

**JESUS, MY SERVANT THE BRANCH—
COMMENTS ON MARK**

**--- Volume Four of Four ---
(Mark Chapters 14; 15; & 16)**

A Practical Commentary on
The Gospel According to Mark

By

Joseph L. Looney II

GULF COAST BAPTIST INSTITUTE

2012 — 2014

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May, 2012, February, April, 2014

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(Consisting of Four Volumes)**

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The Gospel According to Mark

STATEMENT OF PURPOSE

The purpose of this dissertation is to develop an expository and practical commentary on "The Gospel According to Mark." This study will include the harmonized sequential headings or listings from the other Gospel records. The theme of the Book of Mark is found in the key verse which is Mark 10:45. Jesus is speaking and He states, "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Without question to minister is to serve. Jesus was speaking of Himself as the Servant of God, the Father. In this verse He reveals that His first advent was two-fold: (1) to give His life to pay the redemption price for the sinner and thus to save every sinner who will believe; and (2) to minister for God and to serve others and thus be the supreme example as to how sinners saved by grace are to live so as to point all people to Christ Jesus as the one and only Savior. The title, "Jesus, My Servant the Branch - Comments on Mark," is derived from many references in Isaiah, Jeremiah, and Zechariah, but more particularly from Zechariah 3:8 (KJV) "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH."

By

Joseph L. Looney II

May, 2012; November, 2013; February, April, 2014

JESUS, MY SERVANT THE BRANCH—COMMENTS ON MARK - VOLUME 4 of 4

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TABLE OF CONTENTS
(Volume Four of Four)

	Page
Outline for: <i>Jesus, My Servant The Branch - Comments on Mark</i> . . .	v
ACKNOWLEDGMENTS	xii
CREDITS AND EXPLANATION, ADDITIONAL REMARKS, ETC. . .	xiii

--- VOLUME FOUR --- (pages 527-741) ---

CHAPTER	DIVISION TEN — THE SERVANT: PREPARING FOR SELF SACRIFICE (Mark Chapter 14:1-52)	527
22. Foes and Friends of the Servant (14:1-11)		528
A. Plotting of the Sanhedrin (14:1-2)		531
B. Anointing in Bethany (14:3-9)		533
C. Betrayed by Judas (14:10-11)		538
23. The Institution of the Lord's Supper (14:12-26)		545
A. Preparation for the Passover (14:12-16)		548
B. Announcement of the Betrayal during the Passover (14:17-21)		554
C. Institution of the Lord's Supper (14:22-26)		560
24. Offenses, Agony in Prayer, Betrayal, and Arrest (14:27-52)		573
A. The Prediction of the Denial by Peter on the Way (14:27-31).		576
B. The Agony in Gethsemane (14:32-42)		581
C. The Betrayal and Arrest (14:43-50)		590
D. A Young Man Fleeing (14:51-52).		595
	DIVISION ELEVEN — THE SERVANT: HIS CRUCIFIXION	601
	(Mark Chapters 14:53-72; 15:1-47)	

JESUS, MY SERVANT THE BRANCH - COMMENTS ON MARK
TABLE OF CONTENTS — (Volume Four of Four)

CHAPTER	Page
25. The Illegal Trials of the Servant(14:53—15:15)	602
A. Tried by the Sanhedrin (14:53-65)	
B. Denied by Peter Thrice (14:66-72)	613
C. Formally Condemned by the Sanhedrin (15:1a)	617
D. Remorse and Suicide of Judas (Matthew 27:3-10).	619
E. Tried Before Pilate the First Time (15:1b-5)	621
F. Jesus Before Herod Antipas (Luke 23:5-12)	625
G. Tried before Pilate the Second Time (15:6-15)	628
26. Chronicles of the Crucifixion (15:16-41)	637
A. Mocked by the Soldiers (15:15b-20a)	640
B. The Way to Golgotha (15:20-23)	645
C. The First Three Hours on the Cross (15:24-32)	650
D. The Last Three Hours: Darkness and Death (15:33-41)	658
27. Entombment of His Body (15:42-47).	671
A. Joseph: Requesting the Body of Jesus (15:42-45)	672
B. The Burial, the Witnesses, the Sealing (15:46,47).	676
DIVISION TWELVE — THE SERVANT: RESURRECTION AND ASCENSION INTO HEAVEN 682 (Mark Chapter 16:1-20)	
28. The Resurrection and Appearances of the Servant (16:1-14).	684
A. The Women Coming to Anoint the Body (16:1-3)	687
B. The Empty Sepulchre; Announcing Jesus Is Risen (16:4-8)	691
C. The Post Resurrection Appearances of Jesus (16:9-14).	698

JESUS, MY SERVANT THE BRANCH - COMMENTS ON MARK
TABLE OF CONTENTS — (Volume Four of Four)

CHAPTER	Page
29. The Commission to His Church and the Ascension (16:15-20) .	712
A. The Great Commission (16:15)	714
B. Believers Saved, Unbelievers Condemned (16:16)	724
C. Signs of Confirmation (16:17-18)	730
D. The Servant Ascending into heaven (16:19)	732
E. The Enduring and Perpetual Response (16:20)	737
BIBLIOGRAPHY	B-1

End Note

For "Table of Contents" for Volumes 1, 3, and 3 please go to those volumes.

JESUS, MY SERVANT THE BRANCH- COMMENTS ON MARK
Outline With The Harmonized Sequential Listings from all Four Gospels^B

--- VOLUME FOUR OF FOUR ---

(Mark Chapters 14; 15; 16)
[Divisions Ten, Eleven, and Twelve]
[Desertations Chapters 22; 23; 24; 25; 26; 27; 28; 29]
[Pages 527--741]

---DIVISION TEN---

THE SERVANT PREPARES FOR SELF SACRIFICE

(Mark Chapter 14:1-52)

- XXII. Foes and Friends of the Servant** 14:1-11
- A. Plotting of the Sanhedrin 14:1-2
(Matthew 26:1-5; Luke 22:1-2)
 - 1. Seeking to take Jesus by craft 14:1
(Matthew 26:1-4; Luke 22:1,2a)
 - 2. Fearing an uproar of the people 14:2
(Matthew 26:5; Luke 22:2b)
 - B. Anointing in Bethany 14:3-9
(Matthew 26:6-13; John 12:2-8)
 - 1. Simon, the leper 14:3a
(Matthew 26:6; Luke 17:11-19)
 - 2. A demonstration of love and devotion to Jesus 14:3b
(Matthew 26:7; John 12:2,3)
 - 3. The indignation of some 14:4,5
(Matthew 26:8,9; John 12:4-6)
 - 4. Jesus defending Mary and the reason 14:6-8
(Matthew 26:10-12; John 12:7-8)
 - 5. A memorial of Mary 14:9
(Matthew 26:13)
 - C. Betrayed by Judas 14:10-11
(Matthew 26:14-16; Luke 22:3-6)
 - 1. Judas going to the chief priests to betray Jesus 14:10
(Matthew 26:14; Luke 22:3,4)
 - 2. Plotting together to put Jesus to death 14:11
(Matthew 26:15,16; Luke 22:5,6)
- XXIII. The Institution of the Lord's Supper** 14:12-26
- A. Preparation for the Passover 14:12-16
(Exodus 12; Matthew 26:17-19; Luke 22:7-13)
 - 1. The background, meaning, and purpose of the Passover 14:12
(Exodus 12:1-51; Matthew 26:17-18; Luke 22:7)
 - 2. Finding a place to eat the Passover 14:12-14a
(Matthew 26:17-18; Luke 22:8-12)

JESUS, MY SERVANT THE BRANCH - COMMENTS ON MARK
Outline With The Harmonized Sequential Listings from all Four Gospels
VOLUME FOUR OF FOUR --- (Mark Chapters 14; 15; 16)

C. Formally Condemned by the Sanhedrin (Matthew 27:1; Luke 22:66-71)	15:1a
D. The Remorse and Suicide of Judas Matthew 27:3-10; Acts 1:18,19	
E. Tried Before Pilate the First Time (Matthew 27:2, 11-14; Luke 23:1-5; John 18:28-38)	15:1b-5
1. Binding and delivering Jesus to Pilate 15:1b (Matthew 27:2; Luke 23:1,2; John 18:28-32)	
2. Pilate questioning Jesus 15:2-5 (Matthew 27:11; Luke 23:3; John 18:33-38)	
3. Jesus answering nothing to the accusations 15:3-5 (Matthew 27:12-14; Luke 23:1-5)	
F. Jesus before Herod Antipas	Luke 23:5-12
1. Herod very glad to see Jesus Luke 23:5-8	
2. Herod questioning Jesus Luke 23:9-10	
3. The accomplishment of this trial Luke 23:11,12	
G. Tried before Pilate the Second Time	15:6-15
(Matthew 27:15-26; Luke 23:13-25; John 18:39—19:16)	
1. Pilate seeking to release Jesus 15:6-9 (Matthew 27:15-17; Luke 23:13-16; John 18:39)	
2. Pilate yielding to the will of the people 15:10-11 (Matthew 27:18-20)	
3. The multitude demanding the crucifixion of Jesus 15:12-15 (Matthew 27:21-26; Luke 23:18-25; John 18:40—19:16)	
XXVI. Chronicles of the Crucifixion	15:16-41
A. Mocked by the Soldiers	15:15b,16-20
(Matthew 27:27-31; John 19:2,3)	
1. Taking Jesus to the Praetorium 15:16 (Matthew 27:27)	
2. Scourging and mocking Jesus by the soldiers 15:15,17,18 (Matthew 27:28-30; John 19:2,3)	
3. Ridiculing and crueler treatment of Jesus 15:19,20 (Matthew 27:29-31)	
B. The Way to Golgotha	15:20-23
(Matthew 27:31-34; Luke 23:26-33; John 19:16,17)	
1. Leading Jesus up the hill of Golgotha 15:20 (Matthew 27:31; Luke 23:33; John 19:16,17)	
2. Compelling Simon of Cyrene to lug the cross 15:21 (Matthew 27:32; Luke 23:26)	
3. Bringing Jesus to the place of the skull 15:22 (Matthew 27:33; Luke 23:27-33; John 19:16,17)	
4. Jesus refusing to drink the wine with myrrh 15:23 (Matthew 27:34)	
C. The First Three Hours on the Cross	15:24-32
(Matthew 27:35-44; Luke 23:33-43; John 19:18-27)	

JESUS, MY SERVANT THE BRANCH - COMMENTS ON MARK
Outline With The Harmonized Sequential Listings from all Four Gospels
VOLUME FOUR OF FOUR --- (Mark Chapters 14; 15; 16)

1. The sum of all His sufferings 15:24
(Matthew 27:35; Luke 23:33,34; John 19:18,23,24)
2. The time of day of the beginning of the crucifixion 15:25
(Matthew 27:36)
3. The superscription on a board above Jesus 15:26
(Matthew 27:37; Luke 23:38; John 19:19-22)
4. Crucified between two thieves 15:27,28
(Matthew 27:38; Luke 23:33; John 19:18)
5. Mocked and railed upon by many 15:29-32
(Matthew 27:39-44; Luke 23:34-37,39)
6. A repentant thief remembered Luke 23:39-43
7. The first three sayings of Jesus on His cross
(Luke 23:28-31,34, 40-43; John 19:25-27)
- D. The Last Three Hours: Darkness and Death 15:33-41
(Matthew 27:45-56; Luke 23:44-49; John 19:28-30)
 1. Darkness upon the whole land the last three hours 15:33
(Matthew 27:45; Luke 23:44,45)
 2. "My God, my God, why hast thou forsaken me?" 15:34
(Matthew 27:46)
 3. "Behold, he calleth Elias" 15:35
(Matthew 27:47)
 4. Giving up the ghost 15:36,37
(Matthew 27:48,49; John 19:28-30; Luke 23:46)
 5. The last four sayings of Jesus on His cross 15:34
(Matthew 27:46; John 19:28-30; Luke 23:46)
 6. The death of Jesus not ordinary 15:37-39
(Matthew 27:50-54; Luke 23:45,47)
 7. Faithful followers to the end 15:40-41
(Matthew 27:55-56; Luke 23:48-49)
- XXVII. Entombment of His Body** 15:42-47
- A. Joseph: Requesting the Body of Jesus 15:42-45
(Matthew 27:57,58; Luke 23:50-52; John 19:31-38)
 1. Begging for the body of Jesus 15:42-44
(Matthew 27:57,58; Luke 23:50-52; John 19:38)
 2. Pilate being surprised at the already death of Jesus 15:44
 3. Confirmation of the death of Jesus 15:44,45
(John 19:31-38)
- B. The Burial, the Witnesses, the Sealing 15:46,47
(Matthew 27:59-66; Luke 23:53-56; John 19:39-42)
 1. The burial 15:46
(Matthew 27:59,60; Luke 23:53,54; John 19:39-42)
 2. The witnesses 15:47
(Matthew 27:61; Luke 23:55,56)
 3. Sealing the stone Matthew 27:62-66

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Also, I am grateful for the many pastors, preachers, Bible institute instructors, and others who have been a tremendous help and blessing along the way. They are too numerous to mention here. I thank God for having the opportunity to be taught and helped by each of these people. May God bless the memory of those who have been promoted to be with the Lord Jesus Christ. May He bless the ministry of those who continue to serve Him.

One brother of whom this writer is especially grateful is Jim C. Brasseal. He is pastor of Landmark Missionary Baptist Church, Lakewood, CO. At one time, he was Vice President and instructor of the Gulf Coast Baptist Institute from which he received his doctorate. Brother Brasseal has made many helpful suggestions. May God bless his ministry.

Most of all, I thank God and His dear Son, Jesus Christ, my personal Savior and Lord. To Him be the glory for all things. May His kingdom increase.

Joseph L. Looney II
Gillette, Wyoming
April 2012 through April, 2014

CREDITS, EXPLANATION, AND DEDICATION

CREDIT FOR SOURCES

Every reasonable effort has been made by this writer to give credit to all sources and authors where credit is due. However, over many years, this writer has read many comments from various sources in the course of sermon and lesson study and preparation. If any material from some of these many sources has been included in these comments and has not been documented, inadvertently or otherwise, this writer apologizes for the oversight.

EXPLANATION

The original intent was to write a commentary on all sixteen chapters of the Gospel of Mark for this dissertation (to be completed by the end of April, 2012). As of this date May 11, 2012, chapters ten through sixteen have not been completed. However, with the approval of Doctor Bruce Morris, Sr., President of the school, it was decided (due to the volume of the work on chapters one through nine) to allow this student to finish chapters ten through sixteen as soon as possible after May 11, 2012. The word count for Mark chapters one through nine is well over 100,000 words with over 350 pages, double spaced.

FINISHED

As of February, 2014, this dissertation is completed (all sixteen chapters of the Gospel of Mark) with 741 pages and over 242,000 words.

DEDICATION

The Late Brother Charles F. Hanes was a Missionary Baptist pastor/missionary for many years serving in Arkansas and South Dakota. He befriended this writer and was always a great encouragement. This work is dedicated to the memory of this dear brother.

Joseph L. Looney II
Gillette, Wyoming

April 2012 through February; April, 2014

FOREWORD

to the commentary entitled

JESUS, MY SERVANT THE BRANCH—COMMENTS ON MARK

This paper or commentary was originally composed as a desertation submitted to Gulf Coast Baptist Institute of Hattiesburg, Mississippi, in partial fulfillment of the requirements for the Degree of Doctor of Theology. With the written permission of the Gulf Coast Baptist Institute this writer now offers to the general public this commentary on The Gospel According to John Mark. There are four volumes. Volume One covers Mark chapters 1, 2, 3, 4, and 5. Volume Two covers Mark chapters 6, 7, 8, and 9. Volume 3 covers Mark chapters 10, 11, 12, and 13. Volume 4 covers Mark chapters 14, 15, and 16.

It is without apology that this writer writes from the viewpoint of a Landmark Missionary Baptist pastor who was saved by the grace of God in June, 1960. God used the ministry of Central Missionary Baptist Church in Fayetteville, Arkansas, and the individual witnessing of Brother John Blake a follow engineering student at the University of Arkansas to bring this sinner to the realization that he needed to repent and trust in the Lord Jesus.

The overall plan of this writer is to write *verse by verse commentaries* on as many books of the 66 books of the Holy Bible as time permits in the time that he has left upon this earth until the Precious Lord Jesus Christ takes him home. The purpose of this is to help people who have the desire to understand the Word of Truth. It is this writer's prayer that God's Spirit will use this desertation and any in the future to help those who desire to know and understand the Bible. No doubt all questions will not be answered and there are human errors in this paper, but to the best of his ability and with the help of God, this writer has tried to get the correct and accurate teaching(s) of The Gospel According to John Mark. To God be the glory for any help and any good that may come from this effort.

In the service of the Master, Jesus Christ My Savior and Lord,
Joseph L. Looney II
Gillette, Wyoming
May, 2012; Sept; Nov, 2013; April, 2014

ADDITIONAL REMARKS

CREDITS FOR SOURCES -- ADDED REMARKS

This writer can not claim any originality for it is God who created him and has given him any ability that he may have, so the glory goes to God and His dear Son, Christ Jesus, who is this writer's Personal Savior and LORD.

Every reasonable effort has been made by this writer to give credit to all sources and authors where credit is due and when sources were known. However, over many years, this writer has read many comments from various sources in the course of sermon and lesson study preparations. If any material from some of these many sources has been included in these comments and has not been documented, inadvertently or otherwise, this writer apologizes for the oversight. It was and is not the intention of this writer not to recognize these sources. During in the ministry of this writer since 1971 and even before, he prepared and preached sermons from the four Gospel records of Matthew, Mark, Luke, and John for the Mountain Grove Missionary Baptist Church near Alma, Arkansas, as well as the Unity Missionary Baptist Church near Paron, Arkansas, and Pine Top Missionary Baptist Church near Broken Bow, OK. In the course of the preparation for these sermons this writer leaned heavily on sermon booklets and commentaries by various preachers and writers. In many cases there are no formal references to these works in the text of this writer's commentary. Therefore, this writer acknowledges his debt to the work of all those preachers and commentators from which he had drawn resources for preaching and teaching.

APPRECIATION FOR PASTORS, PREACHERS AND INSTRUCTORS

Over the years the Holy Spirit of God has used several pastors and others to teach this writer spiritual and practical things from the Word of God. Some of those pastors were Charles Ashcraft in Fayetteville, Arkansas; Eugene Reagan in Jonesboro, Arkansas; Richard Folger in Russellville, Kentucky; Clarence Walker,

>>ADDITIONAL REMARKS (continued, page 2 of 3)

Carl Sadler, and Edward Overbey in Lexington, Kentucky; Gerald Scott Smith in Lexington, Kentucky; Buck Nicholson and E. Keith Simmons in Fort Smith, Arkansas; Hershel Adams in Alma, Arkansas; and J. C. James in Little Rock, Arkansas. Besides these brethren (some of whom were also my instructors in Baptist Bible institutes and seminaries) the following were also my instructors in various Baptist Institutes and Seminaries: Rocoe Brong, Johnny Thompson, and others in Lexington, Kentucky; John Penn, Charles Rogers, John Owen, Fred Vining, David Robinson, O. R. Baldwin, and Paul Goodwin, and L. D. Capell in Little Rock, Arkansas. {Much and special credit is due for one brother already mentioned and that is, Charles Rogers, this writer's Church Epistles' instructor, who required, influenced, and/or otherwise motivated this writer to write commentaries.} I thank the Lord-God of Heaven for being able to be under each of these pastors, preachers, and instructors.

May God bless the memory of those on this list who have been promoted to be with the Lord Jesus Christ and may He bless the continued ministry of those still alive, serving Him, and awaiting the return of our Lord Jesus Christ.

CREDITS DUE TO OTHERS

There have been many others who have been a big help to this writer along the way and especially in the writing of this dissertation. First of all, this writer would like to express thanks to Pat, his beloved and faithful wife, of over 56 years. She has helped this writer in many ways. During the process of writing this paper she has proofread many pages and helped in other ways.

Four other brethren who have been a big help are: Brother Norman W. Pierce of Rapid City, SD; Brother Jim Brasseal of Lakewood, CO; and the late Brother Chuck Hanes of Belle Fourche, SD. Each of these brethren have helped in various ways. Brother Pierce is a long time Missionary Baptist

>>ADDITIONAL REMARKS (continued, page 3 of 3)

pastor/missionary. At one time, he was a seminary instructor in the ABA school in Central Florida from which he received a doctorate. Brother Brasseal is also a long time Missionary Baptist pastor/missionary. He was at one time Vice- President of Gulf Coast Baptist Institute from which he received a doctorate. Brother Brasseal has read this thesis and had made many helpful suggestions and etc. The late Brother Charles F. Hanes was a Missionary Baptist pastor/missionary for many years. He was saved at Calvary Missionsary Baptist Church of Gillette, Wyoming, in the 1970's. He attended and received a Bachlor of Theology degree in 1987 from the Missionary Baptist Seminary in Little Rock, Arkansas.

EXPLANATIONS ABOUT BIBLE QUOTATIONS:

All Bible quotations are from the King James Version unless otherwise noted by abbreviations of the versions such as: NASB, the New American Standard Bible; NIV, the New International Version; AMP. BIBLE, the Amplified Bible. Quotations from other translations will be formally acknowledged in the sentence end parentheses and Bibliography.

DISCLAIMER

Use of other versions of the Bible other than the King James Version does not mean approval of the entire version by this writer. But rather it means that the translation of a particular verse was examined by the writer and found to be true to the Greek text(s) and versions available to him (to the best of his understanding and knowledge).

Joseph L. Looney II
Gillette, Wyoming
May, 2012; September, 2013; November 2013, April, 2014

JESUS, MY SERVANT THE BRANCH - COMMENTS ON MARK

---DIVISION TEN---

THE SERVANT: PREPARING FOR SELF-SACRIFICE

(Mark Chapter 14:1-52)

---CHAPTER 22---

Foes and Friends of the Servant

(Mark Chapter 14:1-11)

---CHAPTER 23---

The Institution of the Lord's Supper

(Mark Chapter 14:12-26)

---CHAPTER 24---

Offenses, Agony in Prayer, Betrayal, and Arrest

(Mark Chapter 14:27-52)

JESUS, MY SERVANT THE BRANCH- COMMENTS ON MARK

---DIVISION TEN---

THE SERVANT: PREPARING FOR SELF-SACRIFICE

(Mark Chapter 14:1-52)

---CHAPTER 22---

Foes and Friends of the Servant

(Mark Chapter 14:1-11)

OUTLINE

- | | |
|---|----------|
| XXII. Foes and Friends of the Servant | 14:1-11 |
| A. Plotting of the Sanhedrin | 14:1-2 |
| (Matthew 26:1-5; Luke 22:1-2) | |
| 1. Seeking to take Jesus by craft 14:1 | |
| (Matthew 26:1-4; Luke 22:1,2a) | |
| 2. Fearing an uproar of the people 14:2 | |
| (Matthew 26:5; Luke 22:2b) | |
| B. Anointing in Bethany | 14:3-9 |
| (Matthew 26:6-13; John 12:2-8) | |
| 1. Simon, the leper 14:3a | |
| (Matthew 26:6; Luke 17:11-19) | |
| 2. A demonstration of love and devotion to Jesus 14:3b | |
| (Matthew 26:7; John 12:2,3) | |
| 3. The indignation of some 14:4,5 | |
| (Matthew 26:8,9; John 12:4-6) | |
| 4. Jesus defending Mary and the reason 14:6-8 | |
| (Matthew 26:10-12; John 12:7-8) | |
| 5. A memorial of Mary 14:9 | |
| (Matthew 26:13) | |
| C. Betrayed by Judas | 14:10-11 |
| (Matthew 26:14-16; Luke 22:3-6) | |
| 1. Judas going to the chief priests to betray Jesus 14:10 | |
| (Matthew 26:14; Luke 22:3,4) | |
| 2. Plotting together to put Jesus to death 14:11 | |
| (Matthew 26:15,16; Luke 22:5,6) | |

JESUS, MY SERVANT THE BRANCH - COMMENTS ON MARK

---DIVISION TEN---

THE SERVANT: PREPARING FOR SELF-SACRIFICE

(Mark Chapter 14:1-52)

---CHAPTER 22---

Foes and Friends of the Servant

(Mark Chapter 14:1-11)

The events of Mark chapters 14, 15, and 16 constitute the heart or focus of the gospel of Jesus Christ (1 Corinthians 15:1-4). These chapters of Mark contain the place of eternal focus, the cross and suffering of Jesus Christ the Son of God. Mark 15:22,24 states, "And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. . . . And when they had crucified him, they parted his garments, casting lots upon them, what every man should take." Luke records it like this, "And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left" (23:33). Golgotha, Calvary, is the place of eternal focus. Jesus and His cross is the person and place of eternal focus. The importance of the self-sacrifice (suffering, death and including His resurrection) of our Lord Jesus Christ is very apparent and obvious by the large number of verses used in the Gospels. Mark uses 139 verses for these three chapters. The people of God are to be more than just interested in this historical narrative. These things are to be "the basis of the witness and worship"

(Wessel 754) of each local New Testament church. The local church is to proclaim a crucified yet living Savior. As she worships, each individual member is to reflect on the meaning of these events for their spiritual life, letting the meaning be manifested in outward holy and righteous living.

Two basic themes are brought out in these chapters: self-sacrifice with suffering and triumph. The major focal points of His suffering are: one, betrayal and denial; two, trials with injustice and mockery before Jews and Gentiles; three, crucifixion, harsh treatment with contempt and shame. For the suffering part, the broad outline to be followed is: one, foes and friends of Jesus, 14:1-11; two, the Passover observance and also of the Lord's Supper, 14:12-26; three, the Garden of Gethsemane, 14:27-52; four, trials of Jesus, 14:53—15:20a; five, account of the crucifixion, 15:20b-41; and six, burial of His body, 15:42-47. The triumph is seen in His glorious resurrection and ascension and His promised return revealed in Mark chapter 16, Luke chapter 24, and Acts chapter 1.

Jesus had both friends and foes. As revealed in Mark 14:1-11, sometimes those considered to be close friends were really enemies and vice-versa. (The same is true in this modern age.) Yet, Jesus knew all along who was and who was not His true friend. Nevertheless, it hurt Him to be betrayed and plotted against. (It must always be remembered that although Jesus was God, He was also man. He was truly the God-man.) Who are His true friends? Anyone who will receive Him as Savior and as Lord, following Him as closely as possible. Each person is challenged to ask some questions. "Am I a true friend of Jesus?" "Am I saved?" "If saved, am I following and serving Jesus as I should?" This passage may be divided as follows: one, plotting of the Sanhedrin, 14:1-2; Matthew 26:1-5; Luke 22:1-2; two, anointing in Bethany,

14:3-9; Matthew 26:6-13; John 12:2-8; and three, betrayed by Judas, 14:10-11; Matthew 26:14-16; Luke 22:3-6.

A. Plotting of the Sanhedrin 14:1-2
(Matthew 26:1-5; Luke 22:1-2)

These verses give the introduction to the account of the self-sacrifice (suffering, death) of Jesus Christ. The timing is probably Monday. This would mean that "after two days" would be Wednesday. Wednesday would be the time of the Hebrews' Feast of the Passover. This originally was observed when the Hebrews left Egypt (Exodus 12:1-51). It was to be a yearly observance unto the Lord (Exodus 13:10; 23:14; 34:23).¹ It was during this time that the chief priests and scribes plotted to take Jesus and have Him put to death. The following components will be discussed concerning the plotting of the Sanhedrin against Jesus Christ: one, seeking to take Jesus by craft, 14:1; Matthew 26:1-4; Luke 22:1,2a; and two, fearing an uproar of the people, 14:2; Matthew 26:5; Luke 22:2b.

Seeking to take Jesus by craft (14:1; Matthew 26:1-4; Luke 22:1,2a) Mark records in verse 1, "After two days was *the feast of the passover*, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death." The chief priests and scribes had been stung by the answers and questions of Jesus as seen in Mark chapters 11 and 12. Two previous verses record that they wanted to lay hold on Jesus and destroy Him.² Mark 11:18 records, "And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine." Mark 12:12 records, "They sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way." They now resume and intensify their efforts to do away with Jesus (Wessel 755).

Verse 1 states that they "sought how they might take him by craft. . . ." The word "sought" is from the imperfect active indicative Greek verb ἐζήτουν (ezetoun) from ζητέω (zeteo) which means "to seek in order to find. . . to seek a thing. . . to seek [in order to find out] by thinking, meditating, reasoning, to enquire into. . ." (Thayer 272). It has the idea to "consider, deliberate, examine investigate. . ." (Bible Works for Windows, v. 2.3c). In that the imperfect active indicative ἐζήτουν (ezetoun) form of the verb is used, it could be translated that they "were seeking and were continuing to seek" (Looney II, Various translations). The word "craft" is from the Greek noun δόλος (dolos) which is derived "from an obsolete primary verb, δέλλω dello (probably meant to decoy. . .)" (Strong's 1388). Δόλος (Dolos) is translated in the Bible "guile, subtilty, deceit, craft." It also has the meaning of "treachery" (Bible Works for Windows, v. 2.3c). The idea was to be very subtle and deceptive in their plotting to do away with Jesus. They were actively plotting and deliberating on ways to have Jesus put to death and put out of the way.²

Fearing an uproar of the people (14:2; Matthew 26:5; Luke 22:2b) Due to the feast many people had come to Jerusalem and it is said "the population doubled" (Wessel 755). Verse 2 relates, "But they said, Not on the feast *day*, lest there be an uproar of the people." The Sanhedrin realized it would be too dangerous to move against Jesus with such crowds present. Verse 2 reveals that they were afraid there might be an "uproar of the people." In his parallel Luke plainly states "And the chief priests and scribes sought how they might kill him; for they feared the people" (22:2). The word "uproar" is translated from the Greek noun θόρυβος (thorubos). This noun means "a noise, tumult, uproar. . . of a clamorous and excited multitude. . . of riotous persons. . . a tumult, as a breach of public order" (Thayer 291). It also has the idea of "confusion, disturbance; riot" (Bible Works for Windows, v. 2.3c). Thus, it seems it

was their plan to wait until after the great crowds went home. But the purpose and plan of God was otherwise (Wessel 755). Their plans evidently were modified when one of the disciples of Jesus changed his mind as seen in verses 10,11.

B. Anointing in Bethany 14:3-9
(Matthew 26:6-13; John 12:2-8)

In contrast to the enemies of Jesus, He also had many faithful followers that loved Him and would do anything for Him. Some of these are brought out in Mark 14:3-9. These are such people as Simon the leper and the woman which anointed Him with a very precious ointment. At the same time one of His foes, one who supposedly was a friend and a follower, led in indignation against the waste of the expensive anointing oil saying it could have been sold and the money given to the poor. Jesus in turn rebukes them and says that what she had done "shall be spoken of for a memorial of her" This subdivision is made up of the following components: one, Simon the leper and leprosy, 14:3a; Matthew 26:6; Luke 17:11-19; two, a demonstration of love and devotion to Jesus, 14:3b; Matthew 26:7; John 12:2,3; three, the indignation of some, 14:4,5; Matthew 26:8,9; John 12:4-6; four, Jesus defending Mary and the reason, 14:6-8; Matthew 26:10-12; John 12:7-8; and five, a memorial of Mary, 14:9; Matthew 26:13.

Simon, the leper (14:3a; Matthew 26:6; Luke 17:11-19) The first part of verse 3 relates, "And being in Bethany in the house of Simon the leper, as he sat at meat. . . ." This reveals that this Simon, as one of His friends, hosted Jesus for a meal. He was a follower of Jesus and a man thankful for the healing hand of Jesus. During His earthly ministry Jesus healed many leprous people.³ Leprosy was a dreaded disease like many modern day diseases. Leprosy in the Bible was a type of sin. It has no known cure. Only God can cure leprosy and sin.

Who was Simon the leper? Evidently he was one of those many lepers of whom Jesus healed. He was no doubt called Simon the leper to distinguish him from many others in the New Testament who were called Simon. This designation, Simon the leper, implies that he was no doubt one of the many lepers that Jesus healed during His earthly ministry. He, like the one out of the ten, was very thankful for being healed (Luke 17:11-19). But more so, he was thankful for being saved from sin and hell, and he was thankful he had been forgiven and now was on his way to heaven. This is no doubt the reason he was hosting Jesus and His disciples. Each born-again, blood-bought believer should be thankful for his salvation and that he has been forgiven and is now enabled to live for and serve the Lord Jesus Christ.

A demonstration of love and devotion to Jesus (14:3b; Matthew 26:7 John 12:2,3) The last part of verse 3 relates, "as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head." This incident is not the same incident as found in Luke 7:1,36-50 which was performed in Capernaum of Galilee and this one in Bethany near Jerusalem. This incident is recorded in John 12:1-3; Matthew 26:6. This woman poured this precious oil on the head of Jesus and anointed Him (14:3). However, John in 12:3 writes, "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment." Probably she started by pouring the ointment on His head and then anointed His feet. John simply gives other details.

This passage contrasts the hatred of the religious leaders as seen in verses 1, 2 and the betrayal by Judas in verses 10,11 with the love and devotion demonstrated by Mary (Wessel 755). This woman is identified in John 11:1;12:1-3 as Mary, the sister of Martha. These were the sisters of Lazarus, the one who "had been dead, whom he

(*that is, Jesus*) raised from the dead" (John 11:1;12:1,2). Mary demonstrated her love and devotion to Jesus by anointing Him with very expensive and very precious spikenard ointment. The words "alabaster box" in verse 3 from ἀλάβαστρον (alabastron) means alabaster jar (Bible Works for Windows, v. 2.3c). Alabaster was the name of a stone. This was "a box made of alabaster in which unguents (*ointments*) are preserved. . ." (Thayer 21,25). "The ancients considered alabaster to be the best material in which to preserve their ointments. Breaking the box, probably means breaking the seal of the box" (Bible Works for Windows, v. 2.3c).

The word "spikenard" comes from the Greek noun νάρδος (nardos). It was an ointment made of the "oil of nard (an aromatic plant)" (Bible Works for Windows, v. 2.3c). Thayer gives the meaning of νάρδος (nardos) as "nard, as "the head or spike of a fragrant East Indian plant. . . which yields a juice of delicious odour which the ancients used. . . in the preparation of a most precious ointment. . ." (423).

The indignation of some (14:4,5; Matthew 26:8,9; John 12:4-6) Verse 4 reveals, "And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?" Verse 4 says "some" objected to this action of the anointing of Jesus and were actually indignant or angry about it. This "some" is identified in Matthew 26:8 as the disciples. In verse 5 they gave their reason; for they said; this valuable ointment could have been sold for over "three hundred pence and given to the poor." Verse 5 records what the disciples said, "For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her." ["The mention of the poor is natural because it was the custom for the Jews to give gifts to the poor on the evening of the Passover" (Wessel 756).] The pence was the rendering of the Greek noun δηνάριον (denarion) or denarius which "was the principal silver coin of the Roman empire. From the parable

of the labourers in the vineyard, it would seem that a denarius was then the ordinary pay for a day's wages (Mt. 20:2-13)" (Bible Works for Windows, v. 2.3c). Three hundred pence would be worth between \$50 and \$60. This would be about a year's wages for the average laborer of that day. This was a very costly gift, maybe the savings of a life time. That the disciples murmured against the woman is surprising since they often enjoyed the generous hospitality of Mary, Martha, and Lazarus in Bethany. Most likely, Judas was really the one behind all of this. John 12:4 reveals they were led by Judas. John records that it was specifically Judas who said, "Why was not this ointment sold for three hundred pence, and given to the poor?" (John 12:4,5). John further writes by the inspiration of the Holy Spirit, "This he (*that is, Judas*) said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein" (John 12:6) This demonstrates the true character of Judas. He was motivated by greed.

Jesus defending Mary and the reason 14:6-8; Matthew 26:10-12; John 12:7-8 Jesus said in Mark 14:6, "Let her alone; why trouble ye her? she hath wrought a good work on me." In verse 6 Jesus defends Mary and "her beautiful expression of love and devotion. . ." (Wessel 756). Her gift was a sacrificial gift that came from a heart of genuine love and devotion to the Son of God. Thus, Jesus commended her and tells the twelve to leave her alone.

In the last part of verse 6 He states, "she hath wrought a good work on me." This implies that He perceived the love in her heart for Him. This woman loved the Lord Jesus because she knew that she had received from Him the gift of the forgiveness of sin and life eternal. Jesus tells the reason He defended Mary in verse 7. He said, "ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always." By this Jesus was once again telling them that He

would soon die, be raised from the dead, and ascend back to the Father. Therefore while He was on earth, time for expressions of love and devotion to Him was running out (Wessel 756). On the other hand, opportunities to help the poor would continue.

In verse 8 Jesus expresses that this woman had a deep understanding concerning His prediction of the crucifixion. He declares, "She hath done what she could: she is come aforehand to anoint my body to the burying." Jesus said she did this "to anoint my body to the burying." Few people really understood His message. She was one of those who did. Therefore, this statement in verse 8 along with verse 9 serves as yet another prediction of His self-sacrifice.

A memorial of Mary (14:9; Matthew 26:13) In verse 9 Jesus proclaims, "Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her." The first part of the verse reminds one of Mark 13:10 where Jesus declares, "the gospel must first be published among all nations." Wherever the gospel is preached, what Mary had done would also be mentioned as "a memorial of her."

One should notice how Jesus begins verse 9, He said, "Verily I say unto you. . . ." The word "verily" is from the Greek word ἀμήν (amen). Thayer says this word when used "at the beginning of a discourse. . ." it means "surely, truly, of a truth. . ." and "at the end - so it is, so be it, may it be fulfilled" (32). Bushell records, "The word "amen" is a most remarkable word. It was transliterated directly from the Hebrew into the Greek of the New Testament, then into Latin and into English and many other languages, so that it is practically a universal word. It has been called the best known word in human speech" (Bible Works for Windows, v. 2.3c). It is the word from which comes the English word "amen." Jesus was saying, "Truly indeed, I tell you the truth" as if to emphasize this verse.

Jesus said that what Mary had done would be spoken of for a memorial of her in every place the gospel is preached. What a contrast to the murmuring of the twelve. This shows that love and devotion to Jesus Our Savior is very important to God. This is said because Jesus stated, "Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her." Thus He was emphasizing how important love and devotion for Him really is in the eyes of God.

C. Betrayed by Judas 14:10-11
(Matthew 26:14-16; Luke 22:3-6)

In the Bible there are at least two men who betrayed their friend, a friend who had done much for them. The account of the other man is from the Old Testament. Ahithophel betrayed King David according to 2 Sameul 15—17. He was the counsel and trusted (seemingly true) friend of David.

G. F. Crumley makes this observation about the betrayal of Jesus by Judas, "the betrayal of Jesus by Judas Iscariot ranks in the history of the world as the prime example of treachery and betrayal" (58). It could also be said that it is the prime example of hypocrisy and treason. "No act of treason compares with it. Even the atheist is shocked by it. . . . By this act of treachery, Judas immortalized himself, but in a bad way" (Crumley 58).

This truly is a sad passage. It was sad on the part of Judas in that he had every opportunity to be saved and be a genuine apostle, yet he rejected Christ and allowed himself to be used of Satan. It was sad on the part of Jesus; for Jesus truly loved Judas and wanted him to repent and be a great friend and servant. Jesus knew who would betray Him from the beginning. Jesus spoke to the twelve in John 6:70-71, "Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot

the son of Simon: for he it was that should betray him, being one of the twelve." Why was Judas chosen to be an apostle? In order that the prophecy of Psalm 41:9 would be carried out. Jesus indicates this when He says in John 13:18 "I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me." Yet, God did not make Judas do this. The psalmist prophesied of this when he said in Psalms 41:9, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me." Nonetheless, Judas did what he wanted to do according to his own free will. Crumley writes, "It was an act of deliberate choice. Judas committed this foul deed of his own accord—no one forced him to commit this awful crime. He alone was responsible. He opened his heart to Satan, and let him have full control of his life" (60). Judas was not saved. He was only a professor but not a possessor of salvation. He had rejected Jesus Christ and the Word of God. This set of verses may be divided as follows: one, Judas going to the chief priests to betray Jesus, 14:10; Matthew 26:14; Luke 22:3,4; and two; plotting together to put Jesus to death; 14:11; Matthew 26:15,16; Luke 22:5,6.

Judas going to the chief priests to betray Jesus (14:10; Matthew 26:14; Luke 22:3,4) Verse 10 relates, "And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them." Luke 22:3 is parallel to Mark 14:10 and makes it very clear that at this time, "Satan entered into Judas. . . ." The name Judas is derived from the name Judah. "Judas" is a translation of the Greek word Ἰούδας (Ioudas). This name means "praised, celebrated" (Thayer 306).⁴ However, Judas Iscariot did not live up to the meaning of his name, but has become the object of just the opposite of praise. Judas chose greed and money over Jesus, so he did what he wanted to do. Crumley comments,

Judas was a man of no small ability. He was entrusted with the "treasury" of the disciples, John 13:29. Because of his ability, the other apostles had confidence in him, apparently without reservation. But this ability of Judas did not prevent his treachery. . . . Judas was one who made an outward show of piety, with no inner reality, no change of heart. . . . Even though Jesus chose him, Judas was really a devil, John 6:70, 71. He was never saved, for the devil had his life; he had never been born again. . . . Judas was at heart a thief, unconcerned for others, John 12:6 (58, 59).

That Jesus truly loved Judas and wanted him to repent and be a great friend and servant is seen from John 13:21, "When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me." The word "betray" in Mark 14:10 is from the verb παραδίδωμι (paradidomi). This word means "to give into the hands (of another). . . to deliver up one to custody, to be judged, condemned, punished, scourged, tormented, put to death. . . to deliver up treacherously, i.e. by betrayal to cause one to be taken . . ." (Thayer 480,481). Evidently, Judas knew that "the chief priests and the scribes sought how they might take him (*Jesus*) by craft, and put *him* to death" (14:1). He was willing for a price to help them. Matthew 26:15 records that when Judas came unto the chief priests and the scribes, he said, "What will ye give me, and I will deliver him unto you?"

Plotting together to put Jesus to death (14:11; Matthew 26:15,16; Luke 22:5,6) Verse 11 relates, "And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him." Matthew 26:15 explains that when Judas came unto the chief priests and the scribes, he said, "What will ye give me, and I will deliver him unto you. . . ?" Mark 14:11 says "they were glad" since according to verses 1, 2 they were plotting to put Jesus to death. Although none of the Gospels tell what motivated Judas, yet he was probably motivated by greed and disappointment with the mission of Jesus. Verse 2 reveals that the members of the Sanhedrin were afraid to take Jesus during the time of the

feast for fear of an uproar among the people. But they readily accepted the offer of Judas to betray Jesus because he could choose the most opportune time (Wessel 757). This is about what verse 11 is speaking when it says, "And he sought how he might conveniently betray (*and/or deliver*) Him" to the chief priests. Luke 22:6 adds the words "in the absence of the multitude" to explain that the Sanhedrin, by using Judas, could avoid what they feared most, "an uproar of the people" (14:2). According to Matthew 26:15 Judas received thirty pieces of silver for this most dastardly of all deeds which is a fulfillment of Zechariah 11:12. This betrayal was the work of Satan and yet it carried out the plan of God that Jesus would die for the whole world of mankind. In that Satan brought about sin into the created universe originally, he is also the one to bring about the betrayal and crucifixion of Jesus. However, this is not to say that God could not have set a day and to have directly sacrificed His Son. God is a sovereign God. Yet man is responsible for whatever he may do.

Summary of Chapter

The events of the last three chapters of Mark comprise the focus of the gospel of Jesus Christ. The gospel message is about the suffering, death, burial, resurrection, and ascension of Jesus Christ the Son of God. Jesus and His cross is the person and place of eternal focus. The importance of His self-sacrifice and resurrection is very apparent and obvious by the large number of verses used in the Gospels. These things are to be "the basis of the witness and worship" (Wessel 754) of each local New Testament church. As she worships, each individual member is to reflect on the meaning of these events for their spiritual life, letting the meaning be manifested in outward holy and righteous living (Ephesians 2:8-10).

Jesus had both friends and foes. Sometimes those considered to be close friends were really enemies and vice-versa. Who are His true friends? Anyone who will receive Him as Savior and as Lord, following Him as closely as possible.

Mark chapter 14 begins by revealing that the Sanhedrin was meeting, planning, and plotting to take Jesus by craft in a subtle, devious, or sly manner. Matthew 26:4 records that they "consulted that they might take Jesus by subtlety, and kill *him*." This occurred at the beginning of the week of the feast of the Passover. Because of the huge crowds, they were being careful not to cause a riot.

On the other hand, Jesus had many faithful friends and followers that loved Him and would do anything for Him. While Jesus was being hosted at a meal by the very thankful Simon the leper, Mary, the sister of Martha and Lazarus, demonstrated and manifested her love and devotion to and for Jesus by anointing Him with a very costly and precious ointment. Because of this, one of His secret foes, one who supposedly was a friend and a follower, led in indignation against the waste of the expensive anointing with spikenard saying it could have been sold and the money given to the poor. John 12:4 identifies the leader of this indignation as, "one of his disciples, Judas Iscariot. . . ." That the disciples murmured about this is astounding since they often enjoyed the generous hospitality of Mary, Martha, and Lazarus in Bethany.

Jesus defends Mary saying, "Let her alone; why trouble ye her? she hath wrought a good work on me" (14:6). Her gift was a sacrificial gift that came from a heart of genuine love and devotion to the Son of God. Jesus perceived the love in her heart for Him. She loved the Lord Jesus because she knew that she had received from Him the gift of the forgiveness of sin and life eternal. Jesus tells them, "ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have

not always" (14:7). By this Jesus was once again telling them that He would soon die, be raised from the dead, and ascend back to the Father. In verse 8 Jesus expresses that this woman had a deep understanding concerning His prediction of the crucifixion. He declares, "She hath done what she could: she is come aforehand to anoint my body to the burying." Therefore, this statement in verse 8 along with verse 9 serves as yet another prediction of His self-sacrifice. Jesus said that what Mary had done would be spoken of for a memorial of her in every place the gospel is preached. What a contrast to the murmuring of the twelve. This shows that love and devotion to Jesus Our Savior is very important to God.

After these events, Judas goes to the chief priests and betrays Jesus unto them. Luke 22:3 makes it clear that at this time, "Satan entered into Judas. . . ." Judas chose greed and money over Jesus. That Jesus truly loved Judas and wanted him to repent is seen from John 13:21, "When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me."

The Sanhedrin leaders "were glad" for the help of Judas, so they plotted together as to the most convenient time and place to hand over Jesus to them. Although none of the Gospels tell what motivated Judas, yet he was probably motivated by greed and his disappointment with the mission of Jesus. These leaders readily accepted the offer of Judas. Matthew 26:15 tells that Judas received thirty pieces of silver for this most dastardly of all deeds. The psalmist prophesied of this betrayal when he said in Psalms 41:9, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me." Nonetheless, Judas did what he wanted to do according to his own free will.

Chapter Notes

1. (See page 531; Mark 14:1) The Passover lamb was to be a prime lamb, a "lamb shall be without blemish, a male of the first year" (Exodus 12:5). Jesus Christ

fulfilled the type. Wuest writes, "Our Lord is the Paschal Lamb in the sense that His death was accepted by the High Court of Heaven as a payment for our sin. As the symbolic Passover was about to be celebrated in Israel, the actual Passover Lamb was entering Jerusalem to fulfill the type by dying on the Cross" (255).

2. (See pages 531, 532; Mark 14:1) The Jewish leaders had wanted to lay hold on Jesus and destroy Him from early in His earthly ministry. Actually, this can be traced all the way back to Mark chapters 2 and 3. (See especially Mark 3:6)

3. (See page 533; Mark 14:3b) For proof that Jesus healed many of leprosy, one can read the incident that is recorded in Mark 1:40-45; Matthew 8:1-4; and Luke 5:12-16 of a man full of leprosy who came kneeling and worshipping Jesus and asking to be made clean. "Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean" (1:41). The Bible says the man was healed immediately and the fame of Jesus spread. Further proof that many were healed of leprosy is seen in the command Jesus gave to His apostles to go to the house of Israel. Jesus commanded them to "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Matthew 10:8). Still, further proof is seen in the answer Jesus gave to the disciples of John the Baptist when they asked if Jesus was really the Messiah. Jesus answers like this in Luke 7:22 "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." In one incident Jesus healed ten lepers at once as recorded in Luke 17:11-19. Their faith in Jesus and their obedience is manifested by showing themselves "unto the priests." But only one manifested his gratitude to Jesus. Jesus told Him "Arise, go thy way: thy faith hath made thee whole."

4. (See page 539; Mark 14:10) The name Judas is derived from the name Judah. This goes back to the fourth son of Jacob and the prophesy of Jacob in Genesis 49:8-12. Jacob said of his son Judah "thou *art he* whom thy brethren shall praise" (Genesis 49:8). This is the prophesy where Jacob prophesies that the Messiah would come out of the tribe of Judah for he states, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*." (Genesis 49:10).

JESUS, MY SERVANT THE BRANCH - COMMENTS ON MARK

---DIVISION TEN---

THE SERVANT: PREPARING FOR SELF-SACRIFICE

(Mark Chapter 14:1-52)

---CHAPTER 23---

The Institution of the Lord's Supper

(Mark Chapter 14:12-26)

OUTLINE

- XXIII. The Institution of the Lord's Supper** 14:12-26
- A. Preparation for the Passover 14:12-16
(Exodus 12; Matthew 26:17-19; Luke 22:7-13)
 - 1. The background, meaning, and purpose of the Passover 14:12
(Exodus 12:1-51; Matthew 26:17-18; Luke 22:7)
 - 2. Finding a place to eat the Passover 14:12-14a
(Matthew 26:17-18; Luke 22:8-12)
 - 3. Making ready in a previously prepared room 14:14-16
(Matthew 26:18-19; Luke 22:8-13)
 - B. Announcement of the Betrayal during the Passover 14:17-21
(Matthew 26:20-25; Luke 22:14-16,24-27,21-23; John 13:21-25)
 - 1. Assembled together eating the Passover 14:17,18
(Matthew 26:20; Luke 22:14-16,24-27; John 13:1,2a)
 - 2. Announcing the betrayal by one of the twelve 14:18b-20
(Matthew 26:21-23,25; Luke 22:21,23; John 13:2b-4,16-18,21-25)
 - 3. Teaching concerning the fulfillment of Scriptures 14:21
(Matthew 26:24; Luke 22:22)
 - C. Institution of the Lord's Supper 14:22-26
(Matthew 26:26-30; Luke 22:17-20; 1 Corinthians 11:23-26)
 - 1. Instituting the Lord's Supper in remembrance 14:22-24
(Matthew 26:26-28; Luke 22:17-20; 1 Corinthians 11:23)
 - 2. The elements and purpose of the Lord's Supper 14:22-24
(Matthew 26:26-28; Luke 22:19-20; 1 Corinthians 11:23-26)
 - 3. A prophecy and a hymn 14:25,26
(Matthew 26:29,30; Luke 22:18; 1 Corinthians 11:26)

JESUS, MY SERVANT THE BRANCH - COMMENTS ON MARK

---DIVISION TEN---

THE SERVANT: PREPARING FOR SELF-SACRIFICE

(Mark Chapter 14:1-52)

---CHAPTER 23---

The Institution of the Lord's Supper

(Mark Chapter 14:12-26)

In preparing for His self-sacrifice the Servant observes the Passover with the apostles for the last time during His earthly ministry. Because of His self-sacrifice, Jesus Himself will soon become the Passover for each and every person but especially those who believe in Him. Paul wrote in 1 Corinthians 5:7, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." While not specifically mentioning the Passover, what Paul wrote in 1 Timothy 4:10 seems also relevant to this, "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe."

As they were finishing the Passover observance, Jesus, the Ideal and Model Servant, institutes the Lord's Supper. The Lord's Supper is one of the two ordinances Jesus gave to His church to observe until He returns. (The only other scriptural ordinance that Jesus gave His local church to observe is that of water baptism.) That the Lord's Supper is a church ordinance is shown by several Scriptures. Regarding

the institution of the Lord's Supper by Jesus, Luke writes, "And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me" (22:19). In giving instructions about the Lord's Supper, Paul writes what He received from the Lord Jesus:

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. (1 Corinthians 11:23-25).

It should be noticed that Paul writes that Jesus said, "this do in remembrance of me" and "this do ye, as oft as ye drink *it*, in remembrance of me." Paul exhorts and commends the church in Corinth for keeping the ordinances when he writes, "Be ye followers of me, even as I also *am* of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you" (1 Corinthians 11:1-2). In the book of Acts, Luke specifically records that the church in Jerusalem and the church in Troas observed the Lord's Supper:

And they (*the church in Jerusalem*) continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers (2:42). . . . And upon the first *day* of the week, when the disciples (*the church in Troas*) came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight (20:7).

In giving the Great Commission as recorded in Matthew 28:18-20, Jesus commands the church to observe the ordinance of water baptism as well as the ordinance of the Lord's Supper. To observe the ordinance of the Lord's Supper is included in the words of Matthew 28:20 where Jesus commands the church to teach "them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen." These Scriptures prove that each New Testament church is to observe the Lord's Supper as an ordinance to remember the work of

Jesus on the cross of Calvary. Both of these church ordinances were given to picture what Jesus Christ did for the sinner in His self-sacrifice on the cross.

The ordinance of the Lord's Supper has a three-fold purpose as it is observed. One, it is a memorial to remember Jesus and what He did for the born-again, blood-bought believer on the cross; two, it is symbolic to picture what He did for the believer, that He died for not only the individual believer but the whole world in order to redeem all who will repent and believe; and three, it is prophetic to cause the believer to look forward to His return while observing it.

This passage probably starts on Tuesday. The Passover is eaten Tuesday just after six o'clock in the evening which would be the beginning of Wednesday to the Jews.¹ It is the conviction of this writer that the Bible teaches that Jesus Christ actually was crucified and buried on Wednesday, since Jesus said in Matthew 12:40, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." This section of chapter 14 entitled "The Institution of the Lord's Supper" may be sub-divided into three parts: one, preparation for the Passover, 14:12-16 with Exodus 12; Matthew 26:17-19; Luke 22:7-13; two, announcement of the betrayal during the Passover, 14:17-21; Matthew 26:20-25; Luke 22:14-16, 24-30, 21-23; John 13:21-25; and three, institution of the Lord's Supper, 14:22-26; Matthew 26:26-30; Luke 22:17-20; 1 Corinthians 11:23-26.

A. Preparation for the Passover 14:12-16

(Matthew 26:17-19; Luke 22:7-13)

Verse 12 states that it was now "the first day of unleavened bread." Although the Feast of Unleavened Bread and the Passover were two separate events, since the Lord's Passover was to be observed on "the fourteenth *day* of the first month at even. . ." and the Feast of Unleavened Bread was to begin "on the fifteenth day of the same

month. . ." (Leviticus 23:5,6) they were thought of as one observance. Hence, they sometimes called "the first day of unleavened bread" the day "they killed the passover. . . ." Thus the disciples of Jesus "said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?" (Mark 14:12). This subdivision about the preparation for the Passover may be broken into the following segments: one, the background, meaning, and purpose of the Passover, 14:12; Exodus 12:1-51; Matthew 26:17-18; Luke 22:7; two, finding a place to eat the Passover, 14:12-14a; Matthew 26:17-18; Luke 22:8-12; and three, making ready in a previously prepared room, 14:14-16; Matthew 26:18-19; Luke 22:8-13

The background, meaning, and purpose of the Passover (14:12; Exodus 12:1-51; Matthew 26:17-18; Luke 22:7) The Passover had to be eaten within the walls of the city of Jerusalem and between sundown (6:00 P. M.) and midnight on 15th day of the month Nisan (Wessel 758). The background and beginning of the eating of the Passover goes all the way back to the beginning of the Exodus from Egypt. The instruction for the first Passover was given to Moses by God Himself as recorded in Exodus 12:1-51. The month Nisan, sometimes called Abib, was to be the first month of the Hebrew calendar (Exodus 13:4; 23:15; Esther 3:7).

God told Moses in Exodus 12:2,3 "This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:" In the tenth day of this month each man of a house was to take "a lamb for an house." This taught the substitution of the innocent One for the guilty. Every person should ask this question. "Have I accepted Jesus as my substitute?"

If a household was too little for the lamb, the man and his neighbor were to share the lamb (Exodus 12:4). This taught the sufficiency of the lamb. Every person should ask these questions. "Have I realized that Jesus is the all-sufficient lamb who takes away the sins of the world?" "Have I realized that the sacrifice that Jesus made on the cross in dying for my sins is sufficient to satisfy Almighty God and His holy justice?" The lamb was to be without blemish, a male of the first year. He was to be in his prime, a perfect lamb. Another question. "Have I realized that Jesus is the perfect lamb provided by God for me and the whole world?"

The lamb was to be kept up and observed for four days and then he was to be slain in the evening (Exodus 12:6). Each household was to do this, a lamb for a household. Jesus was observed for a sufficient amount of time and no sin, nor guile, nor deceit was found in Him (2 Corinthians 5:21; 1 Peter 2:22; 1 John 3:5). Then He was slain for each person who has ever lived or shall live in the future. This was done so that each person could have his or her sins washed away and be loosed from the penalty of sin. The next set of questions for each one is: "Have I observed Jesus and found Him to be perfect?" "Have I trusted in Him from the depths of my heart?"

When the lamb was slain, they were to catch the blood and then apply it on the two side posts and upper door post of the house, wherein it was to be eaten (Exodus 12:7). Every person should ask this question. "Have I applied the blood of the Lamb of God, even the blood of Jesus to my heart and soul by child-like faith?" The blood of the Lamb of God is the only thing that will take away the sins of the condemned sinner and wash away the stain and guilt of sin from his soul (John 1:29).

Each household was to roast the flesh of the lamb with fire and eat it that night with unleavened bread and bitter herbs (Exodus 12:8,9). The roasting with fire

represented the suffering of Jesus and dying for the sinner and in so doing taking the judgment and hell of the sinner upon Himself.

Those of each household were to leave nothing of it remaining until the morning and if anything did remain they were to burn it with fire (Exodus 12:10). This represents the truth that Jesus gave His all and paid the entire sin-debt for all, for each and every person in the whole world that has ever lived or that ever shall live (Hebrews 2:9,10; 1 John 2:1,2).

The Hebrews were to eat the Passover lamb with their traveling clothes on, ready to go "in haste it *is* the LORD'S passover" (Exodus 12:11). Why? God wants His people to be ready at all times to serve Him.

The purpose of the Passover is seen in Exodus 12:12,13,

For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD. And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

God was judging the world and the false and idol gods of this world in that He would smite all the firstborn in the land of Egypt of any house that did not apply the blood and eat the Passover. So it is that God will smite in hell all those who reject Jesus as their Passover Lamb, which is the Lamb of God which taketh away the sin of the world. On the other hand, to show the token of His love, mercy, and grace, God would pass over every house where He saw the blood applied. Thus each person should ask this question. "Have I applied the blood of Jesus to my heart by a genuine heart-felt faith, believing that God loves me so much that He sent Jesus to be my Passover Lamb."

There is immunity in the blood of Jesus whereby God is satisfied that the sins of the believer are completely paid for in full. Thus, He forgives, justifies, and gives

each blood-bought believer eternal life. Also, God promises the believer a permanent place in heaven someday.

Finally, the Hebrew people were to observe the Passover every year after that, as a memorial of the time that God delivered them from the bondage of Egypt (Exodus 12:14). Therefore, each believer in this present age is to constantly remember what Jesus has done for them. No doubt this is one reason Jesus gave the Lord's Supper to His church.

Finding a place to eat the Passover (14:12-14a; Matthew 26:17-18; Luke 22:8-12) The scenario of finding a place to eat the Passover is given in Mark 12:12-16. Jesus and His disciples are evidently still in Bethany (14:3) as events of verses 12-15 unfold. This is gleaned from the fact that in verses 13-15 Jesus instructs two of them to go into the city and make preparations for the observance of the Passover. In verse 12 the disciples ask Jesus, "Where wilt thou that we go and prepare that thou mayest eat the passover?" Luke reveals that Jesus sent Peter and John into the city of Jerusalem (22:8-10).

Jesus told them in Mark 14:13 "Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him." Luke 22:8 says that Jesus instructed Peter and John "Go and prepare us the passover, that we may eat." One may ask, "With so many people bearing water pots, how did Jesus expect Peter and John to find the right person?" Dr. O. R. Baldwin says that since it was a man bearing the water pot it would be quite easy. How so? Because customarily women, not men, carried water pots. So for a man to carry a water pot was indeed very unusual; therefore, he was most likely the only man on the street to be doing so (Baldwin; Wuest 258). This man would lead them to the place where they would eat the Passover. Jesus tells Peter and John in first part of Mark 14:14 "And wheresoever he

shall go in, say ye to the goodman of the house. . . ." In other words, Jesus knew what would take place before it occurred. According to Jewish custom a person who had an extra room "must give it to any pilgrim who may ask for it . . ." so "that he might have a place to celebrate the Passover" (Wessel 758).

Making ready in a previously prepared room (14:14-16; Matthew 26:18-19; Luke 22:8-13) Mark 14:14-16 seem to imply that Jesus had made previous arrangements with "the goodman of the house." The phrase, "the goodman of the house," is from the Greek noun οἰκοδεσπότης (oikodespotes) which simply means "master of the house, landlord" (Rienecker 127). He was simply a man who was a house-holder, landowner, or master of a house. Most likely he was believer, a disciple, and friend of Jesus. The expressions, "And wheresoever he shall go in . . ." and also ". . . Where is the guest-chamber, where I shall eat the passover with my disciples?" suggests that Jesus had made some previous arrangements with the master of the house. Peter and John were to say to the master of the house, "The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?" The word "guest-chamber" is a translation of the Greek noun κατάλυμα (kataluma) and means "an inn, lodging place. . . an eating room, dining room" (Thayer 333).

In verse 15 Jesus told Peter and John that this house-holder would show them "a large upper room furnished *and* prepared: there make ready for us." The verb "make ready" is from the aorist active imperative of ἑτοιμάζω (hetoimazo). Thayer says this word means "to make ready, prepare to make the necessary preparations, get everything ready. . . metaphorically, drawn from the oriental custom of sending on before kings on their journeys persons to level the roads and make them passable. . ." (255). {This same word translated "prepare ye" is used in Mark 1:3 where it says that the mission of John the Baptist was to "Prepare ye the way of the Lord, make

his paths straight." (Refer to comments on Mark 1:3.)} The Lord Jesus was ordering Peter and John to make all necessary arrangements and preparations so they could eat the Passover. Use of the imperative mood shows that this was a command. Jesus said that this man "will show you a large upper room furnished *and* prepared." The word "furnished" is from the perfect participle of the verb στρώνυμι (stronnumi). Wuest comments and says this means:

The room had already been furnished and was in a state of readiness. It was furnished with carpets and hall couches around the table properly spread. The room was prepared for the eating of the Passover, speaking of the removal of all leaven, also, possibly the master of the house sharing his passover lamb with our Lord and His disciples, as the custom was in Israel in the case of small families (259).

According to verse 16 the two disciple went into Jerusalem and found the large upper room and made ready all the necessary preparations. Verse 16 relates "And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover." The expression "and found as he had said unto them" shows that Jesus was God in that He had supernaturally fore-known the situation and happenings beforehand. Carter suggests: "The preparations which Peter and John were to make would be: securing a lamb, having it killed by a priest in the temple, attending to the roasting of it, and securing other items necessary such as the unleavened bread, the wine, the bitter herbs, and anything else needful" (282). Of course, it could be said that some of these preparations may have been made by the master of the house as suggested by Wuest (259). Nevertheless, Peter and John were to see that all things were in readiness and make any final arrangements as necessary.

B. Announcement of the Betrayal during the Passover 14:17-21
(Matthew 26:20-25; Luke 22:14-16, 24-30, 21-23; John 13:21-25)

While partaking of the Passover meal, the Lord Jesus announced to the apostles that one of them would betray Him. Jesus knew that one of them truly did not believe

in Him as personal Savior and that this one would betray Him. Concerning this betrayal in an earlier incident, John records, "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him" (6:64). Further, John writes in John 6:70-71, "Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve." (Why was Judas a devil? Because he had rejected the Word of God and had rejected Jesus as personal Savior.) However, it would seem that they did not really listen to what Jesus was saying as seen from Mark 14:19 when they were asking, "Is it I? and another *said, Is it I?*" This subdivision may be broken into the following segments: one, assembled together eating the Passover, 14:17,18; Matthew 26:20; Luke 22:14-16,24-30; John 13:1,2a; two, announcing the betrayal by one of the twelve, 14:18b-20; Matthew 26:21-23,25; Luke 22:21,23; John 13:2b-4,16-18,21-25; and three, teaching concerning the fulfillment of Scriptures, 14:21; Matthew 26:24; Luke 22:22.

Assembled together eating the Passover (14:17,18; Matthew 26:20; Luke 22:14-16,24-30; John 13:1,2a) In verses 17,18 Jesus and the twelve had assembled together in the large upper room and were eating the Passover. Verse 17 and the first part of verse 18 relates, "And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said. . . ." This was a special time of fellowship for Jesus, the head of the church, with His disciples.

For a proper understanding of the sequence of the events that took place while Jesus and His disciples were in the upper room, one should be reminded that it was during this time that Jesus washed the feet of the disciples. It shall be seen and understood a little later that this has a bearing on the institution of the Lord's Supper.

except Judas (Wessel 759, Robertson, Word Pictures 208). The eleven were prompted by fear and lack of confidence in their own spiritual strength (Wessel 759). Clarke writes:

How could it be otherwise (*That is, to be sorrowful*)? Each heart sprang up to deny the charge, yet the denial admitted by its form that the Lord must be right in making it.—**Is it I?** or rather, since the interrogative word *meti* (μήτι) expects a negative answer, "It is not I, is it? Thou canst not mean me?" No one denies the charge as a whole, but each, so far as he dares, repels it from himself (208; Thayer 413).

With Judas this question was hypocritical and an attempt to cover up his real intent (Wessel 759). Matthew 26:25 relates, "Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said." Robertson writes that Judas "had to bluff it out by the same form of question" as the others. "The answer of Jesus, *Thou hast said*. . . means Yes" (Word Pictures 208).

Verse 20 reveals another indication as to who the betrayer shall be. Mark 14:20 states, "And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish." He is one of the twelve and was eating with them at this very moment (verses 18,20). He is so close he is even dipping out of the same dish with Jesus. John makes it clear and plain that it was Judas. John relates,

Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him (13:26-28).

This is a fulfillment of Psalms 41:9 where the Psalmist wrote, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me." (Jesus refers to and quotes this in John 13:18.) The betrayer "is one who enjoys the closest of relationships with Jesus" (Wessel 759). John 13 reveals clearly that Judas left the upper room after receiving the sop. Therefore, Judas went out into the night to betray the Lord Jesus. This shows that Judas was not present when Jesus

instituted the Lord's Supper since John 13:30 states, "He then having received the sop went immediately out: and it was night." This evidently took place in conjunction with the declaration of Jesus as recorded in Mark 14:21 and Matthew 26:24.

Teaching concerning the fulfillment of Scriptures (14:21; Matthew 26:24; Luke 22:22) In verse 21 Jesus teaches the disciples concerning the fulfillment of the Old Testament Scriptures of those things prophesied about His suffering and death and the betrayal. In the first part of verse 21 Jesus proclaims "The Son of man indeed goeth, as it is written of him. . . ." Matthew 26:24 records almost the same words, while Luke states, "And truly the Son of man goeth, as it was determined. . . ." (22:22). The verb, "is written," is from the perfect middle indicative of γράφω (grapho). This verb means "to write. . . to commit to writing (things not to be forgotten). . . record. . . used of those things which stand written in the sacred books (of the OT). . ." (Thayer 121). The perfect tense shows that whatever was written is written and stands written and will come to pass. Jesus is speaking of that which the prophets wrote. The verb "was determined" is from the perfect middle participle of ὀρίζω (horizo). This verb means "to define. . . to mark out the boundaries or limits (of any place or thing). . . to determine. . . that which has been determined. . . to. . . decree. . . to ordain. . ." (Thayer 453). "The perfect tense is the tense of complete action. . . . it views action as a finished product. . . . It implies a process, but views that process as having reached its consummation and existing in a finished state" (Dana and Mantey 200). Jesus is saying, that which has been determined beforehand by God will come to pass. The statements, "as it is written of him" and "as it was determined" refer to passages of prophecy in the Old Testament. Jesus is, at least, referring to Isaiah 53 among other Scriptures.

In the last part of verse 21 Jesus pronounces a woe upon the betrayer and emphasizes the personal responsibility of Judas in his wicked deed. Jesus declares, "but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born." Clarke writes, "But the guilt of wilful human agents is unaffected by prophecies and predeterminations. . . . Prophecy does not interfere with responsibility, nor was there any such preappointment of God as to deminish the guilt of **that man by whom the Son of man was betrayed**" (208). "The fact that God turns the wrath of man to His praise does not excuse the wrath of man" (Cranfield *qtd. in* Wessel 760). Judas did what he wanted to do of his own free will. The Psalmist may have been speaking of the betrayal by Judas when he writes:

For *it was* not an enemy *that* reproached me; then I could have borne *it*: neither *was it* he that hated me *that* did magnify *himself* against me; then I would have hid myself from him: But *it was* thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, *and* walked unto the house of God in company. Let death seize upon them, *and* let them go down quick into hell: for wickedness *is* in their dwellings, *and* among them (Psalm 55:12-15).

Judas the familiar friend, in whom Jesus trusted, which did eat of His bread, lifted up his heel against the precious Savior. The "woe" is brought on by the fact of the greatness and awfulness of the crime that Judas was about to commit and thus "he will be punished accordingly" (Barnes 281).

Why did Jesus say, "good were it for that man if he had never been born.?" It must be realized that Judas had many opportunities to truly repent and believe in Jesus as his personal Savior. He traveled with Jesus and witnessed His great power and the many miracles He performed. He heard Him teach the wonderful things of God. But apparently he never did truly accept Jesus as his personal Savior. This was truly sad. The only life worth the living is the life of the one who accepts Jesus as personal Savior and lives for Him. If a person rejects Jesus and His love, that one will face an eternity in hell fire.

best to follow the chronology of Mark, who places it after the departure of Judas" (Harmony 195). However, Luke does imply that the institution of the Lord's Supper was after the supper of the Passover for he records in Luke 22:20 "Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you." It is interesting to note that Carter places the institution of the Supper before the "Prediction that Peter would deny Jesus" (288-293) while Robertson places the institution of the Supper afterward (193-196).

That the Lord's Supper is a church ordinance to be continued until Jesus comes again is shown in several ways. One, Jesus states that He will not again drink the fruit of the vine until He does so in the coming kingdom of God, 14:25. Two, He instructs in Luke and in 1 Corinthians to do this "in remembrance of me." Three, it is a picture of His suffering, shed blood, and death for all and this is to be constantly remembered. Four, it is to be done to "show the Lord's death till he come." Five, each participant is to "examine himself, and so let him eat of *that* bread, and drink of *that* cup" (1 Corinthians 11:28). This shows that the believer is to confess his sins and ask for forgiveness and cleansing everytime before he partakes (1 John 1:6-10). The following particulars will be discussed concerning the institution of the Lord's Supper: one, instituting the Lord's Supper in remembrance, 14:22-24; Matthew 26:26-28; Luke 22:17-20; 1 Corinthians 11:23; two, the elements and purpose of the Lord's Supper, 14:22-24; Matthew 26:26-28; Luke 22:19-20; 1 Corinthians 11:23-26; and three, a prophecy and a hymn; 14:25,26; Matthew 26:29,30; Luke 22:18; 1 Corinthians 11:26. {Some of this discussion is in addition to what this writer has already written. There may be some repetition of necessity. However, it is not under the purview of this dissertation to make a complete study of the Lord's Supper.}

Instituting the Lord's Supper in remembrance (14:22-24; Matthew 26:26-28; Luke 22:17-20; 1 Corinthians 11:23) As they continued to eat the Passover after the departure of Judas, Jesus instituted the Lord's Supper as His disciples were all assembled together. Verses 22-24 declare, "And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many." According to Luke 22:19,20 and 1 Corinthians 11:23-26 this was a memorial service and is to be observed by each local church until the Lord returns. Luke 22:19 says, "And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me." The apostle Paul writes in 1 Corinthians 11:24 "And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me."

A very significance statement is made by Jesus in the last part of verse 24. This statement is, "And he said unto them, This is my blood of the new testament, which is shed for many." The word "testament" is from the Greek noun διαθήκη (diatheke). This word means "a disposition, arrangement, of any sort. . . the last disposition which one makes of his earthly possessions after his death, a testament or will. . . a compact, a covenant, a testament . . . God's covenant with Noah, etc." (Thayer 136,137). Διαθήκη (diatheke) is translated "covenant" twenty times and "testament" thirteen times. The word "covenant" means "(in Biblical usage) the agreement or engagement of God with man as set forth in the Old or New Testament. . ." (The American College Dictionary 279).

Jesus said in Luke 22:20 "Likewise also the cup after supper, saying, This cup is the new testament (*or covenant*) in my blood, which is shed for you." Matthew 26:28 records, "For this is my blood of the new testament (*or covenant*), which is shed for many for the remission of sins." The new covenant is prophesied in Jeremiah 31:31-34. Hebrews 8:7-12 contrasts the old of Exodus 24 over against the new covenant. The old covenant was sealed when "Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words" (Exodus 24:8). It depended on the people to keep the Law. The new covenant was sealed by the shedding of the blood of Jesus. This is what Jesus was speaking of in Mark 14:24; Luke 22:20; and Matthew 26:28. The cup, the fruit of the vine, represented His blood that was to be shed on the cross. Matthew records that the blood of Jesus "is shed for many for the remission of sins." "Paul interprets this (*the many*) to mean "for all" (2 Corinthians 5:14 and 1 Timothy 2:6), and so does John (1 John 2:2)" (Clarke 211). The actual blood of Jesus was shed on the cross so that the sins of repentant believers could be and would be forgiven (Acts 10:43; 13:38,39; Romans 4:1-8,24,25). Thayer in his comments on διαθήκη (*diatheke*) writes, "This new covenant binds men to exercise faith in Christ, and God promises them grace and salvation eternal. This covenant Christ set up and ratified by undergoing death" (136).

Luke 22:14 shows that only the twelve apostles were observing the Passover with Jesus. It has already been shown that Judas left as the Passover meal was being finished. One should notice that only true members of the local church that Jesus established during His personal ministry are present when Jesus institutes His supper. They were meeting as the *ecclesia* or church of the Lord. They were all members in good standing and in fellowship with Jesus and each other. These things are proofs of

closed or restricted communion. If one has never taken Jesus as personal Savior, the observance of the Lord's Supper will, in reality, mean nothing to him or her.

What are the participants to remember? They are to remember what Jesus was about to do for them and for all people of every generation when He suffered, bled, and died for sinners on the cross and was buried, yet rose again. Paul wrote in 1 Corinthians 11:26 "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Thus, the participants are to remember the death of Jesus and that He is coming again.

The elements and purpose of the Lord's Supper (14:22-24; Matthew 26:26-28; Luke 22:17-20; 1 Corinthians 11:23-26) The elements of the Lord's Supper were elements that were available during the Passover meal. Verse 22 records that "as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body." He did not mean that the bread was His actual body, rather He was using symbolic language as He did when He said "I am that bread of life; I am the door; I am the true vine" (John 6:48; 10:7,9; 15:1).² The Jews were used to this type of language. The broken bread was unleavened used for the Passover meal. The unleavened bread was a symbol of the sinless body of Jesus Christ being crucified for all the world. He did not turn the unleavened bread into His body but simply was saying that it symbolized or pictured His body. The bread represented His body and His presence with the believer through the Spirit.

Verses 23,24 state, "And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many." Jesus did not turn the contents of the cup, the fruit of the vine, pure juice from the grape, into His actual blood but simply was saying that it symbolized or pictured His blood. Robertson states, "Jesus, of

course, does not mean that the bread actually becomes his body and is to be worshipped. The purpose of the memorial is to remind us of his death for our sins" (Word Pictures 209). The same is true of the cup. The sinner must partake of Him and His suffering by faith. The sinner must apply His blood to his heart by faith and when he does so, he is cleansed of all unrighteousness and sin.² The cup filled with the fruit of the vine, represented the blood that Jesus would shed on the cross. It cannot be overemphasized that Jesus was using symbolic language.² He did not turn the bread and the fruit of the vine into His actual body and blood. They did not take a bite of His physical flesh nor did they drink of His physical blood.² While the term "fruit of the vine" is not used in verse 23, it is used in verse 25. It is widely believed that the vine was the grapevine.

The purpose of the Lord's Supper is shown in that Jesus said, "this do in remembrance of me" (Luke 22:19; 1 Corinthians 11:25). Thus the purpose is that each partaker should remember that it was the plan and purpose of God in His love to give His Son to suffer and die upon the cross to pay for the sin debt of every individual sinner (Archer). Thus it is a memorial unto God.

It is also a memorial unto the Lord Jesus Christ (Archer). Each partaker is to remember that Jesus bore his sins upon the cruel cross (1 Peter 2:21-24). He tasted death for every sinner and by His precious blood He has redeemed every born-again believer (Hebrews 2:9; 1 Peter 1:17-21). Every partaker should remember that Jesus offered His body for the sanctification of the believer (Hebrews 10:10-14). Every partaker should remember that it was Jesus who shed His blood for the forgiveness of sins (Ephesians 1:7). By His blood He bought justification and has made peace with God for the believing sinner (Romans 5:1,9; Colossians 1:19-22).

It is to be a memorial to God and His Son in church capacity only (Archer). Why? Because that is where the Lord placed it and only members of His church were present. This is the New Testament example. Carter writes, "From 1 Corinthians 11:18-20 . . . we conclude that the Supper was meant to be observed in church capacity" (290). In the first part of 1 Corinthians 11:18 Paul writes, "For first of all, when ye come together in the church. . . ." This shows that the Lord's Supper is a church ordinance and is only to be observed by the members of a particular church in church capacity.

The Lord's Supper is tied to church discipline as seen in 1 Corinthians 5:6-13. This is another proof that the Lord's Supper is to be restricted to only those who are members of the local church that is observing it, since anyone who is not a member is not under the discipline of that particular body or church of the Lord Jesus Christ. Thus it is to be restricted to observance only in a local New Testament church by the members of that local body. This is tied to the fact that the church is local and not universal invisible.

A prophecy and a hymn (14:25,26; Matthew 26:29,30; Luke 22:18; 1 Corinthians 11:26) In verse 25 Jesus declares, "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." In this declaration Jesus Christ prophesies of His victorious resurrection, of His ascension into heaven, of His return to sit upon the throne of David, and of His kingdom. This seems to refer to the time after the Rapture and the marriage supper of the Lamb. This was the hope and victory part of His message to His disciples. Just as in verse 21 He prophesies of His crucifixion, so in verse 25 He prophesies of His victory and the sure hope of His second coming to set up the millennial kingdom of God. He uses the observance of the Passover and the institution of the Lord's Supper

to prepare Himself and His disciples for His self-sacrifice and the things that would happen afterward.

Verse 26 states, "And when they had sung an hymn, they went out into the mount of Olives." Clarke observes, "The singing was the closing act in the celebration of the passover, and that which was sung was the latter part of the Hallel, or great song of praise" (213). Someone may ask, what did they sing? It may have been Psalm 63 or Psalm 68. Wessel suggest that, possibly, it was the second part of the Hallel of Psalms 115—118 and more specific, Psalm 118:14-17 (761). Psalm 118:14-17 states:

The LORD *is* my strength and song, and is become my salvation. The voice of rejoicing and salvation *is* in the tabernacles of the righteous: the right hand of the LORD doeth valiantly. The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly. I shall not die, but live, and declare the works of the LORD.

Possibly before or just after their singing and departure from the large upper room, Jesus spoke His farewell discourse as recorded in John 14:1—17:26. Part of the discourse may have been delivered as they were on their way to the mount of Olives. The *next "Harmonized Sequential listing^A from the other Gospel records" is listed* after the heading of "**The Prediction of the Denial by Peter Mark 14:27-31**" found in the next chapter.

Summary of Chapter

On the first day of unleavened bread, which was the day they killed the Passover, the disciples of Jesus come to Him and ask Him, "Where wilt thou that we go and prepare that thou mayest eat the passover?" Jesus sends forth two of His disciples to the city of Jerusalem to follow a man bearing a pitcher of water. The man leads them to a guest-chamber where they will observe the feast of the Passover. The goodman of the house shows them "a large upper room furnished *and* prepared. It is

here that Peter and John made ready for Jesus and His disciples to eat the Passover (Luke 22:8-13; Mark 14:12-16). Peter and John were to see that all things were in readiness and make any final arrangements as necessary. This was part of the preparation of the Servant for His self-sacrifice. Because of His self-sacrifice, Jesus, Himself, will soon become the Passover for each and every person but especially those who believe in Him.

The background and beginning of the eating of the Passover goes all the way back to the beginning of the Exodus from Egypt. The instruction for the first Passover was given to Moses by God Himself as recorded in Exodus 12:1-51.

Near the end of the Passover observance, Jesus announces to the twelve that "One of you which eateth with me shall betray me." Jesus knew that one of them truly did not believe in Him as personal Savior and that this one would betray Him. This announcement by Jesus affected them with sadness and grief. Matthew 26:22 records, "And they were exceeding sorrowful." Because they were made to be very sad, they begin "to say unto him one by one, *Is it I?* and another *said, Is it I?*" Each one asked, "Is it I?" It was an honest and sincere question from all except Judas. Matthew 26:25 relates, "Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said." Robertson writes that Judas "had to bluff it out by the same form of question" as the others. "The answer of Jesus, *Thou hast said. . . means Yes*" (Word Pictures 208). In asking this question of Jesus, Judas tries to cover up his real intent of his hypocrisy.

In the answer that Jesus gave in Mark 14:20, He indicates who the betrayer is when He says, "*It is one of the twelve, that dippeth with me in the dish.*" He is so close he is even dipping out of the same dish with Jesus. John 13:26 makes it clear

and plain that it was Judas. John 13:30 reveals clearly that Judas left the upper room after receiving the sop. Therefore, Judas went out into the night to betray the Lord Jesus. This shows that Judas was not present when Jesus instituted the Lord's Supper.

In Mark 14:21 Jesus teaches the disciples concerning the fulfillment of the Old Testament Scriptures of those things prophesied about His suffering and death and the betrayal. In the last part of verse 21 Jesus pronounces a woe upon the betrayer and emphasizes the personal responsibility of Judas in his wicked deed.

As they continued to eat the Passover after the departure of Judas, the Ideal and Model Servant, institutes the Lord's Supper as His disciples were all assembled together. The Lord's Supper is one of the two ordinances Jesus gave to His church to observe until He returns. Mark 14:22-24 declares, "And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many." According to Luke 22:19,20 and 1 Corinthians 11:23-26 this was a memorial service and is to be observed by each local church until the Lord returns. The ordinance of the Lord's Supper has a three-fold purpose as it is observed. One, it is a memorial to remember Jesus and what He did for the born-again, blood-bought believer on the cross, two, it is symbolic to picture what He did for the believer, that He died for not only the individual believer but the whole world in order to redeem all who will repent and believe, and three, it is prophetic to cause the believer to look forward to His return while observing it.

A very significant statement is made by Jesus in the last part of verse 24. This statement is, "This is my blood of the new testament (*or covenant*), which is shed for many." The new covenant was sealed by the shedding of the blood of Jesus. The

fruit of the vine represents His blood that was to be shed on the cross. Matthew 26:28 records that the blood of Jesus "is shed for many for the remission of sins." The "many" means all people (2 Corinthians 5:14; 1 Timothy 2:6; 1 John 2:2). The actual blood of Jesus was shed on the cross so that the sins of repentant believers would be forgiven (Acts 10:43; 13:38,39; Romans 4:1-8,24,25).

The elements of the Lord's Supper were elements that were available during the Passover meal. Mark 14:22 records that "as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body." He did not mean that the bread was His actual body, rather He was using symbolic language. The broken bread was unleavened used for the Passover meal. The unleavened bread was a symbol of the sinless body of Jesus Christ being crucified for all the world. The bread represented His body and His presence with the believer through the Spirit.

Mark 14:23,24 states, "And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many." Jesus did not turn the contents of the cup, the fruit of the vine, pure juice from the grape, into His actual blood but simply was saying that it symbolized or pictured His blood shed on the cross. The sinner must apply His blood to his heart by faith and when he does so, he is cleansed of all unrighteousness and sin.

The purpose of the Lord's Supper is shown in that Jesus said, "this do in remembrance of me" (Luke 22:19; 1 Corinthians 11:25). Thus the purpose is that each partaker should remember that it was the plan and purpose of God in His love to give His Son to suffer and die upon the cross to pay for the sin debt of every individual sinner. It is to be a memorial to God and His Son in church capacity only (Archer). Why? Because that is where the Lord placed it and only members of

His church were present. This shows that the Lord's Supper is a church ordinance and is only to be observed by the members of a particular church in church capacity.

In Mark 14:25 Jesus declares, "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." In this declaration Jesus Christ prophesies of His victorious resurrection, of His ascension into heaven, of His return to sit upon the throne of David, and of His kingdom. He uses the observance of the Passover and the institution of the Lord's Supper to prepare Himself and His disciples for His self-sacrifice and the things that would happen afterward.

Verse 26 states, "And when they had sung an hymn, they went out into the mount of Olives." The song they sung was probably from Psalms 115—118.

Chapter Notes

1. (See page 548; Introductory Material) The crucifixion and the burial took place on Wednesday and the next day was a special Sabbath according to Leviticus 23. John 19:31 calls that Sabbath a high day. (Dr. I. K. Cross wrote an excellent article on this in The Baptist Sentinel dated March, 1987). The day of preparation was actually the Passover and the Passover in 29 A. D. was on April 13 of the Julian calendar according to the Hebrew Union College and Jewish Institute of Research in Cincinnati, Ohio. The 1979 World Almanac, page 789, shows April 13, 29 A. D., to be Wednesday.

2. (See page 564,565; Mark 14:22-24). The language Jesus used in instituting the Lord's Supper is symbolic language. He did not turn the bread into His actual body, nor did He turn the fruit of the vine into His actual blood. He used this kind of symbolic language in John 6:47-58. Jesus said in John 6:47 "Verily, verily, I say unto you, He that believeth on me hath everlasting life." In order to be saved, a sinner must partake of Him and His suffering by faith. This is what Jesus taught in John 6:49-58. He said in John 6:53-54, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." Again this is symbolic language. This means to partake of Jesus in a spiritual way and by faith. Van Gorder explains:

God uses the living Spirit and the living Word to bring about the new birth. We "eat His flesh and drink His blood"; in other words, we get life by "feeding" upon Christ. How is this done? By feeding upon His Word. . . . "The words that I speak unto you, they are spirit, and they are life" (John 6:63). So the

JESUS, MY SERVANT THE BRANCH- COMMENTS ON MARK

---DIVISION TEN---

THE SERVANT: PREPARING FOR SELF-SACRIFICE

(Mark Chapter 14:1-52)

---CHAPTER 24---

Offenses, Agony in Prayer, Betrayal, and Arrest

(Mark Chapter 14:27-52)

OUTLINE

XXIV. Offenses, Agony in Prayer, Betrayal, and Arrest	14:27-52
A. Prediction of the Denial of Peter	14:27-31
(Matthew 26:31-35; Luke 22:28-38; John 13:31-38)	
1. Predicting the scattering of the disciples	14:27
(Matthew 26:31)	
2. Prophecy of His resurrection	14:28
(Matthew 26:32)	
3. The response of Peter and the others	14:29-31
(Matthew 26:33-35; Luke 22:31-38; John 13:36-38)	
B. The Agony in Gethsemane	14:32-42
(Matthew 26:36-46; Luke 22:39-49; John 18:1)	
1. The place and occasion of the agony	14:32,34
(Matthew 26:36,38; Luke 22:39; John 18:1)	
2. Jesus being sore amazed and very sorrowful	14:32-34
(Matthew 26:36-38; Luke 22:40)	
3. The true example of Jesus for real worship	14:35-36
(Matthew 26:39; Luke 22:41-44)	
4. Finding the three disciples sleeping	14:37,38
(Matthew 26:40-41; Luke 22:45-46)	
5. The second and third time of praying	14:39-42
(Matthew 26:42-46)	
C. The Betrayal and Arrest	14:43-50
(Matthew 26:47-56; Luke 22:47-53; John 18:2-12)	
1. Judas giving the kiss of betrayal; the arrest	14:43-46
(Matthew 26:47-50; Luke 22:47-48; John 18:2-9,12)	
2. Peter cutting off an ear; healing the ear	14:47
(Matthew 26:51-53; Luke 22:49-51; John 18:10-11)	
3. The Scriptures of the Old Testament fulfilled	14:48-50
(Matthew 26:54-56; Luke 22:52-53)	
D. A Young Man Fleeing	14:51-52

JESUS, MY SERVANT THE BRANCH - COMMENTS ON MARK

---DIVISION TEN---

THE SERVANT: PREPARING FOR SELF-SACRIFICE

(Mark Chapter 14:1-52)

---CHAPTER 24---

Offenses, Agony in Prayer, Betrayal, and Arrest

(Mark Chapter 14:27-52)

In this division the overall theme is "The Servant: Preparing for Self-Sacrifice." The discussion so far has considered the "Foes and Friends of the Servant" and "The Institution of the Lord's Supper" in Mark 14:1-26. This included the plotting of the chiefs priests and scribes with the help of Judas and the anointing of Jesus by Mary. Overall, these verses have been leading up to the self-sacrifice of Jesus Christ, the Savior. Before leaving the upper room where they had observed the Passover, Jesus had announced the betrayal by one of the twelve; Judas had departed, and Jesus had instituted the Lord's Supper. Afterwards, Jesus gave His "Farewell Message to His Disciples." This was a message of comfort, encouragement, exhortation, and warning recorded in John 14:1-31.

The last part of Mark 14:26 states that after they "sung an hymn, they went out into the mount of Olives." Jesus and His disciples were now on their way to the mount of Olives and the Garden of Gethsemane. This is where they planned to encamp for the night. On the way Jesus was giving the messages recorded in John

chapters 15 and 16. Carter writes, "While they walked along, or as they paused here and there, Jesus continued to address them with consoling and encouraging words found in John 15 and 16. Somewhere along the way He paused for the Prayer of report to the Father and presentation of the disciples as is related in John 17" (294).

Carter names John chapter 17 "The Intercessory Prayer (or Prayer or Report to the Father)" (296). In these chapters (14—17) in the Gospel of John, Jesus, the Servant,

spoke repeatedly on each of the following topics: His intimate relationship with the Father, the Holy Spirit and His work for and through Christians, the power in prayer to which they would have access, His leaving them and yet being still with them, the persecutions which they would have to endure, their love for Him as manifested in keeping His commandments, and their love for each other (Carter 292,293).

Mark 14:27-52 will conclude this division of Mark entitled "The Servant: Preparing for Self-Sacrifice." This section of Mark 14 is entitled "Offenses, Agony in Prayer, Betrayal, and Arrest." Jesus warned the apostles in the first part of Mark 14:27, "All ye shall be offended because of me this night. . . ." This was the beginning of the warning to which Peter denied that he would be offended in Jesus. In the Gospel of John the prediction of Jesus of the denial by Peter is given in John 13:36-38.¹ Therefore it would seem that Mark 14:27-31 took place before the "Farewell Message to His Disciples" in John 14:1-31.¹ The messages recorded in John chapters 15 and 16 and "The Intercessory Prayer" of John chapter 17 were given on the way to the Mount of Olives. They took place before the agony of Jesus in prayer, His betrayal, and His arrest which all took place in the garden of Gethsemane. This passage (Mark 14:27-52) consists of the following components: one, prediction of the denial of Peter, 14:27-31; Matthew 26:31-35; Luke 22:28-38; John 13:31-38; two, the agony in Gethsemane, 14:32-42; Matthew 26:36-46; Luke 22:39-49; John 18:1; three, the betrayal and arrest, 14:43-50; Matthew 26:47-56; Luke 22:47-53; John 18:2-12; and four, a young man fleeing, 14:51-52.

A. Prediction of the Denial of Peter 14:27-31

(Matthew 26:31-35; Luke 22:28-38; John 13:31b-38)

By way of introduction to this passage, it could be said that Luke 22:28-30 along with John 13:31b-36 introduce and are preliminary remarks to this subject.¹ For a better understanding, another point to be brought out is about the pronouns used in Luke 22:31,32 where Jesus says, "And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Carter says the 'you' in Luke 22:31 is actually plural versus "the singulars 'thee,' and 'thou,' and 'thy' of verse 32. Satan had desired (literally, "asked") the privilege of sifting the group of apostles" (291,292). This passage about the prediction of the denial of Peter is made up of the following particulars: one, predicting the scattering of the disciples, 14:27; Matthew 26:31; (*Luke 22:28-30; John 13:31b-36*); two, prophecy of His resurrection, 14:28; Matthew 26:32; and three, the response of Peter and the others, 14:29-31; Matthew 26:33-35; Luke 22:31-38; John 13:36-38.

Predicting the scattering of the disciples (14:27; Matthew 26:31; Luke 22:28-30; John 13:31b-36) In verse 27 Jesus declares to all of the eleven, "All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered." Thus He predicts "not that the disciples will lose their faith in Jesus," but that they would lose their courage and forsake Him when He, the Shepherd, is smitten (Wessel 762). The verb "shall be offended" is from the future passive form of the Greek verb σκανδαλίζω (skandalizo). It is translated "offend" twenty-eight times and "make to offend" two times. The meaning of σκανδαλίζω (skandalizo) is "to put a stumbling block or impediment in the way, upon which another may trip and fall, metaphorically to offend. . . to cause a person to begin to distrust and desert one whom he ought to trust and obey. . . to be offended . . ."

(Thayer 576,577). The English words "scandal" and "scandalize" are derived from this word. Rienecker says σκανδαλίζω (skandalizo) has the idea "to cause to stumble, to offend, passive to be offended" (128). Jesus is saying that because of His arrest they will stumble and flee away from Him. Jesus makes this clear by quoting from the Old Testament prophecy found in Zechariah 13:7 "Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones." Jesus says, "for it is written, I will smite the shepherd, and the sheep shall be scattered."

Jesus is the Shepherd and He is to be smitten by both the Jews and the Gentiles and then put on the cross. This will cause the sheep, the followers of Jesus, to be offended and caused them to temporarily stumble. The disciples were afraid for their own lives; so when Jesus was smitten, they fled away from Him.

The passage in Zechariah shows that the death of Jesus is part of the plan of redemption and is of God the Father. Jesus said, "it is written. . . ." The sense is "It stands written" or "It was written in the past and still is." The idea behind this expression (*as explained in the comments on Mark 1:2*) in the Greek construction is that it is written and it stands written and it shall be fulfilled. When God speaks history in advance (prophecy) the event will take place. Thus Zechariah 13:7 was fulfilled in the arrest, the illegal trials, and crucifixion of Jesus Christ, the Shepherd. The question and challenge for the heart of believers in this day is, "When the shepherd is smitten by people today, will believers be scattered or will they stay with Him." In other words, "How strong is the commitment of the believer to the Lord Jesus and His local church of which he or she is a member?"

Prophecy of His resurrection (14:28; Matthew 26:32) In verse 27 Jesus reminds them that He will be put to death as He prophesied in Mark 8:31; 9:31; 10:33,34. But as He had prophesied His crucifixion; He also again prophesies of His glorious resurrection in verse 28. He declares in verse 28, "But after that I am risen, I will go before you into Galilee." They may scatter but He promises them "a reunion of Shepherd and sheep in Galilee" (Wessel 762). Wuest writes, "This announcement of the desertion by the disciples (*of verse 27*) was not made as a reproach, but as a preface of better things, namely, an early reunion" (263).

Again, this is history spoken and written in advance. In Mark 16:6,7 (and in all the other Gospel records) the Bible proclaims the resurrection of Jesus. This is the fulfillment of what Jesus said would happen. This is yet another authentication of the inspiration of the Bible (2 Timothy 3:16; 2 Peter 1:21). Mark recorded the announcement of the angel in Mark 16:6-7 "And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." Jesus states what He said in Mark 14:27,28 and it was fulfilled so that they would be assured that Jesus was truly who He said He was. Here are some questions that each person needs to consider: "Am I fully convinced that Jesus is who the New Testament presents Him to be?" "If I am, then am I fully dedicated to His cause?" "He was and is loyal to me, am I loyal to Him?"

The response of Peter and the others (14:29-31; Matthew 26:33-35; Luke 22:31-38; John 13:36-38) Peter, without thinking, was quick to respond to the Lord Jesus by saying, "Although all shall be offended, yet *will* not I" (14:29). According to verse 29 what Jesus said in verse 27 was too much for Peter. Peter said he would

never be offended even though all others might be. This reminds one of what Jesus said in Mark 8:31 about suffering many things, and being rejected of the elders, and of the chief priests, and scribes, and then being killed. The response to that was that "Peter took him, and began to rebuke him." On that occasion Jesus "rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men" (8:33). Evidently, Peter had not as yet learned his lesson as it is with many believers today. The apostle Paul admonishes in 2 Corinthians 10:12 "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise."

Jesus reemphasizes the absolute certainty of the denial of Peter. In verse 30 Jesus predicts that Peter will deny Him three times before the cock crows twice. In verse 30 Jesus says to Peter, "Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice." Jesus says that it will happen indeed in this day, and yea, even this night. To underscore this, Jesus further said that Peter would deny Him not just once but would repeat his denial three times before the second crowing of the rooster. Again this is prophecy, or history spoken in advance, and would definitely be fulfilled. This was fulfilled (Mark 14:66-72).

Verse 31 reports that nevertheless, Peter "spake the more vehemently, If I should die with thee, I will not deny thee in any wise. . . ." "Peter (*had*) ignored the prophecy of the resurrection of Jesus and the promised meeting in Galilee" (Robertson, Word Pictures 210). The word "vehemently" is from an unusual Greek adverb ἐκπερισσῶς (*ek-perissos*) (as found in Marshal 205). This is the only occurrence of this adverb in the New Testament (Thayer 198). However, in the Textus Receptus this word appears as ἐκπερισσοῦ (*ek perissou*) (Analytical Greek

Greek word Γεθσημανι (Gethsemane). This name is a transliteration of two Hebrew words put together to form this one name. The first Hebrew word is גַּת (gath) (Strong's 1660) and is translated in the Old Testament as "winepress, press, and winefat." The second Hebrew word is שֶׁמֶן (shemen) (Strong's 8081) or (seman) and is translated in the Old Testament as "oil" one hundred and sixty-five times of the one hundred and ninety-three times it is used. Hence, "Gethsemane" means "press of oils," and was a place of olive trees and presses "at the foot of the Mount of Olives, beyond the torrent Kidron" (Thayer 111,112).² This name Gethsemane is not just incidental, since it rather depicts the reason Jesus is there. He was under tremendous stress and pressure. This is the place and occasion of His agony. The occasion is seen where Jesus said unto Peter, James, and John, "My soul is exceeding sorrowful unto death: tarry ye here, and watch" (14:34). This shows the occasion of the agony of Jesus, the Ideal Servant. Yet this One is the Son of God. Nevertheless, He was clothed in human flesh, a man, yet a sinless man who was astonishingly faithful to the Father (Philippians 2:5-8). In view of this, the believer should ask, "How faithful am I?"

Jesus being sore amazed and very sorrowful (14:32-34; Matthew 26:36-38; Luke 22:40) The last part of verse 32 relates, "and he saith to his disciples, Sit ye here, while I shall pray." Jesus, the Servant, the Son of God knew what was coming. As Jesus looks ahead to the cruel death that He shall experience on the cross He is in great distress and intense agony. He is facing a crucial test. As He goes a little forward, the first part of verse 33 says that "he taketh with him Peter and James and John." He took with Him the inner circle: Peter, James, and John. "He must have felt his need for their presence in this time of crisis" (Wessel 763). The last part of verse 33 states that Jesus "...began to be sore amazed, and to be very heavy." These verbs rendered "began to be sore amazed and to be very heavy" describes the deep

emotion of Jesus. The infinite, "to be sore amazed," from ἐκθαμβέομαι (ekthambeomai) {Thayer spells this verb ἐκθαμβέω (ekthambeo)} means "to throw into amazement or terror; to alarm thoroughly, to terrify. . . to be struck with amazement; to be thoroughly amazed, astounded. . . to be struck with terror" (Thayer 195). "Here (*it*) denotes a being in the grip of a shuddering horror in the face of the dreadful prospect before him" (Cranfield *qtd. in* Reinecker 128). The infinite "to be very heavy" is from the Greek verb ἀδημονέω (ademoneo). This word means "to be sorely troubled, to be in anguish" (Reinecker 128). Bushell adds, "This is the strongest of the three Greek words in the NT for depression" also means "to be distressed" (Bible Works for Windows). Thayer says ἀδημονέω (ademoneo) is derived from ἀδημος (ademos) which has the idea of "accordingly uncomfortable, as not at home" (11). As a human, this One, the God-man was bewildered, anxious, thrown into terror, alarmed thoroughly and completely uncomfortable as one not at home. Hebrews 5:8 relates to this experience of Jesus, the Son of man, when it states, "Though he were a Son, yet learned he obedience by the things which he suffered." Swete writes, "His human soul received new experience—He learned upon the basis of the things He suffered" (Swete *qtd. in* Wuest 264). Why? The Lamb of God was about to have the sins of the whole human race placed upon His sinless-innocent shoulders and face and pay the penalty for all of them. What horror? "Its terrors exceeded His anticipations" (Swete *qtd. in* Wuest 264). He was about to take the place of every person who has ever lived and/or shall ever live as it were in hell-fire. He did not deserve this, but would do it for the sake of all condemned sinners. He did this for the whole wide world (1 John 2:2). What love! What mercy! What grace!

In verse 34 He shared this deep agony with the inner circle: Peter, James, and John when He "saith unto them, My soul is exceeding sorrowful unto death: tarry ye

here, and watch." The adjective "exceeding sorrowful" is from περίλυπος (perilupos). This word means "very sorrowful, surrounded with sorrow" (Reinecker 128). Bushell adds that Jesus was "overcome with sorrow so much as to cause one's death" (Bible Works for Windows). "He had put his sorrow in strong language, "even unto death" . . . that ought to have alarmed them" (Robertson, Word Pictures 212). In Matthew 26:38 Jesus requested, using an imperative verb, for them to "watch with me." Robertson writes, "The hour was late and the strain had been severe, but Jesus pleaded for a bit of human sympathy as he wrestled with his Father" (Word Pictures 212). They needed to know what He was about to go through in order to redeem the world (Isaiah 53). They needed to know that the prophecy of His suffering, death, burial, and resurrection revealed in the teachings of the tabernacle sacrifices, in Isaiah 53, and other Old Testament Scriptures would finally be fulfilled. They did not understand it at that time but soon they would. James would understand better and in part when years later he was slain by the sword of Herod for preaching the truth. (Acts 12:1,2). Before Jesus goes to pray He tells them to tarry, watch, and pray. Luke records that Jesus "said unto them, Pray that ye enter not into temptation" (22:40).

The true example of Jesus for real worship (14:35-36; Matthew 26:39; Luke 22:41-44) In these verses is given the true example for real worship unto God the Father. Jesus in great agony completely yields Himself to the will of the Father. He had always done this for He says in John 8:29, "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." But this is the ultimate test. This is the time of great agony beyond all human imagination. Will He assent to the will of the Father and go to the cross? These verses and the fact that He did indeed go to the cross and suffered and died there prove that Jesus passed this ultimate test. He was the God-man. He did this because He loves the Father and

He loves all men, women, boys, and girls. Jesus said in John 10:30 "I and *my* Father are one." He did this to carry out the plan of redemption and to honor the will of God the Father.

Verses 35,36 reveal the prayer of Jesus to the Father. These verses say, "And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." Matthew 26:39 states that "he went a little farther, and fell on his face. . . ." He "prayed that, if it were possible, the hour might pass from him." The full wrath of God was about to be turned loose on Him. This explains the context of the prayer. Jesus fell to the ground, even on His face, under this great burden and the great agony. He was suffering mental anguish beyond the human ability to comprehend. "The hour and the cup" represent the wrath of God. (That the cup represents the wrath of God is discussed in the comments on Mark 10:38-39).³

In that He addresses God as "Abba, Father" shows the close relationship of Jesus, the Son of God, with God, His Father. Jesus said to His Father, " all things *are* possible unto thee. . . ." Yet, at the same time Jesus knew that it was not possible. He had to go to the cross to carry out the predetermined plan of the Triune God in order that men may be redeemed. Jesus knew this for He had said in John 12:27 "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." Notwithstanding, being not only God but also man, He prayed, "take away this cup from me: nevertheless not what I will, but what thou wilt." His commitment and dedication were complete. He would finish the course and go to the cross. He knew that He must do the will of His Father and He did it willingly.

Luke records it this way "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (22:42). The heavy, tremendous agony of it all is explained by Luke when he relates, "And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" (22:43,44). Robertson writes, "We see the humanity of Jesus in its fulness both in the Temptations and in Gethsemane, but without sin each time. And this was the severest of all the temptations, to draw back from the Cross. The victory over self brought surrender to the Father's will" (Word Pictures 384). This serves as an example for real worship for all people of every generation. Each person should ask the following questions. "Do I worship God in this manner, praying to God our Father as did Jesus "not what I will, but what thou wilt"? Am I willing to do the will of God as Jesus did? It is the will of God for each person to be saved. It is the will of God for each born-again blood-bought believer to put God first and to serve Him. Paul wrote:

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God (Romans 12:1-2).

Finding the three disciples sleeping (14:37,38; Matthew 26:40-41; Luke 22:45-46) In contrast to the example of Jesus and true worship; Jesus returns to Peter, James, and John and finds them sleeping instead of praying. Jesus speaks specifically to Peter in verse 37, "Simon, sleepest thou? couldest not thou watch one hour?" "Peter is probably singled out because he was the one who had boasted of his fidelity to Jesus" (Wessel 764). Peter had said he would die for the Lord, yet he could not even watch one hour without sleeping. He "proved not to possess the strength of will requisite for resisting sleep during the third part of a single watch" (Swete *qtd. in*

Wuest 266). Luke 22:45 explains that Jesus "found them sleeping for sorrow." In other words, they were sleeping because of the great grief of the circumstances (Barnes 287).

In verse 38 Jesus addresses all three when He says, "Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak." The verbs "watch ye and pray" in verse 38 are both in the imperative and are addressed to all three. "Watch" is from γρηγορέω (gregoreuo). Strong says this word means "to keep awake, i.e. watch (literally or figuratively):--be vigilant. . ." (1127). Thayer adds that it has the idea "metaphorically to watch i. e. give strict attention to, be cautious, active: — to take heed lest through remissness and indolence some destructive calamity suddenly overtake one. . . or lest one fall into sin. . ." (122). "Pray" is from the imperative of προσεύχομαι (proseuchomai) and means "to pray to God, i.e. supplicate, worship:--pray. . . earnestly. . ." (Strong 4336). Jesus is saying it is imperative to watch and pray in order to have victory over temptation, otherwise the believer will enter into temptation. The writer of Hebrews states,

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need (4:14-16).

Jesus declares to the three and to all believers in the last part of verse 38, "The spirit truly *is* ready (*or willing as in Matthew 26:41*), but the flesh *is* weak." The word "ready" is from πρόθυμος (prothumos). This word means "forward in spirit, i.e. predisposed. . . ready, willing" (Strong 4289). It has the idea of eagerness. The word "flesh" from σάρξ (sarx) in this context

denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God. . . (*it also has the idea*) . . . the sensuous nature of man, "the animal nature": without any

suggestion of depravity. . . (*and also of*) . . . a man, generally with a suggestion of weakness, frailty, mortality. . . (Thayer 570, 571).

The word "weak" from ἀσθενής (asthenes) has the idea of helpless and "without strength" (Rienecker 129) . Barnes writes,

The spirit indeed is willing, but the flesh is weak. The mind, the heart is ready and disposed to bear these trials, but the *flesh*, the natural feelings, through the fear of danger, is weak, and will be likely to lead you astray when the trials comes. Through you may have strong faith, and believe now that you will not deny me, yet human nature is weak, and shrinks at trials, and you should therefore seek strength from on high (288).

In the born-again spirit the believer serves God. Thus he or she needs to stay in constant contact with God by prayer, study of the Word, and worship, if he or she would serve God acceptably.

Like Peter, blood-bought, born-again believers sometime brag or at least think they can keep promises made to God, yet do not keep these promises made to Him. A believer should ask himself some questions. "Do I keep my promises?" "Do I pray as I should?" Am I like these disciples?"

The second and third time of praying (14:39-42; Matthew 26:42-46) Verse 39 reveals that Jesus went away a second time "and prayed, and spake the same words." While Mark does not record the words of Jesus, Matthew relates, "He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done" (26:42). Clarke states that this time, "there appears a deeper conviction that the cup cannot pass away, and a more unconditional acceptance of it as the will of God" (217). Robertson comments on Matthew 26:39, "He was not afraid that he would die before the Cross, though he instinctively shrank from the cup, but instantly surrendered his will to the Father's will and drank it to the full. Evidently Satan tempted Christ now to draw back from the Cross. Here Jesus won the power to go on to Calvary" (Word Pictures 213).

Mark 14:40 records a second time of coming back to the three only to find them sleeping again. Verse 40 relates, "he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him." The word "wist" is from the pluperfect verb form of οἶδα (eido or oida) which means "to perceive. . . to pay attention. . ." (Thayer 172-174, 439). This means they were awakened enough but knew not what to say to Jesus.

Verse 41 states, "And he cometh the third time. . . ." Matthew 26:44 gives more information by stating, "And he left them, and went away again, and prayed the third time, saying the same words." Mark continues in verse 41 relating that Jesus "saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come." Clarke explains that these are "words of sorrowful irony" (218). As believers read this they may be ashamed of them yet cannot comment since none are any better than they. By saying, "it is enough," Jesus is saying that He has now won the victory so He uses this expression in "an ironical sense, probably meaning that there is no need of further reproof of the disciples for their failure to watch with him" (Robertson Word Pictures 385). Why? Jesus answers, "the hour is come; behold, the Son of man is betrayed into the hands of sinners." "Jesus had foreseen his "hour" for long and now he faces it bravely" (Robertson Word Pictures 214).

With this said, Jesus now announces in verse 42 "Rise up, let us go; lo, he that betrayeth me is at hand." The idea is that Jesus is saying, "Let us advance to meet them" (Wessel 765). In other words, "The hour is come." It was to be an hour such as no other hour. Jesus is about to go to the place of eternal focus, the cross. All of this implies that Jesus meant what He said. For in His prayer to the Father as recorded Luke 22:42, He said, "not my will, but thine, be done." The believer must ask the

question, "Do I mean what I say to the Father in prayer?" If not, the believer must remember that God holds each one responsible.

In this situation in the garden Jesus was in real agony, nigh on to death. Luke records, "And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" (22:43-44). If the people of God would agonize in prayer, the churches would grow and souls would be saved. Blood-bought born-again believers must realize with the apostle Paul, "But by the grace of God I am what I am . . ." (1 Corinthians 15:10).

Is it any wonder that Jesus is the High Priest of every believer? As the believer considers His agony in the garden, one can see that truly He was "touched with the feeling of our infirmities." He "was in all points tempted like as *we are*, yet without sin" (Hebrews 4:14-16). There has been no human suffering with which He is unfamiliar, and He understands each believer in every temptation, in all illness, in every weakness, and heartache and problem. He agonizes over the sin of His people, but still loves each one.

C. The Betrayal and Arrest 14:43-50

(Matthew 26:47-56; Luke 22:47-53; John 18:2-12)

The cup and the hour have now arrived. Judas now comes with a great multitude with lanterns and torches and fully armed "from the chief priests and the scribes and elders." Judas is about to identify Jesus so that they will get the right person. Mark 14:43-46 reveals the act of betrayal, while verses 47-50 reveal Peter using his sword, the answer of Jesus, and that the Scriptures are fulfilled. This subdivision may be broken into three parts: one, Judas giving the kiss of betrayal; the arrest, 14:43-46; Matthew 26:47-50; Luke 22:47,48; John 18:2-9,12; two, Peter

cutting off an ear; healing the ear, 14:47; Matthew 26:51-53; Luke 22:49-51; John 18:10,11; and three, the Scriptures of the Old Testament fulfilled, 14:48-50; Matthew 26:54-56; Luke 22:52,53.

Judas giving the kiss of betrayal; the arrest (14:43-46; Matthew 26:47-50; Luke 22:47,48; John 18:2-9,12) Verse 43 relates, "And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders." John adds, "And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons" (18:2,3). They came fully prepared to defeat any resistance and to arrest Jesus and take Him into custody. They intended to take Him to Jerusalem and bring Him before the Jewish court of the Sanhedrin with the High Priest as the primary judge. They intended to find charges worthy of the death penalty.

Judas is identified specifically as one of the twelve. He comes to the garden with a great multitude armed with swords and clubs ready to fight. They come with the authority of the Sanhedrin. Judas comes to give Jesus the kiss of betrayal as a sign or token of identity (14:44). Verses 44,45 reveal this token of betrayal. Judas had previously told the Jewish authorities that he would give Jesus a kiss as a token of identity. Mark 14:44 relates, "And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely." The word "token" is from the noun *σύσσημον* (*sussemon*). This is the only use of this word in the New Testament. It means "a common sign or concerted signal. . . a sign given according to agreement" (Thayer 608). Matthew 26:48 simply uses the word "sign" from *σημεῖον* (*semeion*) which is a synonym of "token" or *σύσσημον*

(sussemon). Judas had prearranged "the kiss" to positively identify Jesus to the arresting officers. Judas wanted everything to be done with no risk and no mistakes made. No doubt, Judas had remembered previous times when Jesus had eluded those who wanted to take Him and kill Him.

Judas came directly to Jesus calling Him Master and betrays Him with a kiss. Verse 45 says of Judas, "And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him." This traitor disciple, this pretended friend, reveals the depths of the wickedness of the human heart. The kiss was the mark of identity for the wicked crowd who followed Satan. The word "kissed" is from the verb καταφιλέω (kataphileo). This word means "to kiss fervently" (Rienecker 129). "The compound indicates a prolonged kissing designed to give the crowd a chance to see the one to be seized" (Cranfield *qtd. in* Rienecker 129). This would give positive identification as to the one to be arrested in the early morning darkness. Luke 22:48 gives the reaction of Jesus, "Judas, betrayest thou the Son of man with a kiss?" Thus they arrested the Son of man and led Him away. "And they laid their hands on him, and took him" (14:46). This is part of the fulfillment of Isaiah 53:1-12.

Peter cutting off an ear; healing the ear (14:47; Matthew 26:51-53; Luke 22:49-51; John 18:10,11) Mark 14:47 reveals "And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear." John 18:10 states that "Simon Peter having a sword drew it" was the one who did it and that "the servant's name was Malchus." Carter comments, "Doubtless John called his name (*that of Peter*) to show that his companion in Christian labors for many years, sincerely intended to make good his promise to go with Jesus even to prison and to death if necessary" (302). Matthew records that Jesus said unto Peter "Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels" (26:52,53)? John 18:11 adds that Jesus said, "the cup which my Father hath given me, shall I not drink it?" Luke declares, "And Jesus answered and said, Suffer ye thus far. And he touched his ear (*the ear of Malchus*), and healed him" (22:51).

Anyone would think that this miracle would have made them stop and consider who it was that they were arresting and taking into custody. Jesus had performed many miracles and these were done to show them all that He was truly who He said He was. He had shown them and told them that He was sent from God. But they were caught up in the excitement of the event. John records another miracle that Jesus did before their very eyes at that time when he relates, "Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. . . . As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground" (John 18:4-6). The very words of Jesus were so powerful that they fell backward to the ground. They did not remember that the Bible says in Exodus 23:2 "Thou shalt not follow a multitude to *do* evil; neither shalt thou speak in a cause to decline after many to wrest *judgment*."

The Scriptures of the Old Testament fulfilled (14:48-50; Matthew 26:54-56; Luke 22:52,53) In Mark 14:49 Jesus said, "I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled." In Matthew 26:54,56 Jesus said, "But how then shall the scriptures be fulfilled, that thus it must be? But all this was done, that the scriptures of the prophets might be fulfilled" Jesus is confirming that the Scriptures of the Old Testament must be, will be, and were being fulfilled. In Mark 14:48,49 Jesus protested the manner of His

arrest (Wuest 269). Jesus was saying, why did you not take me while I was in the temple, for He said, "Are ye come out, as against a thief, with swords and *with* staves to take me? I was daily with you in the temple teaching, and ye took me not. . . ." (14:48,49). Jesus reminded them that He could have called for "more than twelve legions of angels" to protect and defend Him (Matthew 26:53). Yet, it was done the way it was done to fulfill the Old Testament scriptures. Verse 50 records that the prediction of Jesus related in Mark 14:27-31 and of the Old Testament in Zechariah 13:7 came to pass, for they, all the disciples, "forsook Him and fled." (Jesus may have also had Isaiah 53 in mind.) In saying these things, "Jesus sees clearly his destiny now that he has won the victory in Gethsemane" (Robertson, Word Pictures 216). Jesus "sees God's purpose in it all for the prophets had foretold his '*cup*' " (Robertson, Word Pictures 217). The words of verse 50 "drive home, as it were with hammer-blows, the failure of the disciples without exception . . . and the complete forsakeness of Jesus" (Cranfield *qtd. in* Wessel 766).

Along with Mark 14:48,49, Jesus told them all in Luke 22:53 "but this is your hour, and the power of darkness." This "hour" speaks of the hour of His death, but God turned it into the hour of His glory. In John 12:23-28 and 13:31,32 Jesus "connected the hour of His glory with the hour of His death. His death for sinners and the salvation which He has procured through His death has been, and forever will be, the ground of His pre-eminent glory (Phil. 2:9-11; Rev. 5:9-10)" (Carter 297). "The one petition which He made for Himself was that God would glorify Him so that He in turn might glorify the Father" (Carter 297). John relates, "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee" (17:1).

D. A Young Man Fleeing 14:51-52

Verses 51-52 report, "And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him: And he left the linen cloth, and fled from them naked." This one is not identified. Thus the question arises: "who is this young man?" As mentioned in chapter one of this dissertation most commentators believe this young man was John Mark.⁴ This was the human author of the Gospel of Mark. This may have been Mark's way of saying, "I was there" (Wessel 766). Robertson comments, "It is usually supposed that Mark himself, son of Mary (Acts 12:12) in whose house they probably had observed the passover meal, had followed Jesus and the apostles to the Garden" (386).

The word "naked" used in verse 51 comes from the Greek noun γυμνός (gymnos). This word means "unclad, without clothing, the naked body. . . ill clad. . . clad in undergarments only (the outer garments or cloak being laid aside). . ." (Thayer 122). Bushell says it means "naked. . . uncovered, bare, exposed; poorly dressed, in need of clothes; perhaps wearing only an undergarment (Jn 21.7)" (Bible Works for Windows). The idea is naked, not covered, but not necessarily nude. Evidently John Mark in a rush to escape allowed his outer garment to be seized.

Summary of Chapter

The Servant is continuing to prepare Himself and His disciples for His self-sacrifice. In the first half of Mark chapter 14 Jesus is anointed in preparation for His burying as brought out in Mark 14:8. Afterward Judas met with the chief priests to plot and plan the way and place in which they will identify and arrest Jesus. Next, during the observance of the Passover, Jesus institutes the Lord's Supper and gave it to His church as an ordinance to observe in remembrance of His self-sacrifice and to look forward until and unto His return (1 Corinthians 11:23-26).

After these events Jesus warns the disciples that they "shall be offended because of me this night" (14:27). He declares that the prophecy of Zechariah 13:7 will be fulfilled, that when He, the Shepherd, is smitten "the sheep shall be scattered." However, He promises a reunion in Galilee after His resurrection. Overlooking the promise of the resurrection, Peter proclaims that He will not be offended (14:28). Jesus predicted the denial of Jesus by Peter that very night. Jesus said that Peter will deny Jesus three times before the rooster crows twice. Peter very vehemently says, "If I should die with thee, I will not deny thee in any wise" (14:30,31). This caused the other apostles to say the same as Peter. Nevertheless, the prophecy of Zechariah 13:7 was fulfilled that very night.

When they came to the Mount of Olives, Jesus went into the garden of Gethsemane. In the garden He tells His disciples to sit in a certain place and then He takes Peter, James, and John with Him and goes a little farther. He said unto them "My soul is exceeding sorrowful unto death: tarry ye here, and watch" (14:34). After going a little forward, Jesus, being in great agony, fell on His face and prayed and asked, "if it were possible, the hour (*the hour of suffering and death*) might pass from him" (14:35). He manifested deep reverence to His Heavenly Father when He prays, "Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." As a human, this the God-man was bewildered, anxious, thrown into terror, alarmed thoroughly and completely uncomfortable as one not at home. Hebrews 5:8 relates to this experience of Jesus, the Son of man, when it states, "Though he were a Son, yet learned he obedience by the things which he suffered." This was part of the preparation for self-sacrifice.

The experience of Jesus in Gethsemane gives the true example for real worship unto God the Father. Jesus in great agony completely yielded Himself to the will of

the Father. He had always done this, for He says in John 8:29, "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." But this is the ultimate test. This is the time of great agony beyond all human imagination. Will He assent to the will of the Father and go to the cross? These verses and the fact that He did indeed go to the cross and suffered and died there prove that Jesus passed this ultimate test. This was the God-man. He did this because He loves the Father and He loves all men, women, boys, and girls. Jesus said in John 10:30 "I and *my* Father are one." He did this to carry out the plan of redemption and to honor the will of God the Father. He prayed, "take away this cup from me: nevertheless not what I will, but what thou wilt." His commitment and dedication were complete and He would finish the course and go to the cross. He knew that He must do the will of His Father and He did it willingly. Robertson writes, "We see the humanity of Jesus in its fulness both in the Temptations and in Gethsemane, but without sin each time. And this was the severest of all the temptations, to draw back from the Cross. The victory over self brought surrender to the Father's will" (Word Pictures 384).

After His prayer Jesus comes to the three disciples and finds them sleeping and said unto Peter, "Simon, sleepest thou? couldest not thou watch one hour?" (14:37). He addresses the three, "Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready (*willing*), but the flesh *is* weak" (14:38). Jesus is saying it is imperative to watch and pray in order to have victory over temptation, otherwise the believer will enter into temptation.

Two more times Jesus goes away to pray the same prayer and He comes to the three disciples and exhorts them to pray (14:39-42). After the third time Jesus says "unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that

betrayeth me is at hand" (14:41,42). The idea is that Jesus is saying, Let us go meet them. In other words, "The hour is come." It was to be an hour such as no other hour. Jesus is about to go to the place of eternal focus, the cross. All of this implies that Jesus meant what He said. For in His prayer to the Father as recorded Luke 22:42, He said, "not my will, but thine, be done." This was part of the preparation for self-sacrifice.

Jesus is the High Priest of every believer. As the believer considers His agony in the garden, one can see that truly He was "touched with the feeling of our infirmities." He "was in all points tempted like as *we are, yet* without sin" (Hebrews 4:14-16). He agonizes over the sin of His people, but still loves each one.

Immediately, Judas (identified as one of the twelve) comes with a great multitude with lanterns and torches and fully armed "from the chief priests and the scribes and elders" (14:43; John 18:2,3). Judas identifies Jesus with the prearranged token of a kiss so that they will arrest the right person. This traitor disciple, this pretended friend, reveals the depths of the wickedness of the human heart. The kiss was the mark of identity for the wicked crowd who followed Satan. This was "a prolonged kissing designed to give the crowd a chance to see the one to be seized" (Cranfield *qtd. in* Rienecker 129). This would give positive identification as to who was to be arrested in the early morning darkness. Luke 22:48 gives the reaction of Jesus, "Judas, betrayest thou the Son of man with a kiss?" Thus they arrested the Son of man and led Him away. This was part of the preparation for self-sacrifice.

Mark 14:47 reveals Peter uses his sword. John recorded that "Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus" (18:10). Jesus rebukes Peter and said, "the cup which my Father hath given me, shall I not drink it?" (John 18:11). Luke records that

Jesus, "touched his ear (*the ear of Malchus*), and healed him" (22:51). Anyone would think that this miracle would have made them stop and consider who it was they were arresting and taking into custody.

In Mark 14:49 Jesus said, "I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled." Jesus protested the manner of His arrest and asked them why did you not take me while I was in the temple, for He said, "Are ye come out, as against a thief, with swords and *with* staves to take me? I was daily with you in the temple teaching, and ye took me not. . . ." (14:48,49). If He had desired to do so, He could have called for "more than twelve legions of angels" to protect and defend Him (Matthew 26:53). However, it was done the way it was done to fulfill the Old Testament scriptures. Verse 50 records that the prediction of Jesus related in Mark 14:27-31 came to pass for all the disciples, "forsook Him and fled." To emphasize this John Mark tells of his own fleeing from the terrible scene.

Chapter Notes

1. (See pages 575,576; Introductory Material; Mark 14:27) Concerning the "Prediction that Peter would deny Jesus" Carter has harmonized and determined the order as follows: "The order which I have indicated seems to be the logical one: first verses 28--30 of Luke (22), then verses 33--37 of John (13), then verses 33--33 of Matthew (26) and 27--29 of Mark (14), then verses 31--34 in Luke (22), and finally the definite prediction of Peter's denials (291). According to the logic of Carter, Luke 22:28-30 along with John 13:31-36 are part of the warning of Jesus about the offenses, scattering, and denials that Mark 14:27-31 and Matthew 26:31-35 record (290-293).
2. (See pages 581,582; Mark 14:32,34). John in 18:1 calls the brook "Cedron," but it in the Old Testament it is spelled "Kidron."
3. (See page 585 [Mark14:35,36] along with pages 396,397). That the cup represents the wrath of God is discussed in the comments on Mark 10:38-39. This is in chapter 17 of this dissertation entitled "**Faithfulness in Leaving All and Following Jesus**" which covers Mark 10:17-52.
4. (See pages 7,8 and 595; Mark 14:51,52.) Information is given about the human author of the Gospel of Mark in chapter 1 of this dissertation.

JESUS, MY SERVANT THE BRANCH - COMMENTS ON MARK

---DIVISION ELEVEN--- THE SERVANT: HIS CRUCIFIXION (Mark Chapters 14:53-72; 15:1-47)

---CHAPTER 25--- The Illegal Trials of The Servant (Mark Chapters 14:53-72; 15:1-15; Matthew 27:3-10; Luke 23:5-12)

---CHAPTER 26-- Chronicles of the Crucifixion (Mark Chapter 15:16-41)

---CHAPTER 27--- Entombment of His Body (Mark Chapter 15:42-47)

JESUS, MY SERVANT THE BRANCH- COMMENTS ON MARK

---DIVISION ELEVEN--- THE SERVANT: HIS CRUCIFIXION

(Mark Chapters 14:53-72; 15:1-47)

---CHAPTER 25---

The Illegal Trials of The Servant

(Mark Chapters 14:53-72; 15:1-15; Matthew 27:3-10; Luke 23:6-12)

OUTLINE

- XXV. The Illegal Trials of the Servant** 14:53—15:15
- A. Tried by the Sanhedrin 14:53-65
 - (Matthew 26:57-68; Luke 22:54, 63-65; John 18:24)
 - 1. Trying Jesus before Caiaphas, the high priest 14:53-59
(Matthew 26:57-61; Luke 22:54; John 18:24)
 - 2. Asking Jesus if He is the Christ 14:60-63
(Matthew 26:62-65)
 - 3. Condemning Jesus to death 14:64,65
(Matthew 26:66-68; Luke 22:63-65)
 - B. Denied by Peter thrice 14:54,66-72
 - (Matthew 26:58,69-75; Luke 22:54-62; John 18:15-18,25-27)
 - 1. Peter following afar; blending with the crowd 14:54,66,67
(Matthew 26:58,69; Luke 22:54-56; John 18:15-18,25)
 - 2. Peter denying the Lord Jesus 14:67-72
(Matthew 26:70-74; Luke 22:57-60; John 18:25-27)
 - 3. Peter weeping bitterly 14:72
(Matthew 26:75; Luke 22:61-62)
 - C. Formally Condemned by the Sanhedrin 15:1a
(Matthew 27:1; Luke 22:66-71)
 - D. The Remorse and Suicide of Judas Matthew 27:3-10; Acts 1:18,19
 - E. Tried Before Pilate the First Time 15:1b-5
 - (Matthew 27:2, 11-14; Luke 23:1-5; John 18:28-38)
 - 1. Binding and delivering Jesus to Pilate 15:1b
(Matthew 27:2; Luke 23:1,2; John 18:28-32)
 - 2. Pilate questioning Jesus 15:2-5
(Matthew 27:11; Luke 23:3; John 18:33-38)
 - 3. Jesus answering nothing to the accusations 15:3-5
(Matthew 27:12-14; Luke 23:1-5)

JESUS, MY SERVANT THE BRANCH- COMMENTS ON MARK

---DIVISION ELEVEN--- THE SERVANT: HIS CRUCIFIXION (Mark Chapters 14:53-72; 15:1-47)

---CHAPTER 25--- The Illegal Trials of The Servant (Mark Chapters 14:53-72; 15:1-15; Matthew 27:3-10; Luke 23:6-12)

OUTLINE (Continued)

- F. Jesus before Herod Antipas Luke 23:5-12
1. Herod very glad to see Jesus Luke 23:5-8
 2. Herod questioning Jesus Luke 23:9-10
 3. The accomplishment of this trial Luke 23:11,12
- G. Tried before Pilate the Second Time 15:6-15
- (Matthew 27:15-26; Luke 23:13-25; John 18:39—19:16)
1. Pilate seeking to release Jesus 15:6-9
(Matthew 27:15-17; Luke 23:13-16; John 18:39)
 2. Pilate yielding to the will of the people 15:10-11
(Matthew 27:18-20)
 3. The multitude demanding the crucifixion of Jesus 15:12-15
(Matthew 27:21-26; Luke 23:18-25; John 18:40—19:16)

JESUS, MY SERVANT THE BRANCH- COMMENTS ON MARK

---DIVISION ELEVEN--- THE SERVANT: HIS CRUCIFIXION

(Mark Chapters 14:53-72; 15:1-47)

---CHAPTER 25---

The Illegal Trials of The Servant

(Mark Chapters 14:53-72; 15:1-15; Matthew 27:3-10; Luke 23:6-12)

This division, entitled "The Servant: His Crucifixion," contains three sub-divisions. These include the illegal trials of the Servant, the chronicles of the crucifixion, and the entombment of His body. This chapter will be concerned with the illegal trials and related matters. The illegal trials began with the examination of Jesus by the influential former high priest and the Sanhedrin court and then the actual trials before Pilate twice and an examination by Herod Antipas. Some events not given in Mark and Matthew are included in John 18 and Luke 23. One related subject that will be discussed is the remorse and suicide of Judas.

The illegal trials by the Jewish leaders began with a session of examination before Annas a previous high priest. This is given only in John 18:12-14,19-23. Robertson states that: "The *Jewish trial* comprised three stages, the preliminary examination by Annas (John 18:12-14,19-23), the informal trial by the Sanhedrin, probably before dawn (Mark 14:53-65), and the formal trial (*the condemnation by the Sanhedrin*) after dawn (Mark 15:1a; Matthew 27:1; Luke 22:66-71)" (Harmony 209).

As previously noted, Jesus had been betrayed by a close friend, arrested by the Jewish leaders, and forsaken by His disciples. Now the Lamb of God will be tried by both the Jews and the Gentiles. They find no charge against Him whatsoever. Yet, they turn Him over to the soldiers having sentenced Him to die. This passage, Mark 14:53—15:15 (along with John 18:12-14,19-23; Matthew 27:3-20; and Luke 23:6-12), records the illegal trials of the Servant, the denial by Peter, the suicide of Judas. It may be sub-divided as follows: one, tried by the Sanhedrin, 14:53-65; Matthew 26:57-68; Luke 22:54,63-65; John 18:24; two, denied by Peter thrice, 14:54,66-72; Matthew 26:58,69-75; Luke 22:54-62; John 18:15-18,25-27; three, formally condemned by the Sanhedrin, 15:1a; Matthew 27:1; Luke 22:66-71; four, remorse and suicide of Judas, Matthew 27:3-10; Acts 1:18,19; five, tried before Pilate the first time, 15:1b-5; Matthew 27:2,11-14; Luke 23:1-5; John 18:28-38; six, Jesus before Herod Antipas; Luke 23:6-12; and seven, tried before Pilate the second time, 15:6-15; Matthew 27:15-26; Luke 23:13-25; John 18:39—19:16. All these events along with the crucifixion took place in one long day.

These trials were illegal for several reasons.⁵ The trial by Annas and also the one before the Sanhedrin led by Caiaphas were held at night which was unlawful. Robertson states, "There were two violations of Jewish legal procedure (holding the trial for a capital case at night, passing condemnation on the same day of the trial)" (Word Pictures, John, 291). Annas was prejudiced because Jesus ran the money changers out of the temple for Annas received a percentage of the profits. {Carter reveals that the immense wealth of Annas and his family "had largely come from the traffic in sacrificial animals and other requisites for the temple service, including the Jewish coins for the temple tax" (304).} Caiaphas had previously pronounced the death sentence upon Jesus (John 11:47-51). During the trial before the Sanhedrin,

This commandment have I received of my Father." This is shown by the fact that when they came to arrest Jesus and Jesus said "I am he," the whole group fell backward, blown down as it were, by the power of His very words (John 18:4-6). Therefore, Jesus allowed them to bind Him and to lead Him away to be tried. This sub-section may be divided as follows: one, trying Jesus before Caiaphas, the high priest, 14:53-59; Matthew 26:57-61; Luke 22:54; John 18:24; two, asking Jesus if He is the Christ, 14:60-63; Matthew 26:62-65; three, condemning Jesus to death, 14:64,65; Matthew 26:66-68; Luke 22:63-65.

Trying Jesus before Caiaphas, the high priest (14:53-59; Matthew 26:57-61; Luke 22:54; John 18:24) Annas had asked Jesus about "his disciples, and of his doctrine" (John 18:19). Jesus answered that He had openly taught in the Jewish synagogue and in the temple and thus said to Annas, "Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said" (John 18:20-21). In response to this answer, one of the officers struck Jesus in the face, "Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" (John 18:22-23). There was no just reason nor cause for this striking of Jesus. After this, Annas sent Jesus bound to Caiaphas. In harmony with this Mark states in chapter 14:53, "And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes." The parallel of Matthew 26:57 confirms that the high priest was Caiaphas.

Mark 14:55-59 says they, "the council," sought for witnesses against Jesus in order to put Him to death but found none. Why could they not find any reliable witnesses? Because the witnesses were false and agreed not together. Mark 14:55-56 relate, "And the chief priests and all the council sought for witness against Jesus to

put him to death; and found none. For many bare false witness against him, but their witness agreed not together." Matthew relates "all the council, sought false witness against Jesus, to put him to death" (26:59). The term "the council" comes from the Greek word συνέδριον (sunedrion). Thayer says this word means "any assembly (esp. of magistrates, judges, ambassadors), whether convened to deliberate or pass judgment . . . the Sanhedrin, the great council at Jerusalem, consisting of the seventy-one members, viz. scribes, elders, prominent members of the high priestly families and the high priest. . . ." (602). From this Greek word the term "Sanhedrin" is derived. The word "all" both in verses 53 and 55 imply that this was the full council or Sanhedrin meeting together (Wuest 271). Wuest writes:

The most important causes were brought before this tribunal, inasmuch as the Roman rulers of Judaea had left to it the power of trying such cases, and also of pronouncing sentence of death, with the limitation that a capital sentence pronounced by the Sanhedrin was not valid unless it was confirmed by the Roman procurator (Wuest 271).

Verses 57-59 relate that they continued to try to find some witnesses that agreed together. They needed at least two according to the Law of Moses (Numbers 35:30; Deuteronomy 17:6; 19:15). "And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together" (Mark 14:57-59). This refers to the declaration of Jesus in John 2:18-22 and possibly Mark 13:2; but it is not exactly what Jesus said nor meant. What they said "was a pitiful perversion of what Jesus had said and even so the two witnesses disagreed in their misrepresentation" (Robertson comments on Matthew 26:60,61, Word Pictures, 217). The statement in Mark 14:56 "but their witness agreed not together" and the like in verse 59 means "literally, the testimonies were not equal. They did not correspond with each other on essential points"

(Robertson, Word Pictures 387). Robertson continues and says, "No two witnesses bore joint testimony to justify a capital sentence according to the law (Deut. 19:15). Note imperfect (*verbs*) in these verses (55-57) to indicate repeated failures" (Robertson, Word Pictures 387). Wessel writes, "The smallest inconsistency was sufficient to discredit them," *that is, the witnesses* (Wessel 768).

The members of the Sanhedrin committed two errors: they had their minds made up and they lied about Jesus.² Many people still commit these same two errors: they have their minds made up and thus do not believe in the Bible, nor God, nor Jesus and remain in their lost and condemned condition and if they repent not they will go to hell. Many people still continue to bear false witness about Jesus and confuse others and therefore lead others to hell. People in general and believers in particular need to keep open minds towards the Word of God and let God speak to them through His divine word, the Holy Inspired Bible (2 Timothy 3:15-17; 2 Peter 1:21). Born-again, blood-bought believers should be true witnesses of Jesus and His word and not confuse people.

Asking Jesus if He is the Christ (14:60-63; Matthew 26:62-65) Seemingly, the high priest was frustrated and wanted to get the supposed evidence needed to condemn Jesus to death. "The high priest stepped out into the midst as if to attack Jesus by vehement questions" (Robertson, Word Pictures 387). He stood up in the middle of the council and asked Jesus if He were "the Christ." Verses 60,61 state, "And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?" The witnesses had not agreed and so there was no formal charge with which to charge Jesus. This is the reason Jesus "held his peace,

and answered nothing" because there was no need for an answer. Carter wrote, "The failure of the 'witnesses' to agree and the dignified silence of Jesus were an embarrassment to the high priest and the others present" (306). They should have dismissed the case. However, the high priest wanted Jesus to commit blasphemy. He wanted Jesus to incriminate Himself. Matthew 26:63 says that the high priest put Jesus under oath in that he said, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." The verb "adjure" from ἐξορκίζω (exorkizo) means to "put (someone) under oath in the name of God" (Bible Works for Windows, v. 2.3c). Whatever Jesus said was going to be the wrong answer as far as the council was concerned. Jesus told the truth and answered in verse 62, "I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Robertson says that "Jesus did not refuse to answer under solemn oath. . . . To refuse to answer would be tantamount to a denial. So Jesus answered knowing full well the use that would be made of his confession and claim" (Word Pictures 218). The last part of the answer Jesus gave is a reference to the fact that Jesus will one day return and be the One sitting on the throne in judgment over all the earth. This answer is a reference to Psalm 110:1; Daniel 7:13,14. The psalmist said in Psalms 110:1, "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." The prophet wrote in Daniel 7:13 "I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him."

Mark 14:63 relates, "Then the high priest rent his clothes, and saith, What need we any further witnesses?" The high priest got the answer he wanted so to his mind Jesus incriminated Himself. When Jesus admitted, "I am," the high priest rent his clothes and charged Jesus with blasphemy. The Law is clear that when anyone

blasphemes he is guilty of death. The Bible says in Leviticus 24:16 "And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the LORD*, shall be put to death." But Jesus was not blaspheming the name of the LORD. He was telling the truth. He had proved who He said He was time and time again. He was and is the great "I am" (Exodus 3:14). He was and is the Jehovah of the Old Testament. He is the ever existing One, the eternal God. Jesus said in Mark 12:26 "And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?" He is the living God and not carved out with instruments in the hands of man. He is the Covenant-Keeping God. He is "The God" because there is no other God (Isaiah 40:25; 45:21-22). He is Jehovah-Elohim. Jesus had said that He was the "I am" in John 8:58 and they were at that time ready to stone Him. Now the Sanhedrin is ready to condemn Jesus to die. The high priest exclaimed "What need we any further witnesses?" In his mind they did not need any witnesses since the accused had accused Himself. The rending of his clothes is explained this way by Wuest, "The law forbade the high priest from rending his garments in the case of private troubles (Lev. 10:6; 21:10), but when acting as a judge, he was required by custom to express in this way his horror of any blasphemy uttered in his presence" (273).

Condemning Jesus to death (14:64,65; Matthew 26:66-68; Luke 22:63-65)

Verse 64 records that they all condemned Him as guilty of death. "Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death" (14:64).³ This was prophesied by Jesus in Mark 10:33. The word "condemned" from κατακρίνω (katakrino) means "to give judgment against, to judge worthy of

punishment, to condemn. . ." (Thayer 332). The charge was blasphemy (Leviticus 24:14-16). Mark 14:65 says, "And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands." All of this including His crucifixion is a fulfillment of Isaiah 53:1-7:

Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

After their condemnation of Jesus unto death, many of them begin to act very indignantly toward Jesus, in that, they spat on Him and shamefully mocked and buffeted Him. Luke relates, "And the men that held Jesus mocked him, and smote *him*. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him" (22:63-65). They were saying with Jesus being blindfolded, "if you be the Messiah, then prophesy and tell us who smote or slapped you" (Matthew 26:67,68, paraphrased). They were mocking Him in every way. Jesus suffered these things even before He suffered on the cross. They were the ones guilty of blasphemy. Two passages in Isaiah prophesy of this. Isaiah 50:6 proclaims, "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." Isaiah 52:14 declares, "As many

were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men."

B. Denied by Peter Thrice 14:54,66-72

(Matthew 26:58,69-75; Luke 22:54-62; John 18:15-18,25-27)

After the kiss of betrayal by Judas and the arrest and binding of Jesus by the officers who came from the chief priests and the scribes and the elders, verse 50 says the disciples "all forsook him, and fled." As the arresting officers led Jesus away to Annas and later to the palace of the high priest, verse 54 reveals that "Peter followed him (Jesus) afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire." Peter was not too far from the room of the Sanhedrin, the place where Caiaphas and the council questioned Jesus and sought witnesses to testify against Him. While there, Peter denied Jesus three times before the cock crowed twice just as Jesus had predicted that he would do as related in Mark 14:30-32. The sad fulfillment of this prediction is given in Mark 15:54,66-72. This passage may be divided as follows: one, Peter following afar; blending with the crowd, 14:54,66,67; Matthew 26:58,69; Luke 22:54-56; John 18:15-18,25; two, Peter denying the Lord Jesus, 14:67-72; Matthew 26:70-74; Luke 22:57-60; John 18:25-27; three, Peter weeping bitterly, 14:72; Matthew 26:75; Luke 22:61-62.

Peter following afar; blending with the crowd (14:54,66,67; Matthew 26:58,69; Luke 22:54-56; John 18:15-18,25) As Peter sat in the palace of the high priest in a separate area, probably a courtyard, from the trial proceeding he warmed "himself at the fire" and tried to blend in with the servants of the priest; yet he did show his concern (verse 54). Matthew 26:58 adds that Peter "went in, and sat with the servants, to see the end." This shows that he cared about Jesus. "He was waiting to see what would happen to Jesus. The fact that Peter was there at all indicates

that he loved Jesus and was concerned about him, but his love did not stand the test of fear" (Wessel 771). Mark 14:66 says, "And as Peter was beneath in the palace, there cometh one of the maids of the high priest." It was now that Peter was beginning to understand the words of Jesus in Mark 8:31 which state, "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." A person needs to recall the reaction of Peter when Jesus said this. It is recorded in Mark 8:32-33, "And he spake that saying openly. And Peter took him, and began to rebuke him. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men." Anytime a believer follows Jesus afar off he will get into trouble. Each believer needs to get so close to the Lord Jesus that he is under His sheltering wing. The lesson is that it is not advisable for a disciple of Jesus to follow Him afar off.

Peter thought he could blend in with the crowd but he was discovered by a maid. This probably was "her that kept the door, and brought in Peter" (John 18:15-18). Mark 14:67 reports, "And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth." Matthew 26:69 records that she was "saying, Thou also wast with Jesus of Galilee." She said both; Matthew records one while Mark records the other. Both mean that Peter was from the area around the lake of Galilee and his accent was different. John 18:17 brings out that she actually realized that Peter was one of the close followers of Jesus so she accused him and asked, "Art not thou also *one* of this man's disciples?"

Peter denying the Lord Jesus (14:67-72; Matthew 26:70-74; Luke 22:57-60; John 18:17,25-27) After the maid spoke to Peter "and said, And thou also wast with Jesus of Nazareth" (Mark 14:67), she accused him by saying, "Art not thou also *one* of this man's disciples?" (John 18:17). Peter denied this. He denied and proclaimed he knew not of what the maid spoke. Peter had a Galilean accent which caused the people around him to know that he was not from Jerusalem and Judea. The answer of Peter is given in the last part of John 18:17, "He saith, I am not." Mark 14:68 relates "But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew." (This is the first denial.) The word "porch" from προαύλιον (proaulion) means "the vestibule leading to the courtyard" (Rienecker 130,131). It had the idea of a "gateway or forecourt" (Bible Works for Windows, v. 2.3c). Peter did not leave entirely but "retreated into the archway that led into the street. He was anxious for his own safety. Yet he still could not bring himself to abandon Jesus completely" (Wessel 771).

The second and third denials are recorded in Mark 14:69-71

"And a maid saw him again, and began to say to them that stood by, This is *one* of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilaeen, and thy speech agreeth *thereto*. But he began to curse and to swear, *saying*, I know not this man of whom ye speak."

Matthew records concerning the second denial that Peter used an oath and said, "I do not know the man" (26:72). Thus Mark 14:68-71 reports that Peter denied that he knew the Lord three times. The other three, the Gospel of Matthew, of Luke, and of John also record that Peter denied the Lord three times.⁴ While Mark and Matthew do not say how long it was between denials, Luke states that it was "about the space of one hour" between the second and third denials (Luke 22:57-59).

In his three denials of the Lord Jesus, Peter showed: a lack of determination to be a witness for the Lord, a lack of courage, and a lack of conviction and faith. Each believer should ask the following questions: "Am I determined to be a witness for the Lord?" "Do I have the courage it takes to be a witness for the Lord?" "Do I have the conviction and faith required?" If the answers are no, what should a person do? Pray! (This writer must confess that he needs to pray about these things.) Peter even cursed and swore he knew not Jesus. In the world of today when a believer curses and swears and uses the wrong kind of words, people will think that the believer does not really know the Lord Jesus.

The first part of Mark 14:72 states, "And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice." When the rooster crowed the second time, Peter was reminded of the words of Jesus in Mark 14:27-30 in foretelling of his three denials. He was also reminded that he had vehemently said, "If I should die with thee, I will not deny thee in any wise. . ." (14:31). Luke records, "And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice" (22:61).

Peter weeping bitterly (14:72; Matthew 26:75; Luke 22:61-62) The last part of Mark 14:72 states, "And when he thought thereon, he wept." He remembered the words of Jesus and he saw the look of the battered Lord Jesus. Therefore, Peter wept being convicted of his failure and of his sin. Matthew adds that "he went out, and wept bitterly." Peter had within himself that which brought about a sorrowful attitude and repentance. Maybe the words of the apostle Paul help explain this. Paul wrote to the church at Corinth in 2 Corinthians 7:9-10 and proclaimed, "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after

a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." Peter sorrowed to repentance and so he "wept bitterly." Clarke says in comparison, "Judas went away in the agony of despair to throw away his life; Peter went out in that godly sorrow that worketh repentance unto salvation" (228).

In the Bible there are at least two examples of men of God who committed serious sin in their lives and yet repented by and through the grace of God: David (Psalm 51) and Peter. God forgives sin when confessed and the sinner asks God to be forgiven. (This does not mean that God ever approves of it). True repentance shows great character and courage. Thus David was known as the model king and a man after God's own heart (1 Samuel 13:14; Acts 13:22) and Peter was used of the Lord after this greatly.

C. Formally Condemned by the Sanhedrin 15:1a

(Matthew 27:1; Luke 22:66-71)

Throughout this study it must be remembered that Jesus could have prayed to His Father, and be given "more than twelve legions of angels" to defend and deliver Him out of the hands of the Sanhedrin (Matthew 26:53). Or, He could have escaped as He had done on previous occasions as mentioned in Luke 4:28,29; John 8:59; John 10:39; John 6:15. These examples show that Jesus did not even need the angels. He allowed Himself to be captured and tried because He came to die on the cross for the sins of mankind and to pay for the sins of mankind in full in order to save repentant, believing sinners from their sins. Jesus recognized that He must carry out the plan of redemption for He said in Matthew 26:54 "But how then shall the scriptures be fulfilled, that thus it must be?" He honored the will of His Father, for He said in the

last part of Mark 14:49 "but the scriptures must be fulfilled." He said in Luke 19:10, "For the Son of man is come to seek and to save that which was lost."

The illegal trials of Jesus by Annas and Caiaphas with the Jewish Sanhedrin Council and the three denials by Peter have transpired.⁵ However, the decisions of these trials were not official, since they had to meet during the daytime to make their charges against Jesus legal according to their judicial procedures. The first part of Mark 15:1 states, "And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus. . . ." Matthew 27:1 makes it clear that the purpose of their meeting was to officially make their judgment to put Jesus to death. Matthew 27:1 relates, "When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death." Mark only records that they "held a consultation" together, while Matthew says they "took counsel against Jesus to put Him to death." The terms "consultation" and "counsel" are translations of the same Greek noun συμβούλιον (sumboulion). This Greek word means "counsel, which is given. . . entered upon. . . to consult, deliberate. . . a council. . . an assembly of counsellors or persons in consultation. . . they took counsel before rendering judgment" (Thayer 596). The words "And straightway in the morning" means it was "at daybreak from five to six A. M." (Swete *qtd. in* Rienecker 131). Rienecker continues and explains by adding, "It was common for the Roman officials to be at work very early" (Swete *qtd. in* Rienecker 131). Being now morning, it was legal for the Sanhedrin court to have a trial. As to the earlier trials they knew it was illegal, nevertheless, they did it anyway.⁵ "This ratification of the condemnation after dawn was an effort to make the action legal. But no ratification of a wrong can make it right. . . . But the hate of the Sanhedrin for Jesus made them violate their own rules of legal

procedure" (Robertson, Harmony 215). It should be remembered that it is never, never right to do wrong.

Luke 22:66-71 gives more detail of the consultation and confirms the action of the earlier trials. Luke also confirmed that this took place at daybreak since he records, "And as soon as it was day. . . ." Luke 22:71 gives their final judicial ruling, "What need we any further witness? for we ourselves have heard of his own mouth." They are now ready to deliver Jesus unto the Roman governor, Pontius Pilate,⁶ since under the Romans, the Sanhedrin Council could not execute the death penalty.

D. Remorse and Suicide of Judas Matthew 27:3-10

(Acts 1:18,19)

While the remorse and suicide of Judas is not recorded in Mark, Matthew 27:3-10 gives this information which is related to the trials of Jesus. After Jesus was condemned to death by the council of the Jews and led away, and delivered to Pontius Pilate, the governor, Judas realized that he had done wrong. Hence, he went and returned the money, the thirty pieces of silver, to the chief priest and elders. Matthew 27:3,4 relates, "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*."

Verse 3 states that Judas "repented himself" of his evil betrayal of Jesus for a temporary reward. The expression "repented himself" is from the Greek aorist middle participle of μεταμέλομαι (metamellomai). The aorist middle participle of this verb is μεταμεληθεὶς (metameletheis). This verb means "it is a care to one afterwards. . . it repents one, to repent one's self" (Thayer 405). Rienecker says μεταμέλομαι (metamellomai) means "to regret, to repent, wishing it were undone" (81). It has the

idea of to "be sorry, change one's mind" (Bible Works for Windows, v. 2.3c). Because it is middle voice, it is translated "repented himself" and not just "repented." This Greek word is not the same as the one used by Jesus in Mark 1:15 and Luke 13:3,5. In Mark 1:15 Jesus states emphatically, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." In Luke 13:3,5 He declares forcefully, "I tell you, Nay: but, except ye repent, ye shall all likewise perish. . . . I tell you, Nay: but, except ye repent, ye shall all likewise perish." The word "repent" in Mark 1:15 and Luke 13:3 is from μετανοέω (metanoeo) and means "to change one's mind, i.e. to repent. . . to change one's mind for better, heartily to amend with abhorrence of one's past sins" (Thayer 405). Rienecker gives the meaning as "to repent, to change one's thinking, to turn about. The primary sense in Judaism is always a change in man's attitude toward God and in the conduct of life (Moore *qtd in* Rienecker 6). These words are synonyms one to another in that they both can be and are translated into the English as "repent."

However, the words "repented himself" used in Matthew 27:3 {μεταμέλομαι (metamellomai)} about Judas means a "merely emotional change. . ." and "has reference to particulars" and "signifies nothing but regret even amounting to remorse. . ." (Thayer 405). The word "repent" {μετανοέω (metanoeo)} used in Mark 1:15 and Luke 13:3 has to do with a "change of choice. . ." has reference "to the entire life," (Thayer 405). The one is to be sorry but not to change; the other is to be so sorry that one has a change of heart and makes a choice to be and to do differently — to do right.

Judas was sorry enough to return the reward money but not sorry enough to be saved, hence he went out and hanged himself. Matthew 27:5 says, "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." He

could have truly repented and been saved and born again since Jesus loved him enough to forgive him forever. {Judas died a needless death; he could have repented and been saved. On the other hand, Jesus died a needed death for sinners who must repent if they are to be saved.} The grace of God is sufficient; the price that Jesus paid for the sins of mankind is sufficient. He paid the price in full (Romans 3:19-31). The practical application is for each person to ask of himself: "Have I truly repented unto eternal salvation."

Matthew 27:6-10 records the reactions of the chief priests:

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me."

References, both direct and indirect, concerning the prophecy of Jeremy (Jeremiah) may be found in Deuteronomy 23:18; Zechariah 11:12,13; Jeremiah 18:2: 19:2; 32:6-15. It is said that in some Jewish list of Old Testament Scriptures, Zechariah is included with a section headed up by Jeremiah which includes the other prophets (Barnes 302).

E. Tried Before Pilate the First Time 15:1b-5

(Matthew 27:2, 11-14; Luke 23:1-5; John 18:28-38)

After the consultation of the Sanhedrin council was held early in the morning and they made their judgment to put Jesus to death, they bound Jesus and delivered Him to be tried before Pontius Pilate, the Roman governor. Pilate was the appointed Roman ruler over Judea. Normally, Roman governors of Judea resided in Caesarea on the coast. However, the Roman ruler would travel and stay in Jerusalem during the time of the Jewish feast days in order to quell any uprising. When in Jerusalem the

governor stayed in the Praetorium which was the palace that had been built by Herod the Great (15:16).

The Sanhedrin had decided that Jesus was worthy of death, but they needed the confirmation and approval of the Roman Governor in order to have Jesus executed. Their only charge against Jesus was blasphemy, which was false because they did not believe Him, that He was "the Christ, the Son of the Blessed" or "the Son of God" (Mark 14:61-65; Matthew 26:63-66; 27:1,2). According to Luke 23:2 they eventually turn this charge into high treason against the Roman government. "High treason was a crime they (*the Roman authorities*) could not overlook" (Wessel 773). The situation is truly ironic.

Jesus, who is, indeed, king of the Jews in a deeply spiritual sense, has refused to lead a political uprising. Yet now, condemned for blasphemy by the Jews because of his spiritual claims, he is accused by them also before Pilate by being precisely what he had disappointed the crowds for failing to be—a political insurgent (*Moule qtd. by Wessel 773*).

This passage, Mark 15:1b-5, may be broken into the following segments: one, binding and delivering Jesus to Pilate, 15:1b; Matthew 27:2; Luke 23:1,2; John 18:28-32; two, Pilate questioning Jesus, 15:2-5; Matthew 27:11; Luke 23:3; John 18:33-38; and three, Jesus answering nothing to the accusations; 15:3-5; Matthew 27:12-14; Luke 23:1-5.

Binding and delivering Jesus to Pilate (15:1b; Matthew 27:2; Luke 23:1,2; John 18:28-32) The last part of Mark 15:1 says they, "bound Jesus, and carried *him* away, and delivered *him* to Pilate." Thus Jesus is now delivered into the hands and authority of Pontius Pilate, the governor. Robertson states, "The Roman Trial also comprised three stages, (1) the first appearance before the Roman procurator Pilate, (2) the appearance before Herod (*which is only recorded in Luke*), the native ruler of

Galilee appointed by the Romans, and (3) the final appearance (*the second time*) before Pilate" (Harmony 216).

As mentioned previously, the Sanhedrin had condemned Jesus for blasphemy. The Roman government would not care about the charge of blasphemy, so the Jews accuse Jesus of high treason. "The crafty Sanhedrists put a political construction on the confession of Jesus. The *Christ* therefore is a pretender to the throne of Israel" (Expositors *qtd.* by Wuest 277). John gives more information when he writes:

Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die (18:28-32).

[Jesus ("signifying what death he should die") had prophesied in Matthew 20:18,19 that the chief priests and the scribes would "condemn him to death," and then they would "deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again."]

Pilate questioning Jesus (15:2-5; Matthew 27:11; Luke 23:3; John 18:33-38) According to verse 2 (along with Matthew 27:11 and Luke 23:3) Jesus is questioned by Pilate, "And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*." The question of Pilate as recorded in Mark 15:2 indicates that he had already heard the case as presented by the Sanhedrin. Since the account in Mark is only a brief summary, he does not reveal the charges against Jesus as does Luke 23:2,3 and John 18:28-32. Luke records the charges this way "And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King" (23:2).

Clarke states they made the charges, "suited to the governor's ears" (Clarke 230). The first two charges are false; the third, true. In His answer, Jesus seems to be saying, Yes, I am the Christ, the king of the Jews, however, your idea of that and mine are worlds apart (Wessel 773). John further explains this in his account when he records:

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all* (18:33-38).

In John 18:36 Jesus explains His answer to Pilate by saying, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Clarke relates,

In connection with this, study the effect of his sufferings on the attitude of Jesus. See how steadily he maintained his own consciousness of his mission and claims; how he never lost sight of his true position for a moment or spoke as any other than the Christ of God, the Judge of the world. This was true when he was before the high priest; it was true in the presence of Pilate; and it continued true on the cross (230).

All of this shows that Jesus was the Ideal, Model Servant sent from God the Father.

Jesus answering nothing to the accusations (15:3-5; Matthew 27:12-14; Luke 23:1-5) As mentioned, the charges listed in Luke 23:2 are: one, He is perverting our nation; two, He forbids the paying of taxes; and three, He claims to be Christ a king. Since the first two are false, Jesus answers nothing to these accusations. Mark 15:3-5 states "And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing?"

behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled." The chief priests had brought up many charges against Jesus, even more than recorded in Luke 23:2. Robertson says, "They let loose their venom against Jesus" (Word Pictures 392). Yet none of them could be substantiated, except that He was truly Christ the King. According to verses 3-5 after further interrogation, the response of Pilate was one of complete amazement, he marvelled! The word "marvelled" is from the present active infinite of the verb θαυμάζω (thaumazo). It means "to wonder, wonder at, marvel . . . to be wondered at, to be had in admiration" (Thayer 284). Pilate seems to wonder at Jesus and actually hold Him in admiration and deep respect. Why? Jesus refused to defend Himself, but rather conducted Himself in a manner of majestic serenity (Wessel 773). Robertson claims that Pilate "marvelled also at the self-control of Jesus" (Word Pictures 392). Truth does not need to be defended, only explained, and that to only those who really want to learn and hear it. It could be added that it does no good to explain truth to closed minds. At this point, the conclusion of Pilate was, as announced "to the chief priests and the people, I find no fault in this man" (Luke 23:4).

F. Jesus before Herod Antipas Luke 23:5-12

After Pilate announced that "I find no fault in this man," the Jews in Luke 23:5 tell Pilate that Jesus had started His ministry in Galilee and emphasized with fierceness or intensity the charge of treason against Jesus, "And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." (This no doubt refers to what is stated in John 6:15 and Luke 14:25-27 and other like passages.) Upon hearing that Jesus had begun His teaching ministry in Galilee, Pilate sends Jesus to Herod Antipas, the Roman ruler over Galilee. Luke 23:6 records, "When Pilate heard of Galilee, he asked whether the

man were a Galilaean." Since Pilate realized the innocence of Jesus yet desiring to please the Jews he was anxious to give the problem to someone else.

The trial of Jesus before Herod Antipas is recorded in Luke 23:7-12. This portion of Luke will be discussed under the following particulars: one, Herod very glad to see Jesus, Luke 23:7-8; two, Herod questioning Jesus, Luke 23:6-10; three, the accomplishment of this trial, Luke 23:11,12.

Herod very glad to see Jesus (Luke 23:7-8) According to Luke 23:7,8 Herod was in Jerusalem at that time. Luke records that Pilate was glad to know that Jesus belonged in the jurisdiction of Herod. Luke 23:7 states, "And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time." Herod was in Jerusalem because of the time of the feast of the Passover and the unleavened bread. Luke 23:8 explains that, "when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him." He had heard about the miracles and the other things that Jesus had done. His main interest was to see a miracle performed by Jesus. What this man really needed was to hear and heed the Gospel message that Jesus could give Him. But Herod was not interested in spiritual things, just as most people are not interested in them today. He had heard the message of the gospel from John the Baptist.

Herod questioning Jesus (Luke 23:9-10) Luke 23:9 says that Herod "questioned with him in many words; but he answered him nothing." Why did not Jesus give answer to Herod? Because this man, Herod, had heard the truth from John the Baptist and had not repented? but rather had the head of John removed (Mark 6:14-29). If people will not heed the truth of the Bible and the Gospel message there is no other place for them to go but to go to hell after they die (Luke 16:27-31). As it

was with the chief priests and scribes so it was with Herod. Just as they had done before Pilate "the chief priests and scribes stood and vehemently accused him" (Luke 23:10).

The message Jesus had for them all was the message of Luke 13:3,5, "except ye repent, ye shall all likewise perish." Men must repent of their sins and unbelief or perish in hell-fire forever and forever, burning and yet not burning up. Just as the saved are to be given glorified bodies fit for heaven, even so the lost will be given bodies fitted to endure the eternal hot flames of hell forever and forever throughout eternity (Roman 9:20-22). This is the message that all the world needs to hear and heed. The message of salvation is in Jesus alone and yet hell-fire is for those who reject His supreme and divine love.

The accomplishment of this trial (Luke 23:11,12) What did this trial accomplish? The answer is given in Luke 23:11,12. One big political thing was that Pilate and Herod became friends. According to Luke 23:11 Herod and his men mocked Jesus, arrayed Him in a gorgeous robe and sent Him back to Pilate. Luke 23:11 reveals "And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate." This verse says they set Jesus at nought. The expression "set. . . at nought" is actually the aorist active participle from ἐξουθενέω (exoutheneo) which means "to make of no account, despise utterly. . . to treat with contempt. . . with mockery" (Thayer 225). They looked down on Jesus and counted Him as nothing (Bible Works for Windows, v. 2.3c). This reveals they counted Jesus as a criminal and looked upon Him with contempt and counted Him as worthless. Jesus did not have to go through all of this (John 10:15-18). However, one should remember that Jesus was taking the place for all sinners, every human being. John wrote, "And he is the propitiation for our sins:

and not for ours only, but also for *the sins of the whole world*" (1 John 2:2). Paul wrote "For he hath made him *to be sin* for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21). The participle "mocked" is from ἐμπαίζω (empaizo) which means "to play with, trifle with. . . to mock. . ." (Thayer 207,208). The soldiers ridiculed and made fun of Jesus (Bible Works for Windows, v. 2.3c). This is why they in mockery arrayed Him in a gorgeous robe and sent Him again to Pilate. This trial of Jesus before and by Herod caused Pilate and Herod to become friends as recorded in Luke 23:12, "And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves."

G. Tried before Pilate the Second Time 15:6-15
(Matthew 27:15-26; Luke 23:13-25; John 18:39—19:16)

This part of Mark gives the final appearance of Jesus before Pilate. In one sense it could be said that it was not a trial. Rather it was the time for the sentence to be pronounced and/or the prisoner to be released. As mentioned previously Pilate had announced that "I find no fault in this man" (Luke 23:4). (To this the record of John 18:38 confirms.) However, when Jesus is delivered to Pilate again from the court of Herod, Pilate proceeds with the second appearance of Jesus before him. If Pilate had done that which was right, he would have pronounced Jesus innocent and released Him without further concern with the Jewish leaders and people. However, being a politician and wanting to stay in favor with the Jews and Caesar, he seeks to appease the crowd. This sub-section of Mark contains the following segments: one, Pilate seeking to release Jesus, 15:6-9; Matthew 27:15-17; Luke 23:13-16; John 18:39; two, Pilate yielding to the will of the people, 15:10-11; Matthew 27:18-20; Luke 23:20;

and three, the multitude demanding the crucifixion of Jesus, 15:12-15; Matthew 27:21-26; Luke 23:18-25; John 18:40—19:16.

Pilate seeking to release Jesus (15:6-9; Matthew 27:15-17; Luke 23:13-19; John 18:39) Mark 15:6 relates, "Now at *that* feast he released unto them one prisoner, whomsoever they desired." The parallel record in Luke 23:13-16 makes it clear that Pilate believed Jesus to be innocent.

And Pilate, when he had called together the chief priests and the rulers and the people, Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release *him*."

Verse 6 of Mark 15 is explaining that it was a custom at that feast to release one prisoner to the people according to their choice. This is stated in the first part of John 18:39 "But ye have a custom, that I should release unto you one at the passover. . . ." Luke 23:17 clarifies, "For of necessity he must release one unto them at the feast." Mark 15:7-9 reveals that Pilate desired to release Jesus for he knew He was innocent. Matthew 27:19 reveals that even the wife of Pilate believed Jesus to be innocent. Matthew records, "When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him."

Verse 7 says, "And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection." Luke 23:19 states that Barabbas "for a certain sedition made in the city, and for murder, was cast into prison." Mark 15:8 reveals that the multitude wanted Pilate to continue the custom of releasing one prisoner. Verse 8 says, they "crying aloud began to desire *him to do* as he had ever done unto them." According to Luke 23:18 this crowd or mob wanted Pilate to release Barabbas who was an insurrectionist or a

rebel, a robber, and a murderer. Matthew 27:16 calls Barabbas "a notable prisoner." Concerning Barabbas, Robertson writes, "A desperate criminal, leader of the insurrection. . . or revolution against Rome, the very thing that the Jews up at Bethsaida. . . had wanted Jesus to lead (John 6:15)" (Word Pictures 392). Carter writes, "It is noteworthy that Barabbas had taken part in insurrection, the offense with which the rulers had charged Jesus" (319).

According to Mark 15:9 Pilate was willing to release Jesus for He asked the angry mob, "Will ye that I release unto you the King of the Jews?" Luke 23:16 makes it clear that Pilate desired to simply chastise Jesus, and release Him. (Jesus did not deserve any punishment at all; for He was completely innocent. Pilate was going to do this to appease the Jews. Hoping that this would satisfy them.) Matthew 27:17 adds that, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" Robertson declares that, "Pilate was catching at straws or seeking any loophole to escape condemning a harmless lunatic or exponent of a superstitious cult such as he deemed Jesus to be, certainly in a no political sense a rival of Caesar" (Word Pictures 225).

Pilate yielding to the will of the people (15:10-11; Matthew 27:18-20; Luke 23:20) Pilate was a typical politician when he needed to be a statesman, a true man. Mark 15:10 states, "For he knew that the chief priests had delivered him for envy." The word "knew" is from Greek verb γινώσκω (ginosko) and can mean "perceive, understand" (Thayer 117). This shows that Pilate realized that the chief priests had not delivered Jesus the Christ over to him out of loyalty to Caesar, but out of jealousy and envy. Pilate "reasoned, and rightly so, that they envied Jesus' popularity and influence with the people" (Wessel 774). The chief priests and elders wanted Jesus put to death; therefore they "moved the people, that he (that is, Pilate)

should rather release Barabbas unto them" (15:11). While Mark records the word "moved," Matthew uses the word "persuaded" for Matthew 27:20 states, "But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus." "Moved" is from the verb ἀνασείω (anaseio) and means "to shake up. . . to stir up, excite, rouse" (Thayer 41). This word also has in it the idea of to incite. "Persuaded" is from the verb πείθω (peitho) and means "to persuade, i.e. to induce one by words to believe . . . to persuade unto i.e. move or induce one to persuasion to do something" (Thayer 497). Robertson comments, "The chief priests (Sadducees) and elders (Pharisees) saw the peril of the situation and took no chances. While Pilate wavered in pressing the question, they used all their arts to get the people to 'ask for themselves' . . . and to choose Barabbas and not Jesus" (Word Pictures 226). So it was, that the chief priests stirred up the crowds that Barabbas should be released. Luke makes it clear that the multitude of the Jews wanted Pilate to release Barabbas. Luke 23:18 states, "And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas."⁷ At this point, "The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas." (Matthew 27:21). Pilate, finding no fault in Jesus and knowing that He was innocent of the charges brought against Him, should have released Jesus and set Him free. Luke states that Pilate was "willing to release Jesus. . ." (Luke 23:20). However, he yielded to the will of the crowd of people incited by the chief priests and the elders.

The multitude demanding the crucifixion of Jesus (15:12-15; Matthew 27:21-26; Luke 23:18-25; John 18:40—19:16) The multitude of people demanded that Jesus be crucified. In Mark 15:12 (in combination with Matthew 27:21) Pilate gave them a clear-cut choice. Verse 12 relates, "And Pilate answered and said again

unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?" In Matthew 27:22 Pilate called Him, "Jesus which is called Christ?" That this answer stirred up the multitude is clearly given in Mark 15:13. They rejected Jesus and said, "Crucify Him!" [The word "crucify" from σταυρώ (stauroo) means "to impale on the cross" (Strong #4717) or to nail on the cross.] Matthew 27:22 records that they said unto Pilate, "Let him be crucified." Why is what they said different in Matthew and Mark? Most likely it is because they said both and Matthew recorded one of the sayings and Mark recorded the other. This is also true of Luke and John.

In Mark 15:14 Pilate once again asks, "Why, what evil hath he done? And they cried out the more exceedingly, Crucify him." They again reject Jesus and cry, "Crucify Him!" The expression "more exceedingly" is one word in the Greek. It is from the adverb περισσοτέρως (perissoteros). This adverb means "more abundantly, more in a greater degree, more earnestly, more exceedingly" (Thayer 506). The idea is that they cried out all the more and beyond measure for Jesus to be crucified. They were not going to take "no" for an answer. They were stirred up and angry. One must remember that the majority acting as a mob will never make the correct and right decision.

Mark 15:15 and Matthew 27:26 reveal the political weakness of Pilate. Mark writes, "And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified." John 19:1-12 adds more details that goes along with and further explains Mark 15:15. Matthew 27:24-25 brings out that since Pilate "could prevail nothing" and the multitude continued to make "a tumult. . . he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*." The answer of all the

people was "His blood *be* on us, and on our children." He wanted the favor of the people and so he delivered the only man who never sinned. The Just was tried by the unjust and the guilty was released while the Innocent, Just One, was "scourged, . . . to be crucified" (Mark 15:15; cf. 1 Peter 2:21-25; Isaiah 53:4-6). Judas testifying about Jesus stated, "I have sinned in that I have betrayed the **innocent** blood. . . ." (Matthew 27:4). Pilate called Jesus "this just person" (Matthew 27:24). The wife of Pilate called Jesus "that just man" (Matthew 27:19). Jesus had prophesied to His disciples (really to His church) that these things would come to pass in Mark 10:33,34. Later Peter would write, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Peter 3:18).

Summary of Chapter

The illegal trials of the Servant began with the examination by an influential former high priest and then the Sanhedrin court. Jesus was brought before the Jewish leaders three times. He was brought before Annas, a previous high priest. He was tried informally by the Sanhedrin led by Caiaphas, the high priest. Then, in the very early dawn, Jesus was tried formally by the Sanhedrin who at that time condemned Jesus for blasphemy.

Why were these trials illegal? The trial by Annas and the one before the Sanhedrin led by Caiaphas were held at night which was unlawful. They met in the house of Caiaphas when they were suppose to meet in a public place. They were not to hold a criminal capital crime case at night. Also they were not to pass a sentence of condemnation on the same day of the trial. Annas was prejudiced because Jesus ran the money changers out of the temple. The Sanhedrin used false witnesses who could not agree. They committed two errors: their minds were made up and they lied about

Jesus. They extracted a confession from Jesus that was actually true of which they turned into the charge of blasphemy against the Jewish religion. Thus, they condemned Jesus to death. Then, they spat on Him and shamefully mocked and buffeted Him without sufficient proof that He was guilty. This was illegal.

Since nighttime trials were illegal, the Sanhedrin met during the daytime to make their charges legal. At daybreak they held a trial to ratify the condemnation of Jesus that had been passed illegally at night. This was an effort to make the action legal. It should be remembered that it is never, never right to do wrong.

The Sanhedrin had decided that Jesus was worthy of death, but they needed the approval and action of the Roman Governor in order to have Jesus executed. According to Luke 23:2 they turned the charge of blasphemy into high treason against the Roman government. Such a charge the Roman authorities could not overlook.

The charges listed in Luke 23:2 are: one, He is perverting our nation, two, He forbids the paying of taxes, and three, He claims to be Christ a king. Since the first two were false, Jesus answers nothing to these accusations. Even so, the chief priests brought up many charges against Jesus. However, none of them could be substantiated, except that He was truly Christ the King. (The answer to Pilate by Jesus is explained in John 18:33-38.) Pilate "marvelled also at the self-control of Jesus" (Mark 15:5; Robertson, Word Pictures 392). His conclusion: "I find no fault in this man" (Luke 23:4). He should have pronounced Jesus not guilty.

Now, the Jewish leaders were "the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place" (Luke 23:5). Hearing this, Pilate sends Jesus to Herod, the ruler over Galilee. He realized the innocence of Jesus, so he was anxious to give the problem to someone else. But it was illegal to continue this mistreatment.

The trial of Jesus before Herod Antipas is recorded in Luke 23:7-12. Herod "questioned with him in many words; but he answered him nothing." Luke reveals that Herod with his men counted Jesus as a criminal and looked upon Him with contempt and counted Him as worthless. The soldiers ridiculed and made fun of Jesus and in mockery arrayed Him in a gorgeous robe and sent Him again to Pilate.

When Jesus is delivered again to Pilate, Pilate proceeds with the second appearance of Jesus before him. To be just, Pilate should have pronounced Jesus innocent and released Him without further delay. However, being a politician and wanting to stay in favor with the Jews and Caesar, he seeks to appease the crowd.

Mark 15:6 explains that it was a custom at that feast to release one prisoner to the people according to their choice (John 18:39; Luke 23:17). Mark 15:7-9 reveals that Pilate desired to release Jesus for he knew He was innocent, rather than Barabbas, "a notable prisoner." The chief priests wanted Jesus put to death; therefore they "moved the people, that he should rather release Barabbas. . ." (15:11). Pilate yielded to the will of the incited people and released Barabbas.

The multitude demanded that Jesus be crucified. Pilate gave them a clear cut choice. Mark 15:12 relates, "And Pilate answered and said. . . , What will ye then that I shall do *unto him* whom ye call the King of the Jews?" They rejected Jesus and said, "Crucify Him!" And again "they cried out the more exceedingly, Crucify him" (15:13,14). They were not going to take "no" for an answer. A disorderly mob will never make the correct, right decision. These records show that the trials were illegal.

Mark 15:15 reveals the political weakness of Pilate. Mark writes, "And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified." Pilate wanted the favor of the

JESUS, MY SERVANT THE BRANCH- COMMENTS ON MARK

---DIVISION ELEVEN--- THE SERVANT: HIS CRUCIFIXION

(Mark Chapters 14:53-72; 15:1-47)

---CHAPTER 26-- Chronicles of the Crucifixion

(Mark Chapter 15:15b-41)

OUTLINE

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| XXVI. Chronicles of the Crucifixion | 15:15b-41 |
| A. Mocked by the Soldiers | 15:15b,16-20 |
| (Matthew 27:27-31; John 19:2,3) | |
| 1. Taking Jesus to the Praetorium 15:16 | |
| (Matthew 27:27) | |
| 2. Scourging and mocking Jesus by the soldiers 15:15,17,18 | |
| (Matthew 27:28-30; John 19:2,3) | |
| 3. Ridiculing and crueler treatment of Jesus 15:19,20 | |
| (Matthew 27:29-31) | |
| B. The Way to Golgotha | 15:20-23 |
| (Matthew 27:31-34; Luke 23:26-33; John 19:16,17) | |
| 1. Leading Jesus up the hill of Golgotha 15:20 | |
| (Matthew 27:31; Luke 23:33; John 19:16,17) | |
| 2. Compelling Simon of Cyrene to lug the cross 15:21 | |
| (Matthew 27:32; Luke 23:26) | |
| 3. Bringing Jesus to the place of the skull 15:22 | |
| (Matthew 27:33; Luke 23:27-33; John 19:16,17) | |
| 4. Jesus refusing to drink the wine with myrrh 15:23 | |
| (Matthew 27:34) | |
| C. The First Three Hours on the Cross | 15:24-32 |
| (Matthew 27:35-44; Luke 23:33-43; John 19:18-27) | |
| 1. The sum of all His sufferings 15:24 | |
| (Matthew 27:35; Luke 23:33,34; John 19:18,23,24) | |
| 2. The time of day of the beginning of the crucifixion 15:25 | |
| (Matthew 27:36) | |
| 3. The superscription on a board above Jesus 15:26 | |
| (Matthew 27:37; Luke 23:38; John 19:19-22) | |
| 4. Crucified between two thieves 15:27,28 | |
| (Matthew 27:38; Luke 23:33; John 19:18) | |

JESUS, MY SERVANT THE BRANCH- COMMENTS ON MARK

---DIVISION ELEVEN--- THE SERVANT: HIS CRUCIFIXION (Mark Chapters 14:53-72; 15:1-47)

---CHAPTER 26-- Chronicles of the Crucifixion (Mark Chapter 15:16-41)

OUTLINE (Continued)

5. Mocked and railed upon by many 15:29-32
(Matthew 27:39-44; Luke 23:34-37,39)
6. A repentant thief remembered Luke 23:39-43
7. The first three sayings of Jesus on His cross
(Luke 23:28-31,34, 40-43; John 19:25-27)
- D. The Last Three Hours: Darkness and Death 15:33-41
(Matthew 27:45-56; Luke 23:44-49; John 19:28-30)
 1. Darkness upon the whole land the last three hours 15:33
(Matthew 27:45; Luke 23:44,45)
 2. "My God, my God, why hast thou forsaken me?" 15:34
(Matthew 27:46)
 3. "Behold, he calleth Elias" 15:35
(Matthew 27:47)
 4. Giving up the ghost 15:36,37
(Matthew 27:48,49; John 19:28-30; Luke 23:46)
 5. The last four sayings of Jesus on His cross 15:34
(Matthew 27:46; John 19:28-30; Luke 23:46)
 6. The death of Jesus not ordinary 15:37-39
(Matthew 27:50-54; Luke 23:45,47)
 7. Faithful followers to the end 15:40-41
(Matthew 27:55-56; Luke 23:48-49)

JESUS, MY SERVANT THE BRANCH- COMMENTS ON MARK

---DIVISION ELEVEN--- THE SERVANT: HIS CRUCIFIXION (Mark Chapters 14:53-72; 15:1-47)

---CHAPTER 26-- Chronicles of the Crucifixion (Mark Chapter 15:15b-41)

This section of Mark relates the actual account of the crucifixion of Jesus the Christ, the Ideal Servant of God. Upon seeing Jesus coming to where he was baptizing, John the Baptist pronounced Jesus to be "the Lamb of God which taketh away the sin of the world" (John 1:29). Jesus is the Lamb of God and He accomplished the taking away of the sin of the world on His cross. Jesus had been tried falsely and illegally. He was innocent; yet they trumped up false charges. He was mocked, manhandled, spit upon, and beaten almost beyond recognition. His back was one mass of torn bleeding flesh and muscle. Now they make Him bear the cross and they crucify Him. This passage, Mark 15:15b-41, entitled "Chronicles of the Crucifixion" may be divided as follows: one, mocked by the soldiers, 15:15b-20, Matthew 27:27-31; two, the way to Golgotha, 15:20-23; Matthew 27:31-34; Luke 23:26-33; John 19:16-17; three, the first three hours on the cross, 15:24-32; Matthew 27:35-44; Luke 23:33-43; John 19:18-27; and four, the last three hours: darkness and death, 15:33-41; Matthew 27:45-56; Luke 23:44-49; John 19:28-30.

A. Mocked by the Soldiers 15:15b-20

(Matthew 27:27-31; John 19:2,3)

After Pilate had the Roman soldiers scourge Jesus, he delivered Him to be crucified. This was according to the desire and will of the Jewish leaders who were backed by the people who cried out "Crucify him" (Mark 15:13-15; Matthew 27:24-26; Luke 23:23-25; 19:14-16). Pilate had pronounced that he found "no fault in" Jesus (John 19:4). He further had announced to the Jews for "the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go" (Luke 23:22). Yet the people had answered, "His blood *be* on us, and on our children" (Matthew 27:25). Pilate also said

unto the Jews, Behold your King! But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away (John 19:14-16).

Pilate did this to "content the people. . ." (Mark 15:15).¹ This indicates that he delivered Jesus to be crucified for political reasons. He did not want an uprising and a sequent reprisal and denouncement from Caesar. Thus the Roman governor, Pontius Pilate, "gave sentence that it should be as they required" and delivered Jesus to be crucified (Luke 23:24,25). This portion of Mark 15 concerning the mocking of Jesus by the Romans soldiers may be sub-divided as follows: one, taking Jesus to the Praetorium, 15:16; Matthew 27:27; two, scourging and mocking Jesus by the soldiers, 15:15, 17-18; Matthew 27:28-30; John 19:2,3; and three, ridiculing and crueler treatment of Jesus, 15:19,20a; Matthew 27:29-31.

Taking Jesus to the Praetorium (15:16; Matthew 27:27) The soldiers took Jesus to the common hall, called "Praetorium," where they begin to mock and further mistreat Jesus. Mark 15:16 records, "And the soldiers led him away into the hall, called Praetorium; and they call together the whole band." The name "Praetorium,"

from the Greek noun *πραιτώριον* (praitorion), is of Latin origin (Thayer 534). The basic meaning is that of the "head-quarters in a Roman camp, the tent of the commander-in-chief" (Thayer 534). In this case it was,

the palace in which the governor or procurator of a province resided, to which use the Romans were accustomed to appropriate the palaces already existing, and formerly dwelt in by kings or princes;. . . at Jerusalem it was a magnificent palace which Herod the Great had built for himself, and which the Roman procurators seemed to have occupied whenever they came from Caesarea to Jerusalem to transact public business. . . (Thayer 534).

This word, *πραιτώριον* (praitorion), is translated "judgment hall, hall of judgment, common hall, praetorium, palace." In Matthew 27:27 the Greek word for "Praetorium," *πραιτώριον* (praitorion), is translated the "common hall." Part of this building also served as the judgment hall and the residence of the palace guard (Bible Works for Windows, v. 2.3c).

This most likely took place in the courtyard which would have been subject to public view. The word "hall" is from the Greek noun *αὐλή* (aule) meaning "an enclosed courtyard. . ." (Bible Works for Windows, v. 2.3c). "Among the Greeks in Homer's time, an uncovered space around the house, enclosed by a wall. . . the uncovered court-yard of the house. . ." (Thayer 84). In other words, this courtyard was part of the "Praetorium."

Mark states that "they call together the whole band," that is, the whole band of soldiers. The word "band" is from the noun *σπεῖρα* (speira) which means "anything rolled into a circle or ball, anything wound, rolled up, folded together, . . . a military cohort, i. e. the tenth part of a legion, about 600 men. . ." (Thayer 583). Wessel says, "the word is probably used loosely here by Mark to include only the soldiers immediately at hand" (777). Barnes writes in his comments on Matthew 8:29; 27:27 about the word "legion" that "it came, therefore, to signify *a large number*, without specifying the exact amount" (93, 307).

Scourging and mocking Jesus by the soldiers (15:15,17-18; Matthew 27:28-30; John 19:2,3) After leading Jesus into the "Praetorium," the soldiers begin now to scourge and mock Him. The last part of verse 15 relates that Jesus was scourged. The word "scourged" is from verb φραγελλόω (phragelloo). This word means to "beat with a whip" (Bible Works for Windows, v. 2.3c). Wuest writes,

The Roman scourge was a lash usually made of leather thongs loaded at intervals with bone or metal. Peter, in his first epistle (2:24), in the words, "with whose stripes ye are healed," gives us a vivid picture of his recollection of how our Lord's back looked after the scourging. The word "stripes" in the Greek text is in the singular number. The word refers to a bloody wale trickling with blood that arises under a blow. Our Lord's back was so lacerated by the scourge that it was one mass of open, raw, quivering flesh trickling with blood, not a series of stripes or cuts, but one mass of torn flesh (280).

This is prophesied in Isaiah 52:14 "As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men." Also refers to Isaiah 53:1-12.

After Jesus was scourged or flogged till His back was bloody, the soldiers mocked, manhandled, and made sport of His being called "King of the Jews." Mark 15:17,18 records, "And they clothed him with purple, and platted a crown of thorns, and put it about his *head*, And began to salute him, Hail, King of the Jews!" Verse 17 says "they clothed Him with purple. . . ." This implies a purple colored robe. Matthew 27:28 records, "And they stripped him, and put on him a scarlet robe." They stripped Him of the clothes that He had on which may have been the "gorgeous robe" which the soldiers of Herod had put upon Him in mocking Him (Luke 23:11).

The word "purple" comes from the Greek noun πορφύρα (porphura) which is of Latin origin and means "the purple fish, a species of shell fish or mussel, a fabric coloured with purple dye, a garment made from purple cloth" (Thayer 532). Strong says πορφύρα (porphura) means "the "purple" mussel, i.e. (by impl.) the *red-blue*

color itself, and finally a garment dyed with it: — purple" (Strong 4209). This red-blue color was a sign of royalty. Bushell implies that this color was often used "as a symbol of high position" (Bible Works for Windows, v. 2.3c). Matthew 27:28 records that it was a "scarlet robe." The word "scarlet" is from the Greek κόκκινος (kokkinos) crimson-colored:--scarlet (colour, coloured)" (Strong 2847). This Greek adjective speaks of "a kernel, the grain or berry of the "ilex coccifera"; these berries are the clusters of the eggs of a female insect, the "kermes" . . . and when collected and pulverized produces a red which was used in dyeing. . . *crimson, scarlet coloured*. . . scarlet cloth or clothing" (Thayer 352). The word "robe" from χλαμύς (chlamus) speaks of a "cloak (as worn by Roman soldiers)" and ". . . military officers, magistrates, kings, emperors" (Bible Works for Windows, v. 2.3c; Thayer 669). There is no contradiction between the purple of Mark and the scarlet of Matthew. Barnes explains, "The ancients gave the name *purple* to any colour that had a mixture of *red* in it, and consequently these different colours might be sometimes called by the same name" (307). The robe was used to mock, "ridicule and scorn" Jesus and this robe was most likely a used worn out garment (Barnes 307).

Verse 17 further relates that the soldiers crowned Jesus with a plaited crown of thorns, "and put it about his *head*," which no doubt caused blood to run down His face and head. The crown of thorns was "composed of twigs broken off from some thorny plant which grew on waste ground near by, the thorns of which are long, sharp, recurved, and which often create a festering wound" (Wuest 281). Matthew 27:29 adds that they put a reed in His right hand to serve as a sceptre. The sceptre and "the royal purple and the crown were symbols of royalty" (Wessel 777). This was all done to make sport of Jesus and to ridicule Him.

After this they "began to salute him, (*saying*), Hail, King of the Jews!" (Mark 15:18). The soldiers then joked, mockingly, that He was called "King of the Jews." They "thought it was a great joke that this gentle Jew claimed to be a king" (Wessel 777). Matthew 27:29 adds that "they bowed the knee before him. . ." as they mocked Him. (If only they had known and realized that He really was and still is, not only the King of the Jews but indeed the King of kings and Lord of lords.) It is significant that the apostle Paul wrote in 1 Corinthians 2:8 (speaking of the wisdom of God), "Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory." The apostle also wrote about Jesus Christ, "Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen" (1 Timothy 6:15-16). It is by the grace of God that the centurion realized who Jesus was after the crucifixion was over. Luke declares, "Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man" (23:47). In Matthew 27:54 the Bible reports, "Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God."

Ridiculing and crueler treatment of Jesus (15:19,20; Matthew 27:29-31)

The ridiculing led to crueler treatment of Jesus. Verses 19, 20 say they followed the mocking with more physical violence and more inhumane treatment. Verse 19 states, "And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him." They hit His head with the reed or "make believe sceptre" (that they had given to Him in mockery) driving the thorns in further causing His head to bleed profusely. They also spit upon Him, one of the worst kinds of

treatment and insults. The verbs "smote" and "spit" are both in the imperfect tense in the Greek and speaks of continuous action. Some of the other verbs are also in the imperfect. The climax of the mockery is when they kneel and bow to worship Him. What insensitivity and cruelty? There is coming a day when in truth "every knee" shall "bow. . . and. . . every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father" (Philippians 2:9-11). In verse 20 the soldiers finally get tired of their cruel inhumane sport and prepare to crucify Him. This verse records, "And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him."

B. The Way to Golgotha 15:20-23

(Matthew 27:31-34; Luke 23:26-33; John 19:16,17)

The last part of verse 20 relates that the soldiers finally, "led him out to crucify him." After inflicting upon Jesus mockery, ridicule, severe beating, crowning Him with a crown of thorns, making much sport of Him, calling Him the King of the Jews in mockery and making Him an object of wicked laughter they take the purple robe from Him "and put his own clothes on him" and lead Him up the hill of Golgotha or Calvary to crucify Him. His back was "so lacerated by the scourge that it was one mass of open, raw, quivering flesh trickling with blood" (Wuest 280) and the wounds from the thorns were bleeding profusely. He was in severe, unbearable pain. John records that, ". . .they took Jesus, and led *him* away. And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha" (19:16-17). This segment of Mark entitled, "The Way to Golgotha," may be divided into four parts: one, leading Jesus up the hill of Golgotha, 15:20; Matthew 27:31; Luke 23:33; John 19:16,17; two, compelling Simon of Cyrene to lug the cross, 15:21; Matthew 27:32; Luke 23:26; three, bringing Jesus to the place of

the skull, 15:22; Matthew 27:33; Luke 23:27-33; John 19:16,17; and four, Jesus refusing to drink the wine with myrrh, 15:23; Matthew 27:34.

Leading Jesus up the hill of Golgotha (15:20; Matthew 27:31; Luke 23:33; John 19:16,17) The soldiers are now ready to lead Jesus up the hill called Golgotha. Verse 20 relates that when the soldiers were finished with their mocking and sport "they took off the purple (*or the robe*) from. . ." Jesus, "and put his own clothes on him and led him out to crucify him." The removing of the robe from the back of Jesus caused extreme torturous agonizing pain. Wessel writes, "The fabric had probably stuck to the clots of blood and serum in the wounds. Thus when it was callously ripped off him, it caused excruciating pain, just as when a bandage is carelessly removed" (777). It is said "the custom was for men condemned to death by crucifixion to be led naked to the place of execution and to be flogged on the way" (Jos. Antiq. XIX, 269 [iv.5] *qtd. in* Wessel 777). Had they realized that this was the Prince of Glory and Power, they would have not done it (1 Corinthians 2:8).

Compelling Simon of Cyrene to lug the cross (15:21; Matthew 27:32; Luke 23:26) Jesus was so weak in the flesh that they compelled a man to finished toting or lugging the cross. Why did they do this? A. T. Robertson says that it was "probably because Jesus was showing signs of physical weakness in bearing his own Cross as the victims had to do. . ." (Word Pictures 230). "Gethsemane, betrayal, the ordeal of the past sleepless night, scourging, have made the flesh weak" (Bruce *qtd. in* Word Pictures, Robertson 230). Robertson next adds, "Yes, and the burden of sin of the world that was breaking his heart" (Word Pictures 230).

Mark 15:21 records, "And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus,² to bear his cross." He

was a native of Cyrene, North Africa.² The verb "compel" is from ἀγγαρεύω (aggareuo). Rienecker says this words means "to compel, forcibly to impress someone into service, to compel him to serve whether he likes it or not" (132). Simon of Cyrene was forced to bear or carry the cross for Jesus. According to John 19:17 Jesus started out "bearing his cross" (*and*) "went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha." However, as previously mentioned, the back of Jesus was so torn and He was so physically weak He fell beneath the heavy load. Barnes explains, "It was a part of the usual punishment of those who were crucified that they should bear their own cross to the place of execution. It was accordingly laid at first on Jesus, and he went forth, as John says, bearing it. Weak, however, and exhausted by suffering and watchfulness, he probably sunk under the heavy burden" (308). Carter writes, "The general conclusion is that Jesus started out carrying it, but because of His exhausted condition (in His true humanity), He fell under its weight; and that Simon carried it the rest of the way" (323). Luke 23:26 records, "And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus." Robertson writes, "Jesus bore his own cross till he was relieved of it, and he walked in front of his own cross for the rest of the way" (Word Pictures 395).

Bringing Jesus to the place of the skull (15:22; Matthew 27:33; Luke 23:27-33; John 19:16,17) Next, they brought Jesus to the place of the skull. Verse 22 says, "And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull." John 19:20 implies that his place was outside the city of Jerusalem, "for the place where Jesus was crucified was nigh to the city. . . ." It was outside the city walls of that day; since according to the Law of Moses "capital punishments were

not allowed within the walls" (Barnes 308). This is according to Hebrews 13:12; Numbers 15:35; and 1 Kings 21:13. This fulfilled the type for the sin offering (Exodus 29:14; Leviticus 4:12,21; 16:27). Golgotha is from the Hebrew or Aramaic while Calvary is the Latin name (Luke 23:33). Wessel writes, "*Golgotha* is a slightly modified transliteration of the Aramaic word for skull, whereas the name *Calvary* is derived from the Vulgate translation *Calvariae locus*, *calva* being the Latin word for skull" (778). Thus the word "Calvary" is of Latin origin. The word "Calvary" is from the Greek κρανίον (*kranion*) from which the English word "cranium" (meaning skull) is derived. The idea behind the verb "bring" from the Greek verb φέρω (*phero*) is "to carry some burden. . . to lead, to conduct" (Wuest 281). The soldiers lead Jesus to Calvary, but He really laid down His life of His own free will and power (John 10:15-18). Where is this place called Golgotha or Calvary? A. T. Robertson says it is "not the traditional place of the Holy Sepulchre in Jerusalem, but a place outside of the city, probably what is now called Gordon's Calvary, a hill north of the city wall which from the Mount of Olives looks like a skull, the rock-hewn tombs resembling eyes in one of which Jesus may have been buried" (Word Pictures 231).

On their way to the place of the skull; Jesus made some very significant remarks about the future destruction of Jerusalem. Luke 23:27-31 relates the message of Jesus to the people who followed on the way up the hill called Calvary.

And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?

As these people were following Jesus, He took this opportunity to console His

weeping friends and to warn the rest of the future destruction of Jerusalem. Carter writes, "In this He doubtless was predicting the horrible sufferings which came to the people during the siege and destruction of the city from A. D. 66 to 70" (Carter 323 referencing the Works of Josephus). (This probably is also looking to the end times when the forces of the beast will destroy Jerusalem yet again.) Carter states, "In this saying the *green tree* meant Himself who was condemned of sedition on an accusation which the governor knew to be false; and the *dry tree* meant the next generation of Jews who would be openly guilty of that offense, and would actively prosecute a fanatical and bloody war with the Roman rulers" (323).

Jesus refusing to drink the wine with myrrh (15:23; Matthew 27:34) Verse 23 relates that the soldiers gave Jesus something to drink of which He did not drink. Why did Jesus not drink of the "wine mingled with myrrh" as offered by the soldiers? Matthew 27:34 records, "They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink." What is the difference? The word "wine" as used in Mark 15:23 is from a word in the Greek normally used for wine or any product of the grape which is οἶνος (oinos). This can be non-alcoholic or fermented wine. The wine was mingled or mixed with myrrh.⁵ The expression mingled with myrrh is from the Greek verb σμυρνίζω (smurnizo). This word means "to be like myrrh, to mix and so flavour with myrrh, wine with myrrh: i.e. flavoured or made fragrant with myrrh. The ancients used to infuse myrrh into wine in order to give it a more agreeable fragrance and flavour" (Thayer 581). The word "vinegar" as used in Matthew 27:34 is from the word ὄξος (oxos) and means "vinegar, the mixture of sour wine or vinegar and water which the Roman soldiers were accustomed to drink" (Thayer 449). The word "gall" is from the χολή (chole) and means "bile, gall, in the OT used of other bitter things, wormwood, possibly myrrh" (Thayer 669).

There is no contradiction between the two accounts. The wine was a sour wine or vinegar. The gall was a probably a narcotic. The myrrh⁵ was used to give the mixture a more agreeable flavor while the gall was used to have a narcotic deadening effect. There is no reason to believe that the mixture did not involve all of these ingredients. This is basically the way that Robertson explains the difference in these two accounts, one in Mark and one in Matthew (Word Pictures 231). Mark 15:23 states that Jesus received not this mixture while Matthew 27:34 explains further that Jesus "when he had tasted *thereof*, he would not drink." Since it was probably a pain deadener or reliever, Jesus refused it, choosing rather to experience the terrible suffering with His senses fully intact so He could and would bear the full load of all the sins of all mankind and suffer hell for everyone. The words of Jesus in John 18:11 explain this, "Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" It is obvious that Jesus intended to suffer to the full extent, for He had said in Mark 14:49 "but the scriptures must be fulfilled." This means every prophecy concerning His suffering, death, and burial must be and was fulfilled. (This incident, in Mark and Matthew when Jesus refused to drink of this mixture, is not the same as that recorded in Mark 15:39; Matthew 27:49 and John 19:29. This latter incident was after Jesus had completed all of the suffering as required by God the Father and just before He gave up the ghost. At this time Jesus "cried with a loud voice. . . Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost" (Luke 23:46).

C. The First Three Hours on the Cross 15:24-32
(Matthew 27:35-44; Luke 23:33-43; John 19:18-27)

The crucifixion of Jesus Christ may be divided into the first three hours and the last three hours. This is gleaned from Mark 15:24 and 33 where the third hour, sixth

hour, and ninth hour are mentioned. It should also be noted that while Mark, Matthew, and Luke use the Hebrew reckoning of time, John (19:14) uses the Roman reckoning of time. It is surmised that Jesus was on the cross for about a total of six hours. This portion of Mark 15 about the first three hours Jesus was on the cross may be divided as follows: one, the sum of all His sufferings, 15:24; Matthew 27:35; Luke 23:33,34; John 19:18,23,24; two, the time of day of the beginning of the crucifixion, 15:25; Matthew 27:36; three, the superscription on a board above Jesus, 15:26; Matthew 27:37; Luke 23:38; John 19:19-22; four, crucified between two thieves, 15:27,28; Matthew 27:38; Luke 23:33; John 19:18; five, mocked and railed upon by many, 15:29-32; Matthew 27:39-44; Luke 23:34-37,39; six, a repentant thief remembered, Luke 23:39-43; and seven, the first three sayings of Jesus on His cross, Luke 23:28-31,34,40-43; John 19:25-27.

The sum of all His sufferings (15:24; Matthew 27:35; Luke 23:33,34; John 19:18,23,24) Mark 15:24 sums up all the sufferings of Christ Jesus the Savior with the words, "And when they had crucified Him. . . ." Crucifixion is the cruelest and most hideous of punishment possible. It was a slow painful death. Carter explains, "Crucifixion was the cruelest, the most tortuous, the most humiliating, and the most horrible manner of execution practiced in ancient times. . . . The victim would be in extreme pain for hours, sometimes days, before death came as a welcome relief" (326). Why was Jesus willing to lay down His life, suffer, and die on the cruel cross? Mercy, grace and love. In order that all men everywhere might receive forgiveness of their sin, and eternal life, and have the sure promise of the resurrection and heaven, being redeemed unto God. This is only effectual to the one who believes (John 3:16; 1 Timothy 4:10 and many more verses).

Mark 15:24 further states, "they parted his garments, casting lots upon them, what every man should take." This was further humiliation. Matthew 27:35 shows that this was a fulfillment of prophecy when he gives additional information, "that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots." In casting lots the soldiers were gambling. The gambling for the clothes of Jesus is typical of people today. In casting lots for or upon His garments the soldiers fulfilled the prophecy of Psalms 22:18 where the Bible records "They part my garments among them, and cast lots upon my vesture." The record in John gives this additional information. John 19:23-24 reveals,

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

To the soldiers, Jesus was just another criminal.

The question could be asked who was the "him" of Mark 15:24? Of course, this was Jesus, yet the centurion gives the answer in Mark 15:39 which declares, "And when the centurion, which stood over against him (*that is, Jesus*), saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God."

The time of day of the beginning of the crucifixion (15:25; Matthew 27:36)

Verse 25 declares, "And it was the third hour, and they crucified him." This is the time of day of the beginning of the crucifixion of Jesus. Mark is the only one who gives the time of day when they crucified the Christ, when He was actually nailed to the cross. The third hour according to Jewish time would be about nine o'clock in the morning. Mark, Matthew, and Luke used Jewish time while John used Roman time.

As soon as they had nailed Jesus to the cross the soldiers sat down and "they watched him there" (Matthew 27:36). This was as if they were guarding Him so that

He would not come down off the cross. They did not realize the He had all power and could have come off the cross and stop the whole process at any time; but Jesus was determined and dedicated to do the will of His Father and redeem all who repent and believe (John 10:15-18,28-30).

The superscription on a board above (Jesus, 15:26; Matthew 27:36,37; Luke 23:38; John 19:19-22) Verse 26 gives the superscription or writing on a board attached to the upright member of the cross above Jesus. Verse 26 relates "And the superscription of his accusation was written over, THE KING OF THE JEWS." The word "accusation" is from the Greek noun αἰτία (aitia) which means "cause, reason. . . cause for which one is worthy of punishment, crime. . . charge of crime, accusation" (Thayer 18). In other words, this gives the reason for the charge against Jesus. It was a common practice in crucifixions to state the specific charge and place it over the condemned one. It seems that each Gospel writer recorded only part of it. However, the combined superscriptions harmonized from all four Gospels would be: **THIS IS JESUS OF NAZARETH THE KING OF THE JEWS.** The last five words are common to all and amount to the charge of high treason.

John reveals that "And Pilate wrote a title, and put *it* on the cross. . . . This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin" (John 19:19-20). When the chief priests of the Jews saw what was written, he requested of Pilate, "Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written." (John 19:21-22).

Crucified between two thieves (15:27,28; Matthew 27:38; Luke 23:33; John 19:18) Jesus was crucified between two thieves or malefactors as according to prophesy as brought out in verses 27 and 28. Verse 27 states, "And with him they

crucify two thieves; the one on his right hand, and the other on his left." This is also revealed in Matthew 27:38; Luke 23:33; and John 19:18. These thieves were insurrectionists and Jesus was counted with them. Mark 15:28 says this was a fulfillment of prophecy, "And the scripture was fulfilled, which saith, And he was numbered with the transgressors." This refers to the prophecy of Isaiah made some 700 years beforehand. The prophet Isaiah wrote by the inspiration of the Holy Spirit of God in Isaiah 53:9,12,

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth. . . . Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

It should be emphasized that actually every Old Testament Scripture concerning this event, that is, the crucifixion, burial, and resurrection of Jesus, was fulfilled.

Mocked and railed upon by many (15:29-32; Matthew 27:39-44; Luke 23:34-37,39) Jesus was mocked and railed upon by many: the public, the chief priests, the scribes, the elders; the soldiers, and also the thieves. Verses 29,30, speaking of the public, relates "And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days, Save thyself, and come down from the cross." The crucifixion took place in a public area where people were coming and going. So it was, that many of the people "railed on Him" and "wagged their heads." They would say "Save thyself, and come down from the cross." Jesus could have saved Himself, but it was not His will nor the will of the Father for Him to do so. If He had, He could not have paid the ransom and saved anyone from sin and hell. The word "railed" is from the imperfect tense (continual action) of βλασφημέω (blasphemeo). This is also rendered "blaspheme, speak evil of, rail on, blasphemers, speak blasphemy." It has the idea, "to speak

reproachfully, rail at, revile, calumniate, to utter blasphemy, to be evil spoken of, reviled. . ." (Thayer 102). "Wagging their heads" means they were saying these things in derision and ridicule. The expression "Ah, thou that destroyest the temple, and buildest *it* in three days" refers to what Jesus said in John 2:19. Of course, Jesus had the power to do just that, but He was speaking of the temple of His body and of the resurrection. John 2:19 could be considered a prophecy and it was fulfilled in the suffering, death, burial, and resurrection.

Mark 15:32-32 (speaking of the chief priests and scribes) states, "Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. . . ." The parallel in Matthew 27:41-43 includes "the elders." It seems that these all took great pleasure in deriding and ridiculing Jesus. These verses relate that those of the Sanhedrin and also the robbers joined in this mocking and reviling of Jesus. They were saying in mockery and ridicule that Jesus delivered others but He could not save Himself. They were telling Jesus, prove that you are the Christ the King of Israel and come down from the cross. This was the tune they had been playing all during the public ministry of Jesus. They wanted a sign; they wanted a miracle and then they would believe. Yet the answer of Jesus was the same as what is declared in Luke 16:29-31 "Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." They had closed minds and would not listen and take heed to the truth. Jesus had performed many miracles and had given many signs. He had proved time and time again that He was the Messiah sent from God and the Son of God. He

could have called ten thousand angels; and even so, He could have just come down by His own power. Nevertheless, Jesus would let none of these things deter Him from doing the work of redemption even though He was reviled and mocked. The work Jesus did on the cross was all-sufficient to save any and all sinners who will repent and believe in Him. It must be understood that Jesus bore all of the sins of all of people of all time upon His shoulders and died for them all and yet He had no sins of His own. The epitome of this is seen in the request that Jesus made to His Father as recorded in Luke 23:34 "Then said Jesus, Father, forgive them; for they know not what they do. . . ." Jesus loved them all and was willing that any who repented and believed would receive salvation, in spite of their part in putting Him on the cross.

Part of their mocking words are revealed in Matthew 27:43 which states, "He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God." Their mocking and scorn is a fulfillment of the prophecy of Psalms 22:7,8 "All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying*, He trusted on the LORD *that* he would deliver him: let him deliver him, seeing he delighted in him."

A repentant thief remembered (Luke 23:39-43) While both Mark and Matthew reveal that the thieves or malefactors "reviled him" and "cast the same in his teeth" (Mark 15:32; Matthew 27:44), Luke 23:39-43 records that Jesus forgave one of them and promised Him a place in paradise. That one of the thieves repented is made known in Luke 23:39-43. While one continued to rail upon Jesus, the other repented and confessed that he was justly condemned and that Jesus had "done nothing amiss." He also asked Jesus "Lord, remember me when thou comest into thy kingdom" which was an expression of his faith that Jesus is God and the Redeemer. Jesus promised this repentant, believing thief, "Verily I say unto thee, To day shalt thou be with me

in paradise." This shows that this man was saved and will be resurrected and go to heaven. This could have been true of the other who continued to ridicule and mock Jesus if only he had repented and believed. Jesus meant what He said in Luke 23:34, "Father, forgive them; for they know not what they do. . . ."

The first three sayings of Jesus on His cross (Luke 23:28-31,34, 40-43; John 19:25-27) While Mark and Matthew do not record any sayings of Jesus while He was on His cross during the first three hours, Luke and John record a total of three. These first three sayings have to do with "the welfare of others" (Carter 331). The first two of these have been discussed but will be mentioned for the record. The first saying was "*the word of forgiveness*" discussed under the heading "*Mocked and railed upon by many.*" Luke records that Jesus prayed to His Father and said, "Father, forgive them; for they know not what they do. . . ." (23:34). Jesus prayed this in the midst of being persecuted, mocked, and ridiculed before and just after He was nailed to the cross. This manifests the mercy, grace, and love Jesus has for people even when they do their worst. Some one has exclaimed, "Oh, what a wonderful Savior." Truly, He is. A song writer exclaimed, "Wonderful grace of Jesus, Greater than all my sin;" (In Spirit and in Truth, song by Haldor Lillenas 252).

The second saying was "*the word of salvation*" discussed under the heading of "*A repentant thief remembered.*" Luke records, after the second thief confessed his guilt and by faith requested that Jesus would remember Him, that Jesus said and promised, "unto him, Verily I say unto thee, To day shalt thou be with me in paradise" (23:43). This man was saved at the point of expressing his faith in Jesus (John 3:16, Acts 16:31; Ephesians 2:8,9).

The third saying was "*the word of affection.*" This is recorded in John 19:25-27. The occasion is when Jesus saw His mother, three other women, and the Apostle

John standing by His cross. John 19:26,27 reports, "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*." Jesus spoke "*the word of affection*" in that He made provisions for the welfare of His mother. Also in dying on the cross He made spiritual provisions for every repentant believer so that the born-again, blood-bought believer will be accepted in Him before God the Father in heaven (Ephesians 1:6,7). Jesus was not so much taken up with a sense of His own sufferings as to forget His friends and family. Just as He puts His trust in John, thus John had a great responsibility. Jesus puts His trust in those who have come to Him for salvation for He said in John 20:21, "Peace *be* unto you: as *my* Father hath sent me, even so send I you." This account has many lessons for us: The following practical comments on the teaching of John 19:25-27 have been derived from a sermon outline by Bobby Sparks, (*this is not an exact quote*):

Believers ought to be as concerned for others as they are for themselves, even when sick, in trouble, in trials, and so forth. Jesus said time and time again, "Love one another." Believers are obligated to make provisions for those for whom they are responsible. Spiritual responsibilities should not cause believers to ignore personal relationships. God does not allow believers to be so wrapped up in so-called spiritual things that they neglect their families nor should they be neglectful of the body of Christ, His Church. Jesus teaches that if believers are not faithful in the small things, Christ will not trust them with greater responsibilities. Each believer should ask: "Can the Lord Jesus Christ trust me to keep His word and to carry out His commands in my everyday life? (Sparks, sermon outline).

D. The Last Three Hours: Darkness and Death 15:33-41
(Matthew 27:45-56; Luke 23:44-49; John 19:28-30)

The last three hours that Jesus was on the cross were quite eventful. The sun ceased to shine and darkness was upon the whole land for three hours. During this time Jesus spoke out and added four more sayings while on the cross that are

recorded by the writers Matthew, Mark, Luke, and John. The records of the four Gospels prove that Jesus died no ordinary death. He "gave up the ghost" or the human spirit; it was not taken from Him. He dismissed it. Luke records this truth in the words, "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost" (23:46). Jesus had complete control. In all other human deaths the spirit is taken from the individual human body; they have no control. Afterward, the inner veil of the Temple was torn from top to bottom. The Gospel records record that many faithful followers stayed there at His cross until the very end. At the very end, just before His death, He accepted the vinegar offered to Him. Why? Because now He had completely suffered for the sin and the sins of all humanity for all time and ages. He took the hell that all people would suffer for all eternity. In six hours on His cross of suffering and death He paid in full for all sins of all time. The following components will be discussed concerning the last three hours Jesus was on the cross: one, darkness upon the whole land the last three hours, 15:33; Matthew 27:45; Luke 23:44,45; two, "My God, my God, why hast thou forsaken me?" 15:34; Matthew 27:46; three, "Behold, he calleth Elias;" 15:35; Matthew 27:47; four, giving up the ghost, 15:36,37; Matthew 27:48,49; John 19:29,30; Luke 23:46; five, the last four sayings of Jesus on His cross, 15:34; Matthew 27:46; John 19:28-30; Luke 23:46; six, the death of Jesus not ordinary, 15:37-39; Matthew 27:50-54; Luke 23:45,47; and seven, faithful followers to the end, 15:40-41; Matthew 27:55-56; Luke 23:48-49.

Darkness upon the whole land the last three hours (15:33; Matthew 27:45; Luke 23:44,45) Verse 33 is the dividing line between the first three hours and the last three hours that Jesus was on the cross. This verse relates, "And when the sixth hour was come, there was darkness over the whole land until the ninth hour." Matthew

27:45 says this darkness was "over all the land. . ." and Luke 23:44,45 says, "there was a darkness over all the earth. . . And the sun was darkened. . . ." This means that during this time God causes darkness to be upon the entire earth for the last three hours Jesus was on the cross.³ The sixth hour of Mark 15:33 would be twelve noon and the ninth hour would be three o'clock. Christ was on the cross a total of six hours: three hours of light and three of darkness. The darkness demonstrates the desolate condition of the sin of mankind and also was brought about by God because God cannot look upon sin. "There can be little doubt that Mark understood the darkness as God's supernatural act and associated it with his judgment" (Wessel 782).

"My God, my God, why hast thou forsaken me?" (15:34; Matthew 27:46)

Verse 34 relates the only saying of the seven sayings of Jesus while on the cross that is recorded by Mark or Matthew. Mark 15:34 says, "And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?" Matthew 27:46 records almost the same words and they mean the same. Matthew uses the name "Eli" while Mark uses the name "Eloi" for God. Matthew uses the expression "that is to say," to show the interpretation while Mark uses the expression "which is, being interpreted." They mean the same thing. "Eli" and "Eloi" both mean "My God." "Eli" in Matthew is from the Greek noun ἑλι (eli or heli) and is of Hebrew origin (Thayer 277). "Eloi" in Mark is from the Greek noun ελωι (eloi) and is of Aramaic or Chaldean origin (Thayer 206; Strong's 1682).

"Lama sabachthani," Mark says means, "Why hast thou forsaken me." It is difficult if not impossible for the human mind to understand this cry. It must be remembered that Jesus Christ took on the sin and sins of the whole human race. This expression, "Why hast thou forsaken me," will be the same thing that each human

being who goes to hell will feel and experience. The worst part of the suffering in hell will be that each one there will experience the complete separation from God, the abandonment of and from God, the desolation of being finally without God the giver of life, and renouncement of God of ever having been born. It will be an experience of completely being deserted while burning forever in hellfire.

To say the least, it would seem that Jesus was expressing the complete sense of desolation and the horror of sin laid upon Him; for as Paul wrote that God "hath made Him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Corinthians 5:21). This caused Him to be completely forsaken of His Father. Jesus tasted hell, yea, *He experienced hell*, for the sins of all the human race. He completely paid for all the sins of the entire human race. This is explained, at least in part, by the following passages: John 3:16; 6:38; 8:29; 10:17; Isaiah 53:1-12. This passage is a fulfillment of Psalms 22:1 "My God, my God, why hast thou forsaken me? *why art thou so far from helping me, and from the words of my roaring?*" It is worthy of note that in "this desolation was the deepest suffering" for Jesus; but "He did not cease to be the Son of God. That would be impossible" (Robertson, Word Pictures 396, cf. 2 Corinthians 5:21).

"Behold, he calleth Elias" (15:35; Matthew 27:47) Verse 35 explains that some nearby said, "Behold, he calleth Elias (Elijah)." Did they mistake the word "Eloi" for "Elijah" or were they indulging in a cruel joke of sorts. Elijah was regarded by the Jews as a deliverer of those in trouble as well as the forerunner and helper of Messiah (Wessel 782). They were probably engaging in additional mockery and ridicule.

Giving up the ghost (15:36,37; Matthew 27:48,49; Luke 23:46; John 19:28-30) Verse 36 speaks of Jesus being given and receiving a drink of vinegar in a

sponge (hyssop) lifted up on a reed. The first part of verse 36 relates "And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink. . . ." Why did He drink now and not before (Mark 15:23)? The answer is found in John 19:28-30. This was in response to what is recorded in John 19:28, "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst." This was the fifth saying of Jesus while on the cross. Jesus knew now that He had completed His work of redemption and had suffered to the full extent and has paid for the sins of the entire human race (1 Peter 2:21-25; 1 John 2:2).

The last part of Mark 15:36 relates that someone said, "Let alone; let us see whether Elias will come to take him down." It would seem that this is the same one who gave Jesus the vinegar except that Matthew 27:49 explains, "The rest said, Let be, let us see whether Elias will come to save him."

Nevertheless, it was prophesied that Jesus would thirst in Psalm 22:15 which states, "My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou has brought me into the dust of death." It was prophesied that Jesus would be given vinegar to drink in Psalms 69:21 which says, "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." John 19:29 tells of the fulfillment of this, "Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth." John 19:29 goes along with Mark 15:36 and Matthew 27:48.

Jesus knew He had suffered enough and this is why it is recorded in John 19:30. "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost." His words "It is finished" is the sixth saying of Jesus on the cross. This goes along with Mark 15:37 which states that "Jesus cried with a loud voice, and gave up the ghost (See also John 6:38; 8:29; 10:17). Thus Jesus laid

down His life. He died as none other has died or ever will for He did it for the entire human race. His death was no ordinary death nor His shout that of a dying man. This was the shout of victory that looked forward to the triumph of the resurrection and the complete accomplishment of redemption for the sinful human race. Death had no power over this Innocent and Just One who had just paid for the redemption of every human being. He suffered in six hours all the pains of hell for which man could not pay for in all of eternity in hellfire.

It should be remembered that Jesus said this with a loud voice. Luke 23:46 records "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." This is recorded in Luke and goes along with Mark 15:37; Matthew 27:50; and John 19:30.

The expression "gave up the ghost" (found in Mark 15:37,39 and Luke 23:46) is from the Greek aorist form of the verb ἐκπνέω (ekpneo). This expression means "to breathe out, breathe out one's life, breathe one's last, expire" (Thayer 199). The idea is to die, to release one's life. It means that Jesus gave up His earthly life by His own power. Matthew 27:50 uses the expression "yielded up the ghost." The word "yielded" is from the Greek aorist form of ἀφίημι (aphiemi). This word means "to send away. . . to send forth, yield up, to expire . . . to let go. . . keep no longer. . ." (Thayer 88, 89). The idea is that Jesus sent forth His earthly life by His own power.

In Matthew 27:50 the word "ghost" is from the Greek noun πνεῦμα (pneuma). This word has various shades of meaning, but here it means ". . . the spirit, i.e. the vital principal by which the body is animated, the power by which the human being feels, thinks, decides. . . a life giving spirit. . . a human soul that has left the body. . ." (Thayer 520-523). Here it is not speaking of "the divine spirit but *the spirit of life*" (Hill *qtd. in* Rienecker 85). Carson says the word "*spirit* here is equivalent to *life*"

and "suggests Jesus' sovereignty over the exact time of his own death" (580). Carson further writes that Jesus "chose to yield up his life a *ransom for many* (Matthew 20:28)" (Carson 580).

The last four sayings of Jesus on His cross (15:33-37; Matthew 27:45-49; John 19:28-30; Luke 23:46-49) These last four sayings of Jesus while on His cross have been discussed previously but will be mentioned for the record. These last four sayings have "to do with His own suffering or His own welfare" (Carter 331). The fourth saying of Jesus was "*the word of spiritual anguish and desolation*" found in both Mark 15:34 and Matthew 27:46. Jesus cried with a loud voice and said, "Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?" This has been discussed under the heading "My God, my God, why hast thou forsaken me?" He suffered this so that the repentant believer would not have to suffer being forsaken for all eternity in hell.

The fifth saying of Jesus was "*the word of physical suffering and anguish*" and is found in John 19:28-29 where Jesus, who is the water of life, said, "I thirst." This has been discussed under the heading "*giving up the ghost*." This is the shortest of all the utterances from the cross, being only one word in the Greek, The word is διψάω (dipsao) which means "to thirst, to suffer thirst, suffer from thirst. . ." (Thayer 153). Because the Lord Jesus gave Himself up to thirst and suffering and death, because He was thirsty the believer no longer has to thirst for He will supply our need. He suffered from thirst so that the repentant believer would not have to be thirsty for all eternity in hell.

The sixth saying of Jesus was "*the word of victory*" found in John 19:30 where the Redeemer said "It is finished. . . ." This was discussed under the heading "*giving up the ghost*." This cry of Jesus declares He had finished the work of redemption, the

work given Him to do on the earth by the Father. He completely accomplished the will of the Father for His earthly life (John 4:34; 17:4). He established His church so that the message of salvation, the gospel, would be spread to all corners of the earth (Mark 16:15; Matthew 28:19-20; Luke 24:46-48; John 20:21; Acts 1:8; Ephesians 3:21). His suffering and sorrow was at an end and prophecies fulfilled (Genesis 3:15; Isaiah 53:10; Daniel 9:26; Zechariah 13:7 and many more). He fulfilled the Law of Moses. This was the cry of victory over sin, death, the grave, hell, and Satan (John 12:31; Hebrews 2:14). Jesus accomplished His mission.

The seventh saying of Jesus was "*the word of contentment and faith*" found in Luke 23:46 where Jesus said, "Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." This has been discussed under the heading "*giving up the ghost.*" Fellowship between the Father and the Son are now restored. These words of Jesus were peculiar to Jesus Himself. Why? Because He was both the priest who made the offering and the sacrifice itself. He has now made "his soul an offering for sin" (Isaiah 53:10; Mark 10:45; Hebrews 7:25-27). He is the Ideal, Model Servant and He has now accomplished the ultimate sacrifice to accomplish the will of God. But He, Himself, did not sin; so now He commends His spirit unto the Father. No one else could or can say to the Father, "Father, into thy hands I commend my spirit" Death did not overtake Jesus, rather He sent forth His earthly life into the hands of the Father. Jesus was in control; no one else can say that.

The death of Jesus not ordinary (15:37-39; Matthew 27:50-54; Luke 23:45,47) It has already been shown that the death of Jesus was not ordinary; yet there is more proof. Jesus did not die from the beatings. He did not die from being nailed to the cross. He did not die from the spear in the side or anything else man did. Why is this said? Where there is no sin, there is no death. The Bible says, "The

wages of sin is death. Jesus had no sin and could not die a natural death. He could only die when He commanded His spirit to leave His body. This is unusual and unique. Jesus did not die a normal death. Death did not overtake Him as it does sinful human beings. He died only when He yielded up His spirit and sent it away to the Father. He did this so that repentant believers could be saved and free.

Mark 15:38,39 records two further evidences that the death of Jesus was no ordinary death. First, "the veil of the temple was rent in twain from the top to the bottom." (This is recorded also in Matthew 27:51 and Luke 23:45) The word for "temple" is not the word normally used. The word used is ναός (naos). This word is used "of the sacred edifice (or sanctuary) itself, consisting of the Holy place and the Holy of holies. . ." (Thayer 422). "In classical Greek" this word was "used of the sanctuary or cell of a temple, where the image of the god was placed" so "this distinction is observed in the Bible" for the Temple of the true and Holy God (Thayer 422). This was the veil between the Holy Place and the Holy of Holies, the place symbolic of Heaven. This was the veil behind where the Ark of the Covenant was placed. It was the place where the high priest could go but once a year and that only with the blood of the sacrifice. This veil was torn by the unseen hand of God to show that now the way to God was opened to all through the shed blood of the Savior-Messiah (Hebrews 9:1-14; 10:19-22). I. M. Haldeman declares, "The Vail (sic) was so woven together that two pair of oxen attached to either edge and driven in opposite directions could not tear it asunder" (132).

The next evidence that this was not an ordinary death of an ordinary man is seen in the reaction of the centurion as found in Mark 15:39, who when he "saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God." Matthew 27:54 implies that not only the centurion said this but also those that were

with him said the same when they "saw the earthquake, and those things that were done." Matthew 27:51-53 records that "the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Luke 23:47 records that the centurion "glorified God, saying, Certainly this was a righteous man." Truly the death of Jesus was no ordinary death of an ordinary man. This is also seen from reading John 19:31-37 which also tells of some prophecies being fulfilled.

Faithful followers to the end (15:40-41; Matthew 27:55-56; Luke 23:48-49)

Some of the followers of Jesus were faithful until the end. Mark 15:40,41 along with Matthew 27:55,56 reveal that some faithful women were present at the crucifixion. These were they who had followed and served Him and had come up from Galilee with Him. Mark relates "There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem" (15:40,41).⁴

Summary of Chapter

After Pilate turned Jesus over to the soldiers they led Him to the Praetorium. There they began to mock and ridicule Him. They clothed Him with a used purple robe and crowned Him with a crown of thorns. The thorns added to His bleeding, suffering, and pain. Mockingly they called Jesus "the King of the Jews." If only they had known that He really is, not only, the King of the Jews but indeed the King of kings and Lord of lords (1 Corinthians 2:8; 1 Timothy 6:15-16). They beat Him on

the head with a reed that was a mock sceptre and spit upon Him and bowed their knees in ridiculing worship.

Next, they led Him out to the hill called Golgotha. Because of the scourging, the back of Jesus was so torn and He was so weak He could not carry the cross (Isaiah 52:14). Hence, they compelled Simon a Cyrenian to carry His cross.

He refused to the drink the offered sour wine mixed with a narcotic deadener. Why? He choose to experience the terrible suffering with His senses fully intact so He could bear the full load of all the sins of all mankind to pay for them all and suffer hell for everyone. Jesus was willing to lay down His life, suffer, and die on the cruel cross in order that all men everywhere might receive by faith the forgiveness of their sin, and eternal life, being redeemed unto God.

The full superscription on a board above Jesus gave the specific charge and implied that Jesus was put to death because He committed treason. This was a false charge yet truly it tells who Jesus was: **THIS IS JESUS OF NAZARETH THE KING OF THE JEWS**. As prophesied He was crucified with a thief on either side of Him. Every Old Testament Scripture concerning the crucifixion of Jesus was fulfilled.

They mocked Him, saying, "Save thyself, and come down from the cross" and "He saved others; himself he cannot save." Jesus could have called ten thousand angels and even so He could have just come down of His own power. But He let none of these things deter Him from doing the work of redemption even though He was reviled and suffering. The work Jesus did on the cross was all-sufficient to save any and all sinners who will repent and believe in Him.

He was on the cross for six hours and the last three hours that Christ was on the cross; darkness covered the whole earth. This darkness demonstrates the desolate

condition of sinful mankind and was brought about by God because God cannot look upon sin. Why did Jesus say, "My God, My God, Why hast thou forsaken me." To say the least, it would seem that Jesus was expressing the complete sense of desolation and the horror of sin laid upon Him (2 Corinthians 5:21). This caused Him to feel (*completely*) forsaken of His Father. Jesus experienced hell for the sins of all the human race. He completely paid for all the sins of the entire human race, yet He was without sin.

Jesus laid down His life, such that He died as none other has died or ever will for He did it for others, the entire human race. His death was no ordinary death nor His shout that of a dying man. It was a shout of victory that looked forward to the triumph of the resurrection. Death had no power over this Innocent and Just One who had just paid for men's redemption and suffered in six hours all the pains of hell for which man could not pay for in all of eternity in hell.

Mark gives two more evidences that the death of Jesus was no ordinary death. The veil of the temple (of the Holy of Holies, the place symbolic of Heaven) was rent in twain from the top to the bottom. The next evidence is seen in the reaction of the centurion. The centurion said, "truly this man was the Son of God."

Chapter Notes

1. (See page 640) Mark 15:15 states, "And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus. . . to be crucified." The word "content" from the Greek adjective ἡκανός (hikanos) has in it the idea of to "satisfy" (Bible Works for Windows, v. 2.3c; Rienecker 132). This could be translated "And so Pilate (*was*) willing to satisfy the people. . ." (Looney II, Various translations).

2. (See page 647, Mark 15:21) "Simon was a native of Cyrene, a city of Libya . . . a country on the northern shore of Africa just opposite the Grecian peninsula. The city had received a Jewish settlement in the time of Ptolemy I, and the Jews formed an influential section of the inhabitants" (Wuest 281). Rufus seems to be the man named in Roman 16:13. Alexander may or may not have been the same as the man by this name mentioned in Acts 19:30-33.

3. (See page 660, verse 33, Matthew 27:45) "The dense darkness for three hours could not be an eclipse of the sun" (Robertson, Word Pictures 234).
4. (See page 667, verses 40,41, Matthew 27:55-56) In comparing Mark and Matthew it may be gleaned that Salome was the mother of Zedee's children, but this is not certain. Later one called Mary wife of Clopas is mentioned who may be the same as Mary the mother of James the less and of Joses (Carson 583).
5. (See page 649, Mark 15:23) What is myrrh? It is used only three times in the New Testament. In Matthew 2:11 and John 19:39 "myrrh" is from the Greek noun σμύρνα (smurna) and means "myrrh, a bitter gum and costly perfume which exudes from a certain tree or shrub in Arabia and Ethiopia, or is obtained by incisions made in the bark: as an antiseptic it was used for embalming (Thayer 581). Bushell says it is "a resinous gum used for aromatic purposes" (Bible Works for Windows, v. 2.3c). In Mark 15:23 "mingle with myrrh" is from the Greek verb σμυρνίζω (smurnizo) and means "to be like myrrh. . . to mix and so flavour with myrrh . . . wine with myrrh: i.e. wine flavoured with myrrh. The ancients used to infuse myrrh into wine to give it a more agreeable fragrance and flavour" (Thayer 581). Strong says it means "to tincture with myrrh, i.e. embitter (as a narcotic):--mingle with myrrh" (Strong's 4669).

JESUS, MY SERVANT THE BRANCH- COMMENTS ON MARK

---DIVISION ELEVEN--- **THE SERVANT: HIS CRUCIFIXION** (Mark Chapters 14:53-72; 15:1-47)

---CHAPTER 27--- **Entombment of His Body** (Mark Chapter 15:42-47)

OUTLINE

- XXVII. Entombment of His Body** 15:42-47
- A. Joseph: Requesting the Body of Jesus 15:42-45
(Matthew 27:57,58; Luke 23:50-52; John 19:31-38)
1. Begging for the body of Jesus 15:42-44
(Matthew 27:57,58; Luke 23:50-52; John 19:38)
 2. Pilate being surprised at the already death of Jesus 15:44
 3. Confirmation of the death of Jesus 15:44,45
(John 19:31-38)
- B. The Burial, the Witnesses, the Sealing 15:46,47
(Matthew 27:59-66; Luke 23:53-56; John 19:39-42)
1. The burial 15:46
(Matthew 27:59,60; Luke 23:53,54; John 19:39-42)
 2. The witnesses 15:47
(Matthew 27:61; Luke 23:55,56)
 3. Sealing the stone Matthew 27:62-66

JESUS, MY SERVANT THE BRANCH- COMMENTS ON MARK

---DIVISION ELEVEN--- THE SERVANT: HIS CRUCIFIXION (Mark Chapters 14:53-72; 15:1-47)

---CHAPTER 27--- Entombment of His Body (Mark Chapter 15:42-47)

This chapter is about the removing of the body of Jesus from the cross and the burial of His body in the new tomb of Joseph of Arimathaea. That Jesus had died and was dead is certified by the soldiers who came to break the legs of the three men on the crosses. When they came to Jesus, they broke not His legs because He was already dead (John 19:33). The crucifixion and the burial took place on Wednesday and the next day was a special Sabbath according to Leviticus 23. John 19:31 calls that Sabbath a high day.¹ This passage about the entombment of the body of Jesus may be divided into two parts: one, Joseph: requesting the body of Jesus, 15:42-45; Matthew 27:57,58; Luke 23:50-52; John 19:31-38; and two, the burial, the witnesses, the sealing, 15:46,47; Matthew 27:59-66; Luke 23:53-56; John 19:39-42.

A. Joseph: Requesting the Body of Jesus 15:42-45 (Matthew 27:57,58; Luke 23:50-52; John 19:31-38)

Jesus died at about three o'clock in the afternoon on the preparation day. In the

evening about six o'clock it would be the beginning of the high Sabbath Day which is not a regular Sabbath Day, the seventh day of the week. The Law of Moses in Deuteronomy 21:23 prohibited that a body should hang on a tree at night. From 3 o'clock until 6 o'clock did not give much time to remove the body of Jesus and bury Him. Therefore, the Jews were anxious to remove the body of Jesus and place His body in a grave. Before this was done the three on the crosses must be declared officially dead. Mark 15:42-45, harmonized with the Gospel records in Matthew, Luke, and John, tell of Joseph requesting the body of Jesus so that he could give Jesus a proper burial. This subdivision is made up of the following components: one, begging for the body of Jesus, 15:42-44; Matthew 27:57,58; Luke 23:50-52; John 19:38; two, Pilate being surprised at the already death of Jesus, 15:44; and three, confirmation of the death of Jesus, 15:44,45; John 19:31-38.

Begging for the body of Jesus (15:42-44; Matthew 27:57,58; Luke 23:50-52; John 19:38) The day Jesus was crucified and gave up the ghost was also the day of the Passover and also called the preparation day and a day before a special Sabbath. This is confirmed by both Mark 15:42 and John 19:31. Mark states that "it was the preparation, that is, the day before the sabbath." John 19:31 records "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away."

According to verse 43 Joseph of Arimathaea waxing bold went unto Pilate and "craved" or requested the body of Jesus. Matthew 27:58 and Luke 23:52 says Joseph begged the body of Jesus. Both words, "craved" and "begged," come from the same Greek verb αἰτέω (aiteo) and mean that Joseph requested the body of Jesus. [In John

19:38 the verb "besought" comes from ἐρωτάω (erotao) which has the idea "to request" (Thayer 252). These two Greek words are basically synonyms.] Joseph went unto Pilate boldly or courageously.

The Scriptures reveal several things about Joseph. He was a counselor of the Sanhedrin, the high council of the Jews. Luke 23:50,51 states that he "was a good man, and a just" man. That he was "just" means he tried to live a righteous life for God and his fellow man. Luke 23:50,51 also relates that he "had not consented to the counsel and deed of" the Sanhedrin. Thus, he had not consented to the death of Jesus. That he was honorable means he was rich (Mark 15:43; Matthew 27:57). The word "honourable" is from the Greek εὐσχήμων (euschemon) which means among other things: of good standing, honourable, influential, wealthy, respectable" (Thayer 263). Both Luke and Mark declare that Joseph was a man who "waited for the kingdom of God." This shows that he was a man who believed from the heart in God and was a saved man. He was a disciple of Jesus (Matthew 27:57). John 19:38 says he was "a disciple of Jesus, but secretly for fear of the Jews. . . ." Arimathaea, a city of the Jews, was probably Ramathaim-Zophim of Ephraim, the birthplace of Samuel (1 Samuel 1:1) about twenty miles north of Jerusalem (Wessel 784; Clarke 248).

Pilate being surprised at the already death of Jesus (15:44) When Joseph came requesting the body of Jesus, verse 44 relates that Pilate was surprised upon hearing that Jesus was already dead since death by crucifixion was a slow process of dying. Verse 44 relates "Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead." The idea behind the word "marvelled" is that of wonder. Pilate expected Jesus to die but not this soon. Matthew 27:58 reports that, "Then Pilate commanded the body to be

delivered." However, Mark 15:44,45 indicates that Pilate called for a certification or confirmation that Jesus was dead already.

Confirmation of the death of Jesus (15:44,45; John 19:31-38) The last part of Mark 15:44 says that Pilate called "*unto him* the centurion, he asked him whether he had been any while dead." While Mark does not give the details of the confirmation/certification of the death of Jesus, John does in 19:31-37. John 19:31 relates that the Jews had already requested that Pilate have the legs of those on the crosses "broken, and *that* they might be taken away." Evidently, this request of the Jews had already taken place or was taking place when Joseph came to make his request. John 19:32-37 reports:

John 19:32-37 (KJV) "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced."

This passage reveals several things that shows that the Old Testaments Scriptures concerning this were fulfilled. Jesus was already dead when the soldiers came to break His legs. Thus they did not need to break them and did not do so. John 19:36 declares "For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken." The Scriptures that were fulfilled are: Exodus 12:46 "In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof." And also Numbers 9:12 "They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it." Of course, these are speaking of the Passover Lamb. [Paul declares in 1 Corinthians 5:7 "For even Christ our passover is

sacrificed for us."] The Psalmist chimes in speaking of the death of Jesus and says, "He keepeth all his bones: not one of them is broken" (34:20). Although they did not break His bones since He was already dead, one of the soldiers took a spear and pierced His side. John 19:34 relates, "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." John declares that this was the fulfillment of another Scripture for he says in John 19:37, "And again another scripture saith, They shall look on him whom they pierced." This was prophesied in Zechariah 12:10 which declares, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn." This is also mentioned in Revelation 1:7. While speaking of prophecies being fulfilled, it is worthy to note the one given in Psalms 22:16 "For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet." [Part of the proof of the inspiration of the Holy Bible is the fact of the fulfilled prophecies (1 Timothy 3:16; 2 Peter 1:21).] John confirms that his testimony is true when he proclaims, "And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe" (19:35).

After Pilate received confirmation of the death of Jesus from the centurion he allowed Joseph to take the body (Mark 15:45). The last part of John 19:38 states that "Pilate gave *him* leave. He came therefore, and took the body of Jesus."

B. The Burial, the Witnesses, and the Sealing 15:46,47
(Matthew 27:59-66; Luke 23:53-56; John 19:39-42)

After Joseph received permission to take the body off the cross, he immediately proceeded to prepare the body of Jesus for burial. John reveals that

Joseph received the help of another secret disciple by the name of Nicodemus. John 19:39 states, "And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*." The only other mention of Nicodemus other than John 3:1-21 is found in John 7:50-52. Joseph and Nicodemus both seem to have been secret disciples, but now they openly manifest their belief for "The shock and indignation quickened love and rendered secret disciples no longer possible" (Clarke 249). This section will also include comments on the witnesses and the sealing of the stone covering the tomb of Jesus. This segment of Mark may be divided into three parts: one, the burial, 15:46; Matthew 27:59,60; Luke 23:53,54; John 19:39-42; two, the witnesses, 15:47; Matthew 27:61; Luke 23:55,56; and, three, sealing the stone, Matthew 27:62-66.

The burial (15:46; Matthew 27:59,60; Luke 23:53,54; John 19:39-42) Verse 46 reveals that Joseph "bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre." Joseph took the corpse of Jesus down off the cross and wrapped Him in newly purchased fine linen and laid Him in a tomb. Matthew 27:59 says, "he wrapped it in a clean linen cloth." The words "fine linen" and "clean linen" are from the same root in the Greek which is *σινδών* (*sinдон*) and there is no contradiction. *Σινδών* (*sinдон*) means "linen cloth, esp. that which was fine and costly, in which the bodies of the dead were wrapped. . ." (Thayer 576). Matthew 27:60 declares that the body of Jesus was laid "in his own new tomb, which he had hewn out in the rock." This was the tomb in which Joseph himself had planned to be buried along with his family. Luke 23:53 states that this sepulchre was one "wherein never man before was laid." John 19:41 confirms this. These facts are important because they show that there was no mistake about the body of Jesus being

raised from the dead or stolen. Barnes (commenting on Matthew 27:60) makes some very significant statements concerning this truth of Luke 23:53 and John 19:41:

This was so ordered, in the providence of God, doubtless, that there might be no suspicion about his identity when he rose; that it might not be alleged that another person had risen, or that he was raised by touching the bones of some prophet, as happened to the corpse that touched the bones of Elisha, 2 Ki. xiii.21. Farther by being buried here an important prophecy was remarkably fulfilled (Is. liii. 9); *He made his grave—with the rich in his death*. The fulfillment of this is the more remarkable, because during his life he associated with the poor and was himself poor (Barnes 315, 316).

This tomb was new (having just been hewn out of a rock) and had never been used before (Matthew 27:60; John 19:41; Luke 23:53).

The last part of Mark 15:46 states that after they wrapped Jesus in the fine clean linen, newly purchased, Joseph "laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre." Matthew 27:60 says this stone was a great stone. "And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed." Dr. O. R. Baldwin says, The stone was a round rock and there was a groove in the ground (Baldwin; Clark 250).

The witnesses (15:47; Matthew 27:61; Luke 23:55,56) Verse 47 shows that there were at least two other witnesses to the burial of Jesus; for it states, "And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid." These were two of those named in 15:40. They were faithful to Jesus and were willing to do what they could. Matthew 27:61 also confirms that these two were "sitting over against the sepulchre," for they wanted to know where Jesus was buried and that it was done properly. Luke does not give the names but he does say, "And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid" (23:55). Luke 23:56 records, "And they returned, and prepared spices

and ointments; and rested the sabbath day according to the commandment." The spices and ointments they would use would have been "additional spices with which to anoint the body after the Sabbath should be past" (Carter 336).

Barnes mentions the true love these pious women had for Jesus the Christ, their Savior and how they "never forsook" Jesus "in all the trials and sufferings of their Lord" (389).

With true love they followed him to the cross; they came as near to him as they were permitted to come in his last moments; they followed him when taken down and laid in the tomb. The strong, the mighty, the youthful, had fled; but *their true* love never forsook him, even in his deepest humiliation. This is the nature of true love (Barnes 389).

Sealing the stone (Matthew 27:62-66) Matthew records that the chief priests and Pharisees desired Pilate to seal the sepulchre and have soldiers guard the tomb. Thus, on the next day they come unto Pilate, "Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first" (27:63-64). [It was not that they believed that Jesus would be raised from the dead, but they feared that some of the disciples of Jesus would steal His body and claim He had risen from the grave (cf. Matthew 28:11-15).] Carson explaining verses 63,64 writes what he thinks was in the mind of these Jewish leaders, "Jesus' "first deception" was his claim to messiahship; his "last deception" was his claim that he would rise from the dead. From their viewpoint, the Jewish leaders are protecting themselves and the people from deception; from Matthew's perspective they are deceiving themselves" (586).

Pilate replied unto the chief priests and Pharisees, "Ye have a watch: go your way, make *it* as sure as ye can. So they went, and made the sepulchre sure, sealing

the stone, and setting a watch" (27:65, 66). Hence, they set a government seal on the tomb and had guards there to keep watch over the it. "So guards are posted and the stone sealed with cord and an official wax seal (v. 66). But 'death cannot keep his prey.' With the dawn all the efforts to eliminate Jesus Messiah from the stage of redemptive history are held up for heavenly derision (Ps 2:4) in the irresistible triumph of the Resurrection" (Carson 586).

Summary of Chapter

Because it was the preparation day, a day before a special feast Sabbath, the Jews were anxious to have the body of Jesus removed and placed in a grave before six o'clock in the evening. Otherwise, "it would have been (1) a defilement of the city and of the land of Judaea for the bodies to be left on the crosses during the Sabbath, and (2) a desecration of the Sabbath to take them from the crosses and bury them after sunset, and that Sabbath was doubly sacred because it was the one coming during the Passover week" (Carter 334). Joseph of Arimathaea waxing bold went unto Pilate and requested the body of Jesus. He was an honorable counselor, but had not consented to the death of Jesus. He was a secret disciple of Jesus who looked for the kingdom of God. After it was confirmed to Pilate by the centurion that Jesus was already dead, "he gave the body to Joseph."

Joseph took the corpse of Jesus down off the cross and wrapped it in newly purchased fine linen and laid Him in a tomb. Joseph received the help of another secret disciple by the name of Nicodemus. Since the body was not embalmed, Nicodemus provided a mixture of myrrh and aloes (spices) of which "they inclosed . . .in the folds of the linen. . . . Spices were sometimes used in such quantities as to

form a heap or bed, on which the dead body was laid" (Barnes 315; 2 Chronicles 16:14).

This tomb was new and had never been used before. After the body was wrapped and laid in the tomb, they rolled a stone against the door of the tomb. [God in His divine providence brought this about this way to assure that no one could claim fraud or deception.] Two faithful women, believers in Jesus, witnessed the burial and the place of burial. They had been some of those who had followed Jesus all the way from Galilee.

The next day at the request of the chief priest and Pharisees, Pilate set a government seal on the tomb and had guards there to keep watch over it. "Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can" (Matthew 27:65).

Chapter Note

1. (Introductory comments, page 673) The following information was gleaned from an article written by Dr. I. K. Cross in The Baptist Sentinel, March, 1987:

The day of preparation was actually the Passover and the Passover in A. D. 29 was on April 13 of the Julian calendar according to the Hebrew Union College and Jewish Institute of Research in Cincinnati, Ohio. The 1979 World Almanac, page 789, shows April 13, 29 A. D., to be Wednesday (Cross, not an exact quote).

For more information and proof that Jesus was crucified on Wednesday and was resurrection on Saturday evening see the booklet by Bobby L. Sparks entitled Was Jesus Crucified on Wednesday, Thursday or Friday?

JESUS, MY SERVANT THE BRANCH- COMMENTS ON MARK

---DIVISION TWELVE---

**THE SERVANT: RESURRECTION AND ASCENSION INTO
HEAVEN**

(Mark Chapter 16:1-20)

---CHAPTER 28---

The Resurrection and Appearances of the Servant

(Mark Chapter 16:1-14)

---CHAPTER 29---

The Commission to His Church and the Ascension

(Mark Chapter 16:15-20)

JESUS, MY SERVANT THE BRANCH- COMMENTS ON MARK

---DIVISION TWELVE---

THE SERVANT: RESURRECTION AND ASCENSION INTO HEAVEN

(Mark Chapter 16:1-20)

---CHAPTER 28---

The Resurrection and Appearances of the Servant

(Mark Chapter 16:1-14)

OUTLINE

- XXVIII. The Resurrection and Appearances of the Servant** **16:1-19**
- A. The Women Coming to Anoint the Body **16:1-3**
(Matthew 28:1-3; Luke 24:1; John 20:1)
 - 1. The women purchasing additional spices 16:1
 - 2. Two trips made to the sepulchre 16:2,3
(Matthew 28:1-3; Luke 24:1; John 20:1.
 - 3. The earthquake, the angel, the stone rolled away Matthew 28:2-4
 - B. The Empty Sepulchre; Announcing Jesus Is Risen **16:4-8**
(Matthew 28:2-8; Luke 24:2-12; John 20:1-10)
 - 1. Stone rolled away, entering the sepulchre, the angel 16:4,5
(Matthew 28:2-5; Luke 24:2-4; John 20:1)
 - 2. Announcing Jesus is risen 16:6
(Matthew 28:5,6; Luke 24:4-8; John 20:1,2)
 - 3. Commanded to tell the disciples 16:7,8
(Matthew 28:7)
 - 4. Telling these things unto the eleven
(Matthew 28:8; Luke 24:9-11)
 - 5. The visitation of Peter and John to the sepulchre
(Luke 24:12; John 20:2-10)
 - C. The Post Resurrection Appearances of Jesus **16:9-14**
(Matthew 28:9-20; Luke 24:13-43; John 20:11-31; 21:1-25)
(Acts 1:3-12; Acts 9:3-6; 22:6-10; 26:12-18;
1 Corinthians 15:5-8; Revelation 1—22)
 - 1. The appearances of Jesus recorded by Mark 16:9-14f
(John 20:11-18; Luke 24:13-35; 1 Corinthians 15:5-8)
 - 2. The appearances of Jesus recorded elsewhere in the New Testament
(Matthew 28:9-20; Luke 24:36-43; John 20:19-31; 21:1-25;
Acts 1:3-12; Acts 9:3-6; 22:6-10; 26:12-18;
1 Corinthians 15:5-8; Revelation 1—22)

JESUS, MY SERVANT THE BRANCH- COMMENTS ON MARK

---DIVISION TWELVE--- THE SERVANT: RESURRECTION AND ASCENSION INTO HEAVEN

(Mark Chapter 16:1-20)

---CHAPTER 28--- The Resurrection and Appearances of the Servant

(Mark Chapter 16:1-19)

This last division is entitled "The Servant: Resurrection and Ascension into Heaven." This division will be covered by two dissertation chapters. Chapter 28 is entitled "The Resurrection and Appearances of the Servant." Chapter 29 is entitled "The Commission to His Church and the Ascension." Of necessity the comments on Mark 16:1-20 of these two chapters will overlap.

The resurrection of the Servant is the climax, the crowning event, of the Gospel of Mark. The life and death of Jesus would mean very little or nothing without it. Without His resurrection He would not have proved that He was who He said He was. Without His resurrection He would only stand as a very good example to follow. But without His resurrection, this writer must say with the Apostle Paul in 1 Corinthians 15:17 "And if Christ be not raised, your faith *is* vain; ye are yet in your sins." Notwithstanding, along with Paul and Luke and all the penmen of the New Testament, this writer affirms the resurrection of the Servant of God, even Jesus Christ, because of the many and numerous infallible proofs. The faithful

testimony of multiplied millions of people confirms the truth of Jesus and His resurrection. It is a matter of pure faith (Hebrews 11:1-40), yet, the evidence of His resurrection is overwhelming.

The apostle Peter states in Acts 2:24 concerning Jesus and His resurrection, "Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it." Why? Because death can only hold a sinner, and a sinner Jesus was not (1 Corinthians 15:55-57; 2 Corinthians 5:21; 1 Peter 2:22; 1 John 3:5). Jesus was victorious over sin, death, the grave, hell, and Satan. The apostle Paul states in Romans 1:4 that the resurrection from the dead declared Jesus Christ "to be the Son of God with power, according to the spirit of holiness." Jesus was and is the Holy One of Israel, who is the hope of Israel and of all who believe in Him. By His resurrection, the good news about Christ Jesus is that He defeated sin, death, and hell for everyone whoever will repent and believe (1 Timothy 4:10). This is the Gospel (1 Corinthians 15:1-7).

The account of the resurrection is a historical event as was the crucifixion (Wessel 786). The tomb of Jesus was empty on the following Sunday morning. All four Gospels record this (Matthew 28:1-10; Mark 16:1-12; Luke 24:1-12; John 20:1-16). The explanation is given by divine revelation, imparted by a young man clothed in white (Mark 16:5,6). This young man was obviously a heavenly angel as shown by Matthew 28:5,6. The angel said, "He is risen" (Mark 16:6). That the "resurrection was a fabrication" (Matthew 27:62-65; 28:11-15) "or a delusion" is strictly and overwhelmingly denied (Wessel 786). The Old Testament is replete with sufficient proofs that the Old Testament saints believed in the doctrine of the resurrection (Genesis 22:1-18; Job 19:23-27; Psalms 16:8-10 with Acts 2:25-27,31; Psalms 17:5; Isaiah 26:19; 53:10-11; Daniel 12:2; 1 Corinthians 15:1-5).

The New Testament confirms this belief and surety in the resurrection of Jesus Christ, the Son of God who is the God-man.

The last chapter of Mark may be divided in outline form as follows: the women coming to anoint the body of Jesus; finding the sepulchre empty and the angel who announced Jesus "is risen"; the post resurrection appearances of Jesus; the Great Commission to His church; believers are saved, unbelievers shall be damned; signs of confirmation; the Servant ascends into Heaven to sit at the right hand of God; and the servants of the Servant going everywhere to preach and the Lord confirming the word. This last is the enduring and perpetual response or reaction of the servants of the Servant which shall continue until Jesus returns.

With the ascension of Jesus, the public, personal, earthly ministry of the Model Servant, the Redeemer and Savior, Jesus Christ, was ended. However, His ministry and commission continues in and through the work of His local New Testament churches as they carry out the Great Commission by the power of the Holy Spirit till He shall come again. As was foretold and as He foretold, the Servant shall return someday as the King of kings and Lord of lords. He shall rule and reign on the throne of David for a thousand years before the golden eternal ages of heaven begin. This is the hope of true Israel and is the "Blessed Hope" (Acts 28:20; Romans 2:28-29; 8:14-25,28-39; Titus 2:13). The theme of Mark 16:1-19 is "The Resurrection and Appearances of the Servant." It may be divided as follows: one, the women coming to anoint the body, 16:1-3; Matthew 28:1; Luke 24:1; John 20:1; two, the empty sepulchre; announcing Jesus is risen, 16:4-8; Matthew 28:2-8; Luke 24:2-12; John 20:2-10; and three, the post resurrection appearances of Jesus, 16:9-19; Matthew 28:9-20; Luke 24:13-53; John 20:11-31; 21:1-25; Acts 1:3-12; Acts 9:3-6; 22:6-10; 26:12-18; 1 Corinthians 15:5-8; Revelation 1—22.

A. The Women Coming to Anoint the Body 16:1-3

(Matthew 28:1-3; Luke 24:1; John 20:1)

In comparing the accounts in Mark with that of Matthew and Luke there may have been two trips by the women. Robertson indicates that there were more than one trip by the women for he poses the question, "Why allow only one visit for the anxious women?" (Word Pictures 240). [It is difficult to completely reconcile these accounts.¹ Clarke writes concerning this difficulty, "Their narratives (*of Matthew, Mark, Luke, and John*) are those of men to whom the resurrection of Jesus is an absolute and unquestionable certainty" (251).] One trip may have taken place after sunset on Saturday which would be the start of the first day of the week (Mark 16:1; Matthew 28:1) and another trip may have taken place "very early in the morning the first *day* of the week. . ." (Mark 16:2). The question arises: "Is the record in Mark 16:1 the same as that of Matthew in chapter 28:1?" What Mark states in 16:1 seems to speak simply of a purchase of spices that these women could use when they went to the sepulchre. However, Matthew 28:1 speaks of an actual trip to the sepulchre. Whether they are the same or not seems in question. Nevertheless, it should be and must be understood and believed that both accounts are exactly as the Holy Spirit of God revealed to Matthew, Mark, Luke, and John (2 Timothy 3:16; 2 Peter 1:21). This portion of Mark chapter 16 may be divided as follows: one, the women purchasing additional spices, 16:1; and two, two trips made to the sepulchre, 16:2,3; Matthew 28:1-3; Luke 24:1; John 20:1. Another combination of events should be noted that is only recorded in Matthew: the earthquake, the angel, the stone rolled away (28:2-4).

The women purchasing additional spices (16:1) For proper interpretation one must take into account the Jewish reckoning of time. Their 24 hour day began at about sunset which would have been about six o'clock in the evening. This helps to know what is meant by the first part of Mark 16:1. This verse says, "And when the

sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him." Based on the understanding of the Jewish reckoning of time, the expression "when the sabbath was past" could very well mean Saturday just after six o'clock in the evening. Robertson writes, "*When the sabbath was past (diagenomenou tou sabbatou)*" is "genitive absolute" (Word Pictures 399). The use of the "genitive absolute" means "the sabbath having come in between and" it is "now over" (Word Pictures 399). Robertson continues and explains that "It was therefore after sunset" (399). Clarke says, "When the sabbath was past" means that it is "after sunset of Saturday" (251). This means that the first day of the week had begun. Thus the women, "Mary Magdalene, and Mary the *mother* of James, and Salome," bought or purchased spices in the market place after sunset that they might "come and anoint him." The word "bought" is from the verb ἀγοράζω (agorazo) which means "to go to market, i.e. . . . to purchase" (Strong's 59).

These are some of the same women mentioned in Mark 15:40,47. In Mark chapter 15 these faithful women are said to be looking upon Jesus as He was being crucified and later they beheld the place where He was buried. This would have taken place on the day of the crucifixion. Concerning this Luke gives more information than does Mark 15:47 when he states, "And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment" (23:55,56). The purchase of the spices as mentioned in Mark 16:1 would be additional spices besides those mentioned in Luke 23:55,56.

Two trips made to the sepulchre (16:2,3; Matthew 28:1-3; Luke 24:1; John

20:1) These women came late on the Sabbath to see the sepulchre and after this came the earthquake and the angel. Matthew 28:1-3 records:

In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow.

Matthew 28:1 records a visit or trip late on the Sabbath. [Robertson explains that "Both Matthew here and Luke (23:54) use dawn (*epiphosko*) for the dawning of the twenty-four hour-day at sunset, not of the dawning of the twelve-hour day at sunrise. The Aramaic used the verb for dawn in both senses" (Word Pictures 240)] Sometime between their coming to the tomb as recorded in Matthew 28:1 and their return to the tomb as recorded in Mark 16:2 an earthquake occurred and the angel of the Lord appeared and unsealed the tomb and rolled back the stone from the door as seen from Matthew 28:2-3. After this, these woman come to the tomb once again, a second time, very early in the morning on the first day of the week as recorded in Mark 16:2, "And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun." John states that Mary Magdalene came to the tomb, "early, when it was yet dark. . . ." (20:1).² [This reads like Mary Magdalene may have actually been ahead of the other women and got to the tomb first.] This may or may not be a separate trip. This could be the same as the second trip as recorded in Mark 16:2 and John simply did not chose to give the names of the others. In all of these trips, it is true that they came out of love and devotion to the Lord Jesus. This prompts the question that each person should and must answer, "Do I love and believe Him and am I as devoted to Jesus as I should be?"

On the day of the crucifixion in a previous visit they had seen the stone rolled across the doorway (Mark 15:46,47; Matthew 27:60,61; Luke 23:53-56). So now on this visit to the sepulchre "very early in the morning the first *day* of the week," they question among themselves "who shall roll us away the stone. . ." (Mark 16:2,3). This was a great concern since the stone was very heavy. According to Matthew 28:2, God caused an earthquake and the angel took care of rolling the stone away from the door. This shows the providence and hand of God at work. It should be noted that this reveals that they did not believe in His resurrection at that point. Yet three and more times, Jesus had said that He would arise from the grave (Mark 8:30; 9:31; 10:33:34). A practical lesson to learn is that many times believers, this writer included, worry about things only to learn that God takes care of the situation. Paul wrote in Philippians 4:6-7 "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

The earthquake, the angel, the stone rolled away (Matthew 28:2-4) Only Matthew records this combination of events. It also includes the fright of the soldier-watchers that were commanded to watch and guard the sepulchre at the request of the chief priests and Pharisees as revealed in Matthew 27:62-66. Matthew 28:2-4 states, "And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead *men*." This shows the power of God and that God is in control. Carter writes, "It is noteworthy that no one of the Gospel writers describes the resurrection itself—the greatest of all the

miracles, the mightiest manifestation of God's power since creation, the most terrific struggle between opposing forces in all the history of the universe" (342). But each Gospel writer along with Paul, Peter, James, and Jude testify to the truth and veracity of the resurrection of Jesus Christ. These writers and many more witnesses saw Jesus many times after He was raised from the dead. Carter continues, ". . . only the soldiers who were guarding the tomb saw the angel descend from Heaven and roll away the stone, and immediately they so fainted away that, for some time, they did not know what was going on" (342). Carter believes that some of these soldiers "were later converted to Christianity" (343).

B. The Empty Sepulchre; Announcing Jesus Is Risen 16:4-8

(Matthew 28:2-8; Luke 24:2-12; John 20:1-10)

At this point the women have already arrived at the sepulchre, but on the way they had "said among themselves, Who shall roll us away the stone from the door of the sepulchre?" (Mark 16:3). When they found the stone rolled away they were surprised, amazed, puzzled, and frightened. While there they saw two angels in shining garments. One of the angels announced to them that Jesus "is risen" and His body was not to be found in the tomb. They were instructed to go tell the disciples these things and that Jesus would meet with them in Galilee. The women told these wonderful, amazing things to the eleven and the rest, but ". . .their words seemed to them as idle tales, and they believed them not" (Luke 24:9-11). John and Luke reveal that Peter and John also went to the sepulchre and discovered the truth of these things themselves. John records, "For as yet they knew not the scripture, that he must rise again from the dead" (20:9). This means they had not completely comprehended this Scripture. This portion of Mark about "the empty sepulchre; announcing Jesus is risen" may be divided as follows: one, stone rolled away, entering the sepulchre, the

angel, 16:4,5; Matthew 28:2-5; Luke 24:2-4; John 20:1; two, announcing Jesus is risen, 16:6; Matthew 28:5,6; Luke 24:5-8; John 20:1,2; three, commanded to tell the disciples, 16:7,8; Matthew 28:7; four, telling these things unto the eleven, Luke 24:9-11; Matthew 28:8; and five, the visitation of Peter and John to the sepulchre; John 20:2-10; Luke 24:12.

Stone rolled away, entering the sepulchre, the angel (16:4,5; Matthew 28:2-5; Luke 24:2-4; John 20:1) Mark 16:4 states, "And when they looked, they saw that the stone was rolled away: for it was very great." In view of finding the stone rolled away, no doubt, these women were very surprised. Mark remarks that the stone "was very great." Matthew 28:2 tells why they found the stone rolled away, "behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." Of course, this had taken place sometime before the women had arrived.

Mark 16:5 says that when they found that the stone was rolled away, they entered "into the sepulchre," and "they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted." Luke declares that they "found not the body of the Lord Jesus" (Luke 24:3). Luke reveals that there were actually two men standing by "in shining garments" (Luke 24:4). The word "shining" is from the present participle of the Greek verb ἀστράπτω (astrapto) which means "to lighten, of dazzling objects" (Thayer 82). This word is translated "lighteneth" in Luke 17:24. The wording "white garment" in Mark 16:5 has the same idea, that of "dazzling apparel" (Robertson, Word Pictures, vol. II, 291). Matthew 28:3 says the "countenance" of the angel was like lightning, and his raiment white as snow." Matthew 28:2,5 makes it clear that these were angelic beings. While Luke mentions two men or angels, Mark and Matthew speak of only one. Why? Mark and Matthew

only speak of the one who actually spoke and gave the joyful message. Robertson writes, "The angel looked like a man and some remembered two. In verse 23 Cleopas and his companion call them 'angels' " (Word Pictures, vol. II, 290 291; Luke 24:23). They were messengers from the throne of God. Mark 16:5 relates that the women "were affrighted" while Luke 24:4 states that they were "perplexed" or puzzled. Mark 16:8 also says they "were amazed." [The word "perplexed" used by Luke is from the present middle infinitive of διαπορέω (diaporeo) and means "to be utterly at a loss; to be in doubt and perplexity" (Analytical Greek Lexicon 94).]

Announcing Jesus is risen (16:6; Matthew 28:5,6; Luke 24:4-8; John 20:1,2) Mark 16:6 states the angel "saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him." The angel knew they were afraid and struck with amazement. The word "affrighted" is from the present passive imperative of ἐκθαμβέομαι (ekthambeomai). This word means "to throw into amazement or terror, to alarm thoroughly, to terrify. . . to be thoroughly amazed. . ." (Thayer 196). The angel wanted them to understand and rejoice, so he told them not to be afraid nor to be amazed.

This angelic being sent from above, sent from God, announced that Christ is risen and that Christ was not to be found in the sepulchre. This is the primary proof of the resurrection of Jesus of Nazareth of whom they sought to find in the tomb, the one who had been "crucified: he is risen; he is not here: behold the place where they laid him" (Mark 16:6). There was no body whatsoever in the tomb. Matthew 28:5,6 gives the same message of the angel. The angel told the women, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay." [Robertson states, "According to

John, Mary Magdalene had left to go and tell Peter and John of the supposed grave robbery (John 20:1f.). But the other women remained and had the interview with the angel about the empty tomb and the Risen Christ" (Word Pictures 241).] Luke 24:5-7 states that the angel asks a question and then makes a positive statement to assure the women that Jesus had been resurrected and is alive. "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words." The angel reminds them of the prophecy that Jesus repeated at least three time as seen in Matthew 16:21; 17:22;23; 20:18,19 and Mark 8:31; 9:30,31; 10:33,34 and Luke 9:22; 18:31. Paul told Timothy and all born-again, blood-bought believers to never forget that Jesus was raised from the dead. Paul proclaims in 2 Timothy 2:8, "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:"

Commanded to tell the disciples (16:7,8; Matthew 28:7) This heavenly messenger commanded these faithful women to tell the disciples what they had seen and heard. Mark 16:7 states the angel said, "But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." It is very significant that the angel told these women to go tell the disciples. Why not tell the world? At that time they would not comprehend it. However, the disciples, really the church that Jesus built during His earthly ministry, would have joy untold and it was for them to rejoice and not the world. Later, they would be commanded by the Lord Jesus Christ in the Great Commission to tell the world.

This message of the angel was the link between the actual event of the resurrection and the women (Wessel 787). These women did not see the actual event,

but were given divine revelation by the angel sent directly from the throne of God. The women had seen the crucified Christ placed there three days before, but now His body is gone. Now, He has arisen just as He predicted He would be. Matthew reveals the specific message they were to deliver to the disciples. Matthew 28:7 relates that the heavenly messenger said, "And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you."

Peter is singled out in Mark 16:7 to assure him that he is forgiven and restored (Wessel 787, 788; Barnes 319, 390). The Lord Jesus had predicted that Peter would deny Him three times before the crowing of the rooster the second time. Sure enough, Peter did deny the Lord Jesus three times. Mark 14:72 states, "And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept." In that the angel singled out Peter, this manifests and demonstrates just how wonderful and marvelous is the grace and forgiveness of the Lord Jesus Christ, the Son of God.

The angel reminds them that Jesus is about to fulfill another prophecy. In Mark 16:7 the angel declares that Jesus will go before His disciples "into Galilee: there shall ye see him, as he said unto you." Jesus told them this in Mark 14:28 where He said, "But after that I am risen, I will go before you into Galilee." Thus the angel is saying Jesus will meet with them there. [This is not to say that He would not and did not meet them before this.]

Verse 8 reveals that the women trembled and were bewildered as they went away quickly. Mark 16:8 declares "And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any

man; for they were afraid." The word "trembled" is from τρόμος (tromos) and means "a trembling or quaking with fear. . ." (Thayer 630). The word "amazed" is from the noun ἔκστασις (ekstasis) and means "bewilderment" (Rienecker 135) and/or "a displacement of the mind. . . be amazed" (Strong's 1611). While it says in Mark 16:8 "neither said they any thing to any *man*; for they were afraid," this does mean they did not obey the command of the angel. This is manifested by records of Matthew 28:8 and Luke 24:9-11.

Telling these things unto the eleven (Matthew 28:8; Luke 24:9-11)

According to Matthew 28:8 and Luke 24:9-10 these women did as the angel instructed "after they had collected their wits. . ." (Wessel 788). Matthew 28:8 relates, "And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word." After realizing the truth of the message that Jesus had truly been resurrected just as He said He would be, the women not only feared but were rejoicing over the greatest of all messages. "They had the greatest piece of news that it was possible to have" (Robertson, Word Pictures 242). Luke confirms this when he states, Luke 24:9-10 "And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna,³ and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles." (The women are some of the ones spoken of in Luke 23:55,56.)

Even though these women "told all these things unto the eleven, and to all the rest," they did not believe as they should have at that time. Luke 24:11 relates, "And their words seemed to them as idle tales, and they believed them not." The expression "idle tales" is one word in the Greek. This word is λῆρος (leros) and is only used this one time in the New Testament. It means "idle talk, nonsense" (Thayer 377). This word is "Used in medical language of the wild talk of the sick during delirium"

(Hobart *qtd. by* Rienecker 214). (It must be remembered that Luke was a physician.) Just because "their words seemed to them as idle tales. . ." does not mean that they did not later believe.

The visitation of Peter and John to the sepulchre (Luke 24:12; John 20:2-10) John 20:1 relates that Mary Magdalene made a visit to the tomb "early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." After she discovers the "stone taken away," she runs back, "and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him" (John 20:2). Of the women, "John deals only with Mary Magdalene" (Robertson, Word Pictures, vol. V, 308). Since she uses the plural pronoun "we" she must have been with the other women at the sepulchre. While Luke does not tell the details, he does summarize the investigation of Peter and John when he writes, "Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass" (24:12). In commenting on Luke 24:12, Robertson says, "This incident is given in complete form in John 20:2-10 and most of the words in this verse are there also" (Word Pictures, vol. II, 291).

To summarize John 20:2-8, Peter and evidently John (he speaks of himself as "the other disciple, whom Jesus loved") were on the way to the sepulchre when Mary Magdalene comes running unto them and tells them, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him." Peter and John run to the sepulchre, John getting there first. Both seeing the way the "the linen clothes" were lying and "the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself" realized that "If the body (*of Jesus*) had

been removed, these clothes would have gone also" (Robertson, Word Pictures, vol. V, 308). The grave clothes were "arranged in an orderly fashion. There was no haste" (Word Pictures, vol. V, 309). This proves that the tomb was not robbed. John 20:8 reveals that the "other disciple, which came first to the sepulchre,. . . saw, and believed." Robertson observes that "John was the first to believe that Jesus was risen from the tomb even before he saw him" (Word Pictures, vol. V, 309; John 20:8). However, Peter was "wondering in himself at that which was come to pass" (Luke 24:12). This shows that not only several women, but two of the disciples also were witnesses of the empty tomb. Later, they would all see Jesus in His resurrected body.

C. The Post Resurrection Appearances of Jesus 16:9-20⁴

(Matthew 28:9-20; Luke 24:13-53; John 20:11-31; 21:1-25; Acts 1:3-12; Acts 9:3-6; 22:6-10; 26:12-18; 1 Corinthians 15:5-8; Revelation 1—22)

The previous verses (Mark 16:1-8; Matthew 28:1-8; Luke 24:1-12; John 20:1-10) have given many proofs that Jesus was raised from the dead: one, the earthquake; two, the angels; three, the stone rolled away; four, the message of the angel that Jesus is risen; five, the fact that the crucified body of Jesus was not in the sepulchre; six, the witness of at least three women and more; seven, the fact that the graves clothes were left and folded neatly; and, eight, the investigation and witness of John and Peter. The fact, that most of these things were witnessed by three different groups of two or more people, shows the veracity of the claims. They were witnessed by three or more women, by two or more soldier-watchers, and by Peter and John.

Next, for positive proofs: Jesus will show Himself to many of them many times and even unto above five hundred at once. Luke writes in Acts 1:3 that Jesus "showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." All of these post

were prevented from recognizing who He was. He asked them "What manner of communications *are* these that ye have one to another, as ye walk, and are sad?" Cleopas answering said, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" When Jesus said, "What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people." They told Jesus about the trial, crucifixion, death, and burial of Jesus. They said, "But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done." They also revealed what the women had found when they went to the burial sepulchre; that the body of the crucified One was not in the sepulchre and "that they had also seen a vision of angels, which said that he was alive." They also told that Peter and John had confirmed these things unto them but did not see the body of Jesus. Then Jesus answering them gave them the theme of the Old Testament Scriptures for "He said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:25-27). [Jesus Christ is the theme of the Old Testament Scriptures.] As they drew near to Emmaus in the evening, they invited this stranger to abide with them and He tarried with them. As Jesus "sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight" (Luke 24:30-31).

Jesus appeared to these two disciples and then vanished, "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:32). After this, even though it was

Jesus also appeared to Paul on the road to Damascus. Luke reports this in Acts 9:1-8. This was when Paul was converted to Jesus Christ and called to be an apostle to the Gentiles. Paul himself recounts this in Acts 22:6-20 before the chief captain of the Roman soldiers in Jerusalem. He again tells of this incident before King Herod Agrippa and the court of Festus, Roman Governor of Judaea in Caesarea, as given in Acts 26:12-18. The record of Paul preaching the resurrection is given throughout his epistles and in the book of Acts. It is possible that Jesus appeared to Paul in the incident of Paul praying that his thorn in the flesh be removed (2 Corinthians 12:1-9).

Another appearance was made unto John, the penman of the book of Revelation. This specific appearance is given in Revelation 1:9-20. This was while John was imprisoned on the isle of Patmos. Jesus appeared in all His majestic glory.

Summary of Chapter

Mark 16:1-14 gives the account of the resurrection and appearances of Jesus Christ, the Servant of God. This is the climax of the Gospel of Mark. By His resurrection Jesus proved that He was the Messiah sent from God, the One the world had been looking for since the time of Adam. His resurrection was absolutely affirmed by the two angels at the empty sepulchre. One of them declared the joyful message unto the faithful women "He is Risen." While they did not actually see Jesus come out of the grave, God did give them a divine revelation of the resurrection by sending the angel from His throne to give them the message.

The appearances of Jesus risen from the dead establish the resurrection of Jesus as a definite historical event that is sure, steadfast, and a firm anchor. His tomb was empty on that first day of the week as recorded by all four Gospel writers. More evidence is seen in that the stone was rolled away. The soldier-watchers testified

about the earthquake, the stone being rolled away, and the empty tomb. Peter and John also testified to the truth of the empty tomb and that the graves clothes were left, neatly folded, and set aside in an orderly fashion. The angel said unto the women, "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee" (Luke 24:5,6). These women were instructed to tell the disciples about this glad and wonderful news.

As absolute proof positive that He had indeed risen from the dead, Jesus shows Himself many times to many people and even unto above five hundred at one time over a period of forty days. Luke writes in Acts 1:3 that Jesus "showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Several of the post resurrection appearances of the Lord Jesus Christ are recorded in Mark 16. These are: one, to Mary Magdalene, two, to two disciples on the road to Emmaus, and three, to the eleven while eating. The appearances of Jesus recorded elsewhere in the New Testament are summarized as follows: one, to the other faithful women; two, to Peter; three, to the Eleven⁵ without and with Thomas (this is twice); four, to the seven disciples by the Sea of Galilee; five, to above five hundred on the mountain; six, to James; seven, to the disciples restating the Great Commission and then at the ascension (this is also recorded by Mark); eight, to Paul; and nine, to John.

Paul gives a lengthy explanation of the resurrection and what it means in 1 Corinthians 15:1-58. He shows the importance of the resurrection in 1 Corinthians 15:12-19. Paul wrote to the Romans and declares that Christ arose for the justification of born-again, blood-bought believers in Romans 4:24—5:1, "But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our

justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

The resurrection establishes the veracity, the truth, of the Old and New Testament. If people in the world of today want the promise of the resurrection and Heaven they must repent of their sins and believe in the Risen Savior. This was the message of Jesus Christ about the rich man in Luke 16:27-31. The rich man wanted Abraham to send Lazarus who was in heaven (paradise) to go and testify unto his five brothers so they would not come into the place of torment (hellfire). But Jesus said that Abraham told the rich man that they "have Moses and the prophets; let them hear them." But the rich man in protest said, "Nay, father Abraham: but if one went unto them from the dead, they will repent. And he (*Abraham*) said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." In other words, they have the Word of God and that is sufficient and all that is necessary. So it is in this modern day, the Holy Bible, the Word of God has the message of salvation and resurrection and people need to believe it (John 1:11,12; 3:16; 5:24; 10:28-30; Acts 13:33-39; 16:30,31; Romans 10:9-17; 2 Corinthians 4:14-18; 5:1-9).

Chapter Notes

1. (See page 687, Mark 16:1-3) Robertson writes, "There are apparent inconsistencies in the various narratives of the Resurrection and the appearances of the Risen Christ. We do not know enough of the details to be able to reconcile them. But the very variations strengthen the independent witness to the essential fact that Jesus rose from the grave. Let each writer give his own account in his own way. The stone was rolled away not to let the Lord out, but to let the women in to prove the fact of the empty tomb" (McNeile *qtd.* by Robertson, Word Pictures 241).
2. (See page 689, discussion on Mark 16:2,3; Matthew 28:1-3 John 20:1) "John mentions only Mary Magdalene. He does this, probably, because his object was to give a particular account of her interview with the risen Saviour. There is no contradiction among the evangelists; for while one mentions only the names of a part

JESUS, MY SERVANT THE BRANCH- COMMENTS ON MARK

---DIVISION TWELVE---

THE SERVANT: RESURRECTION AND ASCENSION INTO HEAVEN

(Mark Chapter 16:1-20)

---CHAPTER 29---

The Commission to His Church and the Ascension

(Mark Chapter 16:15-20)

OUTLINE

- XXIX. The Commission to His Church and the Ascension** 16:15-20
 - A. The Great Commission 16:15
(John 20:19-23; Luke 24:46-49; Matthew 28:16-20; Acts 1:1-8)
 - 1. The Great Commission as given in Mark 16:15
 - 2. The Great Commission as given in John 20:19-23
 - 3. The Great Commission as given in Luke 24:44-49
 - 4. The Great Commission as given in Matthew 28:16-20
 - 5. The Great Commission as given in Acts 1:3-8
 - B. Believers Saved, Unbelievers Condemned 16:16
 - 1. The result of preaching His gospel 16:16
 - 2. The interpretation of Mark 16:16
 - C. Signs of Confirmation 16:17,18
(the book of Acts and the rest of the New Testament)
 - 1. The signs 16:17,18
 - 2. The reason for these signs 16:17,18
 - 3. The fulfillment of these signs in the book of Acts
 - D. The Servant Ascending into Heaven 16:19
(Luke 24:50-53; Acts 1:9-12)
 - 1. Jesus received into Heaven, 16:19a
(Luke 24:50-53; Acts 1:9-12)
 - 2. Sitting at the right hand of God 16:19b
 - E. The Enduring and Perpetual Response of His Church(es) 16:20
(Luke 24:52,53; Acts 1:12-26)
(the book of Acts and the rest of the New Testament)
 - 1. The disciples going everywhere preaching the good news 16:20a
(Luke 24:52,53; Acts 1:12-26)
 - 2. The Lord working with them and confirming His Word 16:20b
(the book of Acts and the rest of the New Testament)

JESUS, MY SERVANT THE BRANCH- COMMENTS ON MARK

---DIVISION TWELVE--- THE SERVANT: RESURRECTION AND ASCENSION INTO HEAVEN

(Mark Chapter 16:1-20)

---CHAPTER 29--- The Commission to His Church and the Ascension

(Mark Chapter 16:15-20)

The previous chapter, entitled "The Resurrection and Appearances of the Servant," established the absolute proof of the glorious resurrection of Jesus Christ. This proof is given in Mark 16 along with Matthew 28; Luke 24; John 20 and 21 as well as from other parts of the New Testament. This last chapter is entitled "The Commission to His Church and the Ascension" covering Mark Chapter 16:15-20. The word "Church" in this title is used in the generic sense. It does not mean that the church is universal visible or invisible. The church is local and autonomous. At the time that Jesus gave the Great Commission there was only one local church in the land of Israel. As they went out to preach the gospel to every creature they organized churches of like faith and order. Each new assembly then was charged to carry out the Great Commission and so it is in this present age.

After Jesus arose from the dead and appeared to many, several different times, He gave His church that He organized during His earthly ministry what is called the Great Commission, or in other words, her marching orders. After giving the

commission He ascended back up into heaven to take His rightful place at the right hand of God the Father.

Jesus told them that believers in Him would be saved and unbelievers would be condemned. He assured them that signs of confirmation would follow them that believe to authenticate the truth of the gospel message. After speaking the words recorded in Mark 16:15-18, Jesus "was received up into heaven, and sat on the right hand of God" (16:19). Mark 16:20 summarizes the enduring and perpetual response or reaction of the servants of the Servant for it declares, "And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen." As they went to the various towns and cities they organized New Testament churches patterned after the first one established by Jesus Christ Himself. His servants or disciples worked in and through these churches. The response is enduring and perpetual because each New Testament Church in every age over the last two thousand years has been in the business of carrying out the Great Commission. Jesus Christ promised that His kind of churches would still be in existence when He shall return (Matthew 16:18; Ephesians 3:21).

With His ascension the public, personal, earthly ministry of the Model Servant, Jesus Christ, was ended. Even so, it continues in and through the work of His local New Testament Churches as they carry out His commission by the power of the Spirit till He shall come again. The Servant shall return someday as the King of kings and Lord of lords as was foretold. He will sit upon the throne of David for one thousand years, after which will be the golden ages of eternity future in Heaven. From the throne of David, King Jesus shall not only rule Israel but the entire world. This passage, Mark 16:15-20, concerning the "The Commission to His Church and the Ascension" may be divided as follows: one, the Great Commission, 16:15;

John 20:19-23; Luke 24:46-49; Matthew 28:16-20; Acts 1:3-8; two, believers saved, unbelievers condemned, 16:16; three, signs of confirmation, 16:17,18; the book of Acts and the rest of the New Testament; four, the Servant ascending into Heaven, 16:19; Luke 24:50-53; Acts 1:9-12; and five, the enduring and perpetual response of His church(es), 16:20; Luke 24:52,53; Acts 1:12; the book of Acts and the rest of the New Testament.

A. The Great Commission To His Church 16:15

(John 20:19-23; Luke 24:46-49; Matthew 28:16-20; Acts 1:1-8)

From a study of the last chapters of John, Matthew, Mark, and Luke, and the first chapter of Acts and the "Harmonies" authored by A. T. Robertson and John Franklin Carter, it is apparent that Jesus the Servant gave the Great Commission in different words on several occasions and meetings with the disciples (Robertson 245-252; Carter 351-360). These passages are found in John 20:19-25; Matthew 28:16-20; Mark 16:15-18; Luke 24:44-49 with Acts 1:4,5 and Acts 1:6-8. It could be said that the summary of the Great Commission is Mark 16:15; Matthew 28:18-20 with Acts 1:6-8. This repetition was done to emphasize the mission of the churches.

The order given by Robertson and Carter is slightly different. Robertson has this order of giving the Commission: first giving, John 20:19-25; second, Mark 16:15-18 with Matthew 28:18-20; and third, Luke 24:44-49 with Acts 1:3-8. The order as outlined by Carter is: first, John 20:19-25; second, Matthew 28:18-20; third, Mark 16:15-18 with Luke 24:44-49 and Acts 1:4,5; and fourth, Acts 1:6-8. Robertson makes Mark 16:15 and Matthew 28:18-20 as given at the same time, while Carter separates these and puts Mark 16:15-18 with Luke 24:44-49 and seems to make Acts 1:6-8 a different occasion. However, this writer has chosen to discuss these in the order given below since this dissertation is primarily a commentary on Mark.

It should be remembered that Jesus established His church during His personal ministry. [See the discussion in chapter 4 (Mark 1:16-45) of this dissertation.] He died for His church according to Acts 20:28 where Paul says, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Also one should read Ephesians 5:25. Yes, Jesus died for each individual human being, but He also died and purchased the church with His own blood. In other words, Jesus died for sinners, but in so doing He also "purchased" His church "with his own blood." Why did He do this? The reason is found in the Great Commission He gave His church(es) and to these, the assembled disciples, who made up His church (Matthew 28:16; Mark 16:14; 1 Corinthians 12:28). The Great Commission is in force until Jesus comes again in His second coming. After the account of giving the Commission in Matthew, Jesus promises His presence with His churches. The last part of Matthew 28:20 records these words of Jesus, "and, lo, I am with you alway, *even* unto the end of the world. Amen." The following components will be discussed concerning the Great Commission that Jesus gave unto His church(es): one, the Great Commission as given in Mark 16:15; two, the Great Commission as given in John 20:19-23; three, the Great Commission as given in Luke 24:46-49; four, the Great Commission as given in Matthew 28:16-20; and five, the Great Commission as given in Acts 1:3-8.

The Great Commission as given in Mark 16:15 The commission of Jesus to His church as stated in Mark 16:15 is "Go ye into all the world, and preach the gospel to every creature." The words "Go ye" are from the aorist middle participle (nominative, plural, masculine) form of the verb πορεύομαι (poreuomai). The meaning of this verb is ". . .to pursue the journey on which one has entered, to

continue on one's journey, to go on one's way. . . to go, depart, to some place. . ." (Thayer 531). Bushell says it has the idea of "go, proceed; travel, journey. . ." (Bible Works for Windows, v. 2.3c). In that this verb is a nominative, plural participle the first part of this verse could be rendered "As you all are going into all the world" (Looney II, Various translations). The word "preach" is from aorist active imperative form of the verb κηρύσσω (kerusso) and means "to be a herald, to officiate as a herald, to proclaim after the manner of a herald, always with the suggestion of formality, gravity and an authority which must be listened to and obeyed. . ." (Thayer 346). It has the idea of to "proclaim, make known, preach" (Bible Works for Windows, v. 2.3c). In that the imperative is used, Jesus is giving a command. He is commanding them to go into all the world wherever mankind is found and preach or proclaim the good news of salvation by grace to every creature, that is, to every human being. The account in Matthew 28:19,20 is very similar with more detail. In the first part of Matthew 28:19 Jesus commands, "As you go make disciples. . . ." In addition in Matthew 28:20, Jesus promises them His continued, abiding presence till He returns. The accounts in John, Luke, and the book of Acts also give more details.

The Great Commission as given in John 20:19-23 The account of John is recorded in John 20:19-23:

Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you. And when he had so said, he showed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

In that John records that this was, "the same day at evening, being the first *day* of the week. . ." this is the first appearance of Jesus to the disciples as they are assembled

together. This is the day of His resurrection. The disciples are gathered together most likely in the upper room where Jesus had instituted the Lord's Supper. One should notice that twice Jesus said unto them "Peace *be* unto you. . . ." By this Jesus is telling believers as individuals and the group as a church not to worry and be grieved for "I am alive; I have arisen from the grave." Therefore, He is saying to them, trust in God and be brave and courageous as you carry out my commission.

Jesus takes this occasion to give the command of His commission to His church. In John 20:21 He proclaims, "as *my* Father hath sent me, even so send I you." The word "sent" is from the Greek word from which comes the English word "apostle." The word "apostle" has the idea to send one out with responsibility and authority to do a particular thing. The word "send" is from the verb πέμπω (*pempo*). It means "to send; commission, appoint" (Bible Works for Windows, v. 2.3c). Thus Jesus is giving them the commission. This makes the Great Commission very urgent and pressing, or that is, claiming especially immediate and continual attention and action. This statement of Jesus also makes the Great Commission imperative and insistent. This is why the apostle Paul wrote in 2 Corinthians 5:14-15 "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: *And that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." To live for Jesus, the Risen One, is to worship Him and to carry out His Great Commission in witnessing to others and sending missionaries to other places as one works and worships in and through one of His New Testament churches (Acts 13:1-5).

A brief explanation is due for John 20:22,23. These verses state, "And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye

retain, they are retained." In verse 22 Jesus was granting unto the assembled disciples, His church, the power of the Holy Spirit to carry out the commission (Ephesians 2:19-22). [These disciples, each one, as born-again, blood-bought believers, were already indwelt with the Spirit. The Spirit begins to dwell in a saved person at the point of faith in Christ Jesus as personal Savior.] In verse 22 He is showing that if one hears the message of the gospel and believes it, he or she will have their sins remitted or forgiven. This is not teaching that the church itself can remit the sins of anyone. It is that the repentant one who believes the message of salvation as proclaimed by the church; his or her sins will be forgiven by God because of the sacrifice Jesus made on the cross.

The Great Commission as given in Luke 24:44-49 It first should be noted that although from:

"a casual reading of Luke 24:36-53, one would naturally conclude that all the things related in that passage occurred on one occasion; that is, at the end of the day when He arose from death. But that would make the ascension take place on the night of the resurrection day, and we know that Jesus continued to appear to the disciples for forty days after the resurrection, before He ascended to the Father (Acts 1:3). Therefore all of it could not have occurred on the same night. We also know that on the resurrection day Jesus instructed the disciples and His brothers to go into Galilee, where He would meet them; . . . but it is a matter of record that the ascension was from the Mount of Olives, and in verse 49 of Luke (24) and verse 4 of Acts (1) . . . He charged them to remain in the city of Jerusalem. . . . (*It is thus concluded that between Luke 24:43 and Luke 24:44 -- added by this writer*) . . .that they had made the journey to Galilee and had returned to Jerusalem some days before the Feast of Pentecost" (Carter 358,359).

The account of Luke is recorded in Luke 24:44-49:

And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father

upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Jesus first explained to them from each division of the Old Testament, "the law of Moses," "the prophets," and "the psalms," that the prophecies thereof, of His first coming "must be fulfilled." It is gleaned from what Jesus says in verses 44, 45, they had not understood many of these things. Therefore, He "opened. . . their understanding, that they might understand the scriptures." After this, He gives the account of Luke 24:46-49 of the Great Commission.

In these verses Jesus states that it was necessary for Him "to suffer, die, and rise from the dead the third day" to fulfill the Old Testament Scriptures in order that all who believe might be saved (verse 46; Romans 4:23—5:1). He instructed them what they were to preach, that is, the essence of their preaching, by saying in verse 47, "And that repentance and remission of sins should be preached in his name. . . ." This verse also gives, in brief, the scope of the Great Commission by saying the message of the gospel is to be preached "among all nations, beginning at Jerusalem." In verse 49 He also promises them that they will "be endued with power from on high," that is, from God. On the day of Pentecost they were baptized in the Holy Spirit by Jesus Christ as a church (Matthew 3:11; Mark 1:8; Luke 24:49; John 20:22; Acts 1:5; 2:1-6). This was done not only to empower them as a church (which was already in existence) to carry out the Great Commission, but also to accredit the church of the Lord Jesus as the entity that God has commissioned to do His work in this present age. [This is basically the same thing that took place when both the tabernacle and the temple were finished and dedicated (Exodus 40:33-35; 2 Chronicles 7:1-3).] Part of the commission was that they "are witnesses of these things" (Luke 24:48). Even so, born-again believers working in and through New Testament churches are to be "witnesses of these things."

The Great Commission as given in Matthew 28:16-20 Matthew 28:16-20

states:

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.

According to Carter the account given in Matthew 28:16-20 is the second giving of the Great Commission (356). To this Robertson agrees but Robertson makes Mark 16:15 a parallel of Matthew 28:19-20. In other words, he believes they were given at the same time (Robertson, Harmony 249). Robertson also makes these two parallel to the appearance of Jesus "to above five hundred at once" as recorded in 1 Corinthians 15:6 (249). Robertson gives this informative footnote:

The meeting attended by so large a number (*above five hundred*) as stated by Paul was most probably that which Jesus had appointed (Matt. 28:16), and it could be held on an appointed mountain without attracting the attention of unbelievers. — The Commission in Mark may perhaps be reckoned the same as Matthew's here. . . . This is what is called by many the Great Commission (Harmony 249).

In Matthew 28:18 Jesus speaks to His church "saying, All power is given unto me in heaven and in earth." The word "power" is from ἐξουσία (exousia). Ἐξουσία (Exousia) is also translated and means "authority." (This has been shown in earlier chapters.) Thus Jesus reveals that He is the power and/or authority behind the commission. He is given this power by God the Father.

In the first part of Matthew 28:19 Jesus proclaims, "Go ye therefore, and teach all nations." The expression "go ye" is from the same Greek aorist middle participle as used in Mark 16:15 [πορεύομαι (poreuomai)]. The verb "teach" is from the aorist active imperative from of μαθητεύω (matheteuo). It means "to be a disciple of one, to follow his precepts and instructions, to make a disciple, to teach, instruct" (Thayer

386). Hence, the first part of Matthew 28:19 could be rendered similar to Mark 16:15, "As you all are going therefore, teach and make disciples of the people of all nations" (Looney II, Various translations). Of course, it is understood that before one can be a disciple he or she must be saved by trusting in Jesus as personal Savior. Jesus is saying that as one goes, or as one lives his or her life, one should teach all people everywhere the message of the gospel.

The second part of Matthew 28:19 Jesus says, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." It has already being discussed in previous chapters that the word "baptize" means to immerse. As in Mark 16:15 Jesus is giving a command. He is commanding them to go into all nations wherever mankind is found and teach and make disciples of everyone who will believe the gospel message. Afterward, they are to be baptized in the name of the Holy Trinity. This means that He has placed the authority to baptize converts in the hands of His true New Testament churches.

In Matthew 28:20 Jesus continues and says, "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen." The word "teaching" is from the verb διδάσκω (didasko). This verb means "to teach, to hold discourse with others in order to instruct them. . . to impart instruction, instill doctrine into one. . ." (Thayer 144). The word "observe" is from the verb τηρέω (tereo). This word means "to attend to carefully. . . to guard, metaphorically to keep, to observe. . ." (Thayer 622). Jesus has placed in New Testament churches the responsibility to the teach and instill doctrine into converts and/or disciples and to attend to this carefully and to guard the teaching of the Bible (1 Timothy 3:15). This is so that each New Testament church will teach "to observe all things whatsoever" Jesus has commanded. . . ." [This includes observance

of the Lord's Supper (1 Corinthians 11:1,2,23-26).] In the last part of Matthew 28:20, Jesus promises them His continued and abiding presence until He returns, for He says, "and, lo, I am with you always, *even* unto the end of the world. Amen." (Of course, His presence is in the person of God the Holy Spirit.) This is so that they will have confidence in proclaiming the message without fear of what the world may think or say or do (Hebrews 13:5-6).

The Great Commission as given in Acts 1:3-8 Luke records another account of Jesus giving the Great Commission in Acts 1:3-8:

To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Both Carter and Robertson in their "Harmonies" say this is the last giving of the Great Commission (359; 250,251). Robertson shows Acts 1:3-8 as parallel to Luke 24:44-49, while Carter shows Acts 1:4-5 parallel to Luke 24:44-49 and Mark 16:15-18 and then, Acts 1:6-12 parallel to Luke 24:50-53 and Mark 16:19-20.

In any case, the focal point of discussion will be what Jesus said in Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." From reading Acts 1:6,7 it is apparent that the assembled disciples wanted to know if the Lord Jesus would "at this time restore again the kingdom to Israel?" However, His answer shows that they were not to be

concerned about the timing of the coming kingdom. Verse 7 makes that very clear when He answered, "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." Carter comments:

Jesus gave them to understand that the time table of the future was not in the scope of their responsibility. The Father, He said, has reserved all this in His own authority, including the time when the Kingdom will be transformed from spiritual to visible. Moreover, He brought their attention back to their own responsibility — they were to bear witness of Him throughout the world (360).

Again Jesus promises that the church will have the power of the Holy Spirit to proclaim the message (Luke 24:49). He "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4-5).

The promise of the Father is spelled out in the first part of Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you." In the last part of Acts 1:8 Jesus declares, "and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." By this Jesus spells out the specific scope of the Great Commission for His church(es). They are to be witnesses to Jesus and His saving message not only at home but throughout the next territory or state and those beyond and unto every part of the globe.

This is summed up in Mark 16:15 when Jesus simply states, "Go ye into all the world, and preach the gospel to every creature." In giving the Great Commission it is made very clear that it is from the Father in heaven through Jesus unto His church(es). The question remains for New Testament Churches: "are we doing this?" One should always be reminded of Ephesians 3:21, "Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen."

B. Believers Saved, Unbelievers Condemned 16:16

After commanding His New Testament church(es) in Mark 16:15, "Go ye into all the world, and preach the gospel to every creature," Jesus asserts that believers shall be saved, unbelievers shall be damned. Jesus said in Mark 16:16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This sub-division is entitled, "Believers Saved, Unbelievers Condemned." It will be discussed under the following particulars: one, the result of preaching His gospel, 16:16; and two, the interpretation of Mark 16:16.

The result of preaching His gospel (16:16) In verse 16 Jesus gives the result of preaching and witnessing to the message of His gospel. He simply declares, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." What Paul wrote in 2 Corinthians 2:14-16 helps to explain this:

Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things? (2 Corinthians 2:14-16).

One should note especially 2 Corinthians 2:16, for it asserts that the message of the gospel is "the savour (*meaning a fragrance or odor*) of life unto life" to some and to others it is "the savour (*fragrance or odor*) of death unto death."¹ To the believer the gospel means life for evermore; to the one who rejects it; it means hellfire for all eternity. If a person repents and believes the gospel message, he or she will possess eternal life which means he or she will be saved for all eternity and go to Heaven. If a person rejects the message of the gospel, he or she shall be condemned and shall burn in the flames of hell forever. This is supported by many, many Bible verses. Some of these are as follows:

John 1:12-13 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John 3:16-18 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

1 Timothy 4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

Ephesians 2:8-9 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast.

The first noted result of preaching His gospel is that those who believe in Jesus

Christ as personal Savior will be saved and go to Heaven. The apostle Paul wrote:

1 Corinthians 1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

1 Corinthians 1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

1 Corinthians 1:30-31 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord.

In the second half of Mark 16:16 Jesus declares, "but he that believeth not shall be damned." Hence, on the other hand, the result of preaching His gospel is that those who do not believe in Jesus Christ as personal Savior "shall be damned." This means they will go to hell. The verb "shall be damned" is from the future passive indicative verb κατακρίνω (katakrino). This verb is translated "condemn" seventeen times in the New Testament. It means "to give judgment against, to judge worthy of punishment, to condemn. . . of God condemning one to eternal misery. . ." (Thayer 332). The Bible states in Revelation 21:8, "But the fearful, and unbelieving, and the

abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

The interpretation of Mark 16:16 What is the correct interpretation of Mark 16:16? Jesus declares, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." To properly interpret Mark 16:16 it is necessary to understand what Jesus meant in verse 15. There is a relationship between the giving of the Great Commission in verse 15 and the statement made in verse 16. Jesus said in Mark 16:15 "Go ye into all the world, and preach the gospel to every creature." The word "preach" means to proclaim something. In this case, Jesus says specifically to proclaim the "gospel" or the good news of the salvation provided by God through God the Son. Paul gives the biblical definition of the gospel in 1 Corinthians 15:1-4:

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures.

To preach the gospel is to preach "that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." When a lost sinner believes this, he or she believes the gospel of Jesus Christ and is saved by the blood of Christ through faith in Jesus as personal Savior.

There is a relationship between salvation and baptism. One must remember that to get the proper interpretation of any passage it must be reconciled with the immediate context and the rest of the Bible. The immediate context of verse 16 is the verses before it and especially verse 15. Yet, the broader context is the rest of the Bible. One must remember the Bible never contradicts itself. Jesus said in John 10:35, ". . .the scripture cannot be broken."

It is readily admitted that there is a controversy about Mark 16:16. This verse has been used along with Acts 2:38; Acts 22:16; and 1 Peter 3:21 to prove the false doctrine that is called "Baptismal Regeneration." This is the doctrine that says one must be baptized in order to be saved either in part or in whole. Yet, the Bible does not teach this. The Bible teaches that a lost person is regenerated or "born again" by the power of the Holy Spirit when he or she confesses his or her sins in repentance, turning to God and His Son and trusting in His mercy, grace, and love (Acts 20:20; Ephesians 2:8,9; John 3:16; Romans 10:9-13).

This controversy is about "Baptismal Regeneration" versus "True Regeneration."

The late Pastor Gerald Scott Smith made the following comments on this subject:

The subject of baptismal regeneration has been debated since the beginning of the second century and will be debated until the end of the world (or when Jesus returns). It is simply the argument of whether a person is saved by an ordinance administered through a ritual or by grace administered through faith. No one could deny baptism is an ordinance and that administering it is a ritual. If a man is not saved until he has been baptized, then salvation (is) dependent upon baptism, making baptism EQUAL IN IMPORTANCE AND POWER AS CHRIST'S BLOOD. Baptists have always contended that a person is saved before he is a fit subject for baptism as John the Baptist insisted that those he baptized give evidence of a change in heart. (Lessons on the Book of Acts, Lesson #7; page unknown).

Two questions need to be considered about Mark 16:16. The first question is: "Does it really say that to be saved one must be baptized? The second question is: "If it does how does one reconcile this verse with many other Scriptures such as Ephesians 2:8,9; Acts 16:30,31; and others. If one takes only the first part of verse 16, then one could see how it could be said that baptism saves a person. However, the whole verse has to be taken together. Hence, how can it be understood to teach that one has to be baptized to be saved. It is true that "he that believeth and is baptized shall be saved. . . ." But it is also true that "he that believeth and comes to church, is

a member of a Sunday School, sings in the choir, is faithful, is a tither and everything else a Christian should do is saved." But, of course, these things do not save.

Truly, the first part of Mark 16:16 does not prove that the believer must be baptized in order to go to heaven or in other words be saved. But the last part of this verse shows who is damned (or in other words condemned). The unbeliever is damned or condemned and this reconciles with:

John 3:18 "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (Baptism is not mentioned.)

John 3:36 "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

It follows (or is logical to say) that on the other hand, if one does believe in Jesus and His gospel, he will not be damned or condemned. Thus Mark 16:16 in full, really, is saying that the believer is saved and will go to Heaven and the unbeliever is condemned to hell. How does this compare with other Scriptures, namely: John 3:16; John 5:24; Acts 10:43; 13:38,39; Ephesians 2:8,9; Titus 3:5 and many others plus the account of the thief on the cross beside Jesus.

Thus, it can safely be concluded that a person is saved by grace through faith and there is only one way of salvation according to the following Scriptures:

Matthew 7:13-14 (KJV) "Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: *14* Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it."

Acts 4:12 (KJV) "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Ephesians 2:8-9 (KJV) "For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: *9* Not of works, lest any man should boast."

The Bible teaches that the believer is saved by grace and that the one who believes not is unsaved and thus shall be condemned and suffer in hell forevermore.

Another consideration is the question about the thief on the cross. Was the thief on the cross saved? According to the statement Jesus made in Luke 23:39-43, the

thief was saved. Jesus told him in verse 43, "Verily I say unto thee, To day shalt thou be with me in paradise." This thief was never baptized. He was saved by grace through faith.

Notwithstanding, Mark 16:16 as well as the other Scriptures show the extreme importance of baptism. Truly, baptism is a part of the confession of the faith of the believer in Him. It is a way of saying to the public that the believer has already trusted Jesus and is identifying in picture form with Jesus. It is rare that one who is a believer and has been properly taught should not want to be baptized since it is the first act of obedience to the dear loving resurrected Lord and Savior, Jesus Christ. However, baptism does not save in actuality. The true teaching behind Mark 16:16 is this: believe and confess from the heart — accept Christ inwardly in the heart and thou shalt be saved. Then confess Him outwardly before the world by submitting to the ordinance of baptism. This represents the thought of the New Testament Age on the subject. It is hard to conceive that some one would accept Christ as personal Savior (and has been properly taught) and then say to Jesus I am not going to follow You in baptism. Yet baptism does not save. Baptism is important for it is a church ordinance (Matthew 28:18-20). Clarke wrote the following about Mark 16:16:

Baptism was with the apostles a first and natural result of believing, an expression of loyalty to Jesus that almost formed a part of the original act of faith. Any thought of separating baptism from believing, whether by anticipation or by delay, would have seemed to them a perversion of its meaning. (258, 259).

But this does not mean that baptism saves. In baptism the saved person identifies himself with Christ. He puts on the uniform, so to speak (Galatians 3:26,27). If a person who is born again of the Spirit, in that he has repented toward God and believed in the Lord Jesus Christ, he is saved and safe and forgiven and justified before God and will go to heaven even if he is never baptized.

C. Signs of Confirmation 16:17-18

(The book of Acts and the rest of the New Testament)

After giving the Great Commission Jesus promises His abiding presence (Matthew 28:18-20). He also promised that they would receive power from on high (Luke 24:49; Acts 1:5). Then He promised that signs, or miracles, would follow those that believe. Jesus said in Mark 16:17-18 "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." These signs were to be given to authenticate the truth and as a help to them in spreading the message of the gospel. This passage will be discussed under the following particulars: one, the signs 16:17,18, two, the reason for these signs 16:17,18; and three, the fulfillment of these signs in the book of Acts.

What is a sign or miracle? "Miracle may be defined as, an unusual demonstration or manifestation of the (*supernatural*) power of God" (Crumley 28). It could be said that this unusual demonstration or manifestation of the (supernatural) power of God is that which sets aside natural laws already put in place by God.²

The signs (16:17,18) The word "signs" is from the Greek noun σημεῖον (semeion) and means "a sign, mark, token. . . a sign . . . i.e. an unusual occurrence, transcending the common course of nature. . . of miracles and wonders by which God authenticates the men sent by him. . ." (Thayer 573,574). Σημεῖον (semeion) (sign) is also translated miracle and wonder. Jesus had previously given the Twelve power and authority to perform signs or miracles during His earthly ministry. This is shown from the following Scriptures:

Matthew 10:1 (KJV) "And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease."

Matthew 10:8 (KJV) "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

Mark 6:13 (KJV) "And they cast out many devils, and anointed with oil many that were sick, and healed *them*."

Luke 9:1 (KJV) "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases."

Besides those named previously, in Mark 16:17,18, Jesus added the following new signs: one, speaking with new tongues; two, taking up serpents; and three, drinking something deadly without harm to them.

The reason for these signs (16:17,18) These sign were given to the early churches for the same reason that Jesus performed miracles — to authenticate the message as true and from God. These special signs along with extra-ordinary spiritual gifts ceased with the completion of the Bible canon, that is, when the last book of the Bible was written. The apostle Paul wrote:

Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these *is* charity (1 Corinthians 13:8-13).

This passage in 1 Corinthians 13 teaches that these extra-ordinary spiritual gifts or signs, such as also named in Mark 16:17,18, would cease and would be replaced by the completed New Testament.³

The fulfillment of these signs in the book of Acts The book of Acts has sufficient accounts to show that these were done. These verses were fulfilled and are no longer in effect. Some examples are as follows: one, the healing of the lame man in Acts 3 by Peter and John; two, the speaking in an unknown language in Acts 2;

three, Paul bitten by a poisonous snake as seen in Acts 28:1-5 and was unharmed; four, Peter released from prison by an angel in Acts 12; five, Paul and Barnabas causing a man, who was a sorcerer and a false prophet, to become blind in Acts 13:6-12; six, Paul casting devils out of demon possessed people at Ephesus in Acts 19; seven, Paul receiving his sight again at the hand of Ananias according to Acts 9:9-19; and eight, Dorcas or Tabitha raised from the dead by Peter in Acts 9:36-43. This leaves out the one about drinking "any deadly thing" without harm to them. But just because there is no such recorded incident, does not mean it was not fulfilled. Besides that, Jesus said this would occur and with God all things are possible. This can be said since all the others were fulfilled. Acts 9:42 gives the reason for these signs, "And it was known throughout all Joppa; and many believed in the Lord." These examples show sufficient fulfillment for any reasonable person.

D. The Servant Ascending into Heaven 16:19

(Luke 24:50-53; Acts 1:9-12)

The resurrection was the greatest miracle performed up to that time; but God was not through. As stated previously the resurrection was the crowning event in the earthly ministry of the Lord Jesus Christ. After fulfilling His purpose it was now time for Him to ascend back up into heaven. He has appeared sufficient times to many people to show that He was indeed alive after dying on the cross. He had stayed upon the earth after His resurrection for forty days. Luke records in Acts 1:3 that Jesus had "showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." He had delivered the Great Commission. It was time for Him to ascend to Heaven to be at the right hand of God. Mark 16:19 declares, "So then after the Lord had spoken unto

them, he was received up into heaven, and sat on the right hand of God." This verse consists of two parts as follows: one, Jesus received into Heaven, 16:19a; Luke 24:50-53; Acts 1:9-12; and two, sitting at the right hand of God, 16:19b.

Jesus received into Heaven (16:19a; Luke 24:50-53; Acts 1:9-12) Verse 19 begins by stating, "So then after the Lord had spoken unto them. . . ." This means after He had spoken the things of Mark 16:15-18 and most likely the things of Matthew 28:18-20. This may also include the words of Luke 24:46-49 and what Luke adds in Acts 1:4-8. The words "the Lord had spoken" are probably that of giving the Great Commission in the various parallels. The Lord Jesus told them in Luke 24:44-49 and Acts 1:3-8 that they were to be witnesses to Him throughout the world and that they would receive the power of the Holy Spirit in order to do this. The events of the day of Pentecost fulfilled the promise of receiving power to witness when the church was baptized in the Holy Spirit once and for all.

Next, Mark 16:19 reveals that Jesus "was received up into Heaven." Luke 24:50-51 records, "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." In the book of Acts, Luke writes:

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey (Acts 1:9-12).

This reveals that Jesus was taken up into a cloud out of their sight. The apostles and probably others witnessed Jesus being taken up into heaven. While the disciples were looking toward heaven as Jesus was carried up, "two men stood by them in white

apparel." These were most likely angels. Matthew 28:2,3 speaks of an angel ("His countenance was like lightning, and his raiment white as snow") that appeared at the empty sepulchre, while Mark speaks of a man in a long white garment. These two men in white apparel promised the disciples that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This, then, is another promise of the second coming of Jesus.

This event of Jesus being "received up into heaven" is called the ascension. The ascension was predicted by Jesus in Mark 14:7; John 14:1-3,28; 16:7,16-19. Jesus promised the ascension when He said in John 14:1-3, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also."

Sitting at the right hand of God, 16:19b) The last part of verse 19 declares that the Lord Jesus "sat at the right hand of God" the Father. At the trial of Jesus the Jewish high priest, Caiaphas, asked Jesus, "Art thou the Christ, the Son of the Blessed?" (Mark 14:61; Matthew 26:64). Jesus answered in Mark 14:62 saying, "I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." By this answer Jesus had prophesied that in Heaven He would be "sitting at the right of power" or God. In the day in the temple when the Jewish leaders had sent various groups to ensnare Jesus, He questioned the Pharisees. As He taught them He asked, "How say the scribes that Christ is the son of David? For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth

him Lord; and whence is he *then* his son? And the common people heard him gladly." (Mark 12:35-37; cf. Matthew 22:41-46). Jesus was quoting Psalm 110:1.

This shows that the place of Jesus in Heaven has always been and always will be to sit at the right hand of God. There are many reference to the expression "right hand" in the Old Testament. To be at one's right hand is to be in the place of highest honor (cf. Philippians 2:9-11). This expression, "the right hand" or "His right hand" is used as a metaphor to represent Christ Jesus, the Son of God. This is seen in Exodus 15:6 and many of the Psalms. It would seem that many of the references in the Old Testament to "the right hand of God" are actually speaking of Christ Jesus. A few examples are: Exodus 15:6, "Thy right hand, O LORD, is become glorious in power;" Psalm 16:11, "at thy right hand *there are* pleasures for evermore;" Psalms 17:7, "Show thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust *in thee* from those that rise up *against them*;" Psalm 48:10, "thy right hand is full of righteousness;" Psalm 63:8, "thy right hand upholdeth me;" Psalm 98:1, "O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory;" and Isaiah 48:13, "Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: *when* I call unto them, they stand up together." What these verses say about "the right hand of God" is true of Christ Jesus, the Son of God.

Several of the penmen of the New Testament make reference to Jesus sitting at the right hand of God: Luke, Paul, Peter among them. Some of the references are: Acts 2:25; Acts 5:31; Romans 8:34; Ephesians 1:20; Hebrews 1:3; 8:1; 10:12; and 1 Peter 3:22. The writer of the book of Hebrews wrote, "Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word

of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Hebrews 1:3).

Jesus, sitting down at the right hand of God the Father, is now interceding for His own. He is the mediator for all believers and He will return. Paul wrote in 1 Timothy 2:5, "For *there is* one God, and one mediator between God and men, the man Christ Jesus." The word "mediator" is from the noun μεσίτης (mesites). It means "one who intervenes between two, either in order to make or restore peace and friendship. . . or for ratifying a covenant. . ." (Thayer 401). Rienecker says it means a "go between" (619). Jesus paid for the sins of all human beings, reconciling all who repent and believe in Him and is now the go-between for each saved person (Hebrews 8:6; 9:15;12:24). Jesus is making intercession for the believer. Paul wrote in Romans 8:34, "Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." In Hebrews 7:25 the Bible says, "Wherefore he (*Jesus*) is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." The word "intercession" in Romans 8:34 is from the present active verb form of ἐντυγχάνω (entugchano). This word means "to fall in with, meet. . . to address or apply to any one; to intercede for any one, plead the cause of" (Analytical Greek Lexicon 142). In that the present active verb is used, it means that Jesus is continually making intercession for the saved. Also Jesus is the advocate for the born-again blood-bought believer. John wrote in 1 John 2:1-2, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world." Jesus is the advocate for the

believer. "Advocate" from παράκλητος (parakletos) means ". . .one who pleads another's cause with one, an intercessor. . . of Christ in his exaltation at God's right hand, pleading with God the Father for the pardon of our sins (Thayer 483).⁴ He mediates and intercedes for the believer because He made the perfect sacrifice for sin as the substitute for the repentant believer.

E. The Enduring and Perpetual Response of His Church(es) 16:20

(Luke 24:52,53; Acts 1:12-26; the book of Acts and the rest of the New Testament)

Mark 16:20 gives the summary of the enduring and perpetual response or reaction of the servants of the Servant. This last verse of the book of Mark declares, "And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen." This verse may be divided as follows: one, the disciples going everywhere preaching the good news, 16:20a; Luke 24:52,53; Acts 1:12-26; and two, the Lord working with them and confirming His Word, 16:20b; the book of Acts and the rest of the New Testament.

The disciples going everywhere preaching the good news (16:20a; Luke 24:52,53; Acts 1:12-26) After the ascension on the Mount of Olives the disciples did as Jesus instructed them and returned to Jerusalem. Luke 24:52-53 reveals, "And they worshipped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen." According to Acts 1:12-26 they met with the church (the number of names together were about an hundred and twenty) in an upper room. "These all continued with one accord in prayer and supplication. . . ." (Acts 1:14). They elected Matthias to take the place of Judas. After the day of Pentecost they continued in Jerusalem, then after persecution they spread out and preached the good news of Jesus Christ in many other countries (Acts 2:1—28:31).

The first part of Mark 16:20 states, "And they went forth, and preached every where. . . ." In other words, they begin to carry out the commands of Jesus in carrying out the Great Commission. By the time the last book of the New Testament was written they had established New Testament churches in the lands of the Mideast, Asia Minor, Italy, Northern Africa, and possibly as faraway as India and Wales. The book of Acts tells of some of the activities of the apostle Peter and of the missionary journeys of the apostle Paul. This work has continued for almost two thousand years and New Testament churches are still going everywhere preaching the good news of Jesus Christ and shall until He returns. This is the enduring and perpetual response of His church(es).

The Lord working with them and confirming His Word (16:20b; the book of Acts and the rest of the New Testament) The last part of Mark 16:20 states that as they went every where, "the Lord (*was*) working with *them*, and confirming the word with signs following." The Lord Jesus had promised His continued presence with them. Jesus had told them the Comforter, which is the Holy Ghost, the Spirit of Truth, would come. Jesus said that the Father would send the Comforter⁴ in My name. He said the Comforter shall "teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26; 15:26). Jesus said in John 15:26 "And ye also shall bear witness, because ye have been with me from the beginning." As they preached and witnessed the Comforter would and does convict men of "of sin, and of righteousness, and of judgment" (John 16:7-15).

In the previous discussion of Mark 16:17-18 Jesus confirmed "the word with signs following." This was all fulfilled in the book of Acts and in effect until the Canon of the New Testament was completed. In this modern age the disciples and

churches of the Lord Jesus still have the word of God and the Comforter still works in and through His churches. Verse 20 along with the full giving of the Great Commission sums up what the disciples of the New Testament did and what the people of God are to do today. Jesus said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15); and "Peace *be* unto you: as *my* Father hath sent me, even so send I you" (John 20:21).

Summary of Chapter

After Jesus, the Ideal, Model Servant of God, arose from the dead proving that He was truly the Messiah, the Son of God, the Son of Man, the One sent from God, He appeared many different times to many different people. During those appearances He gave the church (that He organized during His personal ministry while on earth) the Great Commission. Mark records this in 16:15. Each of the other inspired writers of the Gospel records also record the words of Jesus in the giving of the Great Commission. Jesus said unto them, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Jesus promised them His abiding presence and power.

He told them that the believer shall be saved and the unbeliever shall be condemned (Mark 16:16). This is the result of the preaching of the gospel. In Mark 16:16, as well as in Matthew 28:18-20, Jesus emphasizes the importance of scriptural baptism.⁵ There is a relationship between salvation and baptism. One must remember that to get the proper interpretation of any passage it must be reconciled with the immediate context and the rest of the Bible. As seen from the interpretation of Mark 16:16 baptism is an ordinance to be observed by the born-again blood-bought believer; and everyone who is born-again should submit to this ordinance at the hands

of a scriptural New Testament church. Baptism is a picture of the death, burial, and resurrection, a picture of that which saves, a picture of what has happened in the heart of the born-again one. If baptism is part of being saved, this would contradict John 3:16-18,36; 5:24-29; Ephesians 2:8,9; Acts 16:30;31; Romans 10:9-10; Matthew 7:13,14; Acts 4:12 Galatians 3:6 and many more Scriptures. These verses teach that the believer is saved by the grace of God and that the one who believes not is unsaved and thus shall be condemned and suffer in hell forevermore. The summation of Mark 16:16 is this: believe and confess from the heart — accept Christ inwardly in the heart and thou shalt be saved. Then confess Him outwardly before the world by submitting to the ordinance of baptism.

After giving the Great Commission Jesus promised His abiding presence. He also promised that they would receive power from on high. Then He promised that signs, or miracles, would follow those that believe. These signs were given to the early churches for the same reason that Jesus performed miracles — to authenticate the message as true and from God. They were fulfilled in the book of Acts and the rest of the New Testament. These special signs ceased after the last book of the New Testament was written.

After fulfilling His purpose on earth, Jesus ascended back into heaven. He is now sitting at the right hand of God and is interceding for the saved. He is the only mediator between God and man. He is the advocate of the born-again blood-bought believer. The Bible is replete with the promise of His coming again.

Mark 16:20 gives the summary of the enduring and perpetual response or reaction of the servants of the Servant. This last verse of the book of Mark declares, "And they went forth, and preached every where, the Lord working with *them*, and

confirming the word with signs following. Amen." In other words, they begin to carry out the commands of Jesus in carrying out the Great Commission. By the time the last book of the New Testament was written they had established New Testament churches in the lands of the Mideast, Asia Minor, Italy, Northern Africa, and possibly as faraway as India and Wales. This work still continues today. New Testament churches are still going everywhere preaching the good news of Jesus Christ and shall until Jesus returns. The Lord Jesus is still working with His churches. Verse 20 along with the full giving of the Great Commission sums up what the disciples of the New Testament did and what the people of God and His churches are to do today.

Chapter Notes

1. (See page 724, Mark 16:16) Paul wrote in first part of 2 Corinthians 2:16 "To the one *we are* the savour of death unto death; and to the other the savour of life unto life. . . ." Rienecker explains the expression "of death unto death" this way: "The rabbis used similar words concerning the law. For some it was a medicine unto healing and to others a medicine unto death (Barret *qtd. in* Rienecker 458).
2. (See page 730, Mark 16:17,18) For comments on miracles and the definition, the reader is referred to the discussion on Mark 4:35-41; page 169ff.
3. (See page 731, Mark 16:17,18; 1 Corinthians 13:8-13) This writer wrote the following comments on this passage:

The word "perfect" in 1 Corinthians 13:10 is speaking of the completed canon of the Scriptures. The words "in part" (or partial) is speaking of the spiritual gifts of verses 8 and 9. Verse 11 is parenthetical and uses the growth of a child to show that the replacement of the gifts is due to growing maturity of the then known Christian people and churches. In other words, at the right time when the canon would be completed, there would be no further need of the spiritual gifts. This actually took place around A. D. 100 when John completed his last book (Looney II, Comments on First Corinthians, 138,139).
4. (See pages 737,738, Mark 16:19; 1 John 2:1) Παράκλητος (parakletos) is translated "Comforter" in John 14:16,26; 15:26; 16:7.
5. (See page 739; Summary of Chapter) The requirements for scriptural baptism are given in chapter 2, entitled "The Forerunner of the Servant" in the comments on Mark 1:9-11.

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**JESUS, MY SERVANT THE BRANCH -- COMMENTS ON MARK
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Joseph L. Looney (II): Landmark Baptist Preacher-Teacher

(About the Author)

Joseph L. Looney (II) was born in Shreveport, LA, and raised near Magnolia, Arkansas. He was the third child of Jack and Mary Looney who taught him right from wrong, about the Bible and the true God. His father worked in the oil fields. His mother was a school teacher and later a librarian at Southern State College (now: Southern Arkansas University). His father went to the Methodist Church. His father made a profession of faith and was baptized and became a member of Antioch Missionary Baptist Church southeast of Magnolia in 1969.

Upon graduation from Magnolia High School in 1956, Joe joined the U.S Army Reserves, "Six Month Active Duty Program" and served about 6 years in the Reserves. After the Six Month Program, Joe attended Southern State College, Magnolia. In the summer of 1957 while working for the Banner News, Joe met and later married Miss Patsy Ruth Griffis, December 27, 1957, at the Davidson Missionary Baptist Church near Waldo, AR. Pat has been a faithful, loyal companion ever since that time. (Pat worked as a school teacher and assistant for 31 years.) January, 1961, Joe received the Bachelor of Science--Industrial Engineering degree from the University of Arkansas, Fayetteville.

In May, 1960, John Blake a follow engineering student revealed the following Scriptures (Romans 3:10,23; 6:23; 5:6,8 and etc.). Joe realized that he was lost and needed to be saved. Two weeks later Joe asked Christ Jesus to save him and forgive him of his sins and was saved at the age of 21 (June, 1960). He then followed the Lord in scriptural baptism and became a member of Central Missionary Baptist Church of Fayetteville, AR.

While working as an Industrial Engineer for Poinsett Lumber and Manufacturing Company in Trumann, AR, the Lord began dealing with Joe concerning the call to preach the gospel of Jesus Christ. It wasn't until October, 1971, that Joe came before the Cavanaugh Missionary Baptist Church, Ft. Smith, AR, and surrendered to the Master's will by faith. In January, 1973, he accepted the pastorate of the Mountain Grove Missionary Baptist Church near Alma, AR. He was ordained in March, 1973, by the Cavanaugh Church under the ministry of Brother E. Keith Simmons. Joe worked as an industrial engineer for over 20 years in Arkansas and Kentucky (1960 -- 1982).

Joe has served the following Missionary Baptist churches as pastor from 1973 until the 2017:

Mountain Grove, near Alma, AR January 1973 -- July 1981

Unity, near Paron, AR March 1983 -- August 1986

Pine Top, near Broken Bow, OK June 1987 -- July 1995

Calvary, Gillette, WY August 1995 -- July 2014

Wards Creek, Simms, TX April through July, 2017 (Interim)

Joe and Pat are currently Members of Austin Chapel, De Kalb, TX

Education: Magnolia High School, Magnolia, Arkansas Graduated: 1956

University of Arkansas, Fayetteville, Arkansas

Graduated: January, 1961 BS-Industrial Engineering

Lexington Baptist College, Lexington, Kentucky

Attended: 1963-1968 (Concurrent with working for Square D Co.)

Missionary Baptist Seminary, Little Rock, Arkansas

Graduated: B. B. L., May, 1986; TH. B., May, 1987

Gulf Coast Baptist Institute, Hattiesburg, Mississippi

Master of Theology, May 4, 2001; Doctor of Theology, May 11, 2012

Service for Missionary Baptist Associations:

Annual Speaker for Central MBA of AR.; Messenger Meeting: Oct. 18, 1985

Annual Speaker for Macedonia MBA of OK.; Messenger Meeting: Sept. 30, 1989

Moderator for Macedonia MBA of OK.; Messenger Meeting: Sept. 1994 & elected for 1995

Moderator (& Moderator's Address) for Rocky Mountain MBA: August 4, 2000 (Greeley, CO)

Moderator (& Moderator's Address) for Rocky Mountain MBA: August 3, 2001 (Cheyenne, WY)

Assistant Parliamentarian for Rocky Mountain MBA for several years

Speaker for Graduation Exercises in May, 2012 for Gulf Coast Baptist Institute, Hattiesburg, MS

Organizer, Planner, and Moderator for the WyKota Landmark Baptist Fellowship Retreat (Meeting at Fort Robinson State Park near Crawford, NE) (2002 thru 2014)

Joe and Pat have three children, Joe L. Looney III (Baptist preacher) of Broken Bow, OK, Marietta Raney (school teacher in New Boston) of De Kalb, TX, and William Looney (computer building structure designer) of Lowell, AR; and four grandchildren.

BACK COVER PAGE

JESUS, MY SERVANT THE BRANCH — COMMENTS ON MARK

--- Volume Four of Four ---

(Mark Chapters 14; 15; & 16)

A Practical Commentary on The Gospel According to Mark

By

Joseph L. Looney II