

Pastor Hank's Notes on: The Gospel of Mark

Mark Chapter 11

Mark chapter 11 Outline: The sections of this chapter are devoted to: the triumphal entry (Mark 11:1-11), withering of the fig tree (Mark 11:12-14 and verses 20-26), the second cleansing of the temple (Mark 11:15-19), and the question concerning the authority of Jesus (Mark 11:27-33).

The Triumphal Entry: All four Gospels all record Jesus' triumphal entry into Jerusalem and takes place in the days before the Last Supper, marking the beginning of His Passion.

Quick Story Outline:

Matthew adds in addition to the Colt there was also the Ass (the Colt's Mother). The mother of the colt was a necessary part of the whole event; the colt would not have followed without her!

Both animals were brought to Jesus.

Garments were spread on both of them.

Jesus may have sat on both animals (his feet probably on the colt).

The colt was unbroken, unusable except in connection with its mother.

The dramatic descent from the Mount of Olives.

The hailing of Jesus as the King of Israel.

The request of the Pharisees that Jesus rebuke such exclamations.

The presence of two converging multitudes, one from the city coming out to meet Jesus, the other following from Bethany.

The element of the resurrection of Lazarus stimulating the size of both converging multitudes.

The stirring up of the whole city.

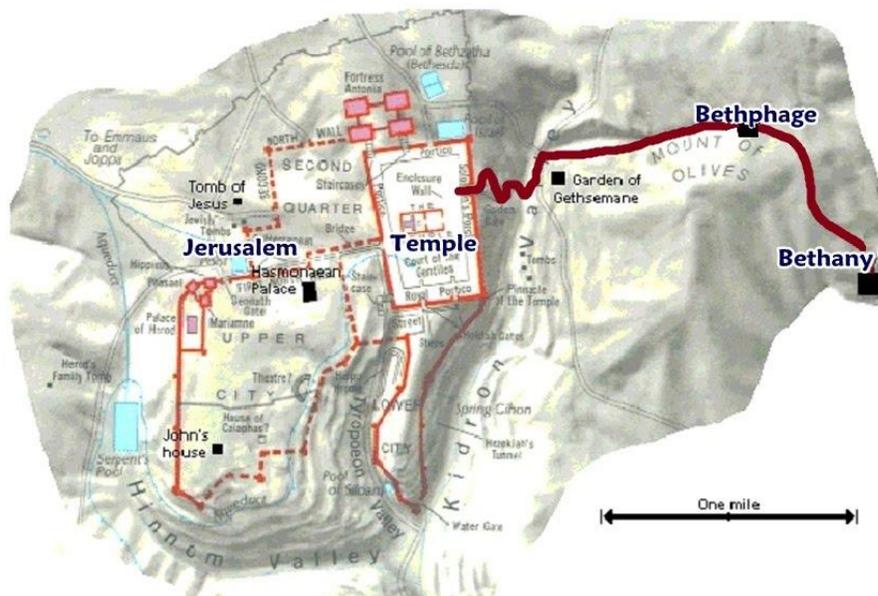
Christ's reply to the Pharisees that, if the multitudes should remain silent, the very stones would cry out.

The frustration of the Pharisees who said in **John 12:19** ¹⁹ The Pharisees therefore said among themselves, **Perceive ye how ye prevail nothing? behold, the world is gone after him.**

Verse 1 And when they came nigh to Jerusalem, unto **Bethphage and Bethany**, at the mount of Olives, he sendeth forth two of his disciples,

“And when they came nigh to Jerusalem” If all we had was the Gospel of Mark, we might think this was Jesus' first journey to Jerusalem. But the Gospel of John tells us of many previous trips. Jesus, like any devout Jewish man, went to Jerusalem for as many of the major feasts as He possibly could.

“Bethphage and Bethany” Mark described Jesus' approach from Jericho generally. He would have come to Bethany ("place of unripe figs") and then Bethphage ("place of young figs") traveling from the east. These villages stood on the southeastern slope of Mt. Olivet, approximately two miles east of Jerusalem. The Mount of Olives stands about 2,600 feet above sea level just east of Jerusalem. The Kidron Valley separates it from the city. The heights of Mt. Olivet provide a splendid view of the temple area.



“Bethphage and Bethany” Many States have Towns and Cities named after Cities mentioned in The Bible. Here are New York's:

County	Town	Bible
Greene	Athens	Acts 18:1
Suffolk	Babylon	Genesis 11:9
Genesee	Bethany	Matthew 21:7
Nassau	Bethpage	Mark 11:1 (Spelled Bethphage, but name from Bible)
Sullivan	Bethel	Genesis 12:8
Albany	Bethlehem	Genesis 35:19

Columbia	Canaan	Genesis 9:18
Putnam	Carmel	Joshua 12:22
Saratoga	Corinth	Acts 18:1
Fulton	Ephratah	Genesis 35:19
Orange	Goshen	Genesis 45:10
Washington	Hebron	Genesis 13:18
Nassau	Jericho	Numbers 22:1
Onondaga	Jordan	Deuteronomy 3:8
Yates	Jerusalem	Joshua 10:1
Madison	Lebanon	Deuteronomy 1:7
Saratoga	Malta	Acts 28:1
Essex	Moriah	Genesis 22:2
Broome	Nineveh	Genesis 10:11
Oneida	Rome	Acts 2:10
Washington	Salem	Genesis 14:18
Washington	Shushan	Ester 1:2
Seneca	Tyre	Joshua 19:29



Bethesda Fountain is located where? _____

Verse 2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a **colt** tied, **whereon never man sat**; loose him, and bring him.

As Jesus prepared to enter Jerusalem, He carefully and deliberately sent His disciples to make arrangements for His arrival into the city.

Jesus would enter Jerusalem riding a **Colt**. The symbolism of the Colt which is a young Donkey refers to the Eastern tradition that the Donkey is an animal of peace, versus the horse, which is the animal of war. A king would ride upon a horse when he was bent on war and rode upon a donkey when he wanted to point out he was coming in peace. Jesus' entry to Jerusalem would thus symbolize his entry as the Prince of Peace, not as a war-waging king.

“whereon never man sat” - No animal was allowed to be employed in sacred uses, even among the Gentiles, that had previously been used for any domestic or agricultural purpose; and those which had never been yoked were considered as sacred.

Numbers 19:2

²This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon **which never came yoke**:

David's mule was used at the coronation of Solomon:

1 Kings 1:33

³³The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon:

Verse 3 And if any man say unto you, Why do ye this? **say ye that the Lord hath need of him**; and straightway he will send him hither.

“say ye that the Lord hath need of him” Jesus openly claims His Divinity!

Verse 4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

Verse 5 And certain of them that stood there said unto them, What do ye, loosing the colt?

Verse 6 And they said unto them even as Jesus had commanded: and they let them go.

In these few verses we see here six different arguments of our Saviour's Deity: 1. That He knew there was such an ass colt. 2. That He sent for it. 3. Foresaw that the masters of the colt would

question them that set it. 4. That He professed himself the Lord. 5. That He could tell they would send the colt. 6. That accordingly they did so.

Verse 7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

Jesus' purpose in riding into Jerusalem was to make public His claim to be their Messiah and King of Israel in fulfillment of Old Testament prophecy. Matthew tells us that the King coming on the donkey was an exact fulfillment of:

Zechariah 9:9 which says:

⁹ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Verse 8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.

Spreading one's Clothes in the path of another is a Middle Eastern Jewish Custom that was commonly recognized as an act of homage to a king or other royal person.

An example of this is found in The Old Testament.

2 Kings 9:13 says:

¹³ Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

King Jesus is entering Jerusalem and the people are putting their clothes and Palm Branches in His path.

The Palm branch was a symbol of triumph and victory in the Greco-Roman culture of the Roman Empire, when the Victorious General and his Army returned home as victors, they laid down Palm Branches in the Streets.

What do we do today? When Soldiers come home from war or when The Astronauts land home safely or when The Yankees Win The World Series, we have a Parade and throw Confetti to show support for their Victory!

Paul writing of Jesus says in:

Colossians 2:15

¹⁵ And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

And King Jesus starts His Triumphal entry into Jerusalem!



Verse 9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

Jesus The King receives the worship and praise of the people because only He deserves it. Angels are not to be worshipped; man is not to be worshipped only God is to be worshipped!

Here, Jesus No longer tells His disciples to be quiet about Him (as He had commanded earlier) but to shout His praises and worship Him openly.

In Luke's parallel passage in **Luke 19: 38** we read:

³⁸ Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

In verse 38 we see the word Peace, and remember Jesus comes in Peace, Why? Because He's riding a Donkey, unlike when His Second Coming when He comes back He'll be riding a White Horse and carrying a Sword to make war where He's gonna whoop the Devil and his armies!

Verse 10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

The word "hosanna" means "save now," or "save, I beseech thee."

This was a fulfillment of Prophecy in **Psalms 118:25-26** which says:

²⁵ Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

²⁶ Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

Again Luke's parallel passage in verse 38 Jesus is also called King!

³⁸ Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

And here Messiah-King Jesus enters Jerusalem! Although many were excited, Jesus was rejected by The Religious and Political Leaders. Paul commenting on this writes in: **Romans 10**

¹ Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

² For I bear them record that they have a zeal of God, but not according to knowledge.

³ For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

⁴ For Christ is the end of the law for righteousness to every one that believeth.

And the Bible fact is that they made a Big Mistake...

Jesus is Israel's King and Jesus is our King!

A. In fact the Kingship of Jesus was prophesied.

There are a number of prophecies that mention that Jesus was King.

We read Zech. 9:9 earlier.

Jeremiah 23:5 says:

⁵ Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a **King** shall reign and prosper, and shall execute judgment and justice in the earth.

Psalm 24:7-10

⁷ Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; **and the King of glory** shall come in.

⁸ Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.

⁹ Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

¹⁰ Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.

B. Jesus was born a King.

Luke 1:30-33

³⁰And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

³¹And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

³²He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

³³And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

C. They mocked Jesus as King.

Matthew 27:27-29

²⁷Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

²⁸And they stripped him, and put on him a scarlet robe.

²⁹And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

D. They crucified Him as King.

Matthew 27:37

³⁷And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

E. King Jesus is sitting on the throne on the right hand of the Father.

Hebrews 1:3

³Who 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:

F. He's coming back as King.

Revelation 19:11-16

¹¹And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

¹²His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

¹³And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

¹⁴And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

¹⁵And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

¹⁶And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

And when King Jesus returns,

G. He's coming back via The King's Highway!

When Jesus Christ returns, He will come to Mount Sinai and then go up the King's Highway through Selah, Petra, Paran, and Mount Seir. Then He will cross the Jordan where He was baptized, go through Jericho and Gilgal, and come on the east side of the Mount of Olives through the eastern gate (Ezekiel 44:2-3). The route of the Second Coming of Jesus Christ **BEGINS** at Mount Sinai and **ENDS** at the Mount of Olives.

Isaiah 35:8-10

⁸And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

The Devil's and the Lost got The Highway to Hell, while King Jesus travels on The King's Highway!

H. Jesus is the Eternal and Immortal King.

1 Timothy 1:17

¹⁷Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

I. Jesus is the all Powerful King.

1 Timothy 6:15

¹⁵Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

I. Jesus is The King of Kings and Lord of Lord's!

Revelation 17:14

¹⁴These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

And you know what Church? Jesus is The King! Amen!

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

Jesus came as the Messiah to Jerusalem, not as a mighty general to conquer the Romans. He came first to look at the Temple of the people of God, and to make an inspection.

Malachi 3:1-3

1 Behold, I will send my messenger, and he shall prepare the way before me: **and the Lord, whom ye seek, shall suddenly come to his temple**, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

² But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

³ And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

“he went out unto Bethany with the twelve”

Having inspected the temple of His Father's house, Jesus withdrew from it, for in the present state of hate and ill will which fermented within his enemies for it was not safe for him to spend the night in Jerusalem.

Pastor Hank's Notes on: The Gospel of Mark

Mark Chapter 11

The withering of the fig tree (Mark 11:12-14 and, 20-26).

Verse 12 And on the morrow, when they were come from **Bethany**, he was hungry:

The Fig Region: **Bethany** ("place of unripe figs") and then Bethphage ("place of young figs").

And on the morrow — The Triumphal Entry being on the first day of the week, this following day was Monday (Matthew 21:18). Monday of Passion Week.

Verse 13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, **he found nothing but leaves; for the time of figs was not yet.**

“he found nothing but leaves; for the time of figs was not yet” As the Fig fruit usually appears before the leaves, the leaves were a promise that fruit might be found, and the fruit, though not perfectly ripe, is considered edible when the leaves are developed. Though it was too early for fruit, it was also too early for leaves.

Two varieties of figs are common in Israel. The bicura or boccore, an early fig with large green leaves and with fruit which ripens in May or June, and sometimes earlier near Jerusalem. Scholars have found ripe fruit of this variety as early as May in the mountains of Lebanon, a hundred fifty miles north of Jerusalem, and also these fig-trees there have fruit formed as early as February, which is fully ripe in April. The second variety is the summer fig or kermus. This ripens its main crop in August, but its later fruitage often hangs on all winter when the weather is mild, dropping off when the new spring lives come.



This Tree was intended to point out the state of the Jewish people:

1. They made a profession of the true religion.
2. They considered themselves the peculiar people of God.

3. They were only hypocrites, having nothing of religion but the profession - leaves, and no fruit.

Hosea 10:1

1 Israel is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.

God blessed Israel with material abundance, but they spent it on themselves and their own idolatrous desires (**he hath increased the altars**). Israel enjoyed the blessing of God, but used those blessings in ungodly ways.

Israel rejects God's Fruit and instead eats their own fruit:

Hosea 10:13

¹³ Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

4. That our Lord's conduct towards this tree is to be considered a symbol of the treatment which was to come upon this hypocritical and ungodly nation.

5. It was a proper time for them to have borne fruit: Jesus had been preaching the doctrine of repentance and salvation among them for more than three years; the choicest influences of Heaven had descended upon them; and everything was done in this vineyard that ought to be done, in order to make it fruitful.

6. The time was now at hand in which God would require fruit, good fruit; and, if it did not produce such, the tree should be cut down by the Roman axe.

Verse 14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

The tree was cursed for its *pretense* of leaves, not for its *lack* of fruit. Like Israel in the days of Jesus, it had the outward form but no fruit. In this picture, Jesus warned Israel - and us - of God's displeasure when we have the *appearance* of fruit but not the fruit itself. God isn't pleased when His people are all leaves and no fruit!

Even the vegetable creation is dependent upon Christ. There is not a plant or flower in the garden, not a tree by the wayside, in the orchard, the field, or the forest, but will wither away if not supported by him.

Jeremiah 8:13

¹³ I will surely consume them, saith the Lord: there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them.

Side Teaching moment: The Health Benefits of eating Figs:

Figs are the fruit of the ficus tree, which is part of the mulberry family (Moraceae). Figs have a unique, sweet taste, soft and chewy texture and are littered with slightly crunchy, edible seeds. Fresh figs are delicate and perishable, so are often dried to preserve. This produces a sweet and nutritious dried fruit that can be enjoyed all year round.

Figs are high in natural sugars, minerals and soluble fiber. Figs are rich in minerals including potassium, calcium, magnesium, iron and copper and are a good source of antioxidant vitamins A, E and K that contribute to health and wellness.

Figs are often recommended to nourish and tone the intestines and act as a natural laxative because of their high fiber content. Many of us consume too much sodium (salt), found in processed foods. High intakes of sodium can lead to deficiencies of potassium and this imbalance between the two minerals can lead to hypertension (high blood pressure). A diet rich in fruit and vegetables – including fresh figs, naturally increases potassium and is therefore encouraged to help lower blood pressure.

Naturally high in dietary fiber, figs can be a useful food to include in the diet for those watching their weight. High fiber foods provide feelings of fullness and can reduce hunger and cravings. Figs also contain prebiotics, which help support the pre-existing good bacteria in the gut, improving digestive wellness.

Figs are a good fruit source of calcium, a mineral that is involved in bone density. Their high potassium content may counteract the urinary excretion of calcium caused by high salt diets. This in turn helps to keep calcium in bones and lessens the risk of osteoporosis.

Fresh figs are indeed one of the sweetest offerings of summer. Their tough peel can be cracked open to reveal the interior, which contains a mass of seeds bound with jelly-like flesh. The seeds are edible, and are crunchy and somewhat nutty in flavor. Naturally sweet, fragrant, and succulent, figs have been enjoyed by people all over the world for centuries. To the Chinese, figs are used in medicinal soups and are known as "flowerless fruits," but they are actually inverted flowers. In ancient Greece, figs were eaten by the early Olympic athletes as a training food and they were presented to the winners as laurels. Figs even made an appearance in the Book of Genesis in the Bible, when Adam and Eve used fig leaves to cover themselves.



The Second Cleaning of the Temple: Three years before, Jesus had thus cleansed the Temple at the first Passover of his ministry, John 2:13-25.

John 2:13-17

¹³ And the Jews' passover was at hand, and Jesus went up to Jerusalem.

¹⁴ And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

¹⁵ And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

¹⁶ And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

¹⁷ And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Verse 16 And would not suffer that any man should carry any vessel through the temple.

Jesus closed the court of the Gentiles as a short-cut for the traffickers in merchandise and materials. The thorough commercialization of the place had made it, in fact, much like a street-market, despite the truth of its being, actually, a significant area within the Holy Temple itself.

Verse 17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the **house of prayer**? but ye have made it a **den of thieves**.

Here Jesus quotes:

Isaiah 56:7

⁷ Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

Jeremiah 7:11

¹¹ Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord.

Those who bought and sold in the temple: They did this in the outer courts of the temple, the only area where Gentiles could worship and pray. Therefore, this place of prayer was made into a marketplace, and a dishonest one at that. God intended the temple to be a **house of prayer for all nations**, but they had made it a **den of thieves**.

God permitted Gentiles to come and worship Him in the Temple court of the Gentiles indicating His desire to bring them into relationship with Himself.

The Jewish leaders, however, had made this practically impossible by converting the only place Gentiles could pray in the temple complex into a market where fraud abounded. They had expelled the Gentile worshippers to make room for Jewish **thieves**.

A den of thieves is a place where **thieves** associate and hide. It is a sorry, shameful condition when the house of God becomes a place where unrepentant and active sinners can associate and hide.



Las Vegas Casino Night



Join us for food, fun, and fellowship at the Knights of Columbus Las Vegas Casino Night.

EVENT DETAILS:

- July 21 - 6 p.m.
- Saint William Catholic Church - Parish Hall
- 620 Round Rock West Drive - Round Rock
- **ONLINE TICKETS:** Purchase tickets online - \$25/ Advance and \$30/ at the Door
- **Print:** Knights of Columbus Las Vegas Casino Night - PDF

SCHEDULE FOR THE EVENING

- 6 p.m.—7 p.m. Social Hour and Dinner
- 7 p.m.—10:30 p.m. Gaming and Entertainment Live/Silent Auctions and Gamblers Draw

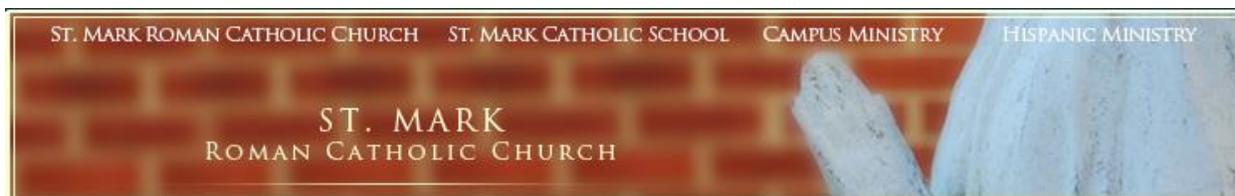
TICKETS: \$25/ ADVANCE, \$30/ DOOR:

- Ages 18 and over welcome
- Includes Barbeque Dinner, Bar Drinks, and \$10,000 in Gaming Chips for Entertainment!
- Greg Castro at 512-217-4717 or the Church Office at 512-255-4473

- **Tickets:** Purchase tickets online - \$25/ Advance and \$30/ at the Door
- **EVENT SPONSOR**
- Thank you to our event sponsor for the generous contributions.

- **Excellence Body and Paint**
Parishioner Owned - Jorge Rodriguez
www.excellencebp.com

Event Date: Saturday, July 21, 2012 - 6:00pm



Las Vegas Nights with Donny Osmond



Verse 18 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.

Note that it is not stated here that they "decided" to destroy him; that decision had already been made more than three years previously, **John 5:18**:

¹⁸ Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

Jesus, at the first cleansing, had associated his action with a veiled prophecy of his death and resurrection (John 2:19). Without doubt, Jesus' action in the two Temple Cleansings was a prime source of the motivation of the scribes and chief priests who decided to destroy him. The principal concern of the chief priests, as revealed here, was exactly how they could bring about his death. Mark's very next verse suggests the possibility that they might have assassinated Jesus if he had not withdrawn from the city every night. That they really preferred secret murder to any public act against him is plain from **Matthew 26:4**:

⁴ And consulted that they might take Jesus by subtilty, and kill him..

Verse 19 And when even was come, he went out of the city.

Jesus is heading back to Bethany to avoid the scribes and chief priests who "sought how they might destroy him".

Question: Is it Biblical/OK for a Church to raise funds for itself, example: \$40,000 for a new Church roof and decides to have a bake sale open to the community?

Or should the Church raise its funds from within? Get Members to really Tithe?

Pastor Hank's Notes on: The Gospel of Mark

Mark Chapter 11: Withering of the fig tree (Mark 11:12-14 and verses 20-26), and the question concerning the authority of Jesus (Mark 11:27-33).

Verse 20 And in the morning, as they passed by, they saw **the fig tree dried up from the roots.**

Verse 13 said the day before the 'leaves' were **visible** 'afar off' today, Tuesday, **the fig tree dried up from the roots** was complete.

The Fig Tree was now dead, root, branch and leaves!

Verse 21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree **which thou cursedst** is withered away.

Peter here remembers verse 14: “And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.”

Although both Mark and Matthew don't record or use the word “cursed”, Peter here says that Jesus did “**cursedst**” the Fig Tree. Peter himself probably informed Mark of the circumstance of this detail.

Verse 22 And Jesus answering saith unto them, **Have faith in God.**

“It is I confess the opinion of many excellent interpreters, whom I reverence, that the main end of our Saviour's cursing and blasting this fig tree, was to let his disciples see in a type what would be the consequent of a spiritual barrenness.” – Matthew Poole

Have Faith in God!

1. This is a Command from Jesus!
2. God's own character demands this faith.
3. God's gifts claim and warrant faith.
4. The way in which we specially Honour Him is by having faith in Him!
5. Unbelief/No Faith profits nothing.
6. Faith has done wonders in time past, and it can still do wonders today!
7. Faith is a Gift from God:

1 Corinthians 12:9

⁹To another **faith** by the same Spirit; to another the gifts of healing by the same Spirit;

8. Faith Saves!

Ephesians 2:8

⁸For by grace are ye saved through **faith**; and that not of yourselves: **it is the gift of God:**

9. The Christian **should live by Faith**, not by human intuition!

Romans 1:17

¹⁷For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

10. The Christian should walk in Faith!

2 Corinthians 5:7

⁷ (For we walk by faith, not by sight:)

11. Faith is our hope, making real what cannot be **seen** with human eyes.

Hebrews 11:1

¹ Now faith is the substance of things hoped for, the evidence of things not seen.

12. Faith is not something we simply exercise at salvation and then forget about.

- a. It is a lifelong process of spiritual growth.
- b. Faith is taking God at His Word no matter how bleak the circumstances appear to be.
- c. It is believing in His love and His character more than in human reason.
- d. Biblically speaking, faith is the same as believing.

13. The Holy Spirit is the agent of our faith.

1 John 4:2

² Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

14. Jesus is the object of our Faith!

Acts 16:31

³¹ And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

15. Faith equals **SERVICE FOR THE LORD!**

James 2:18

¹⁸ Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Faith:

- a. Noah built an ark by faith.

b. Abraham moved his family by faith.

c. Moses forsook Egypt by faith.

16. If you lack Faith then ask God for some!

James 1:6

⁶But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

“And Jesus answering saith unto them, **Have faith in God**” Amen!

Verse 23 For verily I say unto you, That **whosoever shall say unto this mountain, Be thou removed**, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; **he shall have whatsoever he saith**.

“**whosoever shall say unto this mountain, Be thou removed**” was a popular figure of speech for any insurmountable problem; Jesus said that as we believe, God could overcome any obstacle.

“**he shall have whatsoever he saith**” The things which, in the name of Christ, under the guidance of His Spirit, and with **faith**, he shall attempt and he shall accomplish; as when Peter said in:

Acts 3:6

⁶Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

Verse 24 Therefore I say unto you, **What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them**.

“**What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them**” **Three quick thoughts on Asking/Praying to God for something:**

Jesus here lays down the broad general rule in the application on Asking/Praying to God for something of which we must be guided by other Bible verses. The rule is, indeed, liberal and gracious, and the limitations are just and reasonable.

1. We must not expect to obtain that which it is unlawful for us to desire:

James 4:3

³Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

2. We shouldn't ask/pray to God for something which it is unwise for us to seek:

Ecclesiastes 5:2

² Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.

3. When we Pray, we mustn't selfishly run counter to the will of God:

1 John 5:14

¹⁴ And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

Verse 25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

If you're lacking Faith, you're probably lacking Forgiveness! Faith, Prayer, Forgiveness! Faith in God is not the only condition for answered prayer. One must also forgive his or her fellow human beings!

Verse 26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Plainly God's willingness to forgive is limited by our willingness to forgive others. Jesus repeated this from the Sermon on the Mount:

Matthew 6:9-15

⁹ After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

¹⁰ Thy kingdom come, Thy will be done in earth, as it is in heaven.

¹¹ Give us this day our daily bread.

¹² And forgive us our debts, as we forgive our debtors.

¹³ And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

¹⁴ For if ye forgive men their trespasses, your heavenly Father will also forgive you:

¹⁵ But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Jesus also said in **Matthew 5:23-24**

²³ Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

²⁴ Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

The question concerning the authority of Jesus, verses 27-33:

Verse 27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

Verse 28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

Jesus, Temple, Chief Priests, Scribes, Elders... What had just happened in verses 11-15 that may have prompted this question? Answer: _____. Now the Chief Priests, The scribes, and the Elders wanted to know what right He had to do such things.

Verse 29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

Verse 30 The baptism of John, was it from heaven, or of men? answer me.

“I will also ask you one question” When Jesus asked them to answer the question regarding John the Baptist, He was not evading their question. If John really was from God, then he was right about Jesus and Jesus was indeed the Messiah. If what John said was true, then Jesus had all authority.

The baptism of John ... The doctrine of which he was the first preacher, and the ordinance of which he was the first administrator:

was it from heaven, or of men? was it of divine or of human institution?

answer me; directly and plainly, without any shuffling, or evasion: it is a fair question, and can be answered. This is not a trick question!

Verse 31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

Verse 32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.

These men were shrewd enough to recognize the trap into which they had fallen; therefore, they withdrew after a profession of ignorance on their part! The question as to whether John really was or was not a prophet was in no sense the subject of their investigation. They were merely deciding on how to answer Jesus.

Verse 33 And they answered and said unto Jesus, **We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.**

“We cannot tell” Their response to His question exposed the fact that these men were not sincere seekers of truth. They cared more about scoring points in debate and in pleasing the crowds than in knowing the truth.

“They could, if they would, but they did not care to tell; they knew if they did, they should expose themselves one way or other.” – John Gill

“And Jesus answering saith unto them, Neither do I tell you by what authority I do these things” Jesus did not answer "I cannot tell," but that "I will not tell."

These ‘authorities’ had shown themselves not worthy to be given an answer on such matters, for they were not willing to face up to what all knew to be true. By His reply Jesus was setting Himself up as a higher authority, answerable only to God, because they had demonstrated that they were incapable of judging. The whole incident was reminding the people of what John had said about Him.

Pastor Hank’s Notes on: The Gospel of Mark

Mark Chapter 12

Mark chapter 12 Outline: This chapter opens with a great parable of The Wicked Husbandman - as Jesus spoke against official Israel (Mark 12:1-12), the question of tribute to Caesar (Mark 12:13-17), the Sadducees' question regarding the resurrection (Mark 12:18-27), another question regarding the great commandment (Mark 12:28-34), a final question by Jesus himself (Mark 12:35-37), another denunciation of the scribes (Mark 12:38-40), and the story of the widow's two mites (Mark 12:41-44).

Parable of The Wicked Husbandman, Verses 1-12:

Verse 1 And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

“And he began to speak unto them by parables...”

A **Parable** is an Earthy story with a Heavenly Message.

A Parable is different than a Fable. Fables are knowingly untrue, unrealistic fantasy stories that illustrate previously discovered human wisdom. What’s an example of a Fable?

Aesop's fable: The Tortoise and the Hare. What’s the previously discovered human wisdom that’s illustrated? Answer: That is if you sleep and goof off during a Race like the Rabbit did, you’ll lose the Race to a slow but consistent Tortoise.

A Parable is different than a Myth. Myths are fantasy/untrue stories that are accepted as reality/truth themselves. A Myth is a traditional story, typically revolving around the activities of gods and heroes, which purports to explain a natural phenomenon or cultural practice.

What's an example of a Myth? The Greek **myth** of Prometheus, a human being who stole the secret of fire from the gods and was punished with everlasting torment, purported to explain the origin of mankind's use of fire.

Parables are true or realistic stories that illustrate a deep spiritual truth not previously understood by man.

The design of speaking in **Parables** was the following:

(1.) To convey **truth** in a more interesting manner to the mind; adding to the truth conveyed the beauty of a lovely image or narrative.

(2.) To teach spiritual truth so as to arrest the attention of ignorant people, making an appeal to them through the *senses*.

(3.) To convey some offensive truth, some pointed personal rebuke, in such a way as to bring it *home* to the conscience. Of this kind was the parable which Nathan delivered to David, 2 Samuel 12:1-7 and many of our Saviour's parables addressed to the Jews.

(4.) To *conceal* from one part of his audience truths which he intended others should understand. Thus Christ often, by this means, delivered truths to his disciples in the presence of the Jews, which he well knew the Jews would not understand; truths pertaining to them particularly, and which he was under no obligations to explain to the Jews.

Again verse 1: "And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country."

THE PARABLE OF THE WICKED HUSBANDMEN:

Let's break it down, there are 6 main characters:

A Certain Man = God The Father, verse 1

A Vineyard = Israel, verse 1

Husbandmen = The Jewish Religious leaders, verse 2

Servant = The Prophets who remained obedient and preached God's word to the people of Israel, verse 2

One Son = Jesus, verse 6

Others = Gentile Church, Believers, verse 9

The picture of the Vineyard was not a new picture to Israel. We are told that the Lord planted the vineyard of Israel on a very fertile hillside. God went to a lot of effort in preparing the vineyard. He dug it up and gathered out all the stones. Then He planted it with a choice vine. In addition he put a watchtower in it and cut out a winepress. After all his effort he waited, and waited for the vineyard of Israel to produce fruit. Finally He was disappointed that it brought forth only bad fruit.

Isaiah 5:1-7 Speaks of this:

¹ Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:

² And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

³ And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

⁴ What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

⁵ And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

⁶ And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

⁷ For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

David in Psalm 80:8-16 speaks of this:

⁸ Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

⁹ Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

¹⁰ The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.

¹¹ She sent out her boughs unto the sea, and her branches unto the river.

¹² Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?

¹³ The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

¹⁴ Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

¹⁵ And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.

¹⁶ It is burned with fire, it is cut down: they perish at the rebuke of thy countenance.

Verse 2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

“And at the season he sent to the husbandmen a servant” That is, the Prophets. God sent Prophets to Israel.

A Prophet was an individual who received a call and **sent** from God to be God's spokesperson, often connected with some crisis that was about to occur, and then announced God's message of judgment and/or deliverance to Israel and the nations. The importance of this office can be seen in the fact that the word "prophet" occurs over 300 times in the Old Testament and almost 125 times in the New Testament.

A Prophet is an authorized spokesperson for God with a message that originated with God and was communicated through a number of means. When God spoke to these spokespersons, they had no choice but to deliver that word to those to whom God directed it.

Verse 3 And they caught him, and beat him, and sent him away empty.

Verse 4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

Verse 5 And again he sent another; and him they killed, and many others; beating some, and killing some.

The many **Servants** which the **Certain Man** sent stand for the **Prophets** of God, which God sent repeatedly to Israel. The Prophets were shamefully treated, and in some instances murdered. The Bible has many examples of this very type of treatment of the Prophets. Isaiah and John the Baptist were both murdered; and practically all the Prophets were rejected.

Matthew 23:37

³⁷ O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Hebrews 11:37

³⁷ They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

It was tough being a Prophet for God!

Verse 6 Having yet therefore one son, his wellbeloved, **he sent him also last** unto them, saying, They will reverence my son.

Sent him also last ... The finality of God's dealing with Israel is in this. Christ, the beloved Son, is the final revelation of God to humanity. Rejection of the Son is the rejection of God himself and the bringing down of the wrath of heaven against the rejecter. The loving forbearance of God in his offering of Jesus Christ for the redemption of men prompted this final mission of love.

They will reverence my son ... The wicked husbandmen, representing the Jewish religious establishment, did not reverence the Son; they will eventually killed him; but the Father's statement here indicated that the Son would indeed be revered; which, of course, he was. Many of Israel received him, as also the Christians of all ages.

Verse 7 But those husbandmen said among themselves, This is the heir; come, **let us kill him, and the inheritance shall be ours.**'

let us kill him... The Husbandmen=Scribes & Chief Priests had earlier plotted the one son's/heir's death!

Mark 11:18

¹⁸ 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.

the inheritance shall be ours... By slaying Jesus the Scribes & Chief Priests shall maintain their authority, and keep possession of their Temple revenues.

Verse 8 And they took him, and killed him, and cast him out of the vineyard.

Took him ... They seized him and bound him.

And killed him ... They crucified the Lord.

Out of the vineyard ... The crucifixion took place beyond Jerusalem City Center, but out on Mount Calvary.

Verse 9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

This verse is a clear prophecy that God would destroy Israel and extend salvation to the Gentiles, a prophecy fulfilled by the fact of God's sending the message of redemption to all the world (also including Israel).

That's why The Apostle Paul writing to the Gentile Church said in:

1 Corinthians 3:9

⁹ For we are labourers together with God: **ye are God's husbandry**, ye are God's building.

One application of this Parable is that God expects us to be good workers and produce much fruit!

Romans 6:22

²² But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Verse 10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

Verse 11 This was the Lord's doing, and it is marvellous in our eyes?

Jesus instructed them from the "Hosanna Psalm" (Psalm 118:22-28), because the Messiah was officially presented to Israel earlier in Mark chapter 11. The hostility of the Jewish leaders showed that Jesus was rejected by them...

Psalm 118:22-23

²² The stone which the builders refused is become the head stone of the corner.

²³ This is the Lord's doing; it is marvellous in our eyes.

Jesus is often likened unto a stone or a rock in the Bible. He is the rock of provision that followed Israel in the desert (1 Corinthians 10:4). He is the stone of stumbling (1 Peter 2:8). He is the stone cut without hands that crushes the kingdoms of this world (Daniel 2:45).

Verse 12 And 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.

The Scribes and Chief Priests were cut to the heart and convicted by the Holy Spirit. They reacted to the conviction of the Holy Spirit by *rejecting*, not by *receiving*. They plotted to murder Jesus instead of repenting before Him.

Pastor Hank's Notes on: The Gospel of Mark

Mark Chapter 12

The question of tribute to Caesar (Mark 12:13-17)

Verse 13 And they send unto him certain of the **Pharisees and of the Herodians**, to catch him in his words.

“And they send unto him” Who were the “they”? Let's do a Who's who!

“they”: Probably **The Sanhedrin** who were the Supreme Court of ancient Israel, made up of 70 men and the high priest. In the Second Temple period, the Great Sanhedrin met in the Temple in Jerusalem.

The Sanhedrin were bitter opponents of Jesus Christ. They were responsible for His arrest, "trial," and death sentence.

The Sanhedrin under the leadership of the high priest Caiaphas schemed to have The Lord killed. (John 11:47-53)

They conspired with Judas Iscariot to betray Jesus, and they paid him those now-infamous thirty silver coins. (Matthew 26:14-16)

After being arrested, Jesus was brought before them. (Luke 22:66)

They used false witnesses to testify against Jesus. (Matthew 26:59-60, Mark 14:55-56)

While the Sanhedrin did not have the authority to condemn anyone to death, they had The Lord sent to Pontius Pilate and brought political pressure upon him to have Jesus executed (Mark 15:1-15)

The council's opposition and percussion to the early Christian Church was no less intense:

Peter and John were brought before the Sanhedrin and ordered to stop teaching the Gospel (Acts 4:5-21). When the apostles continued, the council had them arrested (Acts 5:21-27). They were later released with a beating and yet another warning (Acts 5:34-42)

Stephen was also brought before the Sanhedrin (Acts 6:12-15)

Paul was brought before the council (Acts 22:30), and they later devised a plot to assassinate him (Acts 23:12-20).

Pharisees - a group of influential Jews active in Israel from 2nd century BC through 1st century AD; they advocated and adhered to strict observance of the Sabbath rest, purity rituals, tithing, and food restrictions based on the Old Testament Law/Bible and on later traditions.

Herodians - a faction that supported the policies and government of the Herodian family, especially during the time of Herod Antipas, ruler over Galilee and Perea during the lifetimes of John the Baptist and of Jesus.

The Sadducees: During the time of Christ and the New Testament era, the Sadducees were **aristocrats**. They tended to be wealthy and held powerful positions, including that of chief priests and high priest, and they held the majority of the 70 seats of the ruling council called the Sanhedrin. They worked hard to keep the peace by agreeing with the decisions of Rome (Israel at this time was under Roman control), and they seemed to be more concerned with politics than religion. Because they were accommodating to Rome and were the wealthy upper class, they did not relate well to the common man, nor did the common man hold them in high opinion. The common man related better to those who belonged to the party of the **Pharisees**.

High Priest, Chief Priests, Priests, and Levites - members of the tribe of Levi who were responsible for the Temple and its sacrifices, and were the religious leaders of the Jewish people.

Scribes - men specially trained in writing, and thus influential as interpreters and teachers of the Law, and agents of the rulers.

"Scribes" did not form their own party, but could belong to other groups (e.g. "the scribes that were of the Pharisees' " in Mark 2:16; Acts 23:9)

Acts 23:9

⁹ And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

Elders - the "older men" of a community who formed the ruling elite and were often members of official "councils".

The Gospels usually portray the elders (often with scribes and/or priests) as opponents of Jesus who conspired to have him killed.

A Phony Insincere Question:

Verse 14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?

These compliments paid to Jesus were the simple truth, but in the mouths of his enemies they took on the character of **insincere and phony** flattery. They must have felt confident indeed of their own ability to entrap Jesus, because such admissions on their part provided a dramatic witness on behalf of Jesus.

The Big Question: Do we have to pay TAXES??

The simple meaning of verse 14: "We see that neither fear nor respect for the Pharisees or the Rulers prevents you from speaking the plain, disagreeable truth; and we are persuaded that your courage and love of truth will lead you to speak the same way in political matters, and that you will not be deterred therefrom by any fear or reverence for Caesar".

Three taxes were imposed by the Romans on Israel. The first was the *ground tax*, which was 10% of all grain and 20% of all wine and fruit. The second was the *income tax*, which amounted to 1% of a man's income. The third was the poll tax, paid by men aged 12 to 65 and women 14 to 65. This was one denarius a year, about a day's wage for a laborer.

Verse 15 **Shall we give, or shall we not give?** But he, **knowing their hypocrisy**, said unto them, **Why tempt ye me?** bring me a penny, that I may see it.

They seemed to put Jesus in a trap. If He agreed the tax should be paid, Jesus then seemed to deny the sovereignty of God over Israel, and He would lose popular support. If Jesus agreed that the tax

should not be paid, He would openly declare Himself an enemy of Rome and be treated like an enemy/revolutionary.

Shall we give, or shall we not give? ... has the effect of "Give us a plain, Yes or No." Jesus asked them to bring him a penny/denarius, the type of coin used in paying the poll tax, the same having an image of Caesar being particularly obnoxious to the Jews. There was also an inscription which tacitly acknowledged the divinity of Caesar, also an abomination to Israel. The Lord did not ask for the coin for the purpose of finding out what was upon it, but for the purpose of exposing the fact that **they had it in their possession and were using it themselves!**

The inscription is "TI CAESAR DIVI AVG F AVGVSTVS," an abbreviation of "TIBERIVS CAESAR DIVI AVGVSTI FILIVS AVGVSTVS" — "Tiberius Caesar, Son of the Divine Augustus, Augustus."

"Why tempt ye me?... knowing their hypocrisy" It's not good to tempt God!

Deuteronomy 6:16

¹⁶ Ye shall not tempt the Lord your God, as ye tempted him in Massah.

Verse 16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's.



Verse 17 And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.

This is the basis of the Christian's model toward's the state and his obligations to the secular government. The principle spoken here by The Lord was elaborated by the Apostles in Romans 13:1-7; 1 Timothy 2:1-6; and 1 Peter 2:13-17.

Paul taught the Saints in Rome to submit to their pagan government and pay their Taxes:

Romans 13:1-7

1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

⁴ For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

⁵ Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

⁶ **For for this cause pay ye tribute also:** for they are God's ministers, attending continually upon this very thing.

⁷ Render therefore to all their dues: **tribute to whom tribute is due; custom to whom custom;** fear to whom fear; honour to whom honour.

1 Timothy 2:1-6

1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

² For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

³ For this is good and acceptable in the sight of God our Saviour;

⁴ Who will have all men to be saved, and to come unto the knowledge of the truth.

⁵ For there is one God, and one mediator between God and men, the man Christ Jesus;

⁶ Who gave himself a ransom for all, to be testified in due time.

Titus 3:1

1 Put them in mind **to be subject to principalities and powers, to obey magistrates,** to be ready to every good work,

Peter taught that true Christians obey every ordinance of man, including Tax laws:

1 Peter 2:13-17

¹³ Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

¹⁴ Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

¹⁵ For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

¹⁶ As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

¹⁷ Honour all men. Love the brotherhood. Fear God. Honour the king.

Do we have to Pay Taxes? Uh... Yes!

Jesus Paid Taxes!

Matthew 17:24-27

²⁴ And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

²⁵ He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

²⁶ Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

²⁷ Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

Mary and Joseph Paid Taxes!

Luke 2:4-5

⁴ And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

⁵ To be taxed with Mary his espoused wife, being great with child.

Things our Local/State/Federal Tax Dollars Provide:

Garbage Pick Up, Police Military Defense, Social Security, Medicaid/Medicare, Safety Net Programs- Welfare/Unemployment Insurance, Infrastructure-Roads/Bridges, Benefits for Federal/State/Local Retirees and Veterans, Education, Science/Medical Research-Space Exploration, Transportation, Parks ...

The federal government now employs 2,711,000 people (excluding non-civilian military) and is among the economy's largest job sectors.

Currently, 15.7% of workers are employed by either federal, state or local governments.

The government's total expenditures are around 34% of GDP.

Pastor Hank's Notes on: The Gospel of Mark

Mark Chapter 12

The Sadducees' question regarding the Resurrection (Mark 12:18-27:

Verse 18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

The Sadducees: A group of Jewish religious leaders in the days of Christ's earthly walk. The Sadducees did not believe in miracles, angels and the bodily resurrection (Mark 12:18; Acts 23:8). Though normally enemies of the Pharisees, the Sadducees joined forces with them to condemn the Lord Jesus Christ (Matthew 21:2; Luke 19:47).

Acts 23:8

⁸ For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

The Sadducees silly question:

Verse 19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

Verse 20 Now there were seven brethren: and the first took a wife, and dying left no seed.

Verse 21 And the second took her, and died, neither left he any seed: and the third likewise.

Verse 22 And the seven had her, and left no seed: last of all the woman died also.

And the seventh had her, and left no seed ... All, the seven brothers married her, one after another, and neither of them had any children by her:

last of all the woman died also... after all the seven brethren, to whom she had been married.

Verse 23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

The Sadducees did not believe in the resurrection, they believed that when the body died, the soul died. The Bible not only tells us that the soul lives when the body dies, but also that the soul will have a new body, a body fit for eternity - a resurrection body.

In fact The Gospel in part is The Resurrection of our Lord and Saviour Jesus!

1 Corinthians 15:1-4

1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

Jesus answers The Sadducees silly question:

Just why the Sadducees thought this was any greater problem than would have resulted from only two brothers having had the same wife is not clear. The whole allegation of such a situation bears a mark of trickery and unreality upon it. **It may be that the Sadducees' were making fun of the idea of resurrection.** It was technically possible for the marriage story to have happened; and Jesus proceeded to answer it without regard to the unlikelihood of any such thing ever having happened.

Verse 24 And Jesus answering said unto them, Do ye not therefore err, because **ye know not the scriptures**, neither the power of God?

This is a reference to the Old Testament Law of Marriage which The Sadducees erred in, as set forth in **Deuteronomy 25**.

Deuteronomy 25:5-10

⁵ If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

⁶ And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

⁷ And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

⁸ Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her;

⁹ Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

¹⁰ And his name shall be called in Israel, The house of him that hath his shoe loosed.

Verse 25 For when **they shall rise from the dead**, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

Jesus here declared that there will be a resurrection of the dead that "**they shall rise from the dead.**" Jesus showed that in the age to come our lives will be lived on a completely different way. Angels aren't married in Heaven and we won't be married to our spouses in Heaven. Angels don't have children and we won't make/have children in Heaven.

Verse 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?

Jesus assured the skeptical Sadducees that there was indeed a resurrection of the dead “**as touching the dead, that they rise**”, that they do rise, and that this was demonstrated by the Scriptures.

If Abraham, Isaac and Jacob did not *continue* to live, God would not say that “**I am**” their God, speaking in the present tense. He would have said that He *was* their God. Therefore, the Scriptures proved there is a resurrection of the dead.

Verse 27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

The Sadducees posed as men of superior intelligence and knowledge in opposition to the traditionalists among the Pharisees . . . and yet on this very point they were ignorant of the Scriptures.

Just some Notes on Resurrection:

Resurrection: Physical resurrection is the raising of the dead. It involves the body, not the spirit, as the spirit of man continues to have consciousness after death. Some teach falsely that at death man’s spirit sleeps unconsciously in his body in the grave until resurrection.

2 Corinthians 5:8

⁸ We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

Old Testament Saints believed in Resurrection!

Job 19:25-27

²⁵ For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

²⁶ And though after my skin worms destroy this body, yet in my flesh shall I see God:

²⁷ Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

Isaiah 26:19

¹⁹ Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

The Lord Jesus’s Resurrection:

1. Was Prophesized.

Psalm 16:8-11

⁸ I have set the Lord always before me: because he is at my right hand, I shall not be moved.

⁹ Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

¹⁰ For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

¹¹ Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

2. Jonah was a Type of:

Matthew 12:40

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.

3. Jesus foretold His Resurrection:

Matthew 16:21

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

4. The Resurrection proves that Jesus is The Son of God!

Romans 1:4

⁴ And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

1 Corinthians 15:1-20 is dedicated to The Resurrection!

¹⁵ Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

² By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

³ For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

⁴ And that he was buried, and that he rose again the third day according to the scriptures:

⁵ And that he was seen of Cephas, then of the twelve:

⁶ After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

⁷ After that, he was seen of James; then of all the apostles.

⁸ And last of all he was seen of me also, as of one born out of due time.

⁹ For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

¹⁰ But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

¹¹ Therefore whether it were I or they, so we preach, and so ye believed.

¹² Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

¹³ But if there be no resurrection of the dead, then is Christ not risen:

¹⁴ And if Christ be not risen, then is our preaching vain, and your faith is also vain.

¹⁵ Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

¹⁶ For if the dead rise not, then is not Christ raised:

¹⁷ And if Christ be not raised, your faith is vain; ye are yet in your sins.

¹⁸ Then they also which are fallen asleep in Christ are perished.

¹⁹ If in this life only we have hope in Christ, we are of all men most miserable.

²⁰ But now is Christ risen from the dead, and become the firstfruits of them that slept.

Just a few Bible verses on The Resurrection:

John 11:25-26

²⁵ Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

²⁶ And whosoever liveth and believeth in me shall never die. Believest thou this?

Romans 6:5

⁵ For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

The Watchtower organization (**Jehovah Witnesses**) say that Jesus did not rise from the dead in the same body He died in (*You Can Live Forever on Paradise Earth*, pp. 143-44). Instead, it says that He rose as a spirit creature and that the material body of Jesus was taken away by God the Father. Therefore, they deny the physical resurrection of Christ. Is this important? Most definitely!

Christian Science denies The Resurrection! “It is obvious that if Jesus never physically died on the cross to atone for sins that mankind cannot commit (*Science and Health*, pp. 45-46), then the resurrection must also have a unique meaning in Christian Science. When Jesus reproduced his body after its burial, he revealed the myth or material falsity of evil; its powerlessness to destroy good and the omnipotence of the Mind that knows this: he also showed forth the error of nothingness of supposed life in matter, and the great somethingness of the good we possess, which is of Spirit, and immortal” (*Miscellaneous Writings*, p. 201). Jesus resurrection was thus the manifestation of the error of evil. He demonstrated that sin and death are illusions and that if one wishes to rid themselves of these illusions, they only need to deny their reality.”

5. We will be Resurrected!

1 Corinthians 6:14

¹⁴ And God hath both raised up the Lord, and will also raise up us by his own power.

Psalm 49:15

¹⁵ But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

Pastor Hank’s Notes on: The Gospel of Mark

Mark Chapter 12

Mark chapter 12 Outline: another question regarding the great commandment (Mark 12:28-34), a final question by Jesus himself (Mark 12:35-37), another denunciation of the scribes (Mark 12:38-40), and the story of the widow's two mites (Mark 12:41-44).

Another question regarding the great commandment, Verses 28-34:

Verse ²⁸ And one of the scribes came, **and having heard them reasoning together**, and perceiving that he had answered them well, asked him, **Which is the first commandment of all?**

“and having heard them reasoning together” The Scribe was present at the dispute earlier between Jesus and the Sadducees, which he diligently paid attention to.

Which is the first commandment of all?

“It was a question disputed among the critics in the law. Some would have the law of circumcision to be the great commandment, others the law of the sabbath, others the law of sacrifices, according as they severally stood affected, and spent their zeal; now they would try what Christ said to this question, hoping to incense the people against him, if he should not answer according to the vulgar opinion; and if he should magnify one commandment, they would reflect on him as vilifying the rest.” – Matthew Henry

Verse 29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

Verse 30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

Here Jesus quotes: **Deuteronomy 6:4-5**

⁴Hear, O Israel: The Lord our God is one Lord:

⁵ And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

THE SHEMA ISRAEL - THE MOST IMPORTANT OF ALL JEWISH PRAYERS

The most important of all Jewish prayers, "*Shema Yisrael Adonai Eloheinu Adonai Echad*" are the first words of the Jewish prayer known as the **Shema Israel** (also known as the **Shema Yisrael, Shema Yisroel, Sh'ma Yisrael, Shema and Sh'ma**). It is a declaration of faith and a pledge of allegiance to God. Twice daily, recitation of the Shema Israel is a mitzvah for the Jewish people - it is said upon rising in the morning and going to sleep at night. It is said when praising God and when beseeching Him. The Shema Israel is the first prayer taught to Jewish children and it is the last words Jew says before death. It is a prayer of praise to God and it is a prayer of beseechment, as well. The Shema is recited in preparation for the reading of the Torah on the Sabbath and Jewish holidays and at the end of the holiest day, Yom Kippur. Judaism teaches that the name of God is not read aloud in the Shema; it is replaced with Adonai ("my Lord"):

In the Torah, Moses gives **The Shema** to his people in his last words to them. In the book of Deuteronomy 6:4-9, God dictates that the Shema Israel be contained in the mezuzah that we affix to our doorposts. God also dictates that the Shema be worn close to the head and heart.

1 Corinthians 13:13

¹³ And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Verse 31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

1 John 4:20

²⁰ If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

Verse 32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

Verse 33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

The Scribe's response to Jesus was right on the mark. It is easy to think that religious ceremony and devotion are more important than love for God and our neighbor, but this isn't the case. A thousand empty burnt offerings do not mean more to God than a single act of love done in His name.

Verse 34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

Thou art not far from the kingdom of God... This is the epitaph for many. Men behold, in some glorious burst of apprehension, the majesty and truth of the Son of God; but the road of acceptance is rugged, being blocked at every milestone with difficulties and opposition. If this scribe had confessed the Lord, he would have been thrown out of the synagogue, possibly even stoned to death; and the silence of the record leads one to suppose that this is as near as he ever came to the kingdom of God.

And no man after that durst ask him any question... No wonder. The combined cleverness of Herodians, Sadducees, and Pharisees, despite their flattering admissions so damaging to their cause, had produced nothing that could aid their campaign against the Lord; but on the other hand, their questions had resulted in greater glory for Jesus.

A final question by Jesus himself, Verses 35-37:

Verse 35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

How say the scribes that Christ is the son of David?... How could Jesus Christ have been both the Son of David and the Lord of David? This fingers the dual character of our Lord Jesus Christ as both God and man. As a man, he was the son of David; as God come in human form, he was the Lord of David. In the great prophecies of the Old Testament foretelling the coming of the holy Messiah into this world, it was absolutely necessary for God to present through the prophets this dual nature of the Holy One.

Verse 36 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.

This paragraph bears witness to the Davidic authorship of Psalms 110, a fact accepted by Jesus' contemporaries, and incapable of any rational denial by men living nineteen centuries later. It also witnesses to the inspiration of the Psalms, for it was here stated that David "said in the Holy Spirit."

Verse 37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

And the common people heard him gladly...His popularity with ordinary people continued unabated, no doubt to the chagrin of the authorities. All their efforts to diminish Him seemed to be in vain.

Pastor Hank's Notes on: The Gospel of Mark

Mark Chapter 13

The Olivet Discourse

The Olivet Discourse is the name given to the orderly and extended teaching given by Jesus Christ on the Mount of Olives. His subject is the end times. This discourse is recorded in Matthew 24:1 – 25:46, Mark 13:1-37 and Luke 21:5-36. The record in Matthew is the most extensive. It is also known as the "Little Apocalypse" because it includes Jesus' descriptions of the end times, the use of apocalyptic language, and Jesus' warning to his followers that they will suffer tribulation and persecution before His return.

Some quick points:

- The key word here is "sign" (verse 4).
- Mark 13:8 says, "These are the beginnings of sorrows".
- It should be stressed that these signs will characterize the entire period between the first and second coming of Christ, but things will certainly intensify as we get closer to the return of Christ.
- Mark 13:5-8 are general characteristics of the entire age, and then Mark 13:9-27 give warnings regarding the tribulation period.

Mark 13 King James Version

Verse 1 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

Verse 2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

As our Lord went out of the temple (13:1; Mark 12:41-44), one of His disciples (we are not told which disciple) said to Him, "Master, see what manner of stones and what buildings are here!" Jesus then acknowledged the "great buildings" and then added that they would be "thrown down" (verse 2). This was literally fulfilled in AD 70 when Titus and the Roman army destroyed Jerusalem.



Verse³ And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

Only Mark adds Andrew to our Lord's inner circle which is usually Peter, James and John.

Verse⁴ Tell us, when shall these things be? and what shall be the **sign** when all these things shall be fulfilled?

The first Sign mentioned by our Lord is Religious Deception and False Christs. Verses 5-6

Verse⁵ And Jesus answering them began to say, Take heed lest any man deceive you:

Deceive means: To mislead the mind; to cause to err; to cause to believe what is false, or disbelieve what is true; to impose on; to delude. To beguile; to cheat.

Verse⁶ For many shall come in my name, saying, I am Christ; and shall deceive many.

A number of false Christs have been arising in various nations worldwide, claiming to be the second coming of Jesus.

Australia: Also known as A.J., Alan John Miller lives in Queensland, Australia with his partner Mary Luck. Miller claims that he remembers details from his "former life" as Jesus, and Luck says that she is the reincarnation of Mary Magdalene. Both state that they were married in their previous life and had a daughter together.



"I have very clear memories of the crucifixion, but it wasn't as harrowing for me as it was for others like Mary who was present," Miller told Sky News last year.

The two run the organization Divine Truth, and have appeared on local and international television programs to speak of Miller's claims of being the Messiah. Crowds of generally 100 people or

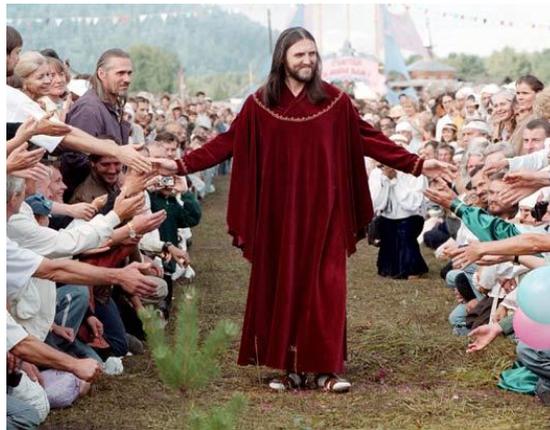
more gather to hear him speak at his seminars, and some followers from across the country have given up their possessions and families to be nearer to Miller.

Siberia: Also known as Vissarion, Sergey Anatolyevitch Torop began proclaiming himself as Jesus reincarnated after he was fired as a traffic officer in Russia in 1990. He went on to found the Church of the Last Testament, which combines various religions together, including Buddhism, Hinduism and Christianity.

At the last report, Torop has over 5,000 followers, some of which gather to listen to the self-proclaimed Messiah speak. His words are often collected in a book, which spans 10 volumes.

Torop, also known as “Jesus of Siberia,” has long hair and wears long, flowing gowns. He speaks from the side of a hill covered by an umbrella. Approximately 2,000 of his followers live in a settlement in Siberia dedicated to his worship.

Torop, 53, has six children from two marriages. He divorced his first wife for a nineteen year old girl, who has reportedly lived with him since she was seven years of age.



“I am not God. And it is a mistake to see Jesus as God,” he told reporters in 2002. “But I am the living word of God the Father. Everything that God wants to say, He says through me.”

Brazil: Also known as Inri Cristo, Alvarro Theiss has been claiming since 1979 to be the reincarnation of Jesus Christ. He runs Suprema Ordem Universal da Santmssima Trindade in Brazil, where he also maintains a compound that houses his followers, who are mostly women.

Theiss, 66, dresses in a white robe and wears a cloth “crown of thorns.” His followers often wear a blue uniform with a rope tied around their waist. Theiss and those who live with him at his compound are vegans and grow their own fruits and vegetables on the property.



The United States, Britain and Venezuela have banned Theiss because of his claims and views, and the throne-sitting cult leader been arrested over 40 times. Theiss is an abortion supporter, and also speaks against capitalism.

“Life as it is known—union of the matter with the spirit—only happens when the newly-born breathes the air for the first time,” he once told reporters.

Theiss has his own 24-hour television internet channel, which airs messages from the self-proclaimed Messiah around the clock.

“My mission is to prepare the elect, the survivors of the inevitable nuclear hecatomb that will culminate in the end of this chaotic world, for the formation of the new earthly society, which will strive to fulfil the Creator’s will,” he said.

Worldwide: On 23 March 2004, more than a dozen lawmakers attended a congressional reception honoring the Rev. Sun Myung Moon in which Moon declared himself the Messiah. Afterward, Moon told his bipartisan audience of Washington power players he would save everyone on Earth as he had saved the souls of Hitler and Stalin -- the murderous dictators had been born again through him, he said. In a vision, Moon said the reformed Hitler and Stalin vouched for him, calling him "**none other than humanity's Savior, Messiah, Returning Lord and True Parent.**"

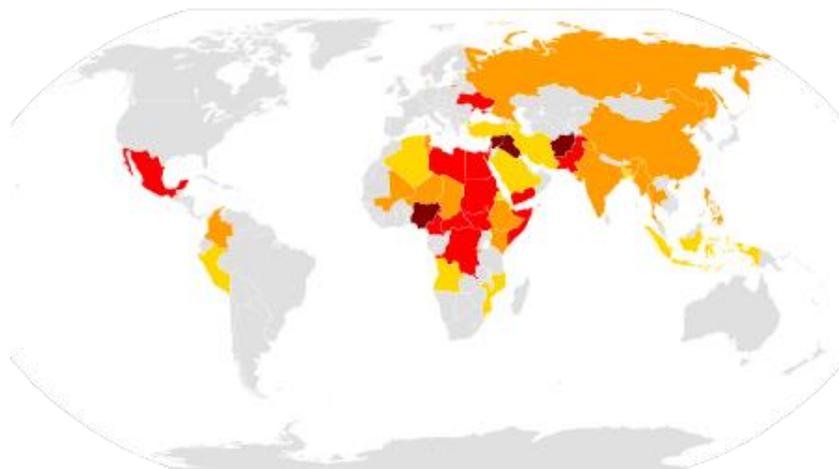


Sun Myung Moon's Coronation. Declared himself the Messiah.

During the ceremony in the Dirksen Senate Office Building, Rep. Danny K. Davis (D-Ill.) wore white gloves and carried a pillow holding an ornate crown that was placed on Moon's head. The Korean-born businessman and religious leader then delivered a long speech saying he was "sent to Earth . . . to save the world's six billion people. . . . Emperors, kings and presidents . . . have declared to all Heaven and Earth that Reverend Sun Myung Moon is none other than humanity's Savior, Messiah, Returning Lord and True Parent."

The Second Sign: Wars and Rumours of Wars, verses 7 & 8a.

Verse 7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.



Locations of ongoing conflicts worldwide, June 2015

- Major wars, 10,000+ deaths in current or past year
- Wars, 1,000–9,999 deaths in current or past year
- Minor conflicts, 100-999 deaths in current or past year
- Skirmishes and clashes, fewer than 100 deaths in current or past year

The World at War

Current Wars

Worldwide	<u>War on Drugs</u>	1971 -->
Brazil	<u>Favela War</u>	1980s-->
Central African Republic	<u>Persistent State Failure</u>	1980s-->
China	<u>Uighur</u>	1996 -->
Colombia	<u>Insurgencies</u>	1970s-->
Congo (Zaire)	<u>Congo War</u>	1998-->
India	<u>Kashmir</u>	1970s-->
India	<u>Naxalite Uprising</u>	1967 -->
Iraq	<u>Civil War</u>	2014 -->
Libya	<u>Civil War</u>	2014
Mali	<u>Tuaregs / Islamists</u>	2012 -->
Mexico	<u>Drug War</u>	2006 -->
Middle East/ North Africa/ Central Asia	<u>Arab Spring</u>	2010 -->
Nigeria	<u>Civil Disturbances</u>	1997 -->
Nigeria	<u>Boko Haram</u>	2009 -->
Pakistan	<u>Karachi Political Violence</u>	2007 -->
Pakistan	<u>Pashtun Jihad</u>	2001 -->
Russia	<u>North Caucasus Insurgency</u>	1992 -->
Somalia	<u>Civil War</u>	1991-->
South Sudan	<u>Tribal Warfare</u>	2009-->

Sudan	<u>Darfur</u>	1983-->
Syria	<u>Syria Revolution</u>	2011
Turkey	<u>Kurdistan</u>	1984 -->
Ukraine	<u>Russian Agression</u>	2014 -->
United States	<u>Afghanistan</u>	1980 -->
United States	<u>Djibouti</u>	2001 -->
Yemen	<u>Civil War</u>	2011 -->
Other Conflicts		
Algeria	<u>Insurgency</u>	1992 -->
Angola	<u>Cabinda</u>	1975-2006?
China	<u>Senkaku Islands</u>	1968 -->
China	<u>South China Sea</u>	1988 -->
Georgia	<u>Civil War</u>	1991-->
India	<u>Assam</u>	1985 -->
Indonesia	<u>Papua / West Irian</u>	1963-->
Israel	<u>Palestine</u>	1967 -->
Ivory Coast	<u>Civil War</u>	2002 -->
Korea	<u>Korean War</u>	1950 -->
Kyrgyzstan	<u>Civil Unrest</u>	2010 -->
Laos	<u>Hmong Insurgency</u>	2000 -->
Myanmar	<u>Insurgencies</u>	1945 -->
Namibia	<u>Caprivi Strip</u>	1966-->
Pakistan	<u>Baluchistan</u>	2004 -->
Palestine	<u>Civil War</u>	2007-->
Peru	<u>Shining Path</u>	1970s-->
Philippines	<u>Moro Uprising</u>	1970s-->
Thailand	<u>Islamic Rebels</u>	2001 -->
Uzbekistan	<u>Civil Disturbances</u>	2005 -->

The history of mankind has been written in blood. Every day we hear about wars and rumours of wars!

Verse 8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

The Third Sign: Earthquakes, Famines and Troubles, these are the beginnings of sorrows.

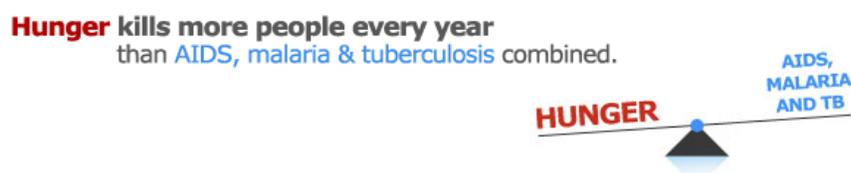
According to Livescience.com: Big Earthquakes Double in 2014,

If you think there have been more earthquakes than usual this year, you're right. A new study finds there were more than twice as many big earthquakes in the first quarter of 2014 as compared with the average since 1979.

"We have recently experienced a period that has had one of the highest rates of great **earthquakes** ever recorded," said lead study author Tom Parsons, a research geophysicist with the U.S. Geological Survey (USGS) in Menlo Park, California.

Famine: Scarcity of food; dearth; a general want of provisions sufficient for the inhabitants of a country or besieged place.

According to World Food Programme: Famine, Hunger Statistics:



- 1** Some **795 million people** in the world do not have enough food to lead a healthy active life. That's about one in nine people on earth.
- 2** The vast majority of the world's hungry people **live in developing countries**, where 13.5 percent of the population is undernourished.
- 3** Asia is the continent with the most hungry people - two thirds of the total. The percentage in southern Asia has fallen in recent years but in western Asia it has increased slightly.
- 4** Sub-Saharan Africa is the region with the highest *prevalence* (percentage of population) of hunger. One person in four there is undernourished.
- 5** Poor nutrition causes **nearly half (45%) of deaths** in children under five - 3.1 million children each year.
- 6** One out of six children -- roughly 100 million -- in developing countries is **underweight**.
- 7** One in four of the world's **children are stunted**. In developing countries the proportion can rise to one in three.
- 8** If **women** farmers had the same access to resources as men, the number of hungry in the world could be **reduced by up to 150 million**.
- 9** 66 million primary school-age **children attend classes hungry** across the developing world, with 23 million in Africa alone.
- 10** WFP calculates that **US\$3.2 billion** is needed per year to reach all 66 million hungry school-age children.

From AFP News: South Sudan on verge of Africa's worst famine since 1980s



April 4, 2014, GENEVA (AFP) – War-torn South Sudan could become the scene of the worst famine catastrophe in Africa in decades without more aid and a ceasefire to let farmers reach their fields, the UN warned Thursday.

“If we miss the planting season, there will be a catastrophic decline in food security,” Toby Lanzer, the UN’s top aid official in the country, told reporters in Geneva.

“What will strike that country, and it will hit about seven million people, will be more grave than anything that continent has seen since the mid-1980s,” he warned, referring to the massive famine in Ethiopia that shocked the world’s conscience.

South Sudanese farmers usually plant their fields in April and May, but they have been unable to start this year amid a raging civil war.

“We’ve got 3.7 million people who are already at severe risk of starvation,” Lanzer said. If people can’t make it to their fields in the next two months, he said, “it doesn’t take much to imagine what will happen when the harvest is due in November and December: There won’t be one”.

Making matters worse, the violence has meant UN agencies are having huge difficulty pre-positioning food stocks before the onset of the rainy season, when downpours will make already challenging roads even more difficult to navigate, he said.

The violence in South Sudan erupted last December between forces loyal to President Salva Kiir and fighters loosely allied to former vice president Riek Machar.

A ceasefire signed in January is in tatters.

More than 800,000 people are displaced inside South Sudan, while almost 255,000 have fled to the neighbouring countries of Ethiopia, Kenya, Uganda and Sudan, the UN says.

Lanzer insisted on the need to quickly ensure enough security for people to feel it is safe to head to their fields, and to bring in far more aid in the form of seeds and tools to help get things started. He said that donations so far had fallen far short of needs, with a UN appeal for nearly \$1.3 billion for aid to the country only a quarter funded.

The world body needed \$232 million to ensure only the bare minimum of humanitarian aid in South Sudan through the end of May, he said.

Lanzer said the UN was working hard to prevent the existing catastrophe from metastasising, stressing that “if that were to happen, it’s going to cost people a whole lot more.” “We are facing certainly one of the gravest humanitarian challenges that I have every seen,” said Lanzer, who has also served in East Timour, Darfur and the Central African Republic. “And it could get a lot worse.”

Pastor Hank’s Notes on: The Gospel of Mark

Mark Chapter 13

The Olivet Discourse

The Olivet Discourse is the name given to the orderly and extended teaching given by Jesus Christ on the Mount of Olives. His subject is the end times. This discourse is recorded in Matthew 24:1 – 25:46, Mark 13:1-37 and Luke 21:5-36. The record in Matthew is the most extensive. It is also known as the "Little Apocalypse" because it includes Jesus' descriptions of the end times, the use of apocalyptic language, and Jesus' warning to his followers that they will suffer tribulation and persecution before His return.

Some quick points:

- The key word here is “sign” (verse 4).
- Mark 13:8 says, “These are the beginnings of sorrows”.
- It should be stressed that these signs will characterize the entire period between the first and second coming of Christ, but things will certainly intensify as we get closer to the return of Christ.
- Mark 13:5-8 are general characteristics of the entire age, and then Mark 13:9-27 give warnings regarding the tribulation period. So far we looked at the:

The First Sign mentioned by our Lord is Religious Deception and False Christs. Verses 5-6

The Second Sign: Wars and Rumours of Wars, verses 7 & 8a.

The Third Sign: Earthquakes, Famines and Troubles, verse 8.

The Fourth Sign: We will suffer Persecution

Verse⁹ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

This verse has a dual application as it is particularly addressed to the Apostles themselves, as indicated by the prophecy of their being beaten in synagogues. Peter, James the elder, and James

the younger, and Paul, and doubtless many more of the apostles suffered martyrdom before the destruction of the temple. The Book of Acts furnishes an abundant evidence of the fulfillment of these details. See Acts 4:3; Acts 5:18, 40; Acts 7:59; Acts 8:3 Acts 12:1, 2; Acts 14:19; Acts 16:19-24; Acts 22:30; Acts 24:1; Acts 25:2, 3).

Acts 5:40

⁴⁰ And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

1. They suffered “a great fight of afflictions,” (Hebrews 10:32-33,) being persecuted by those of their own nation, (1 Thessalonians 2:14-15,) and suffering fiery trials from them. 1 Peter 4:12. “I persecuted them,” saith Paul, “to strange cities.” Acts 26:11.

2. They were imprisoned: Peter, Acts 4:3; Paul and Silas, Acts 16:23; 2 Corinthians 11:23; “I delivered up to prison men and women.” Acts 22:4. “I shut up many of the saints in prison,” saith Paul. Acts 26:10.

3. They were beaten in the synagogue: Paul and Silas, Acts 16:23; 2 Corinthians 11:23-25; Peter and John, Acts 5:18.

4. They were brought before Councils and Sanhedrin’s: Peter and John, Acts 4:3; Acts 4:6; the disciples, Acts 8:3. Before kings: James and Peter before Herod, Acts 12:1-2; Paul and Peter before Nero. Before rulers: Paul before Gallio, Felix, and Festus. Acts 18:12; Act_23:33; Act_25:6.

5. They were killed: Stephen by the judgment of the council, Acts 7:59; James the Greater by Herod, Acts 12:1; the Less by Ananus the high priest; yea, multitudes of Christians were persecuted to the death by Saul, Acts 22:4.

Hebrews 10:32

³² But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

The second application is that in many Churched today, the “Bible Believers” have been forced out because of their literal interpretation, standards and convictions.

“and ye shall be brought before rulers and kings for my sake, for a testimony against them”

Former SEALs chaplain could be kicked out of Navy for Christian beliefs



By [Todd Starnes](#) [FoxNews.com](#) Published March 09, 2015



A chaplain who once ministered to Navy SEALs could be thrown out of the military after he was accused of failing “to show tolerance and respect” in private counseling sessions in regards to issues pertaining to faith, marriage and sexuality, specifically homosexuality and pre-marital sex, according to documents obtained exclusively by Fox News.

Lt. Commander Wes Modder, who is endorsed by the Assemblies of God, has also been accused of being unable to “function in the diverse and pluralistic environment” of the Naval Nuclear Power Training Command in Goose Creek, S.C.

Modder is a highly decorated, 19-year veteran of the military. Prior to becoming a Navy chaplain, he served in the Marine Corps. His assignments included tours with the 11th Marine Expeditionary Unit and Naval Special Warfare Command – where he served as the Force Chaplain of the Navy SEALs.

Modder’s troubles started on Dec. 6 when an assistant in his office showed up to work with a pair of Equal Opportunity representatives and a five-page complaint documenting grievances against the chaplain.

The lieutenant junior grade officer went on to detail concerns about Moody’s views on “same-sex relationships/marriages, homosexuality, different standards of respect for men and women, pre-marital sex and masturbation.”

Modder said the young officer had only been working with him for about a month and would constantly pepper him with questions pertaining to homosexuality. He had no idea that the officer was in fact gay – and married to another man.

“His five page letter of complaint was unconscionable,” Modder said. “He said I had a behavioral pattern of being anti-discriminatory of same sex orientation.”

The chaplain was not even given a chance to defend himself. He was immediately removed from duties and told to clean out his office.

“It was insulting and it was devastating,” Modder said. “I felt discriminated against. How could something like this happen at this stage of my career?”

Zollie Smith, the executive director for the Assemblies of God, U.S. Missions, told me they stand firmly behind the chaplain.

“We stand behind him 100 percent,” he said.

In hindsight, Berry believes the officer was setting up his client – and in doing so may have committed a crime.

“I believe some of what the lieutenant has alleged could constitute a military crime – false statements – taking what the chaplain said and twisting or misconstruing it – in an attempt to get the chaplain punished,” he said. “He abused the position he was placed in as a chaplain’s assistant.”

He believes the officer may have gained access to private counseling file

“To be clear, Chaplain Modder does not dispute that during private, one-on-one pastoral care and counseling sessions, he expressed his sincerely held religious belief that: sexual acts outside of marriage are contrary to Biblical teaching; and homosexual behavior is contrary to Biblical

teaching; and homosexual orientation or temptation, as distinct from conduct, is not sin,” Berry said.

Modder said many Americans may be shocked to discover how much military culture has changed over the past few years.

“This new generation is very secular and very open sexually,” he said. “The values that the military once held – just like the Boy Scouts of America – are changing. The culture wants this. Culture is colliding with truth. That’s at the heart of this.”

Modder recalled an incident that occurred when he first arrived on the base. He was about to deliver the invocation at a graduation ceremony when the captain pulled him aside.

“He looked at me and said, ‘Hey chaplain – do not pray in Jesus’ name,’” he recalled.

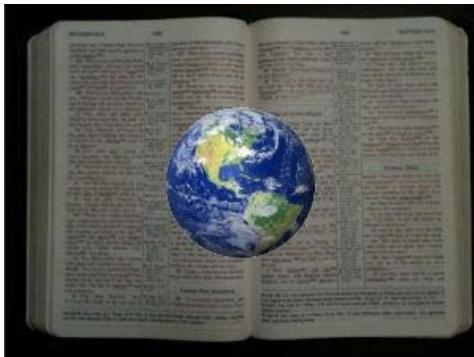
Modder said he understands the firestorm he is about to enter – but he remains resolute.

“Every fiber in my being wants to run away from this – but if I do I’m not being obedient to the Lord,” he told me. “I need to stand up for righteousness and this is something I cannot walk away from.”

The Fifth Sigh: The Gospel must be brought to all nations.

Verse 10 And **the gospel** must first be published among all nations.

Jesus also promised that before the end **The Gospel** must go out to the whole world. The presence of persecution does not relieve the Church of this responsibility.



THE DENVER POST

Bible translators hope to have every language covered in 15 years

POSTED: 06/22/2010 01:00:00 AM MDT

A Christian endeavor of almost 2,000 years could be substantially completed by 2025.

Protestant translators expect to have the Bible — or at least some of it — written in every one of the world’s 6,909 spoken languages.

“We’re in the greatest period of acceleration in 20 centuries of Bible translation,” said Morrison resident Paul Edwards, who heads up Wycliffe Bible Translators’ \$1 billion Last Languages Campaign.

Portable computers and satellites get the credit for speeding things up by about 125 years.

Previously, a Wycliffe missionary family or team would spend decades learning and transcribing one language in a remote corner of the Earth.

Wycliffe's missionaries had the credo, "one team, one language, one lifetime," Edwards said.

At that pace, the target date had been 2150, Edwards said.

Help from technology

Contemporary missionaries, armed with technology and making greater use of apprentice native translators, might now be able to oversee transcriptions of several languages in their lifetimes, Edwards said.

"Wycliffe missionaries don't evangelize, teach theology, hold Bible study or start churches. They give (preliterate people) a written language," Edwards said. "They teach them to read and write in their mother tongue."

The missionaries develop alphabets. They create reading primers. They translate the Bible.

About 2,200 languages remain without a Bible. About 350 million people, mostly in India, China, sub-Saharan Africa and Papua New Guinea, speak only these languages.

Working on this "to-do" list are about 6,600 career and short-term missionaries with training in the Bible and linguistics.

They are following the New Testament directive of Jesus in the Book of Matthew: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things that I have commanded of you."

The missionaries have to come up with their own means of support, often a church sponsorship, in the field.

Katie Zartman, a 27-year-old Loveland native and Colorado State University graduate, is a senior graphic designer with Wycliffe at its Orlando, Fla.-headquarters.

She recently returned from a two-week mission to Senegal in French-speaking West Africa, where she taught a workshop on layout and design to Saafis, a small Senegalese minority for which Wycliffe is not only translating the Bible but also helping to create a small body of native literature.

"Half weren't confident in their basic computer skills when they began, but they were book publishers by the end of two weeks," Zartman said.

A people's first books

Twelve participants using open-source software (downloaded for free) completed a dozen rough drafts of 24-page booklets in the Saafi mother tongue. Most were children's stories.

"Once they have the Bible in their heart language, then it's almost like a dictionary for them to write about their oral traditions and culture," Zartman said. "The Saafis see the danger of being swallowed up by the cultures around them. Now they can create their own books."

The modern era of Bible translation began with William Cameron Townsend in 1942. He founded Wycliffe, named for the Oxford don John Wycliffe, who first translated the Bible into English in the late 1300s. Previously, English- speakers read the Bible in Latin.

So far, Wycliffe and its related organization, the Summer Institute of Language (now known as SIL International), have participated in more than 700 Scripture translations.

SIL has formal consultative status with the United Nations Economic and Social Council and the United Nations Education, Scientific and Cultural Organization.

Edwards, a former fundraiser for Stanford University and promoter of the Colorado- grown evangelical men's ministry Promise Keepers, has raised more than \$170 million in less than two years for this final big push, the Last Languages Campaign.

Edwards said that Wycliffe is helping preserve indigenous peoples' languages and cultures.

"Five hundred years ago, there were twice the number of languages we have now," Edwards said.

Many more languages are close to extinction — spoken by only a few elderly people and no children. Yet once a language is written, it can't be lost completely.

Anthropologists have been more skeptical about the effect of missionaries on indigenous cultures.

"These folks, whatever good they might do, are not disinterested parties," said University of Colorado anthropology professor Paul Shankman. "They have their own goals."

Bringing foreign ideas

Associate professor David Stoll of Middlebury College in Vermont, who has studied Wycliffe, has written that Wycliffe missionaries' activities, like those of all missionaries, become bound up not only with religious traditions but also with the expansion of English-speaking culture, economics, technology, medicine and political aims. They bring all these things with them.

"If you are not able to satisfy the leadership of the village that you are doing good and are a helpful addition, there is no reason for them to presume that what you are asking to bring to them — a written language — is particularly valuable," Edwards said. "Helping improve a village water system or bringing in the harvest with them might get you a pass to work on your project."

The Bible itself is no small influence on culture.

Yet the translators believe they bring only gifts.

"I am excited to put God's word in all people's heart language," Zartman said. "Until people can read the Bible in their own language, God is a foreign concept."



The open Bible is a translation in the Bughotu language of about 4,000 people in the Solomon Islands. The Last Languages Campaign that was set to be finished in about 140 years might be done in 2025 due, in part, to better technology. (Judy DeHaas, The Denver Post)

Electa Draper: 303-954-1276 or edraper@denverpost.com

Verse 11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

Jesus told His followers to not worry about what to say when they had to give an answer for being a follower of Jesus. At that moment of persecution and false accusation, the Holy Spirit would give them words to say.

Verse 12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

While few Christians in the Western world face persecution and death from their families, **Christians in other parts of the world often face these trials.**

If you came from an orthodox Jewish family, they might consider me a blasphemer and account me as dead for choosing Jesus.

If you came from a strict Muslim family, I might be rejected by my family and be literally killed for choosing Jesus.

If you came from a Hindu family in India, I could be rejected and martyred for choosing Jesus.

In China, you would be allowed to practice Christianity only in the state-sponsored church - or be persecuted.

In Sudan, you might be killed or literally enslaved by a Muslim army.

In Indonesia, you would be given a choice by your Muslim family: convert to Islam or die, or you might have my church bombed during a worship service.

In Pakistan, you might be jailed by Muslim government officials because your family reported you.

Paul writing of the end times in **2 Timothy 3:2**

² For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Pastor Hank's Notes on: The Gospel of Mark

Mark Chapter 13

The Olivet Discourse

The Olivet Discourse is the name given to the orderly and extended teaching given by Jesus Christ on the Mount of Olives. His subject is the end times. This discourse is recorded in Matthew 24:1 – 25:46, Mark 13:1-37 and Luke 21:5-36. The record in Matthew is the most extensive. It is also known as the "Little Apocalypse" because it includes Jesus' descriptions of the end times, the use of apocalyptic language, and Jesus' warning to his followers that they will suffer tribulation and persecution before His return.

Some quick points:

- The key word here is “sign” (verse 4).
- Mark 13:8 says, “These are the beginnings of sorrows”.
- It should be stressed that these signs will characterize the entire period between the first and second coming of Christ, but things will certainly intensify as we get closer to the return of Christ.
- Mark 13:5-8 are general characteristics of the entire age, and then Mark 13:9-27 give warnings regarding the tribulation period. So far we looked at the:

The First Sign mentioned by our Lord is Religious Deception and False Christs. Verses 5-6

The Second Sign: Wars and Rumours of Wars, verses 7 & 8a.

The Third Sign: Earthquakes, Famines and Troubles, verse 8.

The Fourth Sign: We will suffer Persecution, verse 9.

The Fifth Sign: The Gospel must be brought to all nations, Verse 10:

The Sixth Sign: Hatred, verse 13:

^{Verse 13} And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

Not only of your friends and relations of your countrymen the Jews; but you will be hated of all men, in all nations of the world, wherever you are:

Hatred/Persecution:

Acts 8:1

1 And Saul was consenting unto his death. And at that time there was a great **persecution** against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

2 Timothy 3:12

¹² Yea, and all that will live godly in Christ Jesus shall suffer **persecution**.

Jesus said in **John 15:18-25**:

¹⁸ If the world hate you, ye know that it hated me before it hated you.

¹⁹ If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

²⁰ Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

²¹ But all these things will they do unto you for my name's sake, because they know not him that sent me.

²² If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

²³ He that hateth me hateth my Father also.

²⁴ If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

²⁵ But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

Luke 21:17

¹⁷ And ye shall be hated of all men for my name's sake.

Why does the world hate Christians? There are several reasons for this hatred:

1. Verse 13: "for my name's sake" for the sake of Christ and his Gospel, because we are Believers in Jesus we are hated!

2. Because Sin is more popular than God!

Matthew 24:12

¹² And **because** iniquity shall abound, the love of many shall wax cold.

3. Christians are not "of the world."

John 15:19:

¹⁹ If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

4. Christians expose the world's sins.

Ephesians 5:11

¹¹ And have no fellowship with the unfruitful works of darkness, **but rather reprove them.**

Reprove means: To charge with a fault to the face; to chide; to reprehend.

The world hates Jesus and the world hates Christians!

5. Christians teach that there is only one way to be saved.

John 14:6

⁶ Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Acts 4:12

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

The world will not tolerate any group teaching that there is one and only one way to be saved. They will hate you for that!

6. Christians threaten the financial prosperity of the wicked.**Acts 19:24-27**

²⁴ For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

²⁵ Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

²⁶ Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

²⁷ So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

7. The darkness always hates the light.**John 3:19-21**

¹⁹ And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

²⁰ For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

²¹ But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

8. We are hated because we have the truth!**Romans 1:18**

¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

9. The world thinks the Gospel is a message of hate. They mistake love for hate.**Proverbs 12:1**

1 Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish.

10. The world thinks Christians are stupid.

1 Corinthians 1:27

²⁷ But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

11. We are foreigners and foreigners are always mistreated.

Hebrews 11:16

¹⁶ But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

12. The world hates God. We remind them of the God they hate so much.

Romans 1:29-3

²⁹ Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

³⁰ Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

³¹ Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

³² Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

“To be right with God has often meant to be in trouble with men.” - A.W. Tozer

But don't worry:

Romans 8:35

³⁵ Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Matthew 5:11-12

¹¹ Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

¹² Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

No one likes to be hated. Some Christians have reacted to the world's hatred by **compromising** the Gospel. Recognizing that exposing some of the popularly accepted sins (such as social drinking, immodest dress, gambling, dancing, smoking, watching sexy movies, acceptance of homosexuality and abortion etc.) **brings the world's hatred**, some do not want these sins condemned and others do not want them condemned from the pulpit on Sunday morning when visitors might be present, some Christians in order to avoid the world's hatred openly participate in them... **Continuing, verse 13: but he that shall endure: What will we endure?** Answer: The Hatred, Persecutions, reproaches, afflictions, *patiently*; in the profession of His name, and in

preaching his Gospel, don't worry-endure! You are SAVED and you won't lose your Salvation. We only need to endure!

to the end; of such troubles, and of life: **Endure** means: To continue in, to bear with patience; to bear without opposition or sinking under the pressure.

We endure though our lives, our jobs, our marriage, our families and as a Christian, but don't worry, we are SAVED in the beginning, in the middle and the end!

Jesus said in Luke 21:18

¹⁸ But there shall not an hair of your head perish.

What's a Christian to do in a world that hates them?

1. Speak the truth in love!

Ephesians 4:15

¹⁵ But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

2. Be prepared to answer the world.

1 Peter 3:15

¹⁵ But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

3. Defend our Faith!

Jude 3

³ Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

We do not hate Muslims, Hindus, Buddhists, Catholics, Mormons, or Jehovah's Witnesses. Rather, we simply believe that these groups are making some serious theological and biblical errors. We do not hate homosexuals, adulterers, pornographers, transsexuals, or fornicators. Rather, we simply believe that those who commit such acts are making immoral and ungodly decisions. Telling someone that he/she is in the wrong is not hateful. In reality, **refusing** to tell someone the truth is what is truly hateful.

4. Endure!

Mark 13:13

¹³ And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

Remember, God is always with you!

Isaiah 41:10

¹⁰ Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Pastor Hank's Notes on: The Gospel of Mark

Mark Chapter 13

The Olivet Discourse, Jesus speaking of the end times. Things that will happen before the Rapture of the Church, during The Great Tribulation and His Second Coming!

Key word is "Sign".

The First Sign mentioned by our Lord is Religious Deception and False Christs. Verses 5-6

The Second Sign: Wars and Rumours of Wars, verses 7 & 8a.

The Third Sign: Earthquakes, Famines and Troubles, verse 8.

The Fourth Sign: We will suffer Persecution, verse 9.

The Fifth Sign: The Gospel must be brought to all nations, Verse 10:

The Sixth Sign: Hatred, verse 13.

The Seventh Sign: The Abomination of Desolation, verse 14

Verse 14 But when ye shall see **the abomination of desolation**, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

In His Olivet Discourse, Jesus responded to His disciple's questions concerning the end of the age, Jesus warned His followers that this event, known as "**the abomination of desolation**," will be the key event (sign) which will trigger the Great Tribulation.

The **abomination of desolation** speaks of the ultimate desecration of a Jewish temple, an idolatrous image in the Holy place itself, which will inevitably result in the judgment of God. It is that **abomination** that brings **desolation**.

This event will occur 3 ½ years into The 7 Year Great Tribulation

Daniel 12:11

¹¹ And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

1290 Days equals= 3 ½ years.

Daniel 9:27

²⁷ And he shall confirm the covenant with many for one week: and **in the midst of the week** he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

"**in the midst of the week**" = 3 ½ (midst) of a 7 day week.

The Church has been Raptured, The Abomination of Desolation is for Israel and the world to witness.

In the near future, an event of enormous significance will transpire in Jerusalem, the effects of which will resound throughout the world and throughout eternity. A man will ascend the Temple Mount in Jerusalem, go into the Holy of Holies within the rebuilt Jewish Temple, and proclaim himself to be God Almighty!

Who is this man? Answer: The Antichrist will fulfill this prophecy by standing in the Jewish Temple and proclaiming himself to be God. He will set up an image in the Holy Place and demand the world worship it.

Revelation 13:14-15 speaks of this:

¹⁴ And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

¹⁵ And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Paul wrote of this in **2 Thessalonians 2:4**

⁴ Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.



When this event occurs, it will dominate contemporary news headlines. Christ tells us it will also be a sign to the world that His Glorious Appearing is close at hand. **The abomination of desolation** will mark the beginning of a time of unspeakable satanic violence and human anguish. In fact, Jesus told His disciples it will be a time of great tribulation such as the world has never seen, nor ever will see again.

Jesus warns Israel what to do when **The Abomination of Desolation** appears.

Verse 15 And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:

This shows the *urgency* of the warning. When **The Abomination of Desolation** appears God tells the people of Israel to flee Jerusalem without haste, God says: Get out now! Why? Because The Antichrist is gonna try to kill as many of God's Chosen People - the Jews!

Verse 16 And let him that is in the field not turn back again for to take up his garment.

Forget about your clothes and flee! And don't look back! Just ask Lot's wife, what happens when you look back=death!

Jesus directed this warning to the Jewish people. This is evident in His specific mention of **Judea** (v.14) and of **the housetop** (v.15) was a common feature of architecture in both ancient and modern Judea). To the citizens of Judea, Jesus said: "When you see the abomination of desolation established, flee because trouble is coming."

Verse 17 But woe to them that are with child, and to them that give suck in those days!

It's hard to flee when you're pregnant.

Verse 18 And pray ye that your flight be not in the winter.

It's hard to find food and shelter in the winter!

Verse 19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

Jesus said that this will be the most awful time in all of human history.

Verse 20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

If the terrors of The Great Tribulation were to continue indefinitely, mankind could not survive. Therefore, **for the elect's sake**, the days will be limited!

Verse 21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:

Verse 22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

During all these troubles and tribulations false Christs and false prophets will attempt to seduce God's people.

Verse 23 But take ye heed: behold, I have foretold you all things.

Throughout The Bible we have been warned and advised to take heed of False Prophets and Anti Christ's! We have been in the end times for more than 2000 years!

These "Signs" in Mark 13 are a reminder to the Christian as to what will happen in the end times, but the Tribulation "Signs" are directed the Jews/Israel of what will happen to them during The Great Tribulation. Why?_____

1 Corinthians 1:22

²² **For the Jews require a sign**, and the Greeks seek after wisdom:

Verse ²⁴ But in those days, after that tribulation, **the sun shall be darkened, and the moon shall not give her light**,

The Trials and Tribulations comes first – these are the signs and they run its course, then:

“the sun shall be darkened” Jesus says that the sun must be darkened, when the sun stops shining then you look to His return! Jesus says the sun will be darkened, God can do it, why? He created the sun!

Verse ²⁵ And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

Power: Matthew 28:18

¹⁸ And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Stars & Heaven: Genesis 1:1

1 In the beginning God created the heaven and the earth.

Genesis 1:14-16

¹⁴ And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

¹⁵ And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

¹⁶ And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: **he made the stars also**.

“and the moon shall not give her light” The moon gets her light from the _____?

Second Coming:

Verse ²⁶ And then shall they see the Son of man coming in the clouds with great power and glory.

Immediately before the return of Jesus, before His **coming in the clouds with great power and glory**, the world will be wracked by physical cosmic catastrophes. In a sense, this will be the groaning of all creation (Romans 8:22) and it will come to one last climax before the return of Jesus.

Romans 8:22

²² For we know that the whole creation groaneth and travaileth in pain together until now.

And since God is in control of everything, and once the sun and moon stop shining and stars fall from Heaven, we know the end is near and Jesus is coming back. Side Note: Evolution is from the devil!

Verse ²⁷ And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

When Jesus returns to this earth **after that tribulation**, He will come *with* the saints in heaven and sends His angels to **gather** those who did not take the mark of the beast and have come to Jesus (Saved) during the **tribulation** and have survived.

Verse 28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that **summer is near**:

Verse 29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even **at the doors**.

When you see the leaves you know **summer is near**. In the same way, when these signs - particularly **the abomination of desolation** - appear, the world can know that the triumphant return of Jesus is **near; at the doors**.

Verse 30 Verily I say unto you, that this generation shall not pass, **till all these things be done**.

This is just as Daniel prophesied in Daniel 12:11: the end will come 1,290 days after the abomination of desolation. In this, Jesus assured that the agonies of the great tribulation would not continue indefinitely; they will have an end.

Verse 31 Heaven and earth shall pass away: but my words shall not pass away.

2 Peter 3:10-13 commenting on this:

¹⁰ But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

¹¹ Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

¹² Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

¹³ Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Verse 32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

In submission to The Father, Jesus The Son leaves the decision of returning to The Father. When The Father says: "It's time, Go" The Son says: "Yes"!

The emphasis: be ready; watch:

Verse 33 Take ye heed, watch and pray: for ye know not when the time is.

Anyone who watches is not caught by surprise. People are not ready because they fail to **watch**.

Verse 34 For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the **porter** to watch.

Verse 35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

Verse 36 Lest coming suddenly he find you sleeping.

Jesus is like the **man going to a far country**, who left three things to his servants: **His house**, **His authority**, and **His work**. The traveling man also appoints a **porter** to keep watch. He may return at any time, and does not want to find his servants sleeping. The point of it all: **Watch!**

Verse 37 And what I say unto you I say unto all, Watch.

Think of what Jesus has left you:

His house: The church belongs to Jesus, but He entrusts it to each one of us.

His authority: We are to live and serve in the **authority** of Jesus, and *responsibility* is always coupled with **authority**.

His work: Each servant has **his work** to do. We aren't responsible for someone else's work, but we certainly are responsible for our work for The Lord!

Proverbs 6:4-11

⁴ Give not sleep to thine eyes, nor slumber to thine eyelids.

⁵ Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

⁶ Go to the ant, thou sluggard; consider her ways, and be wise:

⁷ Which having no guide, overseer, or ruler,

⁸ Provideth her meat in the summer, and gathereth her food in the harvest.

⁹ How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

¹⁰ Yet a little sleep, a little slumber, a little folding of the hands to sleep:

¹¹ So shall thy poverty come as one that travelleth, and thy want as an armed man.



Pastor Hank's Notes on: The Gospel of Mark

Mark Chapter 14

Outline: Mark 14:1-2: The chief priests and scribes conspire against Christ, verses 3-9: A woman pours precious ointment on his head, verses 10-11: Judas seeks to betray Jesus to the Chief Priests and is offered money, verses 12-21: Christ eats the Passover, and showeth that one of his disciples should betray him, verses 22-26: Jesus He institutes The Last Supper, verses 27-31: Jesus foretells the desertion of all his disciples, and Peter's denial of him, verses 32-42: His agony and prayer in the garden, verses 43-52: Jesus is betrayed by Judas, and apprehended: His disciples flee, **“the scriptures must be fulfilled”**, verses 53-65: Jesus trial before the Chief Priests: Jesus is carried before the council, falsely accused, examined, pronounced guilty and treated with indignity, verses 66-72: Peter denies Jesus three times, and repentance.

This and the final two chapters comprise the heart of all that Christianity means. Mark and the other three sacred authors devote more space to the narrative of the arraignment, trials, mockery, suffering, crucifixion, death, burial, and resurrection of Christ than to any other subject. The events and circumstances of this final week of Jesus' ministry are the most important of all human history. Here the decisive battle for human redemption was won; the Seed of Woman bruised the head of the serpent; everlasting righteousness was made available to men in Christ and the moral justification for any further divine toleration of Adam's race was accomplished. On Calvary, and in the events leading up to it, Satan threw in his last reserves, committed his total strength, and brought evil to its mightiest climax at the cross, where the tides of moral shame and darkness reached their all-time flood. The sufferings of the Son of God were such as to chill the stoutest heart; and, when it is considered that a single word from Christ could have annihilated his foes, the marvel of ages is that he endured it all to redeem fallen and sinful men. Oh Christ, blessed is thy Holy Name!

Mark 14 King James Version (KJV)

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.

Verse 2 But they said, Not on the feast day, **lest there be an uproar of the people**.

After two days from now, 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.

Craft means: Cunning, art or skill, in a bad sense, or applied to bad purposes; artifice; guile; skill or dexterity employed to effect purposes by deceit.

As the **chief priests and the scribes** plotted the murder of an innocent man, it showed that they did not fear God. Nevertheless, they feared the people (**lest there be an uproar of the people**). These religious leaders were not afraid to murder the Son of God; they just believed they had to do it in a politically smart way.

Jesus being anointed for His burial:

Verse ³ And being in Bethany in the house of Simon the leper, 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 is a second anointing of Jesus, the other being recorded in [Luke 7:37-50](#).

“there came a woman” John's account of this incident ([John 12:1-8](#)) tells us that this was Mary of Bethany, the sister of Lazarus and Martha.

“an alabaster box of ointment of spikenard very precious” This was an excessive display of devotion to Jesus. Often spices and ointments were used as investments because they were small, portable, and could be easily sold. At present-day prices, the lovely container and its aromatic contents would be worth at least several hundred dollars. Yet Mary gladly broke her alabaster box (so it could never be used again) and poured its costly perfume over her Lord, from His head to His feet, thus anointing His whole body. Then, as the ointment ran down to His feet, she wiped them clean with her long hair.

John 12:3

³ 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.

This is a remarkable story of devotion and, as Jesus said in:

Matthew 26:13

¹³ Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

Verse ⁴ And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

Verse ⁵ 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 disciples were shocked at this seeming waste, but Jesus said:

Verse ⁶ And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

“Jesus said, Let her alone. . . . She hath done what she could: she is come aforehand to anoint my body to the burying” ([Mark 14:6,8](#)). Mary had “done what she could” to show the reality of her love for her Lord!

Verse ⁷ For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

Cross Reference: Deuteronomy 15:11

¹¹ For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

Verse 8 She hath done what she could: she is come aforehand to anoint my body to the burying.

Verse 9 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.

As a memorial to her: The disciples longed for fame and influence, but this woman found an enduring memorial. She found it not by longing for a position, but simply by loving Jesus and serving Him.

Can we do all we can for The Lord?

Are we willing to break our alabaster box of things for Jesus?

Verse 10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

Stung by Jesus' rebuke, the traitor, already out of sympathy with the spiritual nature of Christ's kingdom, decided to take matters into his own hands.

Verse 11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

Character Study: Judas

Judas Iscariot is typically remembered for one thing: his betrayal of Jesus. He was one of the twelve disciples who lived with and followed Jesus for three years. He witnessed Jesus' ministry, His teaching, and His many miracles. He was the treasurer for the group and used this trusted position to steal from their resources (John 12:6).

John 12:6

⁶This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

Judas was a common name in that era, and there are several other Judases mentioned in the New Testament. One of the other disciples was named Judas (John 14:22), and so was one of Jesus' own half-brothers (Mark 6:3). To differentiate, John 6:71 refer to Christ's betrayer as "Judas Iscariot the son of Simon."

John 6:71

⁷¹He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

Iscariot refers to Kerioth, his native place. Iscariot= a man of Kerioth

Jeremiah 48:24

²⁴And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

Joshua 15:25

²⁵And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor,

Here are some of the facts we glean from key verses about Judas and his betrayal:

Money was important to Judas. As already mentioned, he was a thief, and, according to **Matthew 26:13–15**, the chief priests paid him “thirty silver coins” to betray the Lord.

Jesus knew from the very beginning what Judas Iscariot would do. Jesus told His disciples:

John 6:70

⁷⁰ Jesus answered them, Have not I chosen you twelve, **and one of you is a devil?**

At the Last Supper, Jesus foretold His betrayal and identified the betrayer:

John 13:26

²⁶ 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.

Jesus said that Judas Iscariot was not “clean”; i.e., he had not been born again and was not forgiven of his sins:

John 13:10-11

¹⁰ Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

¹¹ For he knew who should betray him; therefore said he, Ye are not all clean.

Judas was empowered to do what he did by the devil himself: “

John 13:27

²⁷ And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

The other disciples had no clue that Judas Iscariot harbored treacherous thoughts. When Jesus mentioned a betrayer in their midst, the other disciples worried that it was *they* who would prove disloyal (John 13:22):

John 13:22

²² Then the disciples looked one on another, doubting of whom he spake.

No one suspected Judas. He was a trusted member of the Twelve. Even when Jesus told Judas, “What you are about to do, do quickly,” (John 13:27), and Judas left the Last Supper, the others at the table simply thought Judas had been sent to buy more food or to give something to charity:

John 13:28-29:

²⁸ Now no man at the table knew for what intent he spake this unto him.

²⁹ For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

Judas Iscariot betrayed the Lord with a kiss, perfectly in keeping with his brazen duplicity (Luke 22:47–48). After committing his evil act, Judas “repented himself, and brought again the thirty pieces of silver to the chief priests and elders” (Matthew 27:3). But we learn that remorse does not equal repentance—rather than make amends or seek forgiveness, “he cast down the pieces of silver in the temple, and departed, and went and hanged himself” (Matthew 27:5).

Judas Iscariot fulfilled the prophecy of:

Psalm 41:9

⁹ Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

Judas was fully responsible for his actions. Jesus said:

Matthew 26:24

²⁴ The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

Matthew 27:6–8 reports that the chief priests took the “blood money” from Judas and bought a potter’s field as a place for burying foreigners:

Matthew 27:6-8

⁶ 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.

⁷ And they took counsel, and bought with them the potter's field, to bury strangers in.

⁸ Wherefore that field was called, The field of blood, unto this day.

Thus fulfilling the prophecy of:

Zechariah 11:12-13

¹² And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.

¹³ And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

Acts 1:16–18 continues the story of what happened after Judas’ death and gives some additional information. Luke reports:

Acts 1:16-18

¹⁶ Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

¹⁷ For he was numbered with us, and had obtained part of this ministry.

¹⁸ Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

The additional detail we learn from Luke is that, after Judas hanged himself, his dead body fell into the very field purchased with his ill-gotten gains.



Pastor Hank's Notes on: The Gospel of Mark

Mark Chapter 14

Last week we started to look at the betrayal of Jesus by Judas (verses 10-11). Continuing:

The Preparation of The Passover, verses 12-16:

Verse 12 And the first day of unleavened bread, **when they killed the passover**, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

The **Feast of Unleavened Bread** was to commemorate the sudden departure of the Israelites from Egypt, when, in the haste and confusion of their flight, they were obliged to use bread prepared without leaven.

“when they killed the passover” Killed the lamb that was slain and eaten on that occasion.

The Passover, commemorating the exodus of the children of Israel from Egypt, was the annual birthday of the Hebrew nation. Its celebration was marked with a popular joy and impressiveness suited to its character. The time of its observance was the fourteenth of the month Abib, called Nisan after the Babylonish captivity. It corresponded to that part of our year included between the middle of March and the middle of April. As early as the first of the month, Jerusalem showed signs of the approaching feast. Worshippers from all parts of Palestine and other countries began to arrive, in increasing numbers, down to the very day of the Passover. They came in companies of various sizes, in family groups, in neighbourhood groups, in bands of tens, twenties, and hundreds. The city was filled to overflowing, and thousands encamped in tents in the environs. Josephus says that more than two-and-a-half millions of people gathered at Jerusalem in the time of Nero to attend the Passover.

Verse 13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

And he sendeth forth two of his disciples... Peter and John, as appears in Luke 22:8;

and saith unto them, Go ye into the city, ... the city of Jerusalem; for there only the passover might be eaten, Deuteronomy 26:2;

and there shall meet you a man bearing a pitcher of water; a servant of the master of the house that was sent for water, to mix with the wine, at the passover:

follow him; into the house to which he goes.

There are no chance meetings in this world. They all are providential. They are in God's plan.

Verse 14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

Guest-chamber; a spare room for the use of visitors. It was customary at the time of the passover to keep such rooms ready furnished for the accommodation of strangers.

Verse 15 And he will shew you a large upper room furnished and prepared: there make ready for us.

And he will show you a large upper room,.... A room in the highest part of the house, large enough for such a company, for thirteen persons, which was the number of Christ and his disciples:

Verse 16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

And his disciples went forth,.. The two disciples, Peter and John, set out from Bethany to Jerusalem directly:

and came into the city; the city of Jerusalem:

and found as he had said unto them; a man bearing a pitcher of water, whom they followed to the house he went into, and addressed the master of the house, as Jesus had bid them; when he

showed them an upper room, very commodious and fit for the purpose, as Jesus had said; and which is a considerable proof of the Deity/Omniscience of Christ:

and they made ready the passover; they bought a lamb; they had it killed in the temple, according to rule; and they brought it to the house, where they were to sup, and got it roasted; and provided unleavened bread, and wine, and bitter herbs, and every thing that was proper for the feast;

The Last Passover, verses 17-21:

Verse 17 And in the evening he cometh with the twelve.

In the afternoon, as it is very reasonable to suppose, Christ set out from Bethany with the rest of the twelve, with the other nine, and came to Jerusalem; where they were joined by Judas, who had covenanted with the chief priests to betray him, and by Peter and John, who had been sent before to prepare the passover; and when it was night, when the second evening had took place, he went with all twelve of them to the house, where the provision to eat the passover together was made for them

The order of events on the night of the Passover supper appears to have been:

- (1) The taking by our Lord and the disciples of their places at the table;
- (2) The contention who should be greatest;
- (3) The feet washing;
- (4) The identification Judas as the traitor;
- (5) The withdrawal of Judas;
- (6) The institution of the supper;
- (7) The words of Jesus while still in the room Matthew 26:26-29 ; Luke 22:35-38 ; John 13:3-35 ; Matthew 14:1-31
- (8) the words of Jesus between the room and the garden Matthew 26:31-35 ; Mark 14:26-31 ; John 15:16John 15:17 it seems probable that the high-priestly prayer John 17:1-26 was uttered after they reached the garden;
- (9) The agony in the garden;
- (10) The betrayal and arrest;
- (11) Jesus before Caiaphas; Peter's denial.

The identification Judas as the traitor:

Verse 18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

Verse 19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

The disciples heard many surprising things from Jesus, but certainly this was one of the most surprising things they ever heard. Not one of them suspected Judas, and the idea that one of them would seek to **betray** and kill Jesus must have seemed strange.

Verse 20 And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.

In Middle Eastern culture, betraying a friend after eating a meal with him *was* and *is* regarded as the worst kind of treachery.

Psalm 41:9

⁹ Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

David, in sharing what his friend Ahithophel did to him, wrote this in Psalm 41:9, It's worth noting that David's betrayer ended up later hanging himself, as did Jesus' betrayer Judas.

Verse 21 The Son of man indeed goeth, as it is written of him: 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.

As we learned in our Wednesday Night Bible Study: "**How do we Study The Bible**", remember comparing Scripture with Scripture; The Apostle John identifies Judas Iscariot by name:

John 13:26-27

²⁶ 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.**

²⁷ And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

John's gospel is slightly different in that it indicates that Jesus dipped his bread in the bowl and then gave it to Judas. There is a tradition that the host gave the dipped bread to an honored guest as a sign of affection.

Jesus Institutes The Last Supper, verses 22-25:

Verse 22 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.

The BREAD — Symbol of Christ's BODY.

1. The blessing - Giving thanks. Jesus gave thanks knowing His broken body and shed blood would provide what was needed to save your soul.
2. The breaking - Breaking is painful and humbling. Christ's body was broken—Indicates the suffering Christ endured in His body on the cross.

3. The bestowing—" and gave to them ". This shows salvation is a gift. It is freely given apart from works.

Verse 23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

Verse 24 And he said unto them, This is my blood of the new testament, which is shed for many.

The CUP — Symbol of Christ's BLOOD. It is only by the shed blood of Christ that our sins may be washed away!

Verse 25 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.

That is, I shall drink no more before I die: the next **fruit of the vine** I drink will not be earthly, but heavenly.

The fruit of the vine ... This designation of the cup after his blessing it proves that it was still what it was before, "the fruit of the vine," and that no transubstantiation had taken place.

The Roman Catholic Church teaches the false doctrine of "transubstantiation" that the elements actually become the literal body and blood of Christ. As a general rule we should take the Bible literally unless there is evidence in the text itself that suggests otherwise. That's exactly the case here. This isn't the first time Jesus used such figurative language. For instance, He once said, "I am the Door," but no one looked for hinges to appear. They knew He was speaking figuratively. As was the case when He said, "I am the Vine."

Note: The bread is unleavened bread. It contains no yeast because yeast is an agent of corruption. Likewise, the cup is pure grape juice, not fermented wine. Fermentation is a process where by corruption occurs. The body and blood of Christ had no corruption or sin. Therefore, the elements of the Lord's Supper must be free of any corrupting agent. [The Bible never uses the word "wine" in connection with the Lord's Supper. It always uses the words: "The cup," or "fruit of the vine."]



Leonardo da Vinci, 1495-1499, Convent of Santa Maria delle Grazie, Milan

Peter's denial foretold, verses 26-31

Verse 26 And when they had sung an hymn, they went out into the mount of Olives.

When they had sung an hymn: We don't often think of Jesus singing, but He did. He lifted His voice in adoration and worship to God the Father. We can endlessly wonder what His voice sounded like, but we know for certain that He sang with more than His voice, and He lifted His whole heart up in praise. This reminds us that God *wants* to be praised with singing.

It is remarkable that Jesus could sing on this night before His crucifixion. Could you sing in such circumstances?

“they went out into the Mount of Olives” Christ, and eleven of his disciples; for Judas now separated from them, and went to the chief priests to acquaint them how things were, where Jesus was going, and where they might apprehend him.

Verse 27 And Jesus saith unto them, 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.

Peter's Denial was Prophesized:

Zechariah 13:7

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 is meant by the shepherd, and the apostles by the sheep. It's sad that Christ's dearest friends forsook and left him alone, in the midst of his greatest distress and danger.

Verse 28 But after that I am risen, I will go before you into Galilee.

This shows that Jesus was already looking beyond the cross. He had His eyes fixed on *the joy that was set before him*.

Hebrews 12:2

² Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Verse 29 But Peter said unto him, Although all shall be offended, yet will not I.

Verse 30 And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

Peter denied Christ three times, later confessing his love three times, as recorded in John.

Verse 31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. **Likewise also said they all.**

Peter's failure here was in disputing his Lord; there was also an element of overconfidence.

Peter was not alone in rejecting the idea of their failure, for both Mark and Matthew relate how **all the disciples** made the same affirmation of loyalty. Peter, more fervent than the rest, and, as always, the spokesman, was in the forefront here.

The Apostle Paul warned us against falling where we think we are strong:

1 Corinthians 10:12

¹² Wherefore let him that thinketh he standeth take heed lest he fall.

Pastor Hank's Notes on: The Gospel of Mark

Mark Chapter 14

The Agony in the Garden, **verses 32-34**: The Passover supper has been eaten. Jesus has concluded His "upper room discourse," as recorded in John's gospel. Jesus and the disciples have sung a hymn, they have left the upper room, and they have crossed the Kidron to the Mount of Olives, and specifically to the Garden of Gethsemane. The most famous events at Gethsemane occurred on the night before His crucifixion when Jesus was betrayed.

Verse 32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

At the foot of the Mount of Olives, where the olives, which grew in great plenty on the mount, were pressed: and where our Lord began to be bruised, for our sins. The name Gethsemane means "a place of oil-presses". It was a place where olives from the neighborhood were crushed for their oil. So too, the Son of God would be crushed here. The place was also a garden (John 18:26). It was about half a mile from Jerusalem.

Luke says (Luke 22:39; Luke 21:37), it seems that Jesus often went there while in Jerusalem at the festivals. John says that Jesus oft-times resorted to this garden with his disciples, and Judas well knew the place:

John 18:2

² And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

The garden was the place where our misery began, as the first scene of human sin and misery was acted in a garden, so The Lord choose a garden as the place for his agony and satisfactory pains to begin in!

Verse 33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

And he taketh with him Peter, and James, and John ... Who were witnesses of his transfiguration on the mount, and now of his sorrows in the garden:

and began to be sore amazed; to be in great anxiety and astonishment, at the sight of all the sins of the world coming upon him;

“The black storm of wrath, that was gathering thick over him; at the sword of justice which was brandished against him; and at the curses of the righteous law, which, like so many thunderbolts of vengeance, were directed at him” – John Gill

Verse 34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

And saith unto them ... The above three disciples;

my soul is exceeding sorrowful unto death... he was surrounded with sorrow, and it pressed him so hard, and close, on every side, that he was just ready to die with it:

tarry ye here, and watch... in Matthew it is added, "with me".

Jesus did not meet death with the joyful attitude of some of the martyrs, but with overwhelming sorrow, convulsive grief, and with the sweat of blood. **Why?**

1. Satan was particularly active in the assault upon the Prince of Life and every demonic device in the arsenal of the evil one being employed against the Saviour.
2. There was the burden of human transgression that he bore. God made him to be sin upon our behalf.

2 Corinthians 5:21 says:

²¹ 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.

3. Death involved a separation from God, the most awful part of it for Jesus.

4. The temporary triumph of Satan in the act of "bruising" the "Seed of Woman" was also a dreadful thing for Christ.

Hebrews 5:7-8 describes Jesus' agony in the Gethsemane:

⁷ Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

⁸ Though he were a Son, yet learned he obedience by the things which he suffered;

The first Prayer, verses 35-38:

Verse 35 And he went forward a little, **and fell on the ground, and prayed that, if it were possible, the hour** might pass from him.

The problem of Jesus' overwhelming grief and sorrow, humiliation, and repugnance was brought to the Father in prayer, with the agonizing request that "if possible" the hour might be taken away, "the hour" here being a reference to the approaching crucifixion, called also the "cup."

and fell on the ground, and prayed... he fell on his face to the ground, which was a praying posture.



If it were possible ... But are not all things possible with God? Yes! Except that the human family had fallen into such a state that only God could redeem them, and that at awful cost to himself. The complete answer to this question cannot be fully known by men; but in the Garden of Gethsemane, it was crystal clear that the death of Christ could not be avoided, short of abandoning the whole project of human salvation.

If it were possible... Jesus wasn't asking for permission to let humanity perish in hell; He was asking the Father, "If there is any other possible way to save humanity other than the agony which awaits Me at the cross - let it be." Yet there was no other way, so Jesus went to the cross.

the hour... Jesus had long looked forward to this “hour” and had often mentioned it (John 7:30; John 8:20; John 12:23, John 12:27; John 13:1). See again in Mark 14:41. Now he dreads it, surely a human trait that all can understand.

John 7:30

³⁰ Then they sought to take him: but no man laid hands on him, because **his hour** was not yet come.

^{Verse 36} 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.

In this moment of deep distress, Jesus didn't feel *far* from God the Father. He felt so close to the Father that He used the name **Abba**, a child's familiar name for daddy.

Of course, God could have removed the cup; but to have done so would have enthroned Satan as the Lord of man, and the destruction of all men would have resulted at once. Reading the character of Satan in both the Old Testament and the New Testament, one is compelled to see the destruction of God's human creation as a prime objective of Satan, reaching all the way back to Eden; and, if Christ's redemptive death had been aborted, absolutely nothing would have stood in the way of Satan's total achievement of his goal.

At such overwhelming cost to himself, the Lord consented to the Father's will, despite the agony within himself. Here, in the garden, the human nature of our Lord was, for a time, in the ascendancy; and the final put-down of the flesh was achieved at the price of the agony detailed in the Gospels.

Interestingly Luke 22:42-44 adds two more facts:

⁴² Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

The first fact:

⁴³ And there appeared **an angel unto him from heaven, strengthening him.**

In the beginning of Jesus's Ministry following his temptation in the wilderness, an angel ministered unto Him and now towards the end, an angel ministers to Him!

Hebrews 2:7

⁷ **Thou madest him a little lower than the angels;** thou crownedst him with glory and honour, and didst set him over the works of thy hands:

The second fact:

⁴⁴ 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.**

Great mental agony has been known to produce this phenomenon. The fact that death usually followed very quickly after such a blood-sweat suggests the necessity of the angel's mission to strengthen Jesus, who himself described his condition as being "exceeding sorrowful unto death" (Mark 14:34). The first **blood** mentioned in Christ's Passion comes not from the whips, nor the thorns, nor the cross, but from His anguish of Love. Gethsemane, the garden where the Lord began his Passion, mean oil-press. And here Christ, the first-fruit of God, was squeezed. Why are we given this image? Because we've already been told: **Mark 14:23:**

²³ And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

²⁴ And he said unto them, **This is my blood of the new testament,** which is shed for many.

Verse ³⁷ And he cometh, and findeth them sleeping, and saith unto Peter, **Simon, sleepest thou?** couldest not thou watch one hour?

A terrible example of the sluggishness of men, even among the disciples whom Christ had chosen.

At this moment of great agony, Jesus was alone. His disciples gave Him no support at all, they failed Jesus - it was the way it had to be - Jesus had to face the terror of the cross all alone.

Simon, sleepest thou? ...Peter must have been a bit startled to hear Jesus call him **Simon**. This was the old sleeping **Simon**, not the new man **Peter**. Peter was ready to resist any attack, except the attack of the *Sandman*.



Verse 38 **Watch ye and pray, lest ye enter into temptation.** The spirit truly is ready, but the flesh is weak.

Jesus knew Peter would fail; yet He encouraged him to victory knowing that the resources are found in *watching* and *praying*. If Peter woke up (both physically and spiritually), and drew close in dependence on God, he could have kept from denying Jesus at the critical hour.

The word “**watch**” means “to have the alertness of a guard at night.” A night watchman must be even more vigilant than a daytime guard. In the daytime, danger can often be spotted from a distance. But in the night everything is different. A night watchman must use senses other than sight to detect danger. He is often alone in the darkness and without the defenses he would otherwise employ. There may be no indications of enemy attack until it happens, so he must be hyper-vigilant, suspecting it at any moment. That is the type of watching Jesus spoke about.

Jesus warned us that we are too easily distracted by the physical and will be caught unaware if we do not continually discipline ourselves. In the Garden of Gethsemane, sleepiness overcame the disciples. Their physical need overpowered their desire to obey Him. He was grieved when He saw this, knowing what was ahead for them.

Pray means: To petition; to ask, as for a favor; in worship, to address the Supreme Being with solemnity and reverence, with adoration, confession of sins, supplication for mercy, and thanksgiving for blessings received.

Watching and Praying are two things the Christian are to do continually!

Luke 21:36

³⁶ Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

What happens when we don't watch and pray?

lest ye enter into temptation... When temptation comes, it is often too late, because the hours of preparation (watching and praying) that should have been made were spent in **idleness or sleep**.

The second Prayer, verses 39-40:

Verse 39 And again he went away, and prayed, and spake the same words.

And again he went away ... To the same place, or at much such a distance from them, as before: **and prayed and spake the same words**; or word, that is, the same matter; Christ prayed to the same effect, for matter and substance the same as before, though not in the same express words, as is clear from Matthew 26:39.

Verse 40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

The busy affairs of that eventful week had taken their toll of the apostles' strength; they went to sleep at each opportunity. Naturally, they could not defend such lapses on their part.

The third Prayer, verses 41-42:

Verse 41 And he cometh the third time, and saith 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.

Sleep on now ... has the meaning of "as far as your need to watch with me is concerned, that is over; go ahead and sleep." However, that state of things prevailed only for a moment. The traitor with the armed men, the lanterns, and torches was already coming.

it is enough... That is, enough of your watching with me, or seeming to watch with me. Even could you watch, it would no longer avail, Why? Answer: **the hour is come**.

the hour is come, behold the son of man is betrayed into the hands of sinners; By Jews and Gentiles, by one of his own disciples.

Verse 42 Rise up, let us go; lo, he that betrayeth me is at hand.

Let us be going, not to escape, but to meet the traitor. The traitor was on the way, and Jesus, far from hiding in the darkness, would go out to meet Judas Iscariot!



Pastor Hank's Notes on: The Gospel of Mark

Mark Chapter 14

The betrayal and arrest of Jesus of Nazareth in the Garden of Gethsemane., verses 43-46:

Verse 43 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.

The arresting party, fully armed, was made up of temple guards and a detachment of soldiers sent by Pilate. John added the detail that they carried lanterns and torches.

a great multitude ...The chief priests, captains of the temple and elders of the people, also mixed themselves with the crowd, to see how things would turn out.

cometh Judas, one of the twelve... The presence of Judas is mentioned by each Evangelist. His treachery made a deep impression upon them. See Matthew 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:2-11

Here we have The Three "T's" of this event:

1. The Traitor: All the evangelists carefully describe him by his name, Judas; by his surname, Judas Iscariot; lest he should be mistaken for Jude, the brother of James.

2. The Treason: Judas led an armed multitude to the place where Christ was, gave them a signal to discover him by, and tells them to take Jesus, and lead him away safely.

Treason means: The betrayal of a trust or confidence; breach of faith; treachery. Treason is the highest crime of a civil nature of which a man can be guilty.

3. The Time: The time when, the place where, and the work which our Saviour was about, when this treasonable design was executed: he was in the garden with his disciples, exhorting them to prayer and watchfulness, dropping heavenly advice and comfort upon them. While he yet spake, **lo! Judas came.** Remember **Mark 14:41:**

41 And he cometh the third time, and saith 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.

The manner how this hellish plot was executed; partly by force, and partly by fraud. By force, in the Judas came with a multitude armed with swords and staves; and by fraud, giving a kiss, and saying, **Master, Master.** Here was honey in the lips, but poison in the heart.

Verse 44 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.

had given them a token... A token; A signal. Take him,—seize him, or lay fast hold of him.

saying, whomsoever I shall kiss, the same is he... Jesus of Nazareth; who was to be delivered to them:

take him, and lead him away safely... with care and caution, lest he should get out of their hands, and make his escape, as he had sometimes done before.

Verse ⁴⁵ And as soon as he was come, he goeth straightway to him, **and saith, Master, master; and kissed him.**

and saith, Master, Master; expressing great affection for him, and respect to him, by repeating this word. This was hypocritical reverence. At the Passover, Judas used the same word “Master”, while the disciples said, “Lord” (Matthew 26:25; Matthew 26:22).

Because there were many pilgrims around, it was necessary to have a sign (the kiss) to identify Jesus. If there had been a struggle the wrong man might have been arrested, especially in the dark. A kiss was normal enough; it was the way a pupil greeted a Rabbi, and Jesus had been a teacher to Judas. Mark, writing in Greek, uses **kataphileó**. Judas kissed Jesus with more than usual fervor and affection.

and kissed him... Καταφιλέω/ kataphileó: Strong’s #2705, **to kiss fervently.**



The Taking of Christ by Caravaggio, 1602.

This is called: The Kiss of _____!

At this moment, Luke 22:48 adds:

⁴⁸ But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

Matthew 26:50 adds:

⁵⁰ And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus and took him.

Peter smites with the sword. Jesus forsaken by all, verses 47-52:

Verse 46 And they laid their hands on him, and took him.

Verse 47 **And one of them that stood by drew a sword**, and smote a servant of the high priest, and cut off his ear.

And one of them that stood by drew a sword... Mark does not tell that it was Peter. Only John 18:10 state that it was Peter. He really tried to kill the man, Malchus by name, as John again tells (John 18:10). Mark does not give the rebuke to Peter by Jesus in Matthew 26:52.

John 18:10

¹⁰ Then 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.

We have seen that the apostles were poorly armed, there being only two swords in their possession (Luke 22:38). Peter evidently carried one of these, and stood ready to make good his boast that he would suffer, and, if need be, die in his Lord's service (Mark 14:31).

Luke tells us that Jesus healed the damage done by Peter (Luke 22:51). Had Jesus not healed Malchus, Peter would have been arrested as well; and there might have been four crosses at Calvary!

Verse 48 And Jesus answered and said unto them, **Are ye come out, as against a thief**, with swords and with staves to take me?

Are ye come out, as against a thief ... Jesus expressed a righteous resentment toward the crowd's actions and attitudes. "Thief" was normally a highwayman or armed bandit who would resist arrest. The setting which the crowd orchestrated was completely inconsistent with His well-known ministry as a religious teacher. By their failure to arrest him openly in the temple (Mark 14:49), they bore witness to his innocence. Highway robbers like Barabbas were common and were often regarded as heroes. Jesus will be crucified between two robbers in the very place that Barabbas would have occupied.

Verse 49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

but the scriptures must be fulfilled... those scriptures which foretold that he would be taken, he would be forsaken and eventually put to death.

Old Testament Prophecy Fulfilled:

Zechariah 13:7

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.

Verse 50 And they all forsook him, and fled.

First Jesus had a Traitor, now Jesus has Deserters!

Verse 51 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 there followed him a certain young man... This incident alone in Mark. This may be Mark himself, son of Mary (Acts 12:12) in whose house they may have had observed the Passover meal. It is a lifelike touch quite in keeping with such a situation.

Verse 52 And he left the linen cloth, and fled from them naked.



Amos 2:16

16 And he that is courageous among the mighty shall flee away naked in that day, saith the Lord.

"The modest spirit of Mark seemed to say, 'Friend Peter, while the Holy Ghost moves me to, tell thy fault, and let it stand on record, he also constrains me to write my own as a sort of preface to it, for I, too, in my mad, hare-brained folly, would have run, unclothed as I was, upon the guard to rescue my Lord and Master; yet, at the first sight, of the rough legionaries, at the first gleam of their swords, away I fled, timid, faint-hearted, and afraid that I should be too roughly handled.'" - Spurgeon

Pastor Hank's Notes on: The Gospel of Mark

The order of events on the night of the Passover supper appears to have been:

From: Scofield Reference Bible

- (1) The taking by our Lord and the disciples of their places at the table; (Passover Supper)
- (2) The contention who should be greatest;
- (3) The feet washing;

- (4) The identification Judas as the traitor;
- (5) The withdrawal of Judas;
- (6) The institution of the supper; (Lord's Supper)
- (7) The words of Jesus while still in the room Matthew 26:26-29 ; Luke 22:35-38 ; John 13:3-35 ; Matthew 14:1-31
- (8) The words of Jesus between the room and the garden Matthew 26:31-35 ; Mark 14:26-31 ; John 15:16John 15:17 it seems probable that the high-priestly prayer John 17:1-26 was uttered after they reached the garden;
- (9) The agony in the garden;
- (10) The betrayal and arrest;
- (11) Jesus before Caiaphas; Peter's denial.

Mark Chapter 14

In verses 43-52 we read about the betrayal and arrest of Jesus. In verses 53-65, Jesus is brought for Trial before the High Priest and Sanhedrin.

The Trial of Jesus Christ was without legal precedent. He was convicted and executed even though Pilate found Him **innocent!** Let's briefly notice twelve reasons why the arrest, trial and conviction of Jesus were illegal.

1. There was no legal basis for Jesus' arrest because no one had presented a formal charge of any crime; He simply was taken. Moreover, those who went with Judas to have Jesus arrested included the priests and elders--His judges (Luke 22:52)--among whom were the ones who bribed Judas!
2. Jesus was subjected to a secret preliminary examination at night (John 18:12-14, 19-23). Jewish law permitted only daylight proceedings.
3. The indictment against Jesus was illegal because the judges themselves brought up the charge without any prior testimony by witnesses. The Jewish court (the Sanhedrin) by law was not allowed to originate charges.
4. The court illegally proceeded to hold its trial of Jesus before sunrise so no one would be available to testify on His behalf.
5. The trial began on a day before an annual Sabbath (John 18:28), even though Jewish law did not permit the trial of a capital offense to begin on a Friday or the day before an annual Sabbath.
6. Jesus' trial was concluded in one day. Jewish law says: "If a sentence of death is to be pronounced, it [a criminal case] cannot be concluded before the following day" (Mishna, "Sanhedrin" IV, 1). This was to allow sufficient opportunity for any witnesses in support of the accused to present themselves. Jesus' trial was conducted in private and completed in less than nine hours!
7. Two false witnesses charged Jesus with saying He would destroy the temple made with hands (Mark 14:58); yet He was condemned by the court on another false charge--that of blasphemy. He

was condemned on His own testimony (Luke 22:67-71). But according to Jewish law, a person could not be condemned on his own testimony.

8. The merits of Jesus' defense were not considered. Despite **Deuteronomy 13:14**, the high priest did not "inquire, and make search, and ask diligently" to see whether Jesus' statement was blasphemous. The law in the Mishna says: "The judges shall weigh the matter in the sincerity of their conscience" ("Sanhedrin" IV, 5). Instead, the court pronounced sentence instantly and unanimously!

9. Those who would have voted against condemnation were probably not at Jesus' trial. Joseph of Arimathaea and Nicodemus were members of the court, (Luke 23:50-51). Jesus' opponents had made sure that only those who hated Him would be there.

10. The sentence was pronounced in a place forbidden by law. The trial took place at the high priest's house (Luke 22:54). According to the law, a death sentence could be pronounced only in the court's appointed place.

11. Most of the judges were legally disqualified to try Jesus. Some had bought their way into office, according to Josephus. Also, since they were known enemies of Jesus, Jewish law required that they disqualify themselves so He could be tried by impartial judges.

12. The court illegally switched the charges from blasphemy to treason before Pilate. Jesus' opponents wanted Him killed, but they did not want to do it themselves. So they charged Him with treason (Luke 23:2)--a Roman crime--so the Romans would be responsible for His death. No evidence was presented (John 18:29-30). Pilate, after a brief interview, saw that Jesus was not guilty (John 18:38, 19; Matt. 27:18). Fearing the crowd, however, he allowed the crucifixion of an innocent man. Pilate did not even pronounce Him guilty; he merely turned Him over to the soldiers.

Let's get back to **Mark chapter 14**. Just to set things up in order/context:

Upon His arrest, Jesus was first taken to Annas, then to an illegal night court of the Sanhedrin (which Mark will describe next), then to an official daylight trial of the Sanhedrin, then to Pilate, who sent Jesus to Herod, who sent Jesus back to Pilate, where He then went to the cross.

Mark did not record the preliminary trial before Annas, who was the real power behind the high priest's office (recorded in John 18:12-13.), nor did he record the second trial of Jesus before the Sanhedrin, the "official" daylight trial recorded in Luke 22:66-71.

First Preliminary trial before Annas. John 18:12-13

¹² Then the band and the captain and officers of the Jews took Jesus, and bound him,

¹³ And led him away to **Annas first**; for he was father in law to Caiaphas, which was the high priest that same year.

The second trial of Jesus before the Sanhedrin, the "official" daylight. Luke 22:66

⁶⁶ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

Jesus is accused before the Sanhedrin:

Verse 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 **Sanhedrin** was assembled because Christ was accused as a blasphemer and a false prophet: for as to the other crime of treason, it was forged against him by the priest in order to force Pilate to condemn him.

The **Sanhedrin** was the High Court of Justice, the Supreme tribunal of the Jews, and was known to number seventy-one members. They sat as judges in the Hebrew trial of Jesus with legislative, executive and judicial powers. They constituted the national parliament. It was this court that condemned our Savior on a charge of blasphemy against Jehovah. He was tried by this tribunal under the Mosaic Code.

Verse 54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, **and warmed himself at the fire.**

Peter was in the high priest's residence throughout Jesus' trial there. It prepares us for the account of Peter's denial (Mark 14:66-72) that happened while the Sanhedrin was examining Jesus. It also helps us appreciate the fact that Peter's desertion of Jesus was only temporary.

Peter wasn't the only Apostle who followed Jesus from afar off. Probably John.

John 18:15

15 And Simon Peter followed Jesus, **and so did another disciple**: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

and warmed himself at the fire... Peter's association with the Lord's enemies, his participating in benefits they made available, and his desire to remain unrecognized were factors entering into his upcoming denial.

When you leave The Lord, do you warm yourself with the world?

Verse 55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

What happened to their traitor-witness, Judas? During the night, Judas had heard of developments, and the next morning, after Jesus was bound over to the governor, he flung the money at the feet of the high priest, confessed his sin of betraying innocent blood; and, from the total lack of any testimony from Judas at the trials, it may be assumed that he refused to aid the campaign against Christ any further. He died the same day, a suicide.

Verse 56 For many bare false witness against him, but their witness agreed not together.

It was harder to agree on a consistent lie than to tell the simple truth!

The **Sanhedrin** High Court of the Jewish nation engaged themselves all night in the support and inducement of perjury, but despite this, no usable testimony against Jesus was uncovered.

Verse 57 And there arose certain, and bare false witness against him, saying,

Verse 58 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.

We heard Him say, "I will destroy this temple"...: Jesus, as recorded in John 2:19-21, spoke clearly of the temple of His body. Jesus never said the words reported by His false accusers - "**this temple made with hands.**" Essentially, they accused Jesus of being a terrorist who wanted to destroy the temple.

John 2:19-21

¹⁹ Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

²⁰ Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

²¹ **But he spake of the temple of his body.**

Verse 59 But neither so did their witness agree together.

The testimonies were grossly inconsistent. The law, however, required exact agreement between two witnesses:

Deuteronomy 17:6

⁶ At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

Proverbs 14:5

⁵ A faithful witness will not lie: but a false witness will utter lies.

What's the Ninth Commandment?

Exodus 20:16

¹⁶ Thou shalt not bear false witness against thy neighbour.

Verse 60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

Up to this point, the council of Jesus' enemies had nothing. No capital charge against the Lord could even be alleged, much less proved. It was proving to be a most frustrating night for the religious leaders.

Verse 61 **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?**

But he held his peace, and answered nothing... The silence of innocence, integrity, and faith in God. An answer by Jesus would have given all the false testimonies and illegal proceedings an appearance of legitimacy.

Jesus *could* have mounted a magnificent defense here, calling forth all the various witnesses to His deity, power and character. The people He taught, the people He healed, the dead risen, the blind

who see, even the demons themselves testified to His deity. But Jesus: **Isaiah 53:7** ⁷ 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**.

Art thou the Christ, the Son of the Blessed? Caiaphas resolved, in his desperation, to question Jesus plainly and bluntly. His question is twofold: (1) Art thou Christ? (2) Art thou the Son of God? The second question would constitute blasphemy!

“Christ”: This term refers to Jesus’ claim to be the promised Messiah.

“Son of the Blessed”: This refers to Jesus’ claim to deity.

Verse ⁶² **And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power**, and coming in the clouds of heaven.

And Jesus said, I am... These words affirm Christ's deity.

Here, in the great and trying moment, when questioned by the Jewish nation, in the person of their high priest, solemnly, *Are you the MESSIAH?* To the Jewish nation he returns the solemn reply, ***I am***.

and ye shall see the Son of man sitting on the right hand of power... Jesus, when asked under formal oath to incriminate Himself answers, essentially says, "You now stand in judgment of Me, but I will be the ultimate judge." **Sitting at the right hand of Power and coming and coming in the clouds of heaven ...** refers to the final judgment when all men shall stand before the throne of God for judgment and sentencing. This is a fulfillment of Old Testament Prophecy:

Daniel 7:13

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.

Verse ⁶³ Then the high priest rent his clothes, and saith, What need we any further witnesses?

This was unlawful for the high priest to do. God had specifically commanded even Aaron and his sons in **Leviticus 10:6**:

⁶ And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, **neither rend your clothes; lest ye die, and lest wrath come upon all the people**: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled.

What Caiaphas intended here was to dramatize his shock at the alleged "blasphemy" of Jesus' testimony; but his actions were as phony and illegal as the **subornation** he had been engaged in all night.

Subornation: The crime of getting one to do a criminal or bad action

Verse ⁶⁴ Ye have heard the blasphemy: what think ye? **And they all condemned** him to be guilty of death.

Jesus is found guilty of blasphemy.

what think ye?... “What the verdict is to be.”

And they all condemned him to be guilty of death ... Of a capital crime, which blasphemy against God was according to Jewish Law: **Leviticus 24:16**

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.

And they all... Except Joseph of Arimathaea who may not have been there, “**And they all condemned**” were the ones that were present.

Luke 23:51

⁵¹ (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.

Verse ⁶⁵ 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.

Such mockery was unworthy even of a pagan court; and such malicious treatment of any prisoner, even a guilty one, was a shameful blot upon the history of Israel. Mockery by the pagan soldiers of Herod was in keeping with the sadistic nature of the times; but mockery in the confines of the palace of God's High Priest was particularly shameful. Even today spitting in someone's face is one of the grossest forms of personal insult.

Isaiah 50:6

⁶ 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.

Concluding thoughts:

In a real sense, it wasn't Jesus on trial at all – it's more accurate to say that the religious leaders were on trial. They seemed to win, but they really lost. In fact, we all are on trial before Jesus and will be held to account for what we do with Him.

Pastor Hank's Notes on: The Gospel of Mark

Mark Chapter 14

From: Scofield Reference Bible, What's gonna happen, Mark chapters 14 & 15.

A comparison of the narratives gives the following order of events in the crucifixion day:

(1) Early in the morning Jesus is brought before Caiaphas and the Sanhedrin. He is condemned and mocked Matthew 26:57-68 ; Mark 14:55-65 ; Luke 22:63-71 ; John 18:19-24 .

(2) The Sanhedrin lead Jesus to Pilate, Matthew 27:1 Matthew 27:2 Matthew 27:11-14 ; Mark 15:1-5 ; Luke 23:1-5 ; John 18:28-38 .

(3) Pilate sends Jesus to Herod Luke 23:6-12 ; John 19:4 .

(4) Jesus is again brought before Pilate, who releases Barabbas and delivers Jesus to be crucified Matthew 27:15-26 ; Mark 15:6-15 ; Luke 23:13-25 ; John 18:39 John 18:40 ; 19:4-16 .

(5) Jesus is crowned with thorns and mocked Matthew 27:26-30 ; Mark 15:15-20 ; John 19:1-3 .

(6) Suicide of Judas Matthew 27:3-10 .

(7) Led forth to be crucified, the cross is laid upon Simon: Jesus discourses to the women Matthew 27:31 Matthew 27:32 ; Mark 15:20-23 ; Luke 23:26-33 ; John 19:16 John 19:17 .

Peter denies his Lord, verses 66-72:

Verse 66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

Verse 67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

Fire has light as well as heat and it shined in Peter's face. He was not hidden as much as he thought he was.

Peter was now colder by the warm fire; his heart grew cold...

It was really none of that maid's business whether Peter was or was not a disciple of Jesus; and Peter's purpose was clearly that of observing the proceedings unrecognized; but now this nosey maid was blabbering about his being a follower of Jesus. It is evident that Peter only wanted to get her to shut up. It was only a little deception that he proposed at first; but once a leak in the dyke appeared, the flood quickly overwhelmed him.

Verse 68 **But he denied, saying, I know not, neither understand** I what thou sayest. And he went out into the porch; **and the cock crew.**

But he denied, saying, I know not, neither understand... Peter denied the charge, using the form common in rabbinical law for a formal, legal denial.

and the cock crew... First denial, first time the cock crew.

Remember what Jesus said to Peter earlier in Mark 14:29-31

²⁹ But Peter said unto him, Although all shall be offended, yet will not I.

³⁰ And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

³¹ But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

Verse 69 And a maid saw him again, and began to say to them that stood by, This is one of them.

Peter tried to avoid further questioning by going out on the porch; but the maid saw him. As the devil's particular servant in that hour, she made it her business to run him down and pin the truth on him.

From John, it is plain that a relative of Malchus whose ear Peter had cut off was in the assemblage, and he took up the questioning also. This explains the fear and panic which came upon Peter as he delivers his triple denial of the Lord.

John 18:26

26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?



The Denial of Saint Peter, by Caravaggio, 1610. Metropolitan Museum of Art, NYC.

Verse 70 **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 Galilaean, and thy speech agreeth thereto.

Galileans spoke in a totally different accent than Judaeans. Alabama versus New York accent.

And he denied it again... Second denial.

Verse 71 But he began to curse and to swear, saying, **I know not this man of whom ye speak.**

Only Mark records the incident of the cursing and swearing

I know not this man of whom ye speak... Third denial, then:

Verse 72 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.

It was not the crowing of the cock that convicted Peter; it was the remembering the words of Jesus.

Three reasons why God did not prevent Peter's fall:

1. Peter is an example to the Church that everyone is weak.
2. Even the strongest must learn fear and alertness, and while they stand take attention lest they fall, lest the enemy suddenly overcome them as he did Peter.
3. To take away all excuse for men in after ages setting up Peter as an idol.

There is a significant contrast between Judas and Peter. Both of them denied Jesus in one way or another, but one was restored and the other was not. Restoring Peter was important to Jesus; after His resurrection, Jesus had a private meeting with Peter (Luke 24:34) and a public restoration with Peter (John 21). Judas ended up dead, and Peter became a leader of the early Church.

Chapter 15

Outline: Final events leading up to the crucifixion, burial and resurrection of Christ are unfolded in this chapter. Mark's record is far briefer than the other Gospels. You have Jesus sent before Pilate, verses 1-6, Not Jesus but Barabbas, verses 7-15, Jesus Crowned with thorns, verses 16-23, Jesus Crucified, verses 24-41, The Entombment, verses 42-47.

Mark 15, Jesus sent before Pilate, verses 1-6

Verse 1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and **delivered him to Pilate.**

The detail that Jesus was delivered to Pilate's early in the morning is a significant report of the Biblical-Historical accuracy of the event. It was necessary for the Sanhedrin to bring its business to Pilate as soon after dawn as possible because the working day of a Roman official began at the earliest hour of daylight. Legal trials in the Roman forum were customarily held shortly after sunrise.

delivered him to Pilate... The Jewish leaders took Jesus to Pilate because they did not have the legal right to execute their own criminals.

There were times when the Jews disregarded this prohibition of the Romans and executed those they considered criminals, such as at the stoning of Stephen (Acts 7:57-60). Yet they did not take things into their own hands regarding Jesus because they knew the multitudes had a favorable opinion of Jesus and if Pilate executed Him, they could distance themselves from the political fallout.

Mini Character Study: Pontius Pilate

Pontius Pilate will forever go down in history as the man who ordered the crucifixion of Jesus, persuaded by the Jewish authorities against his will. Pilate knew about the miracles of Christ. Pilate lived in Israel and had easy access to the Scriptures; he should have known the prophecies about the coming of the Messiah! Pontius Pilate's family name, Pontius, indicates that he was of the tribe

of Pontii. It was one of the most famous of the ancient Samnite (Italian) names. The surname Pilatus indicates the familia, or branch of the gens Pontius. The name is uncertain, though some think it may have meant "armed with the pilum" (a spear or javelin). One interesting note is about another man in Roman history bearing the name. Lucius Pontius Aquila was a friend of Cicero and one of the assassins of Julius Caesar on the Ides of March (44 BC) when the would-be king was murdered.

Was Pilate a real person?

It wasn't long ago when many scholars were questioning the actual existence of a Roman Governor with the name Pontius Pilate, the procurator who ordered Jesus' crucifixion. In June 1961 Italian archaeologists led by Dr. Frova were excavating an ancient Roman amphitheater near Caesarea-on-the-Sea (Maritima) and uncovered this interesting limestone block. On the face is a monumental inscription which is part of a larger dedication to Tiberius Caesar which clearly says that it was from "Pontius Pilate, Prefect of Judea."



"Pontius Pilate, Prefect of Judea." Israel Museum (Jerusalem)

Pontius Pilate was the Roman governor in Judea from 26 to 36 A.D.

Luke 3:1

1 Now in the fifteenth year of the reign of Tiberius Caesar, **Pontius Pilate** being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

In Luke 13, we are told he slaughtered some Galileans while they were offering their sacrifices in the temple:

Luke 13:1

1 There were present at that season some that told him of the Galilaeans, whose blood **Pilate** had mingled with their sacrifices.

Pilate is mentioned in all four Gospels and:

Acts 3:13 Who's speaking here? _____

¹³ The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of **Pilate**, when he was determined to let him go.

Acts 4:27 Who's speaking here? _____

²⁷ For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and **Pontius Pilate**, with the Gentiles, and the people of Israel, were gathered together,

Acts 13:28 Who's speaking here? _____

²⁸ And though they found no cause of death in him, yet desired they **Pilate** that he should be slain.

Pilate last mentioned in:

1 Timothy 6:13

¹³ I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before **Pontius Pilate** witnessed a good confession;

Character of Pilate:

Pontius Pilate delivered Jesus to be crucified because he feared for his political position.

John 19:12

¹² And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

Pilate's Philosophy: Pilate held the philosophy that truth is unknowable; he was an agnostic.

John 18:37-38

³⁷ 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.

³⁸ 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.

Pilate's Estimation of Jesus:

1. He knew that Jesus was faultless.

John 19:4

⁴ Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

2. He knew that Jesus was no normal man!

John 19:10-11

¹⁰ Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

¹¹ Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

Though the Bible says Pilate was "willing to release Jesus" (Luke 23:20) and he made several attempts to do so, in the end he "delivered Jesus to their will".

Luke 23:25

²⁵ And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

Pilate had no excuse for delivering Jesus to be crucified:

1. He knew that Jesus was hated by the Sanhedrin!

Matthew 27:18

¹⁸ For he knew that for envy they had delivered him.

2. He had Jesus whipped, in spite of the fact that he said he found no fault in him!

John 19:1

1 Then Pilate therefore took Jesus, and scourged him.

3. He allowed the Soldiers to mock and beat Jesus.

John 19:2-3

² And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

³ And said, Hail, King of the Jews! and they smote him with their hands.

4. He was willing to satisfy the people.

Mark 15:15

¹⁵ And so Pilate, **willing to content the people**, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

Content means: satisfied with what one is or has; not wanting more or anything else. Agreeing, willing and assenting.

5. Pilate had nothing but contempt for the Jews.

John 18:34-35

³⁴ Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

³⁵ Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

It is evident He had respect and admiration for our Lord!

John 19:4

⁴ Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

When studying the trial of Jesus, this one fact becomes clear: Pontius Pilate was distracted and torn between two conflicting feelings – a fear of offending the Jews (which could have led to an insurrection), **and a conscious conviction that our Lord was innocent.**

Verse 2 And Pilate asked him, Art thou the **King of the Jews**? And he answering said unto them, **Thou sayest it.**

The Jewish rulers knew that if they brought Jesus before Pilate on the charge of claiming to be God, Pilate would merely yawn. He would say, "We Romans have hundreds of gods. What is the harm with one more?" Yet, if they brought Jesus before Pilate as **the King of the Jews**, Pilate would have to take Jesus seriously as a potential *political* threat, because there could be no king except Caesar, and Pilate was Caesar's representative.

They informed Pilate that Jesus was making Himself out to be the King of the Jews. This title was a loaded one and implied that He was therefore planning rebellion, for many insurrectionists had taken the title 'king'.

Thou sayest it... Using the Hebrew form of affirmative reply, Jesus admits that he is a king.

Verse 3 And the chief priests accused him of many things: but he answered nothing.

Jesus would answer Pilate, but wouldn't answer the Chief Priests.

Verse 4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

The charges were many, and very shocking, which Pilate thought called for self-defence from Jesus.

Verse 5 But Jesus yet answered nothing; so that Pilate marvelled.

Pilate marvelled because both he and Jesus knew that our Lord could have enlisted the governor's aid, having in fact only to ask it; no wonder Pilate marvelled that he would not ask.

Verse 6 Now at that feast he released unto them one prisoner, whomsoever they desired.

Pilate knew Jesus was an innocent man (Luke 23:14 records him as saying, I have found no fault in this Man). Yet Pilate had a politically explosive situation on his hands. He had the choice between doing what was right (free an innocent man) or what was politically expedient (execute a man brought before him by the Jews for treason). Pilate might have been hoping that the Jews would under this custom for him to release the innocent man Jesus!

Pastor Hank's Notes on: The Gospel of Mark

Outline: Final events leading up to the crucifixion, burial and resurrection of Christ are unfolded in this chapter. Mark's record is far briefer than the other Gospels. You have Jesus sent before Pilate, verses 1-6, Not Jesus but Barabbas, verses 7-15, Jesus Crowned with thorns, verses 16-23, Jesus Crucified, verses 24-41, The Entombment, verses 42-47.

Mark 15, Not Jesus but Barabbas! Verses 7-15:

Verse 7 And there was one named Barabbas, which lay bound with them that had made **insurrection** with him, who had committed murder in the **insurrection**.

Insurrection: an act or instance of rising in revolt, rebellion, or resistance against civil authority or an established government.

Insurrection was a crime which the Roman governors, and Pilate in particular, were more especially concerned and careful to punish.

Barabbas was the leader of a group of rebels who had caused a riot and committed murder in it. Barabbas was one of the anti-Roman **insurrectionists**.

(1) Barabbas was in prison for leading a rebellion against the Roman authorities. (2) There were others involved in this with him. (3) Rebellion was a crime punished by crucifixion. (4) This activity identifies both Barabbas and those with him as rebels. (5) The fact that this all happened about the same time is strong evidence that both thieves who were crucified with Jesus, were partners of Barabbas in this insurrection!

Barabbas, means **son (bar) of the father (Abba)**. Jesus had always referred to himself as the Son of the Father (and his adversaries had always refused to acknowledge that he was). So now we had two men called "son of the father", but opposite fathers, it would seem. Jesus was an innocent man about to be murdered, and Barabbas was a murderer about to be set free.

Jesus had said earlier in **John 8:44**:

⁴⁴ Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

It would seem then, that by this coincidence, their choice between God and the devil was being reflected back at them in a magnified way.

Verse 8 And the multitude crying aloud began to desire him to do as he had ever done unto them.

As far as the crowd was concerned, it was simple. Their Sanhedrin said Jesus should die, but said nothing about Barabbas. *Rome's* magistrate said Jesus should be set free and Barabbas executed. They would always side with *their* Sanhedrin against *Rome's* magistrate.

began to desire him to do as he had ever done to them... that is, release a prisoner to them, as he had done at every passover, since he had been a governor over them.

Verse 9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

Will ye= Are you willing?

Contrast: Barabbas or The King of the Jews!

Pilate makes the suggestion that the favored person should be Jesus; whom he designates "King of the Jews," to see how the people would take a title which the Sanhedrin regarded as a mortal offence.

Verse 10 For he knew that the chief priests **had delivered him for envy**.

Pilate was no friend of the Jews. He could see through their manipulation, and **he knew that the chief priests had handed Him over because of envy**. This made Pilate want to find a way to free Jesus even more.

delivered him for envy... Pilate realized that the Jewish authorities had not handed Jesus over to him out of loyalty to Rome. He saw through their deceit to the underlying reason – their jealousy over Jesus' popularity with the people.

Verse 11 But the chief priests moved the people, that he should rather release Barabbas unto them.

The Chief priests had a hold on the people. They used their great influence here, and caused the people to cry out for this murderer Barabbas over Jesus.

We see priests who were supposed to be upholding the things of God, who were so puffed up with pride that they were about to destroy the Savior of the World. High priests were supposed to know the Scriptures, and yet they would not believe that Jesus was Messiah.

When men who have the Bible and profess to be religious, prefer a robber and a murderer to the Prince of life, the Saviour of men, and wish the one to be set at liberty and the other crucified, they show that "the heart is deceitful above all things, and desperately wicked." - **Jeremiah 17:9**. No one, in view of such facts, need to marvel that men must be "born again," in order to inherit the kingdom of God!

Verse 12 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?

I believe Pilate was seeking every way he could to not kill Jesus. Pilate actually believed Jesus was who He said He was, I believe. Pilate told them, you will have to judge your King yourselves.

Pilate was still trying to accomplish the release of Jesus, as his exasperated question a moment later proves. However, his form of the question here could only have infuriated the priests by its inference that they (**whom ye**) called Jesus the King of the Jews.

Verse 13 And they cried out again, **Crucify him**.

Crucify him... Stoning was the proper Jewish death for blasphemy. Compare John 18:31-32. Crucifixion was the Roman punishment for *treason*.

John 18:31-32

³¹ 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:

³² That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

Verse 14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

why, what evil hath he done? Worthy of death. They had charged him with many things, but proved nothing against him. Pilate could find no fault in him, and judged him an innocent person, and therefore was loth to condemn him:

and they cried out the more exceedingly; with louder voices, and greater vehemency, the more they found he was inclined to save him:

crucify him; nothing short of death would satisfy them, and no other death but that of the cross

Pilate probably hoped that the crowd would be satisfied with a lesser punishment - that Jesus could be beaten and then let go. Pilate was probably surprised and horrified that they **cried out the more exceedingly, Crucify him.** Pilate was now in a dangerous place. The crowd was almost becoming a riot. If there was one thing that would get him in trouble with his Roman superiors, it was a riot. With both the people and the Jewish rulers demanding the death of Jesus, Pilate was unwilling to oppose them both, and he began the process of execution by having Jesus **scourged.**

Verse 15 And so Pilate, **willing to content the people,** released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

willing to content the people... He made every effort to save Jesus, as is more related by the evangelist John 18:28-19:15. At last, dreading a tumult, (Matthew 27:24,) and afraid, perhaps, of being himself accused before the Roman emperor, (John 19:12,) he reluctantly yielded.

And so Pilate, willing to content the people = Pilate's Sin, By now Pilate had given up on any idea of justice. His only desire was to pacify this crowd that had suddenly become so fired up, and if it meant the life of an innocent man it was out of his hands. So he released Barabbas and handed Jesus over to be crucified, but only once he had had Him scourged according to custom. It had all become a matter of politics.

This scourging would not be just a beating. The Roman scourge was a dreadful thing. It consisted of a short wooden handle to which a number of leather thongs were attached whose ends were equipped with pieces of lead, brass and sharp bone depending on choice. The victim's back was bared and the scourge laid on more or less heavily. It could cause severe damage penetrating well below the outer flesh.

Jesus Crowned with thorns, verses 16-23:

Verse 16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.

Verse 17 And they clothed him with purple, and platted a crown of thorns, and put it about his head,

Verse 18 And began to salute him, Hail, King of the Jews!

It was common to greet the Roman emperor with the cry, "Hail, Caesar!" (*Ave Caesar!*) These mockers twisted this into **Hail, King of the Jews!**

Verse 19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

Verse 20 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.

Verse 21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

The Crucifixion, From Scofield's Reference Notes.

The Order of Events at the Crucifixion:

- (1) the arrival at Golgotha Matthew 27:33; Mark 15:22; Luke 23:33; John 19:17
- (2) the offer of the stupefying drink refused Matthew 27:34; Mark 15:23
- (3) Jesus is crucified between two thieves Matthew 27:35-38; Mark 15:24-28; Luke 23:33-38; John 19:18-24
- (4) He utters the first cry from the cross, "Father, forgive," etc. Luke 23:34.
- (5) The soldiers part His garments Matthew 27:35; Mark 15:24; Luke 23:34; John 19:23
- (6) The Jews mock Jesus Matthew 27:39-44; Mark 15:29-32; Luke 23:35-38
- (7) The thieves rail on Him, but one repents and believes Matthew 27:44; Mark 15:32; Luke 23:39-43.
- (8) The second cry from the cross, "To-day shalt thou be with me," etc. Luke 23:43.
- (9) The third cry, "Woman, behold thy son" John 19:26; John 19:27.
- (10) The darkness Matthew 27:45; Mark 15:33; Luke 23:44.
- (11) The fourth cry, "My God," etc. Matthew 27:46; Matthew 27:47; Mark 15:34-36

Psalm 22:1 (Prophecy Fulfilled)

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?

- (12) The fifth cry, "I thirst" John 19:28.
- (13) The sixth cry, "It is finished" John 19:30.
- (14) The seventh cry, "Father, into thy hands," etc. Luke 23:46.
- (15) Our Lord dismisses his spirit Matthew 27:50; Mark 15:37; Luke 23:46; John 19:30.

Verse 22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

Verse 23 And they gave him to drink wine mingled with myrrh: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, The King Of The Jews.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 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,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 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?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 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;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

Pastor Hank's Notes on: The Gospel of Mark

Outline: Final events leading up to the crucifixion, burial and resurrection of Christ are unfolded in this chapter. Mark's record is far briefer than the other Gospels. You have Jesus sent before Pilate, verses 1-6, Not Jesus but Barabbas, verses 7-15, Jesus Crowned with thorns, verses 16-23, Jesus Crucified, verses 24-41, The Entombment, verses 42-47.

The Entombment, verses 42-47:

Verse 42 And now when the even was come, because it was the preparation, that is, the day before the sabbath,

Verse 43 **Joseph of Arimathaea**, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and **craved** the body of Jesus.

Joseph of Arimathaea ...Honourable - A man of character and reputation: A counsellor - A member of the Sanhedrim. Who waited for the kingdom of God - he believed that Jesus was the Messiah, and expected that he would soon set up his kingdom.

“Arimathea,” Joseph’s birthplace, was about 20 miles northwest of Jerusalem.

Joseph had opposed Jesus’ condemnation:

Luke 23:51

⁵¹ (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.

“Craved” means requested.

We read of none of the apostles at Christ's funeral; fear had chased them away; but Joseph of Arimathea appears boldly: if God strengthens the weak,

Joseph means: May Jehovah add/give increase.

The Joseph's of The Bible:

When the nation of the chosen people were threatened with famine, God sent a **Joseph** ahead of them to sit next to the throne of Egypt and prepare the way before them. When the Christ child was an infant, it was the strong arm of a **Joseph** that protected him from the hatred of Herod. Again, in this situation, when Peter and others had forsaken the Lord and fled, when it might have appeared that the Son of God would lie in the makeshift grave like the ones prepared for the robbers, God again raised up a **Joseph** the honorable councilor!

Verse 44 And **Pilate marvelled** if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

Pilate marveled... Victims of crucifixion often lingered for days, hence Pilates’s surprise that Jesus was dead after only 6 hours. Before granting Jesus’ body to Joseph, Pilate checked with the “centurion” in charge of the crucifixion to verify that Jesus was really dead.

Verse 45 And when he knew it of the centurion, **he gave the body to Joseph.**

he gave the body to Joseph... Customarily, the bodies of crucified criminals were left on their crosses to rot or be eaten by wild animals. However, the Jews wanted no such horror displayed at the Passover season, and Romans were known to grant friends or relatives a corpse for proper burial.

Here appears corroboration at the highest official level of the fact of Jesus' actual death. The swoon theory of the resurrection cannot stand against the evidence here. Pilate made sure that it was a dead corpse that he released to Joseph; and as the Scriptures foretold, Jesus died.

Notice four testimonies to the death of Jesus:

1. An official Roman Governor said he was dead.
2. A combat Roman Legionnaire Centurion said he was dead.
3. A registered Physician (Dr. Luke, Luke 23:46) said he was dead.
4. The Lord's best friend whom The Lord loved (John, John 19:35) said he was dead.

That's four contemporary accounts, why the big deal?

Mohammed, an illiterate, epileptic, fornicating killer who lived 600 years **after the Crucifixion** says that Jesus Christ didn't die and now 1 billion of his followers believe this as well.

Quran—Surah 4:157-158: That they said (in boast), “We killed Christ Jesus the son of Mary, the Messenger of Allah”—but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not—nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise.”

Verse 46 And he 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.

Isaiah 53:9 (Prophecy Fulfilled)

⁹ 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.

and laid him in a sepulcher... Sepulcher/Tombs such as this were very expensive, and it was quite a sacrifice for Joseph of Arimathea to give his up. But Jesus needed the tomb for only a few days!

Five aspects of Joseph's ministry to the Lord:

He purchased fine linen (Mark 15:46), removed the body from the cross and wrapped it in the linen shroud (John 19:40), laid him in his own new rock-hewn sepulchre (which was in a garden on a nearby hillside), and rolled a heavy stone against the door of the tomb as a protection against marauders.

Verse 47 And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

Very likely the women saw Joseph, and his men, take him down from the cross, and they followed him, and observed where they lay Jesus...

The Six Mary's in the N.T.:

- (1) The mother of Jesus; always clearly identified by the context.
- (2) Mary Magdalene, a woman of Magdala, "out of whom went seven demons" Luke 8:2 She is never mentioned apart from the identifying word "Magdalene."
- (3) The mother of James (called "the less," Mark 15:40) and Joses. A comparison of ; John 19:25 ; Matthew 27:56 ; Mark 15:40 establishes the inference that this Mary, the mother of James the less, and of Joses was the wife of Alphaeus (called also Cleophas), John 19:25 and a sister of Mary the mother of Jesus. Except in ; Matthew 27:61 ; 28:1 where she is called "the other Mary (i.e. "other" than her sister, Mary the Virgin); and John 19:25 where she is called "of Cleophas," she is mentioned only in connection with one or both of her sons.
- (4) Mary of Bethany, sister of Martha and Lazarus, mentioned by name only in Luke 10:39-42 ; John 11:1 John 11:2 John 11:19 John 11:20 John 11:28 John 11:31 John 11:32 John 11:45 ; 12:3 but referred to in ; Matthew 26:7 ; Mark 14:3-9 .
- (5) The mother of John Mark and sister of Barnabas Acts 12:12 .
- (6) A helper of Paul in Rome Romans 16:6 .

Mark Chapter 16

Outline: The Resurrection of Jesus and the events of that day, verses 1-14, The Great Commission, verse 15-18, The Ascension, verse 19-20

The order of events, combining the four narratives, is as follows: Three women, Mary Magdalene, and Mary the mother of Jesus, and Salome, start for the sepulchre, followed by other women bearing spices. The three find the stone rolled away, and Mary Magdalene goes to tell the disciples. Luke 23:55-24:9; John 20:1 John 20:2. Mary, the mother of James and Joses, draws nearer the tomb and sees the angel of the Lord Matthew 28:2. She goes back to meet the other women following with the spices. Meanwhile Peter and John, warned by Mary Magdalene, arrive, look in, and go away John 20:3-10. Mary Magdalene returns weeping, sees the two angels and then Jesus John 20:11-18 and goes as He bade her to tell the disciples. Mary (mother of James and Joses), meanwhile, has met the women with the spices and, returning with them, they see the two angels. ; Luke 24:4 Luke 24:5; Mark 16:5. They also receive the angelic message, and, going to seek the disciples, are met by Jesus. Matthew 28:8-10.

Mark Chapter 16, Verse 1 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.

The earliest the women could go to the tomb and properly embalm the body of Jesus was on **Sunday** morning. The Sabbath was over at the start of Saturday evening, but it wasn't light enough until Sunday morning to do the work.

brought sweet spices... Spices were not used for mummification, which was not a Jewish custom, but to offset the odors from decomposition. Remember when Lazarus died, he stinketh!

Salome; who was the wife of Zebedee, and the mother of the other James and John:

Besides the three women here mentioned, Luke mentions a fourth, Joanna, the wife of Chusa, adding that there were others, of women from Galilee. It was, therefore, a numerous party.

Luke 24:10

¹⁰ It was Mary Magdalene and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

Women Who Visited the Tomb Easter Morning			
Matthew 28:1	Mark 16:1	Luke 24:10	John 20:1
Mary Magdalene	Mary Magdalene	Mary Magdalene	Mary Magdalene
The other Mary =	Mary the mother of James	Mary the mother of James	
	Salome		
		Joanna	
		others	

These women were the last at the crucifixion, and the first at the grave!

^{Verse 2} **And very early in the morning the first day of the week**, they came unto the sepulchre at the rising of the sun.

And very early in the morning/ at the rising of the sun ... the first appearance of light.

the first day of the week... Sunday

Interesting: Revelation 22:16

¹⁶ I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, **and the bright and morning star**.

^{Verse 3} And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

Rolling “the stone” into its slot would have been relatively easy (15:46). But moving it away would have required the strength of several men.

^{Verse 4} And when they looked, they saw that **the stone was rolled away**: for it was very great.

the stone was rolled away... This was not to let Jesus out, but to let the witnesses in. The earth quaked when the angel rolled away the stone (Matthew 28:2) may have affected only the area around the tomb, since the women apparently did not feel it.

For the context let’s read Matthew as he adds more:

Matthew 27:62-28:4

⁶² Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

⁶³ Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

⁶⁴ 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.

⁶⁵ Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

⁶⁶ So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

28 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.

² 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.

³ His countenance was like lightning, and his raiment white as snow:

⁴ And for fear of him the keepers did shake, and became as dead men.

Matthew adds that the chief priests and Pharisees with Pilate's permission had Roman soldiers guarding the tomb, became terrified. The angelic presence made these professional soldiers tremble and faint.

Mark 16, verse 5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.



The Holy Women at the Sepulchre, by Peter Paul Rubens, 1611-14

The women saw an angel in human form, who told them of the resurrected Jesus and showed them the empty tomb. Luke records that there were two angels in the tomb; Matthew and Mark focus on the one angel who spoke.

Angels in The Bible **always**: 1. Take on Human form as Men 2. Do not have wings.

Verse 6 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.

he is risen... Christ's resurrection is one of the central truths of the Christian faith (1 Cor. 15:4) and the only true explanation for the empty tomb.

There are several examples in the Bible of people being brought back from the dead before this, such as the widow's son in the days of Elijah (1 Kings 17:17-24) and Lazarus (John 11:38-44). Each of these was resuscitated from death, but none of them were resurrected. Each of them was raised in the same body they died in, and raised from the dead to eventually die again. Resurrection isn't just living again; it is living again in a new body, based on our old body, perfectly suited for life in eternity. Jesus was not the first one brought back from the dead, but He was the first one resurrected!

Through the centuries Satan has tried to explain to man the Empty Grave Here are some of them:

The Swoon Theory

Jesus did not really die, He only swooned, therefore the disciples saw only a revived or resuscitated Christ. Christ was nailed to a cross and suffered from shock, pain and loss of blood. But instead of actually dying, He only fainted (swooned) from exhaustion. When He was placed in the tomb, He was still alive and the disciples, mistaking Him for dead, buried Him alive. After several hours, He revived in the coolness of the tomb, arose, and departed.

The Hallucination Theory

This theory says all of Christ's post-resurrection appearances were really only supposed appearances because actually the people only had hallucinations. In this way, all the post-resurrection appearances can be dismissed.

The Impersonation Theory

This is the view that the appearances were not really Christ at all, but someone impersonating Him.

The Theft Theory

The disciples stole the body and claimed that He rose from the dead.

Verse 7 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.

"Angels" are ministering spirits (Hebrews 1:14), and the Lord had left angels here to minister to those who came seeking Him.

Here, we see the angel telling these women to carry the good news of the risen Christ to the other disciples!

Tell his disciples and Peter ... Peter was not singled out as the leader of the disciples, but to be reassured that, despite his three denials of Christ, he was still one of them. Peter's denial had left him in an estranged/embarrassing position with regard to Jesus.

Verse ⁸ 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 effect on the women: They were in a state of fear and uncertainty. And now this remarkable news from a stranger whom they did not know had taken them totally aback. It would only be afterwards that they would realize who and what he was.

So they panicked and fled, overwhelmed by what they had witnessed. And they were so awestruck that they did not even talk to each other, or anyone they met, as they hurried on their way.

neither said they any thing to any man...They told none whom they met, but reserved the message for the apostles.

Concluding thoughts:

He is risen: he is not here ... Was this really true? The great heart of humanity has invariably received it as gospel truth, the wisest and best of all ages since then having concurred in the conviction that our Lord did in fact rise from the dead. There could have been no Christianity if he did not. The great historical witnesses of: (1) the calendar, (2) the Lord's Day, (3) the Lord's Supper, (4) Christian baptism, and (5) the progression of Christianity throughout history are continuous and undying monuments to the fact of Jesus' resurrection!

The resurrection means that we have assurance of our own resurrection:

Acts 26:8

⁸ Why should it be thought a thing incredible with you, that God should raise the dead?

1 Corinthians 15:1-20

1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; ² By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. ³ For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; ⁴ And that he was buried, and that he rose again the third day according to the scriptures; ⁵ And that he was seen of Cephas, then of the twelve; ⁶ After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. ⁷ After that, he was seen of James; then of all the apostles. ⁸ And last of all he was seen of me also, as of one born out of due time. ⁹ For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. ¹⁰ But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. ¹¹ Therefore whether it were I or they, so we preach, and so ye believed. ¹² Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? ¹³ But if there be no resurrection of the dead, then is Christ not risen: ¹⁴ And if Christ be not risen, then is our preaching vain, and your faith is also vain. ¹⁵ Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. ¹⁶ For if the dead rise not, then is not Christ raised: ¹⁷ And if Christ be not raised, your faith is vain; ye are yet in your sins. ¹⁸ Then they also which are fallen asleep in Christ are perished. ¹⁹ If in this life only we have hope in Christ, we are of all men most miserable. ²⁰ But now is Christ risen from the dead, and become the firstfruits of them that slept.

Amen!

Pastor Hank's Notes on: The Gospel of Mark

Outline: The Resurrection of Jesus and the events of that day, verses 1-14, The Great Commission, verse 15-18, The Ascension, verse 19-20.

The ending of Mark, which appears as **Mark 16:9-20** in most translations, sadly is believed to be fake by many Bible translators and commentators today. Most modern translations footnote the passage, and the NIV 2011 prints the passage in italics, further indicating doubt as to its authenticity. They base this upon what the disputed argument that their translations come from the "oldest manuscripts".

Does Mark 16:9-20 belong in our Bibles? Answer- Yes!

An inspection of 618 Greek manuscripts, all (616) but two contain Mark 16:9-20!

Over 8000 Latin manuscripts inspected- all 8000 contain Mark 16:9-20!

All but one of the approximately 1,000 Syriac versions as well as all the over 2,000 known Greek Lectionaries contain the verses.

Old Bibles: Peshitta (AD150) Old Latin Vulgate (AD157), the Italic Bible (AD157), the old Coptic, Arminian, Georgian and Ethiopian Bibles contain Mark 16:9-20.

Mark 16:9-20 were quoted by Church "Fathers" who lived 150 years or more *before Codex Vaticanus* or *Codex Sinaiticus* were written: Papias (c.100), Justin Martyr (c.150), Irenaeus (c.180), Tertullian (c.195), and Hippolytus (c.200; see: John Burgon, *The Revision Revised*, London: John Murray Pub, 1883, pp.422-423).

It is highly unlikely that the Gospel of Mark ended so abruptly at Mark 16:8, with the women simply being afraid and seeing no concrete evidence of the resurrected Jesus, only of an empty tomb?

Other verses in The Bible cross reference, back up and support the Doctrine in Mark 16.

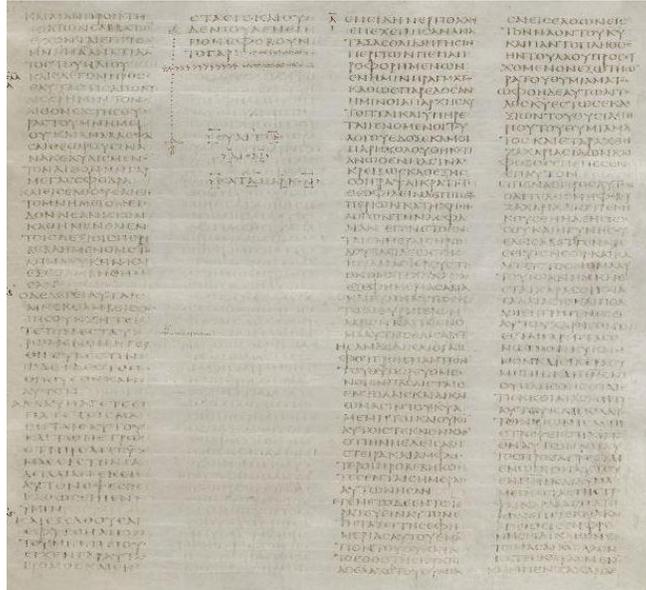
What are the two manuscripts that don't contain Mark 16:9-20?

Codex Sinaiticus and Codex Vaticanus. Also called The Minority Text. They are both written in Greek, and have a large number of corrections written over the original text.

Codex Sinaiticus, also known as "Aleph" (the Hebrew letter א) handwritten copy of the Greek Bible., was found by Count Tischendorf in 1859 at the Monastery of St Catherine on Mount Sinai. Portions of the manuscript were found in the monastery dump, and a larger portion was presented to Tischendorf by one of the monks. Sinaiticus adds the "Shepherd of Hermes" and the "Epistle of Barnabas" to the New Testament.

Codex Vaticanus was written on fine vellum (tanned animal skins) and remains in excellent condition. It was found in the Vatican Library in 1481 AD. It was corrected by revisers in the 8th, 10th, and 15th centuries (W. Eugene Scott, *Codex Vaticanus*, 1996). These revisions kill the "oldest manuscript" argument as it was handled by numerous people.

Codex Vaticanus contains the false Roman Catholic apocryphal books such as Judith, Tobias, and Baruch, and does not include Genesis 1:1-46:28, Psalms 106-138, Matthew 12:47; 16:2b-3; 17:21; 18:11; 23:14, Mark 7:16; 9:44.46; 11:26; 15:28, Luke 17:36, 22:43–44, John 5:4, Acts 8:37; 15:34, 24:7; 28:29 Romans 16:24, 1 Peter 5:3 the pastoral epistles (I Timothy through Titus), the Book of Revelation, and it cuts off the Book of Hebrews at Hebrews 9:14 (a very **convenient** stopping point for the Catholic Church, since **God forbids their priesthood** in Hebrews 10 and exposes **the mass as totally useless** as well!).



Copy of Codex Sinaiticus has 4 columns per page, Mark 16:8 finishes at the top of column 2, taking up the top inch of column 2. Luke 1:1 starts at the top of column 3 and the blank space left in column 2 is enough space to contain Mark 16:9-20. If you look at the blank space in column 2, it is not hard to see that verses 9-20 were there at one time and were erased!



Copy of Codex Vaticanus, same as Codex Sinaiticus

All modern Bibles: The NIV, NASB, ESV are translated from **Codex Sinaiticus and Codex Vaticanus and all question, footnote, etc... the legitimacy of Mark 16:9-20.**

The King James Bible is translated from The **Textus Receptus** (Majority Text) is the text that has been used for 2,000 years by Christians. This is also the text that agrees with **more than 95% of the Bible Manuscripts in Koine (common) Greek.** It is known by other names, such as the Traditional Text, Majority Text, Byzantine Text, or Syrian Text.

Ancient Versions followed the reading of the Textus Receptus. These versions include: The Peshitta Version (AD 150), The Italic Bible (AD 157), The Waldensian (AD 120 & onwards), The Gallic Bible (Southern France) (AD177), The Gothic Bible (AD 330-350), The Old Syriac Bible (AD 400), The Armenian Bible (AD 400 There are 1244 copies of this version still in existence.), The Palestinian Syriac (AD 450), The French Bible of Oliveton (AD 1535), The Czech Bible (AD 1602), The Italian Bible of Diodati (AD 1606), The Greek Orthodox Bible (Used from Apostolic times to the present day by the Greek Orthodox Church).

Yes Mark 16:9-20 belongs in The Bible!

Leave The Bible where it stands, enjoy Mark 16:9-20, don't doubt it and Bless God for it!

Note: Excellent resource: The Last Twelve Verses of Mark, Dean Burgon.

Mark chapter 16, Verse 9 **Now when Jesus was risen** early the first day of the week, he appeared first to **Mary Magdalene, out of whom he had cast seven devils.**

Now when Jesus was risen... Amen! Praise God! Jesus said He would rise and He did!

The world may not believe in The Resurrection, but it happened,

The world doesn't believe that Jesus is coming, but He is,

The world doesn't believe in Heaven or Hell, but they're real!

Mary Magdalene, out of whom he had cast seven devils... Mary Magdalene must have suffered and lived a rough life as many of us have, but we shouldn't dwell on the past other than to Glorify God! Praise God for Jesus, He can cast out your seven devils and save you!

Verse 10 And she went and told them that had been with him, as they **mourned and wept.**

Mourned... Because Jesus died on The Cross,

Wept... Because the one they loved and followed was buried in a tomb.

Verse 11 And they, when they had heard that he was alive, and had been seen of her, believed not.

Jesus sent Mary Magdalene to tell the other disciples that He was risen from the dead. In that day, her testimony would not be considered reliable possibly because she was a woman. Yet Jesus trusted her, even though the disciples did not believe her.

Their recollection of His telling them that He would rise again had been totally forgotten. They had never seen a resurrection before, and they did not believe her. It reminds me so much of our

day. You can tell someone of a wonderful experience that you have had with God, and they don't believe you. The only time it becomes real to them is, when it happens to them.

Eventually their disbelief was overruled for good, for it proves that they did not invent the story of the resurrection.

Verse 12 **After that he appeared in another form** unto two of them, as they walked, and went into the country.

After that he appeared in another form... Jesus withheld his identity from them, so they at first did not recognize him.

unto two of them ... This is usually understood to be the same appearance as that recorded in Luke 24:13, the two disciples on the road to Emmaus. This remarkable encounter with the risen Jesus is described more fully in Luke 24:13-27.

Verse 13 And they went and told it unto the **residue: neither believed they them.**

The **residue**; those disciples who remained at Jerusalem.

neither believed they them... The men fared no better than the women. It was no different when the two disciples told that Jesus was alive, than when Mary Magdalene told them. They did not believe it.

Verse 14 Afterward he appeared unto the **eleven** as they sat at meat, and upbraided them with their **unbelief and hardness of heart**, because they believed not them which had seen him after he was risen.

“The eleven”: The 12 minus Judas, who had committed suicide (Matt. 27:3-10).

unbelief and hardness of heart... In not believing the witnesses of the resurrection.

Here, Jesus scolded the disciples for not believing what Mary and the two disciples had told them about His resurrection. He had predicted it before the cross. They just had not received this into their hearts. Of all who should have believed, it should have been the disciples or the eleven, as they were called then.

Note: In reference to the unbelief here seems to be twofold:

1. They didn't believe in the Resurrection,
2. They didn't believe that had actually seen Jesus in person, verse 14: because they believed not them which had **seen** him...

The Great Commission, verse 15-18:

Verse 15 **And he said unto them, Go ye into all the world, and preach the gospel to every creature.**

And he said unto them, Go ye... This was a **command**, not a suggestion. "Interest in missions is not an elective in God's university of grace. It is something in which every disciple is expected to major." - Harry Ironside

Go ye into all the world... Jesus is the world's Savior; he died for all; the gospel must be preached to all.

and preach the gospel to every creature... That is to every person on earth! And remember, every Christian is a preacher!

Verse 16 He that believeth and is baptized shall be saved; **but he that believeth not shall be damned.**

There's no middle ground, you're either saved or you're damned! There's no Reincarnation, Purgatory or Mary talking to Jesus for you at The Great White Throne Judgment!

Only faith, not baptism, is essential for salvation, as the omission of baptism from the last clause shows. "A superficial reading of Mark 16:15-16 would suggest that sinners must be baptized to be saved, but this misinterpretation disappears when you note that the emphasis is on believing. If a person does not believe, he is condemned, even if he has been baptized.

Baptism is not a requirement for Salvation, but everyone that got Saved in The Books of Acts got Baptized after Salvation.

What must I do to be Saved? How do I get to Heaven?

Acts 16:30-31

³⁰ And brought them out, and said, Sirs, what must I do to be saved?

³¹ And they said, **Believe on the Lord Jesus Christ**, and thou shalt be saved, and thy house.

but he that believeth not shall be damned...

From Albert Barnes, Unbelief Damning:

It may be asked how it can be just in God to condemn men forever for not believing the gospel. I answer:

1. God has a right to appoint His own terms of mercy.
2. Man has no claim on Him for heaven.
3. The sinner rejects the terms of salvation knowingly, deliberately, and perseveringly.
4. He has a special disregard and contempt for the gospel.
5. His unbelief is produced by the love of sin.
6. He shows by this that he has no love of God, and His law, and for eternity.
7. He slights the objects dearest to God, and most like Him.
8. He must, therefore, be miserable.

He rejects God, and must go into eternity without a Father, etc. And he has no comfort in himself, and must die forever. There is no being in eternity but God that can make man happy; and without His favour the sinner must be wretched.

Verse 17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

Verse 18 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.

The Book of Acts affords many examples of how most of the signs mentioned here were indeed "accompanying" gifts of the apostles. Peter even raised the dead; Paul shook off a poisonous viper into the fire; and the eleven spoke with new tongues (always a known foreign language in The Bible) on Pentecost.

Tongue means language. My tongue is English.

Revelation 5:9

⁹ And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and **tongue**, and people, and nation;

Some in the modern Church place a big emphasis on Speaking in Tongues, but they seem to forget the casting out devils, playing with poisonous snakes, drinking poison and healing people with their hands part, I wonder why...

If Christians had these gifts then their shouldn't be any Demon possessed people and the Hospitals should be empty.

This promise is to be understood in the context of the dangers inherent in the worldwide spread of the gospel, as Paul was bitten by a snake and preserved on the island of Malta (Acts 28:1-6). Jesus never intended drinking poison or handling snakes **to be a specific test or measure of faith**.

The Ascension, verse 19-20:

Verse 19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

1. Jesus went to Heaven to prepare a place for you.

John 14:3

³ 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.

2. Jesus went to Heaven to make intercession for us!

Romans 8:34

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.

3. Jesus went to Heaven to give gifts to us!

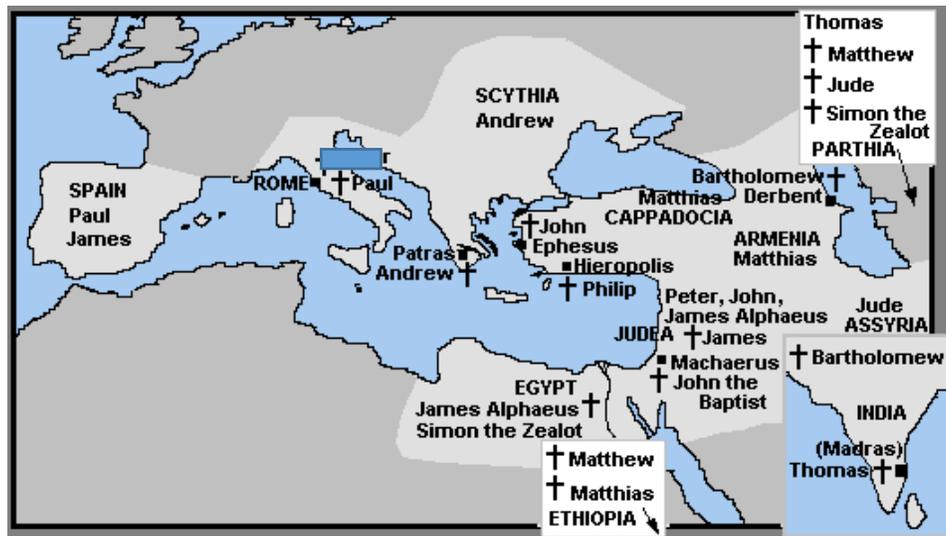
Ephesians 4:8

⁸ Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

In the year 177 A.D., Irenaeus quoted this verse and another from the beginning of this gospel, thus proving that this passage was received as a part of God's word at that early date, long before the Sinaiticus or Vaticanus manuscripts were written, and indicating the rightful place of this portion of Mark in the sacred canon!

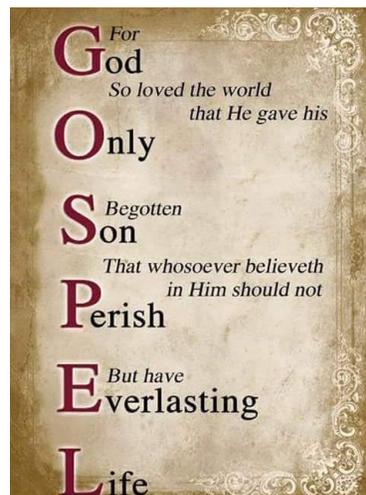
Verse 20 **And they went forth, and preached every where, the Lord working with them,** and confirming the word with signs following. Amen.

And they went forth, and preached every where... They no longer sat and mourned and wept. (Mark 16:10.) They rose like heroes and acted like men. They were afraid of no danger, and braved all deaths.



the Lord working with them...When we go out to do the work of God, Jesus will work with us!

Amen ... Thus concludes the magnificent Gospel of Mark and its authentic witness of the power and Godhead of Jesus Christ the Son of God. May the Father help all who read it to receive and obey its glorious message unto eternal life.



Amen!