

Mark 11:19

Authorized King James Version (KJV)

And when even was come, he went out of the city.

Analysis

And when even was come, he went out of the city (Ὅταν ὀψὲ ἐγένετο, ἐξεπορεύοντο ἔξω τῆς πόλεως)—Jesus establishes a pattern during Passion Week: teaching in Jerusalem by day, withdrawing at night. The phrase "when even was come" (hotan opse egeneto, ὅταν ὀψὲ ἐγένετο) marks day's end. The imperfect verb exeporeuonto (ἐξεπορεύοντο, "went out") suggests habitual action—Jesus and the disciples repeatedly left the city each evening throughout the week leading to His arrest Thursday night.

This withdrawal served multiple purposes: avoiding arrest (authorities feared seizing Him publicly, v. 18), resting from intense confrontations, and staying with friends in Bethany. The pattern demonstrates Jesus' wisdom in managing dangerous circumstances—He didn't foolishly expose Himself to danger but prudently withdrew until His "hour" came (John 7:30; 8:20). When the appointed time arrived, Jesus willingly submitted to arrest and crucifixion (Mark 14:41-42, 49). This balance between wise caution and willing sacrifice models Christian living in hostile environments: prudent without cowardice, bold without presumption.

Historical Context

Jerusalem was dangerous for Jesus after the temple cleansing. The religious authorities actively plotted His death (v. 18), so staying in the city overnight risked arrest. Bethany, about two miles away on the Mount of Olives' eastern slope, provided safe refuge with Mary, Martha, and Lazarus (John 12:1-2). This family

had hosted Jesus before (Luke 10:38-42) and witnessed Lazarus's resurrection (John 11:1-44). Jesus' nightly withdrawal to Bethany continued from Sunday's Triumphal Entry through Thursday when He stayed in Jerusalem for the Passover meal, Gethsemane, and arrest. The pattern broke Thursday night when Jesus remained in Jerusalem, knowing His "hour had come" (John 13:1). During this final week, Jesus taught extensively in the temple courts (Mark 11:27-12:44), delivered the Olivet Discourse (Mark 13), and engaged in intense debates with Pharisees, Sadducees, Herodians, and scribes (Mark 11:27-12:40). Each evening's withdrawal preserved His life until the divinely appointed time for sacrifice.

Related Passages

Romans 10:9 — Confession and belief for salvation

John 3:16 — God's love and salvation

Study Questions

1. What does Jesus' pattern of bold daytime ministry followed by prudent nighttime withdrawal teach about balancing courage with wisdom in hostile environments?
2. How does Jesus' control over the timing of His arrest and crucifixion demonstrate that His death was voluntary sacrifice, not tragic martyrdom?
3. In what ways can Christians today discern when to boldly confront evil and when to prudently withdraw to preserve life and ministry?

Interlinear Text

Καὶ	ὅτε	ὁπὲ	ἐγένετο	ἐξεπορεύετο	ἔξω	τῆς	πόλεως
And	when	even	was come	he went	out of	G3588	the city
G2532	G3753	G3796	G1096	G1607	G1854		G4172

Additional Cross-References

Luke 21:37 (Parallel theme): And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.

Mark 11:11 (Parallel theme): And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

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