Lazarus (John 12:3). The alabaster vial was sealed at

one end to keep the oil safe and the end had to be broken to release the oil. The nard was from the root of a plant mainly found in India and it was very expensive. Mark also does not name the person who protested this use of the oil but Matthew states that it was one of the disciples (26:8) and John states that it was Judas Iscariot (12:4-5). Since Judas was the treasurer for the group, it seems logical that he would have complained the loudest.

Mark 14:6-9

But Jesus said, "Let her alone; why do you bother her? She has done a good deed to Me. (7) "For you always have the poor with you, and whenever you wish you can do good to them; but you do not always have Me. (8) "She has done what she could; she has anointed My body beforehand for the burial. (9) "Truly I say to you, wherever the gospel is preached in the whole world, what this woman has done will also be spoken of in memory of her."

Jesus came to the defense of the woman for her action was a statement of her love and devotion to Him. Immediately in front of Jesus were Gethsemane, the trial, Golgotha, and the Resurrection so there was not much time left to directly anoint Jesus. It seems that Jesus interpreted her action as an anointing of His body beforehand for His burial as Mark states. It is unlikely that Mary had this understanding but we are told that she was a good listener (10:39). The preaching of the gospel presupposes the Resurrection so verse nine is a prediction of His resurrection. Her act of love would then forever be remembered as the anointing of His body for His purpose on earth.

Mark 14:10-11

Then Judas Iscariot, who was one of the twelve, went off to the chief priests in order to betray Him to them. (11) They were glad when they heard this, and promised to give him money. And he began seeking how to betray Him at an opportune time.

Mark specifically identifies Judas as one of the twelve. The chief priests and Judas had been looking for the perfect time for turning Jesus over to them. We are not told why Judas acted in this manner but it seems most likely to me that he expected Jesus to be the political Messiah coming to set Israel free and in power again and he could have thought that this action would have caused Jesus to act in that manner. That He did not would have been the cause for Judas to be so morose that he would then commit suicide. Matthew records that the money given Judas was thirty silver coins. Judas then began to search for the best time to betray Jesus.

Mark 14:12-16

*On the first day of Unleavened Bread, when the Passover lamb was being sacrificed, His disciples *said to Him, "Where do You want us to go and prepare for You to eat the Passover?" (13) And He *sent two of His disciples and *said to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him; (14) and wherever he enters, say to the owner of the house, "The Teacher says, "Where is My guest room in which I may eat the Passover with My disciples?" (15) "And he himself will show you a large upper room furnished and ready; prepare for us there." (16) The disciples went out and came to the city, and found it just as He had told them; and they prepared the Passover.*

There is some confusion about Mark's dating because the Feast of Unleavened Bread began the day after the Passover Meal as stated earlier. The disciples clearly wanted to prepare the place for them to eat the Passover Meal and such had to be done in Jerusalem. John clearly states that this Last Supper was before the Passover Meal:

John 13:1-2 Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end. (2) During supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him,

However events happened quickly that precluded them eating this meal together. This day had to be Wednesday, the 13th of Nisan. Jesus gave directions to Peter and John (Luke 22:8) as to how they would locate the house where they could eat together. They prepared to eat the Passover but that never happened.

The lambs were slain on the 14th of Nisan (March/April) and the Passover Meal was then eaten on the 15th of Nisan between sundown and midnight. The common understanding is that the Last Supper was a Passover meal that would have taken place on Thursday night or Friday according to the Jewish calendar of starting the day at sundown. However there is no mention of this Last Supper being a meal for if it were they would have had the lamb to eat and there is no mention of such. The lambs were slain on Thursday, the 14th of Nisan (Exod 12: 6). The Lord's Supper must have then been on Wednesday the 13th of Nisan (John 13:1-35; Mark 14:18-26; Luke 21: 5-24) and the high priestly prayer of Jesus (John 18:1-11) would have also been on that day.

Mark 14:17-21

*When it was evening He *came with the twelve. (18) As they were reclining at the table and eating, Jesus said, "Truly I say to you that one of you will betray Me--one who is eating with Me." (19) They began to be grieved and to say to Him one by one, "Surely not I?" (20) And He said to them, "It is one of the twelve, one who dips with Me in the bowl. (21) "For the Son of Man is to go just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born."*

They were now eating their last meal together (not the Passover Meal) and Jesus revealed to them that one of them would betray Him. Betraying a person with whom one had eaten was seen as the worst kind of treachery in the Middle East. Jesus may have had in mind: "Even my close friend in whom I trusted, Who ate my bread, Has lifted up his heel against me." (Psa 41:9) The Passover Meal was to be eaten standing as inferred by: "Now you shall eat it in this manner: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste--it is the LORD'S Passover." (Exodus 12:11) But they were eating this meal in a very relaxed manner. They were all grieved at this statement of Jesus and even Judas expressed his grief: "And Judas, who was betraying Him, said, "Surely it is not I, Rabbi?" Jesus *said to him, "You have said it yourself." (Matt 26:25) He would have revealed his identity to the others if he had not protested but Jesus state – only to him – that indeed he was known by Jesus as the betrayer. I would expect Judas to have blanched at this statement by Jesus. Without a doubt Jesus knows that He is fulfilling Isa 53. Although Judas is fulfilling the plan of God, he is still responsible for his actions and was so judged.

Mark 14:22-25

While they were eating, He took some bread, and after a blessing He broke it, and gave it to them, and said, "Take it; this is My body." (23) And when He had taken a cup and given thanks, He gave it to them, and they all drank from it. (24) And He said to them, "This is My blood of the covenant, which is poured out for many. (25) "Truly I say to you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

All three gospels record this action during the Lord's Supper (Matt 26:26-30; Mark 14:22-26; Luke 22:19-20) and Paul also describes it (1Cor 11:23-25) but only Paul states explicitly that it should continue to be practiced by the church. The bread symbolized His body but did not become equivalent to His body. He frequently referred to His body as the cine, the way, the door etc. but never did He mean it to be taken literally. The death and resurrection of Jesus initiated a new covenant prophesied by:

Jer 31:31-33 "Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah, (32) not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD. (33) "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.

But this covenant will be with many and not just with the Jews. Jesus vows never to drink wine again until He does so in the KOG:

- Luke 14:15 *When one of those who were reclining at the table with Him heard this, he said to Him, "Blessed is everyone who will eat bread in the kingdom of God!"*
- Rev 3:20-21 *'Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me. (21) 'He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.*
- Rev 19:6-9 *Then I heard something like the voice of a great multitude and like the sound of many waters and like the sound of mighty peals of thunder, saying, "Hallelujah! For the Lord our God, the Almighty, reigns. (7) "Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready." (8) It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints. (9) Then he *said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" And he *said to me, "These are true words of God."*

Mark 14:26-31

*After singing a hymn, they went out to the Mount of Olives. (27) And Jesus *said to them, "You will all fall away, because it is written, 'I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP SHALL BE SCATTERED.'" (28) "But after I have been raised, I will go ahead of you to Galilee." (29) But Peter said to Him, "Even though all may fall away, yet I will not." (30) And Jesus *said to him, "Truly I say to you, that this very night, before a rooster crows twice, you yourself will deny Me three times." (31) But Peter kept saying*

insistently, "Even if I have to die with You, I will not deny You!" And they all were saying the same thing also.

This was a joyous occasion even though Jesus told them that one of them would betray Him. Considering that Jesus knew exactly what was coming at Him, His devotion to His task is remarkable and certainly not a human response. Jesus then told them some more bad news! They would all desert Him. His quotation is from Zech 13:7. Jesus knew exactly what He would do after His resurrection so they could remember Him saying He would go ahead of them to Galilee. Peter was the most vocal in his denial of his denial but Jesus gave him a specific reference to his denial so that he would remember what Jesus said. All of them – assuming Judas also – were denying that they would deny Him.

Mark 14:32-34

*They *came to a place named Gethsemane; and He *said to His disciples, "Sit here until I have prayed." (33) And He *took with Him Peter and James and John, and began to be very distressed and troubled. (34) And He *said to them, "My soul is deeply grieved to the point of death; remain here and keep watch."*

The name originates from a Hebrew word meaning “oil press”. It is located on the western slope of the Mount of Olives opposite the temple mount. The olive trees there cannot be dated because they do not have rings. Also history states that the Romans destroyed all the trees in the area during the siege of Jerusalem. The trees are unusual:



It was a favorite place for Jesus (Luke 22:39; John 18:2) so, as He faced His most difficult task, it seems an obvious place for Him to go to pray. Jesus took His inner circle with Him as He was “deeply distressed and troubled”. He probably wanted these disciples to better understand the reality of what He was facing. John reports (18:2) that Judas knew where Jesus was accustomed to pray so perhaps Jesus wanted His inner circle to stay alert to watch out for anyone coming to take Him. His admonition to them should have alerted them to the severity of this situation so that they would have stayed alert.

Mark 14:35-38

And He went a little beyond them, and fell to the ground and began to pray that if it were possible, the hour might pass Him by. (36) And He was saying, "Abba! Father! All things

*are possible for You; remove this cup from Me; yet not what I will, but what You will." (37) And He *came and *found them sleeping, and *said to Peter, "Simon, are you asleep? Could you not keep watch for one hour? (38) "Keep watching and praying that you may not come into temptation; the spirit is willing, but the flesh is weak."*

Jesus was not about to become an ordinary martyr. He was the Lamb of God upon whom the total wrath of God was about to fall upon Him in judgment for the sins of all those for whom He was about to suffer. The agony of His understanding of this coming event was so real to Him that He could not stand but fell to the ground to pray to the Father for this hour might pass without His having to participate. However Jesus was willing to undergo this awful wrath of God if such had to occur according to the Father's will. The Jews did not use the word "Abba" in referring to God because they thought it irreverent since it was so personal. The cup is the same as referred to by Mark in 10:38-39 and is often referred to in the OT as a metaphor of judgment. Peter had stated that he was willing to die for Jesus (v. 31) but he could not even stay awake for one hour. Jesus then addresses all disciples to watch and pray so that they would not yield to temptation His reference to the spirit is to the human spirit or soul. The word for flesh is sarx and Jesus then states that the unaided human body is too weak to withstand temptations and so will retreat when stress is high.

Mark 14:39-43

*Again He went away and prayed, saying the same words. (40) And again He came and found them sleeping, for their eyes were very heavy; and they did not know what to answer Him. (41) And He *came the third time, and *said to them, "Are you still sleeping and resting? It is enough; the hour has come; behold, the Son of Man is being betrayed into the hands of sinners. (42) "Get up, let us be going; behold, the one who betrays Me is at hand!" (43) Immediately while He was still speaking, Judas, one of the twelve, *came up accompanied by a crowd with swords and clubs, who were from the chief priests and the scribes and the elders.*

Jesus repeated the process with the same result! Peter, James, and John did not know how to respond to being caught sleeping again probably because they were embarrassed at this display of their weakness. Repeating the process three times resulted in another repeat of the weakness of His three most trusted disciples. However it was now clear to Jesus that His Father would not remove the cup for He says that "the hour has come". Judas was now approaching with a crowd that had swords and clubs furnished by the chief priests, scribes, and elders who were the three groups from the Sanhedrin. Considering that they were armed, it seems that they were expecting considerable resistance. Perhaps Judas had warned them that they would be arresting the promised Messiah?

Mark 14:44-50

Now he who was betraying Him had given them a signal, saying, "Whomever I kiss, He is the one; seize Him and lead Him away under guard." (45) After coming, Judas immediately went to Him, saying, "Rabbi!" and kissed Him. (46) They laid hands on Him and seized Him. (47) But one of those who stood by drew his sword, and struck the slave of the high priest and cut off his ear. (48) And Jesus said to them, "Have you come out with swords and clubs to arrest Me, as you would against a robber? (49) "Every day I

was with you in the temple teaching, and you did not seize Me; but this has taken place to fulfill the Scriptures." (50) And they all left Him and fled.

Judas had given the Jews a prearranged signal that the one he kissed would be Jesus. Such a greeting was common between a disciple and his rabbi. The crowd then seized Jesus to take Him prisoner. Mark does not report who drew a sword but John wrote that the ear belonged to Malchus, a servant, and that Peter is the one who cut him (John 18:10). Matthew reports that Jesus rebuke Peter and Luke reports that the ear was healed by Jesus:

- John 18:10 *Simon Peter then, having a sword, drew it and struck the high priest's slave, and cut off his right ear; and the slave's name was Malchus.*
- Luke 22:51 *But Jesus answered and said, "Stop! No more of this." And He touched his ear and healed him.*

Jesus does not state which scriptures He was fulfilling but they may have been:

- Isa 53:12 *"Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors."*
- Zec 13:7 *"Awake, O sword, against My Shepherd, And against the man, My Associate," Declares the LORD of hosts. "Strike the Shepherd that the sheep may be scattered; And I will turn My hand against the little ones."*

Certainly both of these were fulfilled as we read in verse 50 that they all fled from Him.

Mark 14:51-54

*A young man was following Him, wearing nothing but a linen sheet over his naked body; and they *seized him. (52) But he pulled free of the linen sheet and escaped naked. (53) They led Jesus away to the high priest; and all the chief priests and the elders and the scribes *gathered together. (54) Peter had followed Him at a distance, right into the courtyard of the high priest; and he was sitting with the officers and warming himself at the fire.*

Mark does not identify the young man but most people agree that he was Mark for why else would he include such details that add nothing to the ordeal of Jesus but do state that he was there. Ordinarily men wore an inner garment (a chiton) and an outer garment (a sindon) but he wore only the outer garment and his was made of linen, which was quite expensive. So Mark is telling his readers that even this unnamed youth deserted Jesus.

The trial of Jesus took place in two stages. There was a religious trial and a civil trial with each one having three portions. The religious trial included:

1. The preliminary hearing before Annas that was only reported by John (18:12-14 19-23).
2. The trial before Caiaphas and the Sanhedrin (Mark 14:53-65).
3. The trial before the same group after daylight (Mark 15:1)

The civil trial included:

1. The trial before Pilate.
2. The trial before Herod Antipas (Luke 23:6-12).
3. The trial before Pilate that was continued and concluded.

Mark does not report that Jesus was sent to Herod Antipas so the trial before Pilate is presented in a continuous discussion (15:2-15)

Annas was high priest from A.D. 7-14 and his son-in-law, Caiaphas, was now the high priest. However some of the Jews regarded Annas as the true high priest and John states that Jesus was first taken to Annas (John 18:13). Mark never mentions Caiaphas by name but probably Jesus was taken before him with all the Sanhedrin present. Mark does state that the meeting took place in Caiaphas' upstairs room of his palace (v. 66). If all the Sanhedrin were present that would be 70 members but stating that all were present may just mean that a quorum was present. John tells us that another disciple was there with Peter. John does not identify the other disciple and he does not state that he is the disciple whom Jesus loved so we cannot know if this is a reference to himself. This other disciple was known to the high priest and since John's mother was Simone who was a sister of Mary, the mother of Jesus, she would have also been related to Elizabeth, whose husband was Zechariah, a priest (Luke 1:36). Then we can understand how John could have been known among the priesthood and so would have been allowed to enter the court with Jesus. Peter was not known and so would not have been immediately allowed in the courtyard without the other disciple vouching for him. Peter at least followed Jesus to the courtyard and Mark reports that he was warming himself by the fire.

Mark 14:55-59

Now the chief priests and the whole Council kept trying to obtain testimony against Jesus to put Him to death, and they were not finding any. (56) For many were giving false testimony against Him, but their testimony was not consistent. (57) Some stood up and began to give false testimony against Him, saying, (58) "We heard Him say, 'I will destroy this temple made with hands, and in three days I will build another made without hands.'" (59) Not even in this respect was their testimony consistent.

The Sanhedrin had tried to develop the trial so that Jesus would be easily found guilty and be sentenced to death. However the law required two witnesses whose testimonies had to be consistent (Num 35:30; Deut 17:6; 19:15). However these false witnesses could not present credible evidence against Jesus. Some of the false witnesses then gave an incredible statement about Jesus destroying the temple and rebuilding it without hands. Jesus is not reported in any gospel account as saying such but they could have put together two reported statements:

- John 2:19 *Jesus answered them, "Destroy this temple, and in three days I will raise it up."*
- Mark 13:2 *And Jesus said to him, "Do you see these great buildings? Not one stone will be left upon another which will not be torn down."*

But even their made-up statements were not consistent so the trial was going nowhere fast.

Mark 14:60-64

*The high priest stood up and came forward and questioned Jesus, saying, "Do You not answer? What is it that these men are testifying against You?" (61) But He kept silent and did not answer. Again the high priest was questioning Him, and saying to Him, "Are You the Christ, the Son of the Blessed One?" (62) And Jesus said, "I am; and you shall see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and COMING WITH THE CLOUDS OF HEAVEN." (63) Tearing his clothes, the high priest *said, "What further need do we have of witnesses? (64) "You have heard the blasphemy; how does it seem to you?" And they all condemned Him to be deserving of death.*

Jesus refused to dignify this event with comments and the high priest was becoming very impatient. He then asked Jesus another question that He did answer. The “Blessed One” is a way the Jews had of not stating the name of God directly. The Christ, or Messiah, was understood to be a man who would come to reestablish Israel and so the high priest was asking Jesus if He was indeed the Messiah and the Son of God. Prior to this time, Jesus had carefully avoided saying that He was the Messiah and He had not wanted anyone else to make that claim about Him because of the false understanding of His role as the Messiah. However the time of avoiding this issue was past and He simply stated “I am”. He then gave a prophecy about His second coming that was also stated by John: *“BEHOLD, HE IS COMING WITH THE CLOUDS, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen.”* (Rev 1:7) The reaction of the high priest was a typical Jewish reaction to experiencing great grief and he was showing that he had heard a statement of blasphemy. He pointedly asked the group if they agreed with his understanding that Jesus had blasphemed and they agreed. What a trial! The OT lists the death penalty by stoning for this crime: Lev 24:16 *‘Moreover, the one who blasphemes the name of the LORD shall surely be put to death; all the congregation shall certainly stone him. The alien as well as the native, when he blasphemes the Name, shall be put to death.*

Mark 14:65-72

*Some began to spit at Him, and to blindfold Him, and to beat Him with their fists, and to say to Him, "Prophecy!" And the officers received Him with slaps in the face. (66) As Peter was below in the courtyard, one of the servant-girls of the high priest *came, (67) and seeing Peter warming himself, she looked at him and *said, "You also were with Jesus the Nazarene." (68) But he denied it, saying, "I neither know nor understand what you are talking about." And he went out onto the porch. (69) The servant-girl saw him, and began once more to say to the bystanders, "This is one of them!" (70) But again he denied it. And after a little while the bystanders were again saying to Peter, "Surely you are one of them, for you are a Galilean too." (71) But he began to curse and swear, "I do not know this man you are talking about!" (72) Immediately a rooster crowed a second time. And Peter remembered how Jesus had made the remark to him, "Before a rooster crows twice, you will deny Me three times." And he began to weep.*

Jesus is recorded by Mark as having predicted his death penalty and also the beating and resurrection:

Mark 10:33-34 “saying, "Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and the scribes; and they will condemn Him to death and will hand Him over to the Gentiles. (34) "They will mock Him and spit on Him, and scourge Him and kill Him, and three days later He will rise again."

The actions are no doubt by the members of the Sanhedrin before turning Him over to the guards. Their blindfolding Him before hitting Him is a way they had of daring Him to know who hit Him without benefit of vision:

*Isa 11:2-4 “The Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD. (3) And He will delight in the fear of the LORD, And He will **not judge by what His eyes see, Nor make a decision by what His ears hear;** (4) But with*

righteousness He will judge the poor, And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked."

Jesus refused to respond to this treatment as He set His vision on the end result. Peter was approached by a servant girl who thought that she had seen him with Jesus but Peter denied it and retreated to the archway and the darkness. At least he still stayed near Jesus. But she was certain that Peter had been with Jesus so she told some of the other people and Peter again denied being with Jesus. Then some other people saw that he was a Galilean and also accused him of being with Jesus. Peter denied it for the third time. Peter even called down curses upon himself if he was lying and even denied Jesus. Luke tells us that at the third crowing of the rooster Jesus turned and looked at Peter:

Luke 22:60-62 But Peter said, "Man, I do not know what you are talking about." Immediately, while he was still speaking, a rooster crowed. (61) The Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, "Before a rooster crows today, you will deny Me three times." (62) And he went out and wept bitterly.

This was an awful time for Peter but it served to demonstrate to the local churches to whom Mark wrote that anyone can sin and still be forgiven as further revelations of the acts of Peter reveal. The weeping of Peter is easily understood by all who have sinned against their Lord and indicates sincere sorrow that will result in repentance.