

Mark 10:33

Authorized King James Version (KJV)

Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

Analysis

Jesus predicted: 'Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles' (Ἴδου ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν). This third passion prediction is most detailed, specifying:

1. delivery to Jewish leaders
2. condemnation
3. delivery to Gentiles (Romans)
4. mocking, scourging, crucifixion (v. 34)
5. resurrection.

The precision demonstrates foreknowledge. Jesus wasn't surprised by betrayal or overwhelmed by events—He knew exactly what awaited and chose it willingly. The passive voice 'shall be delivered' (paradothēsetai, παραδοθήσεται) indicates divine sovereignty—God ordained these events for redemption.

Historical Context

This prediction outlined precisely what occurred: Judas betrayed Jesus to chief priests (Mark 14:43), Sanhedrin condemned Him (Mark 14:64), delivered Him to Pilate (Mark 15:1), who ordered scourging and crucifixion (Mark 15:15). Roman practice included mocking, scourging, and crucifixion for sedition. Jewish authorities couldn't execute (John 18:31), requiring Roman cooperation. Jesus' prediction that both Jews and Gentiles would participate in His death reveals universal human guilt—all are complicit (Acts 4:27). Yet divine sovereignty ordered these events for atonement. Peter preached, 'Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain' (Acts 2:23). Human evil served divine purposes.

Related Passages

Colossians 1:16 — All things created through Christ

Psalms 19:1 — Heavens declare God's glory

Study Questions

1. How does Jesus' detailed prediction demonstrate that His death was divinely ordained plan, not tragic accident?
2. What does both Jewish and Gentile participation in Jesus' death reveal about universal human guilt and need for atonement?

Interlinear Text

ὅτι Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα καὶ ὁ υἱὸς
Saying Behold we go up to Jerusalem and G3588 **the Son**
G3754 G2400 G305 G1519 G2414 G2532 G5207

τοῦ ἀνθρώπου παραδώσουσιν τοῖς ἀρχιερεῦσιν καὶ
G3588 **of man** **shall be delivered** G3588 **unto the chief priests** **and**
G444 G3860 G749 G2532

τοῖς γραμματεῦσιν καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ
G3588 **unto the scribes** **and** **they shall condemn** **him** **to death** **and**
G1122 G2532 G2632 G846 G2288 G2532

παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν
shall be delivered **him** G3588 **to the Gentiles**
G3860 G846 G1484

Additional Cross-References

Matthew 27:2 (Parallel theme): And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

Mark 8:31 (Parallel theme): And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

Matthew 26:66 (Parallel theme): What think ye? They answered and said, He is guilty of death.

Matthew 16:21 (References Jerusalem): From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.