

# Mark 9:31

Authorized King James Version (KJV)

For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

## Analysis

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Jesus taught His disciples: 'The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day' (ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται). This is Jesus' second passion prediction in Mark (first in 8:31, third in 10:33-34). The present tense 'is delivered' (paradidotai, παραδίδοται) suggests certainty—already determined in God's plan. 'Into the hands of men' emphasizes human responsibility for Christ's death, yet divine sovereignty ordains it (Acts 2:23; 4:27-28). Jesus specifies death ('kill him') and resurrection ('rise the third day'), demonstrating foreknowledge. The precision 'third day' fulfills Scripture (Hosea 6:2; Jonah 1:17). Repeated passion predictions show Jesus wasn't victim of circumstances but deliberately chose the cross. His death was voluntary sacrifice (John 10:17-18), not tragic accident.

## Historical Context

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This second passion prediction occurred shortly after the transfiguration (Mark 9:2-8) where Jesus' glory was revealed. The contrast is deliberate: mountain-top glory followed by valley suffering. Jesus repeatedly predicted His death and resurrection (Mark 8:31; 9:31; 10:33-34), yet disciples couldn't grasp it (v. 32). First-century messianic expectations centered on political victory, not suffering. The phrase 'delivered into the hands of men' uses paradidōmi (παραδίδωμι, 'betray' or 'hand over'), the same verb describing Judas' betrayal (Mark 14:10-11).

This shows human treachery served divine purposes. The specific 'third day' prediction fulfilled multiple Old Testament types (Isaac's deliverance, Jonah in the fish) and established the resurrection's historical verifiability.

## Related Passages

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**1 Corinthians 13:4** — Characteristics of love

**John 15:13** — Greatest form of love

## Study Questions

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1. How does Jesus' repeated prediction of death and resurrection demonstrate that the cross wasn't accident but central to God's redemptive plan?
2. What does the precision of Jesus' foreknowledge ('third day') teach about divine sovereignty over history's details?

## Interlinear Text

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ἐδίδασκεν	γὰρ	τοὺς	μαθητὰς	αὐτόν	καὶ	ἔλεγεν	αὐτόν
he taught	For		disciples	him	and	said	him
G1321	G1063	G3588	G3101	G846	G2532	G3004	G846
ὅτι	Ὁ	υἱὸς	τοῦ	ἀνθρώπου	παραδίδοται	εἰς	χεῖρας
G3754	G3588	The Son	G3588	of man	is delivered	into	the hands
	G5207		G444		G3860	G1519	G5495
ἀνθρώπων	καὶ	ἀποκτανθεὶς	αὐτόν	καὶ	ἀποκτανθεὶς		
of man	and	after that he is killed	him	and	after that he is killed		
G444	G2532	G615	G846	G2532	G615		
τῇ	τρίτῃ	ἡμέρᾳ	ἀναστήσεται				
G3588	the third	day	he shall rise				
	G5154	G2250	G450				

## Additional Cross-References

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**Matthew 16:21** (Resurrection): 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.

**Mark 9:12** (Parallel theme): And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

**Mark 8:31** (Resurrection): 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 20:28** (Parallel theme): Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

**Matthew 26:2** (Parallel theme): Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

**Luke 24:26** (Parallel theme): Ought not Christ to have suffered these things, and to enter into his glory?