

Mark 11-16

IV. The Servant Rejected V. 11:1-15:47

A. Jesus' Entrance And Teaching In Jerusalem V. 11:1-13:37

Chapter 11

1. The Official Presentation of Jesus As King V. 1-11

V. 1

1. Jesus had traveled with the multitude from Jericho to the mount of Olives, a distance of approximately 17 miles. This was a rough journey as most of the way was rocky terrain filled with caves which sheltered many robbers.

2. He arrived at Bethany which is on the eastern slope of the mount of Olives close by Bethphage which was a larger and more well known village nigh (near) Jerusalem. (John 11:18; furlong = 1/8 mile. See Map below)

MAP 1 is currently unavailable, please contact us for a copy.

3. In Bethany Jesus went to Lazarus' house where Mary anointed His feet. (John 12:1-11)

4. "Sendeth forth" = to send on a commission to do something.

5. We do not know which of the two disciples He sent.

V. 2

1. "Village over against you" = directly opposite; probably refers to Bethphage which was just west of Bethany and on the way to Jerusalem.

2. "As soon as" = immediately.

3. "Colt" = a young donkey; a foal.

4. "Whereon never man sat" = the foal was unbroken and had never been ridden; animals which had never been used before were used for sacred purposes. (Num. 19:2)
5. Kings and princes commonly rode on mules or asses in times of peace. (I Kings 1:33)
6. Mat. 21:2 makes mention of the colt and its mother.

V. 3

1. "Lord" = means "master" as opposed to "servant"; a title of respect given by an inferior to a superior.
2. Jesus manifested proof of His divine omniscience when He told them where to find the colt and what would happen when they found the colt.

V. 4

1. The disciples found the colt exactly as the Lord had said.
2. "By the door without" = the outside opening to the street; the better class of houses were built around an open court, from which a passageway led to the street outside.
3. "A place where two ways meet" = a fork in the road; cross roads; a public place, probably near the center of the village.

V. 5

1. "Certain of them" = refers to the owners as stated in Luke 19:33.
2. "What do ye" = what authority do you have to loose the colt? They made a natural protest.

V. 6

1. The disciples repeated the message of Jesus to them.
2. The owners consented at once, probable due to the fact that Jesus was well known in the neighborhood because He had raised Lazarus from the dead about six months before. They knew that this Prophet could be trusted. Also they may have been proud of the fact that the Lord was going to use their colt.

V. 7

- 1 "Garments" = refers to the outer garment.
2. "He sat upon him" = fulfilling prophecy concerning the Messiah in Zech. 9:9; Mat. 21:4-5 records this.

V. 8

1. "The way" = the road.
2. "Branches" = a mass of straw, rushes, or leaves beaten together or strawed loose, so as to form a bed or carpeted way; Mat. 21:8 uses a different word for branches which means a shoot or twig; John 12:13 also uses a different word which refers to the large feather-like branches of palm trees.
3. "Strawed" = spread.
4. This was Jesus' formal presentation of Himself as the Messiah and the crowds realized this and entered into the spirit of the occasion.

V. 9

1. Jesus was surrounded by the multitudes, those that came with him from Jericho and those that had come out from Jerusalem to meet him.
2. "Cried" = to call aloud; to croak or scream; speaks of a loud cry, expressing deep emotion; Luke 19:37 says "the multitude began to rejoice and praise God with a loud voice".
3. "Hosanna" = means, "O save"; the people expected the Lord to set up His rule in opposition to Rome and deliver the Jews from the yoke of their oppressors.
4. "Blessed" = to speak well of; to praise; to eulogize.
5. There is no doubt they recognized Him here as the Messiah.

V. 10

1. "Kingdom of our father David" = the kingdom of the Messiah; Mat. 21:9 calls Him the son of David; Luke 19:38 and John 12:15 calls Him "King".
2. "Cometh" = now coming and about to be established.

3. "Hosanna in the Highest" = O save in the highest realms of glory and blessedness, where salvation is perfected.

4. Luke 19:39-40 gives the Pharisee's reaction and Jesus' answer to them.

V. 11

1. "Temple" = refers to the temple with all its courts, porches, and outbuilding; not the word for the inner part of the structure consisting of the Holy place and the Holy of Holies.

2. "Looked round about" = a comprehensive inspection. He surveys all with a keenly observant eye, not to view the scenery but observing the moral and religious element. He noted the unlawful traffic in the temple but postponed action until the next day, and spent the night back at Bethany with His disciples.

2. Cursing Of The Fig Tree V. 12-14

V. 12

1. "On the morrow" = the next day.

2. "He was hungry" = this showed His humanity. This may indicate that Jesus had spent the night in fasting and prayer. The sights in the temple may have killed His sleep and appetite.

3. Mat. 21:18 says it was morning. The word used here means it was early, in the fourth watch before 6 am.

V. 13

1. The fruit of a fig tree begins to appear before its leaves; therefore, it was a natural conclusion that on this tree, with its leaves fully developed, there might be found at least some ripened fruit, even though "the time of the figs was not yet" = it was not the season for ripened figs.

2. This one tree must have been more advanced (leaved out more) than the rest because He saw it "afar off".

V. 14

1. Our Lord, when seeing this tree (showing promise of fruit by its leaves) fruitless, forgets His natural hunger and teaches a spiritual truth.
2. This tree represents the awful image of the Jewish nation, having the leaves of a great profession but yielding no fruit. Jesus condemned the tree because of its fruitlessness in the midst of a display which promised fruit.
3. "Forever" = for the age; means until the time of the Gentiles be fulfilled.
4. Mat. 21:19 says, "And presently the fig tree withered away". It dried up, therefore, it could not produce any more fruit or even give the appearance of doing so.

3. Second Cleansing Of The Temple V. 15-19

V. 15

1. "Went into the temple" = went into outer court, not the Holy place or the Holy of Holies, for only the priest were allowed to enter that portion of the temple.
2. "Cast out" = to drive out with force.
3. "Overthrew" = to overturn; throw down.
4. Jesus made no distinction between the buyers and sellers because their hearts were not tuned in to genuine worship.
5. Items such as victims for the sacrifices, (doves were for the poor who couldn't offer a lamb, kid, or bullock) oil, and spices used in the offerings were allowed to be sold. The problem was the sellers were cheating the buyers by selling blemished animals and the buyers didn't mind because the priests turned their heads and pretended not to notice the blemishes, probably getting part of the money from the seller. (Mal. 1:6-8)
6. "Moneychangers" = one who changed the Passover visitor's Greek or Roman money into Jewish half-shekels so that the Jew could pay his temple tax. This was necessary but the problem was that the moneychangers charged an inflated rate of exchange thereby cheating the people who came from the other countries. (Exo. 30:11-16) Every Jewish male over 20 years of age had to pay this temple tax.

V. 16

1. "Not suffer" = not permit; not allow.
2. "Vessel" = refers to an implement, household utensil, or domestic gear.

3. People carrying goods or implements used the temple as a shortcut when going between the city and the Mount of Olives. This had been forbidden at one time, but the order was not being enforced.

V. 17

1. "Is it not written" = tense is perfect, denoting a past completed act with existing results; the verse quoted stands on record and will always continue to be on record. (Isa. 56:7)

2. "Of all nations" = referring to Gentile nations; this outer court was the court of the Gentiles, where they could come and pray, but it had been turned into a market place.

3. "Den of thieves" = bands of robbers; no bandit's cave along the Jericho road was the scene of such wholesale robbery as this outer court of the temple.

4. "House of prayer" = the place set apart for the worship of God, in which He specially gives ear to the prayers of His people and in which, He specially promises His spiritual presence.

5. No doubt because of the excitement of this occasion, many gathered around and Jesus used the opportunity for teaching them.

6. This is the second time Jesus purged the temple, the first being 3 years before in John 2:13-16.

7. Mat. 21:14-16 gives more of Jesus' actions and sayings on this occasion.

V. 18

1. "Sought" = to inquire into; to wish for; to desire; tense indicates a continuous attitude and endeavor; they sought means to destroy Him.

2. "Destroy" = to destroy fully; not only put Him to death but "utterly destroy" Him, stamp out His name and influence.

3. This is the first time that the scribes (Pharisees) and the Chief priests (Sadducees) had combined their efforts together to destroy Jesus.

4. "Feared" = afraid, because the people were mostly from Galilee and the Gentile countries and they looked upon Jesus as a hero, as the Messiah.

5. "Astonished" = to strike out of one's senses; a very strong word.

6. "His doctrine" = His teaching; He taught with power and authority so great that the multitudes were awed, and constrained to obey. This resulted in the scribes and chief priest's authority being diminished; therefore, they were jealous and angry.

V. 19

1. "When" = whenever; whenever evening came, He made it a habit to leave the city.
2. Bethany is the place He stayed at night during His last few days before the cross.

4. Teaching On Faith V. 20-26

V. 20

1. "In the morning" = gives the emphasis as suggesting that it was in the clear morning light that they noticed the tree; it was probably dark when they passed by the night before.
2. "Dried up" = to dry up, to wither; tense reveals that the tree was completely withered away; therefore, dead.

V. 21

1. "Calling to remembrance" = to remember; to call to one's mind; Peter remembered the Lord cursing the tree on the previous morning.
2. "Cursedst" = to devote to destruction.
3. Peter's statement indicates his amazement that the tree could wither to such a condition in only one day.

V. 22

1. Jesus used this example to teach the disciple about faith.
2. "Faith" = Heb. 11:1; faith allows you to believe, which is the opposite of doubt. (Mat. 21:21)

V. 23

1. "Doubt" = a divided judgment; a wavering doubt; refers to unbelief.
2. Faith is trust in Divine Omnipotence; the things which are impossible with men are possible with God.
3. Man can only have the faith that God gives; therefore, if it was the Lord's will for the mountain they were standing on to be cast in the Dead Sea, He would give them faith and they could just believe it and claim it as good as done and it would come to pass.
4. This means more than saying the words, "I have faith". It means finding God's will and claiming it. (Heb. 11:2) This is what Elijah did in I Kings 17:1.

V. 24

1. "Desire" = to ask for one's self.
2. "Pray" = to offer a prayer addressed to God, to Him as the object of faith and the One who will answer one's prayer.
3. "Receive" = the tense reveals that the receiving is simultaneous with the believing. This is the test of faith, the kind that sees the fulfillment before it happens.
4. Faith is like a title deed. Just as a title deed guarantees to the one whose name appears on it the ownership of the property, even though he may not have it in his actual possession, so faith is the title deed that guarantees to the one exercising it the answer to his prayers, even though that answer may be delayed, and the thing asked for not in his possession.

V. 25

1. "When you stand praying" = the standing posture is not commanded here, nor is it the only posture allowed; the word merely calls attention to a practice among the Jews.
2. "Forgive" = dismiss, to let go, to give up a debt by not demanding it.
3. "Have ought against" = have something against someone else; the teaching here is that God looks upon the heart instead of the position of prayer and worship.
4. "Trespases" = a lapse or deviation from truth and uprightness; a sin, a misdeed; a fall from the right course.

V. 26

1. God's willingness to forgive is limited by our willingness to forgive others.

2. The presence of angry and unloving feelings in one's heart is the one great hindrance to faith, and without faith we have no spiritual power.

3. This tells me if we expect God to answer our prayers, we had better keep our hearts right toward others by forgiving them, even if they never get things right with us.

5. Jesus' Authority Questioned V. 27-33

V. 27

1. "Walking in the temple" = Mat. 21:23 reveals Jesus was teaching, probably as He walked.

2. "The chief priests, and the scribes, and the elders" = representative of the three groups who were in the Sanhedrin; the definite article used in each case indicates that those who came represented their own group.

V. 28

1. This was a large committee of the Sanhedrin including both Sadducees and Pharisees to confront Jesus in a formal attack upon His authority for cleansing the temple and teaching in it.

2. "Authority" = the power of authority and of right; this was a legitimate question because they were custodians of the temple.

3. "What" = speaks not only of identity but nature or character.

4. They ask Him in public to produce His credentials. First to state the nature of His authority and second, to name the person from whom He had received it.

V. 29-30

1. Our Lord meets their question with a question.

2. "Answer me" = a sharp demand for a reply used only by Mark.

3. John the Baptist had testified concerning the divine source of His mission. (John 1:23)

4. This question was not dodging the issue but a question that cleared the air and defined their attitude both to John and Jesus. They rejected John and they now reject Jesus. (John 5:32-35)

5. In modern day language, He put them on the spot.

V. 31

1. "Reasoned" = to reckon inward; count up or weigh the reasons; to deliberate; it seems this was within themselves as they possibly did not have a conference at this time.
2. If they accepted the mission of John as being from God (heaven) then they would be charged with having rejected his baptism and this would give our Lord an advantage they did not want to give Him.

V. 32

1. If they said John's baptism was of mere human origin, they would place themselves in a dangerous position with regard to the crowds, even to the place of being stoned. (Luke 20:6)
2. "Feared" = to be alarmed, frightened; they did not want the people against them.
3. "Counted" = consider; regard.
4. "Indeed" = really.

V. 33

1. "We cannot tell" = we know not; we do not have positive knowledge of the facts.
2. The Jewish leaders saved themselves from this dilemma by professing ignorance.
3. Since they did not answer Jesus' question, neither did He answer their question, because their answer to His was the same as His answer to theirs. Both John and Jesus got their authority from God.

Chapter 12

6. Parable Of The Vineyard V. 1-12

V. 1

1. "Began" = shows a change in our Lord's style of teaching.

2. "Parables" = to throw alongside; it is a concrete illustration thrown alongside of a truth to explain it; it is an earthly story with a spiritual meaning.

3. Mat. 21:28-32 give an additional parable.

4. The purpose of the parable in this verse was to expose the true character of the hostility of the Sanhedrin in the presence of the crowd.

5. "A certain man" = God; Mat. 21:33 calls Him "a certain householder".

6. "Vineyard" = symbol of Israel as a covenant people; the members of the Sanhedrin and the better-taught among the crowd understood the symbolism.

7. "Hedge" = speaks of God's protecting care over Israel and His blessings upon the chosen people.

8. "Winefat" = refers to the receptacle into which the wine (grape juice) ran after it had been pressed out of the grapes.

9. "Tower" = also speaks of protection.

10. "Let it out" = to let out for one's advantage; application to leasing one's vineyard expecting a return (fruit) from His investment.

11. "Husbandmen" = land-worker; refers to the spiritual leaders of Israel.

12. "Went into a far country" = left the country and went to another country; Luke 20:9 say for a long time.

V. 2

1. "At the season" = the gathering time of the fruit; time of harvest.

2. "Servant" = bondsman; speaks of the OT prophets sent to Israel.

3. The rent of the vineyard was to be paid by a stipulated portion of the wine.

V. 3

1. "Caught" = to take by force, seize.

2. "Beat" = to smite; to scourge; to beat severely; to whip so that the skin is taken off in many places.

3. The failure to receive fruit points to the failure of Israel to heed the preaching of the prophets.

V. 4

1. "Again" = refers to repeated action; the sending of another prophet.
2. The second bonds slave met a worse fate than the first being wounded in the head.
3. "Shamefully handled" = to dishonor, mark with disgrace.

V. 5

1. The third messenger they killed outright.
2. He sent many others of which some were beaten and some killed.
3. Isaiah was said to have been sawn asunder. (Heb. 11:36-37; Mat. 5:11-12)

V. 6

1. "Having yet one son" = "yet he had one", that is one person to send, after all His bonds slaves were either mistreated or killed.
2. "Wellbeloved" = beloved, dear; there is something very touching in this form of expression; many messages had been sent; many means had been tried; but one other resource remained, "His beloved son".
3. "Reverence" = respect; a feeling or attitude of deep respect, love, and awe.

V. 7

1. "Heir" = one who succeeds to an estate.
2. "Inheritance" = what the heir receives.
3. The husbandman resolved to keep the property that was rented unto them; therefore, they killed the heir.

V. 8

1. "Cast out" = to eject; speaks of the act of Israel's leaders excommunicating our Lord when He was condemned as a blasphemer and handed over to the Romans for punishment.
2. Our Lord's crucifixion outside of the walls of Jerusalem symbolized this ejection from the community of Israel.
3. Luke 20:15 and Mat. 21:39 reverse the order. He was cast out, then killed. (This is the correct order; Heb. 13:12)

V. 9

1. Mat. 21:41 reveals that the religious leaders answered Jesus question; Jesus also spoke what is recorded in this verse.
2. "Destroy" = to bring to naught; does not signify cessation of existence.
3. Jesus spoke a distinct prediction of the rejection of the Jews and the call of the Gentiles.
4. "Give unto others" = refers to the Lord's church made up of Gentiles.
5. Luke 20:16 states that the religious leaders said, "God forbid", an expression coming forth from their consciences, which accused them and told them that the parable applied to them.

V. 10

1. "Have ye not read the scripture" = this was a real blow to the religious leaders who prided themselves in knowing the scripture but they had missed the truth in the scripture.
2. Jesus quotes Psa. 118:22 in which the psalmist prophesies of Christ.
3. "Rejected" = to disapprove; word implies that the stone was first examined and then deliberately refused.
4. "Head of the corner" = corner-stone in the cornice; capstone; Jesus is also the chief foundation stone. (Eph. 2:20-22) He is all and in all. (Col 3:11)
5. The leaders of Israel who investigated our Lord's claims as the Messiah found them true because of the miracles He performed (John 3:2) and still rejected Him as Messiah because He did not meet their specifications. They were looking for a Messiah who would deliver them from the hand of Rome, not from the dominion of sin.

V. 11

1. "This was the Lord's doing" = "this was from the Lord", the lifting up of the despised and rejected stone to be the corner-stone of the cornice was God's work.
2. "Marvellous" = passing human comprehension; a fitting object for wonder and praise.
3. Although rejected, the Messiah became the chief corner-stone in the foundation of the church, and will some day come forth as the King of kings and Lord of lords, the Headstone of the corner.
4. The question mark at the end of this verse applies to the question in verse 10, "Have ye not read?"

V. 12

1. The leaders understood that Jesus had spoken this parable against them because He explained the application in Mat. 21:43-45 after they had committed themselves with their statement in Mat. 21:41.
2. "Sought" = desired earnestly; this is the second time their leaders would have arrested Jesus in the precincts of the Temple but the fear of the people prevented it (11:18)
3. They were careful to act so as not to appear to take the parable to themselves; therefore, they withdrew and no doubt returned to their council chamber to decide how they could rid themselves of Jesus.
4. The parable of the marriage feast in Mat. 22:1-14 was spoken to them before they departed.

7. Question Of Tribute V. 13-17

V. 13

1. Mat. 22:15 reveals that the Pharisees had withdrawn in their own group and had a meeting to decide how to entangle (to snare or trap) Jesus.
2. "Certain of the Pharisees" = disciples and not masters; (Mat. 22:16) spies; (Luke 20:20) "feign" = to speak under a false part; they did not appear to be who they were; plain clothed Pharisees.
3. The Pharisees joined with the Herodians who were in direct antagonism with them. The Herodians were a Jewish party in the time of our Lord, who were strong supporters of Herod who had received the kingdom of Judaea by appointment of the Romans.

These people had influence with the courts; therefore, they would be of great assistance to the Pharisees in destroying Jesus.

4. "Catch" = to catch wild animals; their purpose was to hunt and catch Him like some wild animal; wanted to entangle Him in His talk and turn him over to the power and authority of the governor. (Luke 20:20)

V. 14

1. "Master" = teacher.

2. "Know" = refers to positive knowledge; they were absolutely convinced of the fact.

3. "True" = true in the sense that He could not lie; this is a hypocritical compliment, not believed by them, but artfully said to conceal their true design.

4. "Carest for no man" = refers to the fact that Jesus would speak truth without regard to the fear or favor of man.

5. "Regardest not the person of man" = not be partial but would decide according to truth, and not from any bias toward either party.

6. "Lawful" = the Jews were not discussing the legality of paying poll tax to Caesar, but whether a Jew should do so in view of his theocratic (rule by God) relationship to God.

7. "Tribute" = taxes.

8. They pressed for an answer, yes or no, as if there were no other possible answer. If He answered "no", that would cause the Roman authorities to charge him with treason, and if He answered "yes", it would have caused displeasure among the Jewish crowd.

V. 15

1. They repeated the question. They thought they had Jesus on the spot, either way He answered they were going to get rid of Him.

2. "Hypocrisy" = refers to one who pretends to be something he is not. Luke 20:23 says, "he perceived their craftiness", while Mat. 22:18 says, "Jesus perceived their wickedness" and called them "hypocrites". Each of these words reveal the spirit and attitude of these men.

3. "Tempt" = to put to the test; they were trying to trap Him with this difficult question.

4. "Penny" = denarius; the coin of the tribute to the Roman government; it was possible they had to send for one since they were in the temple and only Jewish coins were used there. The word "bring" indicates this.

V. 16

1. "Image" = a derived likeness.
2. "Superscription" = a writing upon; a title; an inscription.
3. "Caesar's" = image of Tiberius Caesar, the then reigning Roman emperor.

V. 17

1. "Render" = to pay off, discharge; a stronger word than the word "give" which the Jewish leaders had used; speaks of paying something as a debt.
2. Debts to man and debts to God are both to be discharged. Jesus used this opportunity to teach these leaders that they should give their hearts, lives, property, and influence all to God.
3. "Marvelled" = to wonder at, be amazed; the tense speaks of continuous action.
4. At this answer they left and went their way unable to catch Him. (Mat. 22:22)

8. Questioned About The Resurrection V. 18-27

V. 18

1. "Sadducees" = part of the Sanhedrin who did not believe in the resurrection; they also did not believe in angels or spirits.
2. "Resurrection" = a resurrection from death.
3. They came the same day that the Pharisees and Herodians came.

V. 19

1. "Master" = teacher; this title is purely formal for they did not come to learn.
2. "Moses wrote" = refers to the first five books of the Bible; the scripture spoken of is Deut. 25:5-6.
3. "If" = a particle introducing a hypothetical case.

V. 20-23

1. "Took a wife" = means to be married.
2. The purpose of what Moses wrote was to prevent a family inheritance from being broken up.
3. "The resurrection" = that resurrection of which so much is heard; the purpose of the Sadducees was hostile because they may have wanted to know what position Jesus took on this subject hoping to trap Him or to make a point to the Pharisees.
4. Since the seven men had died, and also the woman, the interest of the case had passed over into the future life, if there was such a thing. According to their thinking there was not such a thing.

V. 24

1. "Err" = in error; believe what is not true; wander astray; we get our word planet (wandering star) from this word.
2. Their ignorance was two-fold, both inexcusable in members of the priesthood, of which most of these men probably were: 1) ignorance of the OT, 2) ignorance of the power of God; they assumed that God could not raise the dead.

V. 25

1. "Angels" = created beings.
2. "As" = in the same manner as, after the fashion of; speaks of similarity and equality limited to the restrictions of the context which speaks of marriage and the propagation of the race; angels do not reproduce neither will their be propagation of saints in heaven.

V. 26-27

1. Our Lord disposed of their question but gives them more than they bargained for.
2. "Touching" = concerning.
3. "Book of Moses" = first five books of the Bible; speaking of Exo. 3:3-6.
4. "Bush" = the burning bush where God revealed Himself to Moses.

5. Our Lord proves there is life after death by using Abraham, Isaac and Jacob as examples. God revealed Himself to Moses as standing in a real relation to men who were long dead; "I am" not "I was".

6. The living God cannot be in relation with any who have ceased to exist; therefore, the patriarchs were still living in His sight at the time of Exodus; dead to the visible world, but alive unto God.

7. Those dead who are really alive and in the presence of God will one day be complete with a bodily resurrection.

8. Now Jesus said "you do greatly error" = error in a great degree; adds the descriptive word "greatly" in this verse while it is left out in verse 24.

9. Mat. 22:33-34 adds that the multitude were astonished at Jesus teaching, while the Sadducees were silenced.

9. Question About The Great Commandment V. 28-34

V. 28

1. "One of the scribes" = a writer; a Pharisee; a lawyer. (Mat. 22:34-35)

2. "Reasoning together" = discuss, dispute, question; refers to the Sadducees just mentioned.

3. "Perceiving " = to know; to have positive knowledge of a fact; the scribe knew beyond doubt that Jesus had answered them well (rightly) because he had a knowledge of the scripture.

4. "Which" = of what sort; the Lord is not asked to select one commandment out of the ten, but to specify a class of commandments, or a particular commandment as representative of a class, to which priority belongs.

5. The reason for this question was to tempt (to test) Jesus. (Mat. 22:35)

V. 29-30

1. This was a quotation from Deut. 6:4-5, which was recited daily by every Jew, and written on a miniature roll which every scribe carried in his phylactery, a small case made of parchment bound to the forehead or arm, in which was placed small pieces of parchment inscribed with scripture portions. These words were already of prime importance to the Jews.

2. "Love" = speaks of that Holy Spirit generated love in the heart of a yielded saint, a divine love, which is due God from His creatures.

3. "Heart" = regarded by the ancient Hebrews as the organ of intellect; the faculty and seat of intelligence.
4. "Mind" = regarded as the faculty of desires and affections.
5. "Soul" = being; life.
6. "Strength" = to the extent of ones ability.
7. The use of the words "heart, soul, mind, and strength" with the word "all" used in each case speaks of the devotion of the whole being to God; to the uttermost degree; all that is within an individual.
8. This first commandment as a class covers man's responsibilities to God which covers the first four of the Ten Commandments.

V. 31

1. The scribe asked which is the first commandment but Jesus gave him also the second quoting Lev. 19:18.
2. "Neighbor" = anyone with whom we live or whom we happen to meet without respect of race or religion. This is brought out in the parable of the good Samaritan. (Luke 10:29-37)
3. We are to extend to our neighbor that kind of love with which we love ourselves, not a frigid love, but a sincere love.
4. This second commandment as a class covers man's responsibility to man which covers the last six of the Ten Commandments.
5. "There is none other commandment greater than these" = because all the law and the prophets (a phrase representing all the OT scripture) hang on these two commandments. (Mat. 22:40)

V. 32

1. "Well" = rightly; an exclamatory particle, used on hearing something which one approves.
2. "Master" = teacher; title of address.
3. The scribe agrees that Jesus spoke the truth and he further states that there is only one God.

V. 33

1. "Understanding" = a mental putting together; a different but kindred word to "mind" in verse 30.
2. The scribe basically states that for one to devote his whole being to God is more than carrying out all the rituals of the law.
3. One can perform the rituals without his heart being in what he is doing, but if one's heart is devoted to the Lord he will obey thus performing the commands of the law.
4. This man had some understanding and in his words there is a ring of conviction.

V. 34

1. "Discreetly" = wisely, according to truth.
2. "Not far" = nearby; insight into its nature; distance from the new kingdom is not measured by miles, or by ceremonial standards, but by spiritual conditions.
3. This man had some understanding but there was something between him and the kingdom. Just as the rich man in Mark 10:21 lacked one thing (riches), this man may have lacked one thing (may have been pride). What ever it was there is no evidence in the scripture that he ever got saved.
4. "Durst" = dared; venture; Jesus' wisdom in answering the religious leaders questions caused their mouths to be shut at this time so Jesus begins to question them.

10. Jesus Questions The Scribes V. 35-37

V. 35

1. Even though they were silenced, they gathered around Jesus as He questions them, the first two are recorded in Mat. 22:41-42.
2. "Christ" = the Anointed One; Greek equivalent of the Hebrew for the word "Messiah" who will some day reign on the throne of David.
3. "Son" = speaks of a descendant.
4. Jesus' question in this verse asked, "How can you say that the Messiah (deity) can be a descendant (humanity) of David?" How is this doctrine that He descended from David consistent with what David says when he calls Him Lord?

V. 36

1. "David said by the Holy Ghost" = proof that Psa. 110:1 was divinely inspired. (II Peter 1:21)
2. "LORD" = word means master, one who has power over another; when all caps, it refers to Jehovah, the title of God in the OT.
3. "Lord" = word means the same as "LORD" but refers to the Son of God, Jesus the Christ.
4. This verse reveals the trinity of God, the Father = LORD, the Son = Lord, and the Spirit = Holy Ghost.
5. "Sit thou on my right hand" = refers to Jesus being at the right hand of the Father in glory. (Acts 2:32-33; Col. 3:1; Heb. 10:12)
6. "Footstool" = something under the feet; implies that all enemies will be placed in subjection, come under control of our Lord. It is as good as already done because Paul spoke of it as being past tense in Eph. 1:22 and in reality it will come to pass.

V. 37

1. This question gets to the point. How, since the Messiah is Jehovah, deity, can He also be human, a son of David?
2. One of the charges brought against the Lord Jesus was that He called God His (His private, unique) Father, making Himself equal with God, thus deity. (John 5:18) Therefore, the Jewish leaders rejected the teaching of the incarnation, and Jesus' claim to deity.
3. "Common people" = those who were not of the Pharisees, Sadducees and Herodians; the crowds.
4. "Gladly" = with pleasure.

11. The Scribes Denounced By Jesus V. 38-40

V. 38

1. "Doctrine" = teaching; instruction.
2. "Beware" = to be on guard; be careful; keep an eye on.
3. "Scribes" = they were the professional teachers of the current Judaism and were nearly all Pharisees.

4. "Love" = to be fond of, to like; expresses a desire.
5. "Long clothing" = refers to the dress of dignitaries like kings and priests.
6. "Salutations" = greetings.
7. "Marketplaces" = the town square; a market or thoroughfare; they liked to make a show in public places and demanded to be called Rabbi, a title of respect in the Jewish schools of learning. (Mat. 23:7)

V. 39

1. "Chief seats" = benches up in front facing the congregation, and were reserved for officials and persons of distinction.
2. "Uppermost rooms" = the first reclining place; this refers to the place of the most honored guest at a feast; the orientals reclined on couches around the table instead of sitting on chairs as we do.

V. 40

1. "Devour" = forcibly appropriate widow's property; terrible picture of civil wrong by robbing the homes of helpless widows.
2. "Pretence" = an outward showing; refers to the scribes coming in to widows and using prayer as a means of securing opportunities for committing a crime by persuading them to will their houses to the temple and then took the proceeds of the sale for themselves.
3. "Damnation" = judgement; a severer sentence would fall upon them in the day of judgement and a heavier condemnation because under the mask of religion they practiced iniquity.
4. Mat. 23:1-36 gives a more lengthy wording of the denouncement of the scribes.
5. Mat. 23:37-39 gives the words of Jesus as He laments over Jerusalem because of the condition of the Jews and their leaders.

12. The Widow's Mite V. 41-44

V. 41

1. "Over against" = opposite to, in full sight of.

2. "The treasury" = the receptacle into which the offerings of the people were cast, for the care of the temple and for the benefit of the priests and of the poor.

3. "Beheld" = to be a spectator of; look at; to observe; tense reveals a continuous action.

4. "How" = in what manner; with what motives; Christ is a heart searcher.

5. "Rich" = possessed abundance.

6. "Much" = many pieces.

V. 42

1. "Certain" = one; one specially singled out for notice.

2. "Poor" = word used to designate the pauper rather than the mere peasant; implies utter destitution, usually beggarly. The Greek construction speaks of the fact that she was poverty-stricken, shown by her dress and wasted look.

3. "Mite" = smallest coin in circulation among the Jews; made of copper or brass; value was about an eighth part of a denarius or 1/8 of a cent.

4. "Farthing" = 1/4 of a denarius or 1/4 of a cent.

V. 43

1. "Called" = summoned the disciples around Him to teach them an important lesson; the disciples had slipped away from Him while the scribes and Pharisees were being denounced.

2. "Verily" = truly.

3. "More than all they have cast into" = means she gave more than all the rich put together had given; this is in the estimation of Him who sees not as men see.

V. 44

1. "Abundance" = to superabound; to be in excess; they had much left over for themselves after giving into the treasury.

2. "Want" = poverty; destitution.

3. "All her living" = her livelihood; the whole of her life's necessities.

4. She gave all that she had beforehand for that day, trusting that the Lord would give her bread for that day.
5. It is not how much we give to God, but how much we withhold for ourselves, that He is concerned about.
6. This widow's gift was offered with humility and devotion; that is what the Lord is looking for.

Chapter 13

13. The Destruction Of The Temple Foretold V. 1-2

V. 1

1. Jesus had just pronounced judgment upon the Temple in Mat. 23:38.
2. Now the spokesman for the disciples began talking of its magnificence, no doubt desiring Jesus to turn and look at the glory of the buildings.
3. "Buildings" = refers to the mass of separate edifices, enclosures, columns, halls, and sanctuaries composing the Temple enclosure.
4. "What manner" = of what quality.
5. This temple was the one that Herod had built for the Jews about 10 BC. The historian Josephus speaks of the great size of these stones, some of which can be seen today at the "western" or "wailing" wall. Josephus says that some of these stones measure fifty feet long, twenty-four feet high, and sixteen feet thick and weigh as much as a hundred tons. Jesus had, of course, often observed them.

V. 2

1. Jesus acknowledges the fact of the greatness and magnificence of the Temple.
2. "Thrown down" = to destroy, demolish.
3. A double negative appears twice in our Lord's answer, making an emphatic statement. Our Lord's prediction was fulfilled in exact detail in A.D. 70 when the Romans under Titus' leadership captured Jerusalem and destroyed the Temple. Only the foundation stones remain of all that magnificence.

14. Jesus Gives The Course Of This Age V. 3-27

V. 3

1. Jesus had crossed the brook Kidron, ascended the steep road up the Mount of Olives which led to Bethany, and was already seated and resting when He was approached by four disciples.
2. "Over against" = directly opposite in full view of the Temple about which they are speaking.
3. "Privately" = separate from the multitudes and from the rest of the disciples.
4. It was a dangerous thing to speak of the destruction of the temple or even to inquire about such an event for fear of the Scribes and Pharisees.

V. 4

1. The disciple asked basically two questions, "When?" and "What sign?".
2. It is evident from Mat. 24:3 that the disciples closely associated together the destruction of the temple and His final coming at the end of the world.
3. "Sign" = a mark, token; a sign by which anything future is pre-announced; it refers to that by which a thing is distinguished from others and known; it is a pointer to what lies ahead. Example = a road sign.
4. "Fulfilled" = accomplished; to complete entirely.

V. 5

1. "Take heed" = to turn the thoughts or direct the mind to a thing, to consider, contemplate, look at.
2. "Deceive" = to lead astray; to lead aside from the right way into error.

V. 6

1. "In my name" = "upon the basis of my name", thus, "basing their claims on the use of my name". The word "name" is used here to designate all that the Messiah is in His person and His work.
2. "I am Christ" = the Greek simply says, "I AM".

3. Impostors come upon the basis of the name, holding out a false Messianic hope, claiming powers which belong only to the true Christ, even if they do not assume the title, and therefore deceive (led astray) many.

4. Our Lord warns the disciples, not only against the deceptions of those who claim to be the Messiah, but against following them and thus being led astray. This warning runs through the whole discussion.

V. 7

1. "Rumours" = reports; the act of hearing.

2. "Troubled" = to be disturbed, disquieted, terrified; the tense forbids the continuance of an action already going on; many were already troubled by wars going on in Jesus' day. There has never been a time in history without wars going on somewhere in this world from Jesus' day until this present time.

3. "Such things must needs be" = necessary in the nature of the case for such things to be; the total depravity of the human race is the root of all war, and that is the nature of the case that makes war inevitable, but the end shall not be yet.

V. 8

1. There are two kingdoms on this earth moving along side by side, the world system of evil headed up by Satan and in which all nations are constantly ready to fight, and the kingdom of God.

2. "Earthquakes" = commotion; a shaking.

3. "Divers places" = different locations.

4. "Famines" = a scarcity of food.

5. "Troubles" = disturbance; commotion; tumult; sedition.

6. "Sorrows" = pangs; desperate or agonizing struggle; the Greek construction refers to "intolerable anguish"; all these things of verses 7-8 have been present from Jesus day to the present but they are only the beginning of what this world will experience = sorrows and intolerable anguish.

V. 9

1. "Take heed to yourselves" = "But as for you, do not think only of what is coming on the Jewish nation and on the world, but also on yourselves."

2. "Councils" = a joint session; these were local councils of the Jews, modeled after the one in Jerusalem; local courts of discipline with the sentences being carried out in synagogues.

3. Believers would not only be brought before Jewish councils but before Gentile authorities (rulers and kings) as well.

4. "Beaten" = to flay; scourge.

5. "For my sake" = on account of Jesus.

6. "Testimony" = to give evidence of.

7. Believers will be called before councils, rulers, and kings to give evidence of their being a Christian (for my sake). This testimony according to modern day thinking will not be "against" them but "to" them so they can hear the gospel.

V. 10

1. "Gospel" = good news of the basic facts of the death, burial, and the resurrection of Christ, and of the interpretation of these facts.

2. "Published" = proclaim; preach; to proclaim after the manner of a herald with a suggestion of formality, gravity, and an authority which must be listened to and obeyed.

3. This was done at Pentecost, (Acts 2:5) and will be done again before the Lord comes back for His saints.

V. 11

1. "When" = whenever; wording implies it will happen, not might happen. This has happened to believers since Jesus' day and it will intensify before the Lord comes for His saints.

2. "They shall lead you" = refers to the authorities leading the believer in custody to the judgment seat.

3. "Deliver you up" = to yield you up to the judgment seat.

4. "Take no thought beforehand what ye shall speak" = means not to worry about your defence, testimony, because you are promised assistance of the Holy Ghost.

5. "Premeditate" = to revolve in the mind before hand.

6. Luke 21:15 says "I will give you a mouth (words) and wisdom (to speak those words), which all your adversaries (opponents, ruler, and kings; those in authority) shall not be able to gainsay (refute or deny) nor resist (oppose or withstand)."

V. 12

1. "Betray" = to be turned in to the authorities stating that you are a follower of Christ.
2. This may be done by your physical brother, father, or child or anyone who is not saved no matter how close a relation they may be.
3. This has happened in various parts of the world at different times but will happen in a greater degree before the Lord's return.

V. 13

1. "Hated = detest; despised; to pursue with hatred.
2. This refers to believers not to Israel, because Jesus is talking to His disciples. While it is true Israel has been and is hated, the true believers are also hated for His name sake. Israel is not hated for His name sake, because they rejected Jesus Christ. (John 15:18-21)
3. "Endure" = to persevere under misfortunes and trials; to hold fast to one's faith in Christ. (Acts 14:22)
4. This verse is not teaching works for salvation. The only way anyone can endure to the end (till death comes or to the end of the tribulation period) is by being saved by grace through faith and allowing that grace to enable you to stay true to the Lord Jesus Christ.

V. 14

1. "Abomination of desolation" = refers to the antichrist desecrating the temple in the midst of the 70th week of Daniel by setting himself up as God (standing where he ought not). This was spoken of by Daniel the prophet in Dan. 9:27. When this happens the antichrist will show himself to be, not the friend and protector of Israel, but her bitter enemy.
2. Notice who the Lord was speaking to, "ye" = His disciples, and He said "ye shall see" = meaning the saints shall see the antichrist; Paul made this very clear in II Thess. 2:1-3.

3. "Understand" = to think upon, heed, ponder, consider; let him attend to the events that occur, which will show the time to flee. (Luke 21:20)

4. "Flee" = to run away and hide in the mountains (may be Petra, a city hewed out of solid rock); Israel will realize at this point that they have received a false Messiah.

V. 15

1. The words in this verse mean that he must flee suddenly if he would save his life, even though he might lose his goods.

2. The houses were built with flat roofs with the stairway outside. The roofs of the house were used for sitting and sleeping in the summer.

V. 16

1. The farmer was accustomed to leaving his outer garment in his house while he worked in the field.

2. The language of this verse revealed that there would be no time to gather up anything to carry with them, if they were to save their lives they must flee at once.

V. 17-18

1. "Woe" = exclamation of grief because judgment would overtake them; refers to the impossibility of a hasty flight on the part of mothers who have young children.

2. The severity of winter weather would tend to lessen the chance of escape from the antichrist.

3. Mat. 24:20 adds, "neither on the sabbath day" = refers to the devout Jews refusing to break the law of travel even if it meant death. (Act 1:12; sabbath day's journey = about 4854 ft.) This would not be enough distance to escape the antichrist.

V. 19

1. "Affliction" = pressure; oppression; distress; anguish; straits; tribulation; translated tribulation in verse 24, John 16:33, Acts 14:22, Rom. 5:3, Rev 1:9, and Mat. 24:21.

2. This is describing the period known as the great tribulation which is after the antichrist sets himself up as god in the temple and before the trumpets, thunders, and vials, which are God's wrath and not tribulation.

3. Tribulation always refers to the persecution of God's elect by wicked men, never to the wrath of God being directed toward mankind; therefore, it is the devil's wrath (Rev. 12:12) against man, not God's wrath against man.

V. 20

1. "Shortened" = to reduce the period of time, the number of days of the great tribulation period. Had the Lord not done this, all flesh would die and no saint would be left alive.

2. "Elect" = those who have obtained salvation through Christ; this refers to the saints of God and not Israel.

3. "Chosen" = chose out from a number; base word for word "elect"; refers to the act of God, who in sovereign grace, chooses certain from among mankind for Himself. (I Peter 1:2)

V. 21

1. "Lo" = behold; see.

2. "Christ" = the anointed one; the Messiah.

3. "Believe him not" = don't put your trust in false Christs.

V. 22

1. "False Christs" = those who falsely lay claim to the name and office of the Messiah.

2. "False prophets" = pretended foretellers; one who, acting the part of a divinely inspired prophet, utters falsehoods under the name of divine prophecies.

3. "Signs" = a miracle whose purpose is that of attesting the claims of the one performing the miracle to be true.

4. "Wonders" = a miracle whose purpose is to awaken amazement in the beholder.

5. "Seduce" = to lead away from the truth into error.

6. Our Lord warns against accepting the claims of one who performs miracles solely upon the basis of the fact that he performs miracles.

7. "If it were possible" = the language indicates that the elect will not be deceived or led astray by these false prophets and false Christs.

V. 23

1. "Take heed" = to turn the thoughts or direct the mind to a thing, to consider, contemplate, look at.
2. This repeated admonition was given to the disciples but is meant for Christians everywhere, even to the end of the age.
3. "Foretold" = to say already.

V. 24-25

1. Mat. 24:29 uses the words "immediately after" = straightway, forthwith; means in fulfillment of the predictions they would be next in order, and would occur before long.
2. These are the signs that the disciples asked about. (Luke 21:25-28) "Men's hearts failing them for fear" = their fear will be so great that it will take away their courage and strength.
3. These signs correspond to Rev. 6:12-17 and are before the wrath of God. This was also prophesied by Joel 2:30-31. (Note: before wrath)
4. "Heaven" = refers to that part man can see.
5. Notice when this occurs = "after that tribulation", but before God's wrath.

V. 26

1. "Clouds" = found at the Lord's coming in I Thess. 4:16-17.
2. This verse corresponds with Rev. 1:7 and Rev. 6:16.
3. "Power" = exhibition of divine power, resurrection power.
4. "Glory" = the manifestation of that which brings forth praise.

V. 27

1. "Gather together" = dead in Christ raised and the living saints changed and both are gathered together.
2. Mat. 24:31 speaks of a trumpet which corresponds to I Thess. 4:16-17.

3. "Elect" = does not refer to Israel but to those who have obtained salvation through Christ. This is the harvest, with Christ being the first fruit, thus fulfilling O.T. type. (I Cor. 15:23)

4. "Four winds" = represent every corner of the world.

5. "Uttermost" = extremity; means from the tip of earth to the tip of heaven; no saint will be left behind.

15. The Parable Of The Fig Tree V.28-33

V. 28

1. "Parable" = to throw alongside; comparison of one thing to another.

2. Our Lord makes a statement in this verse of a truth that all the disciples who were familiar with fig trees, understood.

3. When the branch became tender under the influences of the spring and put forth leaves one could observe and know (by experience) that summer is near (at hand).

V. 29

1. "These things" = refers to the signs in the sun, moon, and stars. (Luke 21:25,28)

2. "So in like manner" = mean simply to observe the fig tree lets you know when summer is near, in like manner observe the signs and you will know the Lord's coming is near.

3. Luke 21:29 adds "and all the trees".

V. 30

1. "Verily" = truly.

2. "Generation" = refers to the multitude of men living at the same time.

3. "Shall not pass" = shall not cease to exist.

4. For years men have tried to apply this to Israel and their return as a nation May 14, 1948, but now over forty-two years (what is generally considered as a generation) have gone by and all these things have not been fulfilled; therefore, we will have to junk that teaching and let the Bible say what it says.

5. When these end time signs begin to unfold some of the generation of people living at that time will see the kingdom of God in a fleshly body as nations will repopulate the earth during that period of time. (Luke 21:31)

V. 31

1. "Heaven and earth shall pass away" = this universe as we know it will be changed. It will perish, as far as its present state and condition are concerned, only to be refashioned in a more beautiful form during the Kingdom Age.

2. "Words" = all the revelation of God, all the words of Him who is truth shall not pass away but will come to pass exactly as He said.

V. 32

1. "Knoweth" = to have absolute, positive knowledge of the facts; notice no man knows the day or hour but when the signs spoken of in Luke 21:25 begin to come to pass the elect will know that His coming is near and their eyes will be set on the eastern sky.

2. "Neither the Son" = the Son as a man, and as the messenger from God to men, did not know so as to be able to reveal it to men; the Son as God has all knowledge.

V. 33

1. "Take heed" = to turn the thoughts or direct the mind to a thing, to consider, contemplate, look at.

2. "Watch" = to be sleepless, spiritually speaking; to be attentive and ready.

3. "Pray" = prayer of confession to maintain fellowship with the Father and pray for enabling grace to be operative in your life so that you might endure the persecution that comes your way because you don't know when the time is (the day or hour). (Heb. 4:16, Rom. 5:2)

4. There is a saying, "Keep your bags packed but your tool chest open."

16. Watchfulness In View Of The Lord's Return V. 34-37

V. 34

1. "For the Son of Man is" = in italics; therefore, not in the original but supplied by the translators to show that Jesus is referring to Himself as the man taking a far journey, leaving this earth to go back to the Father.

2. "House" = household, refers to His leaving the church behind with authority to transact business between heaven and earth. (Mat. 16:18-19)

3. "Porter" = doorkeeper; refers to the apostles and could stand today for the full-time active Christian worker, such as a pastor, Bible teacher, evangelist, or missionary. (Heb. 13:17)

4. "Watch" = to keep awake; carries the idea of alertness.

5. Each servant (bondslave) has his appropriate task; the porter's is to watch.

V. 35

1. Here Jesus applies the command to watch to the apostles He was speaking to.

2. "Know" = to have positive knowledge of the facts; ignorance of the time of the Master's return is an argument for alertness and eager readiness for His coming.

3. "Master of the house" = denotes the Lord Jesus.

4. Four watches of the night, according to Roman division, are given here: even = beginning at six and ending at nine; midnight = ending at twelve; cock-crowing = ending at three; and morning = ending at six.

V. 36

1. "Suddenly" = unexpectedly.

2. This verse is in keeping with the figure used because in the Temple, during the night, the captain of the temple made his rounds, and the guards had to rise at his approach and salute him in a particular manner. Any guard found asleep on duty was beaten, or his garment set on fire. (Rev. 16:15)

V. 37

1. Now what He had said to the apostles He now says to all, "Watch" = be diligent, faithful, and waiting for the return of the Lord.

2. Failure to do so would be because you're not saved and would result in your being left behind as Jesus outlined in the parable of the ten virgins given at this point of time and recorded in Mat. 25:1-13.

3. The parable of the talents in Mat. 25:14-30 and His discourse on the final judgment scene in Mat. 25:31-46 was spoken by our Lord at this time.

Chapter 14

B. Jesus' Preparation For The Cross V.14:1-42

1. Plot to Put Jesus To Death V. 1-2

V. 1

1. There seems to be a day missing from the six days of John 12:1 to the two days here which would account for a sabbath day rest which was not spoken of nor recorded (something to think about).

2. "Feast of the passover" = feast that Israel was supposed to observe since the day of their deliverance from Egypt; this feast was connected with the feast of unleavened bread as outlined in Exo. 12:14-18 and Lev. 23:5-8.

3. "Sought how" = enquired in what way or manner they might take (to use strength) Jesus and put Him to death; they had met in the palace of Caiaphas, the high priest (Mat. 26:3) who had for some time been advocating the policy of sacrificing Jesus for the nation. (John 11:49-53)

4. "Craft" = deceit, guile, a lure, snare, bait.

V. 2

1. "Feast day" = April 15th, the first day of the feast of unleavened bread.

2. The point under consideration was the strategic, opportune, safe time to give Jesus over to the Roman authorities. He was too popular with the people for the Jewish leaders to hand Him over on the feast day.

3. "Uproar" = a disturbance.

2. Jesus Was Anointed For His Burial In Bethany V. 3-9

V. 3

1. Many take this anointing to be the same one recorded in John 12:1-9 where Mary anointed Jesus feet, and even the divisions in some Bibles (placed there by man) recorded this to be done by Mary of Bethany. This cannot be the case for two reasons even though Jesus was in Bethany in both instances;

A. This instance occurs in Simon the leper's house while the anointing in John 12 was in Lazarus, Martha and Mary's house. Simon was called a leper, probably because he had been a leper and had been healed by the Lord and he still retained the name leper to distinguish him from others named Simon, a common name among the Jews.

B. This instance occurs two days before the feast of the passover while the one in John 12 occurs six day before the passover.

2. "Sat at meat" = reclined at the table.

3. "Alabaster box" = a box made of alabaster, which is a translucent, whitish, fine-grained variety of gypsum, which is a substance occurring naturally in sedimentary rocks; something similar to a frosted glass vase.

4. "Ointment" = this English word does not quite convey the proper meaning; the substance was a liquid and a perfume used only to give a pleasant odor described as:

A. "Spikenard" = this word is a translation of two Greek words, one which means genuine, pure, and unadulterated while the other refers to a perfume which came from India, well known to the Greek and Romans.

B. "Very Precious" = extremely expensive, requiring great outlay.

5. "Broke the box" = to brake the sealed orifice of the vase or the narrow neck of the vase holding the ointment.

6. The woman who did this is not named.

V. 4

1. "Had indignation" = moved with a feeling of anger or scorn; this was moving on the inside of some. Mat. 26:8 identifies them as the disciples who asked the question in this verse.

2. "Waste" = loss; the disciples thought that this action was a complete waste of a very costly perfume.

V. 5

1. "Pence" = denarius which is a laborer's daily wage.
2. Here was a year's worth of wages poured on Jesus head in useless extravagance, according to the disciples thinking.
3. The Passover season was a time when alms were given to the poor (John 13:29).
4. "Murmured against" = one word in the Greek; means to be moved with anger; a striking word used of the snorting of horses.
5. No doubt a similar incident four days earlier, when Mary of Bethany anointed the feet of Jesus and wiped them with her hair, was fresh on the disciples minds (John 12:3-6).

V. 6

1. "Trouble" = disturb, bother.
2. "Wrought a good work" = a work worthy of all praise and honor.

V. 7

1. It is as though our Lord said, "The world always abounds with the poor; therefore you will always have it in your power to help them; but in a short time I will be gone from you, after which you will be unable to perform any service like this for me."

V. 8

1. "She hath done what she could" = she seized the opportunity, which might not occur again, that of doing honor to her Lord by anointing Him with her very best.
2. "Come aforehand" = come in advance to anoint His body for burial; the woman may or may not have understood what was about to happen, but she was moved by the Spirit of God to do this, at this particular time, as though in anticipation of His death and burial.

V. 9

1. When our Lord said these words, none of the Gospels had been written; nor had the gospel been preached at that time throughout the known world. But now it has been published for more than nineteen centuries and wherever it is proclaimed, this deed is proclaimed with it, in continual memory of her, and to her lasting honor.

2. "Memorial" = a reminder; that by which the memory of any person is preserved; many build memorials to be remembered by and they are soon tarnished, destroyed, and forgotten, but deeds done for our Lord will never be forgotten.

3. What a hint there is here for those who wish to leave permanent memorials. They ought not be worldly but something to lift up our Lord.

3. Judas Covenants To Betray Jesus V. 10-11

V. 10

1. "Betray" = to hand over alongside; a modern term would be to, "sell him down the river."

2. The rebuke Jesus gave the disciples in verses 6-8 may have hardened Judas whose position as one of the twelve gave him an advantage which the chief priests did not have.

3. Luke 22:3 gives the real reason Judas did this. "Satan entered" does not mean that Satan personally entered into the body of Judas but his attitude of heart allowed demons, who are under the command of Satan, to take control of his thoughts and actions. (Eph. 2:2)

V. 11

1. "Glad" = word expresses the inward feeling of joy; the proposal of Judas was received by the chief priests with more delight than they cared to show.

2. "Promised him money" = Mat. 26:15 says, "they covenanted with him for thirty pieces of silver." This is a fulfillment of prophecy in Zech. 11:12. A shekel is usually the money referred to when an exact sum is not mentioned. If that be the case, the amount Judas betrayed our Lord for was \$19.50 (shekel = .65), the price of a slave. (Exo. 21:32)

3. "Sought" = to seek for; to desire; to wish for.

4. "Conveniently" = when the opportunity occurs; Judas claimed that he knew enough of the habits of Jesus to enable them to catch Him "in the absence of the multitude" (Luke 22:6) without waiting for the passover to be over, when the crowds would leave.

5. While Judas was gone to the chief priests, the Gentiles seek Christ (John 12:20-36) and the Jews reject Christ. (John 12:37-50)

4. Preparation Of The Passover Feast V. 12-16

V. 12

1. The "first day of unleavened bread" is stated clearly to be on the day they were to kill the passover "Lamb".
2. The occasion for this season goes back to Exo. 12 when the children of Israel were in bondage in Egypt and were told by God through Moses to kill a lamb and apply the blood on the door posts and lintel which would result in the Lord passing over that house without killing the firstborn inside, therefore the name "passover" came into being.
3. "Unleavened bread" = unfermented, uncorrupted; refers to bread made without yeast, a fermenting agent; leaven is a type of sin, therefore for eight days during this period of time no leaven could be in their houses and all males had to attend these feasts.
4. "First day" = day passover lamb was to be killed; the 14th day of April which began at 6:00 p.m.
5. Scriptures to verify this are Exo. 12:5-6, 13-18; Lev. 23:4-8; Deut. 16:16.
6. "Killed" = to sacrifice, tense refers to a customary practice, one that had been in effect since Moses' day.
7. "Where wilt thou that we go and prepare" = the time of this question was Tuesday night our time at 6:00 p.m. but was the beginning of Wednesday, (Jewish calendar) April 14th, the day preparation for sacrificing the passover lamb and eating the passover feast which normally occurs about 6:00 p.m. the ending of April 14th and beginning of April 15th. The disciples did not ask what city but what house in the city of Jerusalem since the passover could only be sacrificed at Jerusalem.
8. It seems that Jesus and His disciples ate the feast earlier than normal due to things already prepared before hand. John 18:28 verifies this.

V. 13

1. "Two of his disciples" = Luke 22:8 records their names; Peter and John.
2. "There shall meet you a man bearing a pitcher of water" = the carrying of water was usually a woman's work, therefore a man (probably a slave) would be more noticeable carrying a pitcher (an earthenware vessel) of water.
3. "Follow him" = accompany him to his destination.

V. 14

1. "Goodman of the house" = master of the house; the head of a family.

2. "Master" = teacher; the name Jesus may have been known by among the disciples and one He may have directed them to call Him by.
3. "Guest-chamber" = an eating room, dining room.
4. The name of the man is not mentioned possibly to keep Judas from knowing the location and inviting the chief priests to arrest Jesus before it was time.

V. 15

1. "Upper room" = above the ground; second floor; a large room big enough to accommodate twelve men and the Son of God.
2. "Furnished and prepared" = refers to a state of readiness; spread with couches to recline on as they ate; also refers to all leaven being removed and the passover lamb ready for the sacrifice.
3. "Make ready" = may have consisted of their carrying the lamb to the temple to be sacrificed by the priests and all things necessary according to Jewish custom. (I'm inclined to believe that most of this was done by the master of the house and these disciples just made sure every thing was in its place.)

V. 16

1. "Found" = to find by searching or making an effort, not by chance or just happened (same word in John 1:41, 45).
2. These disciples obeyed the Lord to the letter and returned to Him.

5. The Last Supper V. 17-21

V. 17

1. "Evening" = "evening being come" = sometime between six and nine p.m.; the disciples could have begun their mission before 6:00 p.m.; the Greek construction of Luke 22:7 could allow this.

V. 18

1. Luke 22:15 shows the desire in Jesus' heart.

2. "As they sat and did eat" = reclined at the table and ate the passover supper; sometime during the meal, maybe close to the conclusion, there was a strife (discussion with a quarrelsome tone) among the disciples as to who should be the greatest. (Luke 22:24-30)

3. John 13:2-20 records Jesus washing the disciples' feet which had occurred after the main course of the feast had ended as they reclined around the table but before Jesus identified Judas as the traitor. This may have been done to humble the disciples after the strife had occurred. Jesus was the greatest but He took the position of the lowly servant.

4. "Verily" = truly.

5. John 13:21 reveals the troubled spirit of our Lord as He made the statement that one of the disciples would betray Him.

V. 19

1. "Began" = to commence; the passover feast was a joyous occasion but the words our Lord had spoken cast a shadow over the entire group.

2. "Sorrowful" = to affect with sadness; cause grief; Mat. 26:22 describes them as being "exceeding sorrowful", meaning having great sorrow.

3. "Lord, is it I?" = the Greek construction reveals that they expected a negative answer to their question; really saying, "It is not I, is it?"

4. John 13:22 says, they were "doubting of whom he spake"; "doubting" = to be at a loss with one's self, be in doubt, not to know how to decide or what to do, to be perplexed.

5. Each disciple, including Judas asked this question.

6. John 13:23-25 gives more of the disciples discussion concerning who would betray Jesus.

V. 20

1. "Dippeth" = to cover with a fluid; the dish probably contained a sauce made of dates, raisins, and vinegar in which they dipped their piece of bread (sop) before eating.

2. John 13:26 records Jesus giving the sop to Judas.

3. The sign that Jesus gave, "the one that dippeth with me in the dish," escaped the notice of all; but when Jesus gave the sop to Judas, he understood that Jesus knew his purpose.

V. 21

1. "The Son of man goeth" = the Christ will die as it is written in OT scripture (Psalm 41:9); Luke 22:22 says as it was determined (marked out by a boundary = that is, in the divine purpose of God).
2. "Indeed" = truly.
3. "Woe to that man" = the crime is great and awful, and he will be punished accordingly.
4. The greatness of the "woe" is stated in the phrase, "good were it for that man if he had never been born" = means it would have been better for that man had he never been born than to have lived and died with such judgment upon him.
5. Mat. 26:25 records that Judas asked the second time, "Is it I?" and Jesus answered in a voice no doubt where the others did not hear, "Thou hast said."
6. John 13:27-30 states the action of Judas and the thoughts of the disciples at his action.
7. Because Judas asked the question, "Is it I?" two times, reveals the possibility that he was blinded and did not fully perceive what he was doing but Satan took control (entered in) of him and he went about to carry out the will of God.
8. John 13:31-35 states what Jesus said to the eleven after Judas had left.

6. Jesus Institutes The Lord's Supper V. 22-25

V. 22

1. "As they did eat" = the custom of that day was to eat slowly and in courses; the main course had ended but they were still reclining around the table dipping the bread in the sauce and talking.
2. "Bread" = unleavened bread; that used in the passover feast, made into thin cakes and easily broken.
3. "Blessed" = sought a blessing on it or gave thanks to God for it; Luke 22:19 says He "gave thanks."
4. "Broke" = represents the sufferings of Jesus about to take place, that of His body broken or wounded, pierced, and bruised for our sin.
5. "This is my body" = "this represents my body"; this broken bread serves to recall His suffering to our remembrance. (Luke 22:19)

6. To eat the broken bread symbolizes Him as the spiritual nourishment upon which a sinner may eat and have eternal life. (John 6:53)

V. 23

1. "Cup" = refers to the drink used at the passover feast which was unleavened fruit of the vine. (V. 25)

2. "Had given thanks" = gave thanks to God for it.

3. "They all drank of it" = all the apostles present were to partake; not saying "drink all the fruit of the vine."

4. Only eleven partook of the Lord's supper. Judas was not there. Jesus would never have served Judas the Lord's supper. (I Cor. 5:11)

V. 24

1. "This is my blood" = represents Christ's blood as the bread did His body. This was not literal blood because the drinking of blood was forbidden. (Lev. 17:14)

2. "New Testament" = new covenant; refers to the new covenant that God was about to make with men through a Redeemer. The old covenant was that which was made with the Jews by the sprinkling of the blood of sacrifice.

3. The cup is the new covenant in His blood = that which is ratified, sealed, or sanctioned by His blood.

4. "New" = new as to quality not time; refers to a fulfillment of an OT type.

5. "Is shed" = to pour out; indicates a deliberate action not accidental spilling; tense says "is being shed" = referring to our Lord looking upon His sacrifice on the Cross as imminent and regarded as already present.

6. "Many" = refers to all who would exercise faith in His blood for the remission (forgiveness) of their sins. (Mat. 26:28; Rom. 3:25) All others will have to pay for their own sins. (Rom 6:23a)

7. Jesus died for "whosoever" (John 3:16; Rom. 10:13)

V. 25

1. "Verily" = truly.

2. "The kingdom of God" = refers to the time when the heavenly kingdom shall appear in the fullness of its glory.

3. This verse refers to the marriage supper of the Lamb which occurs in heaven right after the judgment seat of Christ and just before our Lord sets foot on earth to begin His thousand year reign. (Rev. 19:7)

7. The Disciples' Denial Foretold V. 26-31

V. 26

1. John 14:31 shows that the words of comfort of John 14 were spoken while they were in the room where the Passover feast was observed and the Lord's Supper instituted.

2. "Had sung a hymn" = one word in the Greek; means to sing the praise of, sing hymns to; the tradition of the Jews at the Passover feast was to sing Psalms, 113th and 114th during the observance and 115th, 116th, 117th, and 118th at the close of the Passover; these were no doubt committed to memory and a great possibility what was sung that night by our Lord and the eleven.

3. "They went out into" = implies motion towards the Mount of Olives; the nightly departure for the Mount had become habitual and the eleven felt no surprise when they were summoned to leave the guest chamber; no provision had been made for spending the night in Jerusalem.

4. On the way to the Mount of Olives, Jesus gave words of instruction and encouragement in John 15:1-16:33, as well as words of warning concerning the disciples' denial of the Lord.

V. 27

1. "All ye shall be offended" = we sometimes think only Peter denied our Lord because most of the conversation written deals with Peter because impetuous (acting with sudden energy and little thought; impulsive) Peter spoke up without considering the circumstances they were about to face.

2. "Shall be offended" = to cause a person to begin to distrust and desert one whom he ought to trust and obey; to cause to fall away; to see in another what I disapprove of and what hinders me from acknowledging his authority.

3. "Because of me" = because of the fact that our Lord's arrest and treatment by the Jews and Rome might involve them in the same kind of treatment; our Lord knew what they would face that very night; means the disciples would be ashamed to own Jesus as their teacher and to acknowledge themselves to be His disciples.

4. "It is written" = tense reveals an OT prophecy that still stands on record; Jesus is quoting Zech. 13:7.

5. "Smite" = to smite down, cut down, to kill, slay.

6. When a shepherd was killed, the sheep had no direction therefore they were scattered.

7. "I will smite" = the language of God the Father; God gave Jesus up to the Jews and Romans, to be smitten for the sins of the world. (Rom. 8:32) Abraham prophesied of this in Gen. 22:8 as he said, "God will provide himself a lamb," not "for himself" but "himself."

V. 28

1. Our Lord stated this to reassure the disciples.

2. They were going to be scattered like frightened sheep in Jerusalem where they had no settled home or friends.

3. Galilee was more like home to them than Jerusalem, and there they would be less afraid of the unbelieving Jews.

V. 29

1. "Although" = the Greek construction reveals that Peter thinks it is probable that all the rest will be offended but not him.

2. "Yet" = yet certainly; contrariwise; a strong word opposing what follows to what goes before.

3. "Not I" = Peter boasts of loyalty even if all the rest deny the Lord.

4. John 13:36-37 gives more of Peter's conversation with the Lord.

V. 30

1. Peter's boast is turned into a prophecy of a greater downfall.

2. Luke records more specific words that Jesus spoke to Peter in Luke 22:31-32 as He calls him, "Simon," Peter's name before he met Jesus. (John 1:42)

3. "This day, even in this night" = the day had begun at 6:00 p.m.; the time this was spoken may have been around 9:00 p.m.; Jesus is saying that before 3:00 a.m. Peter would deny Him thrice (three times).

4. The cock-crowing marks the third watch of the night. (Mark 13:35) One crowing is always the signal for more.

5. "Cock" = male fowl; rooster.

6. "Deny" = to affirm that one has no acquaintance or connection with another.

V. 31

1. "Vehemently" = abundantly in matter and manner; showing intense feeling.

2. "More" = in a great degree; exceedingly.

3. The tense of the verb "spoke" reveals that, "He kept on speaking."

4. "Should" = to be necessary; Peter was saying if it be necessary to die with the Lord, he still would not deny Him.

5. "Likewise" = in like manner; all the eleven said the same thing. The tense again reveals a repetition of this statement.

6. We like Peter often think that we are strong in faith, purity, and patience, thus we make rash statements without thinking them through. But when temptation arises, we falter and fall. The true remedy against temptation is the consciousness of our own weakness and reliance on Divine strength. (I Cor. 10:12; Heb. 4:16)

7. In Luke 22:35-38 Jesus instructs of changes that were to occur after His death.

8. The scripture indicates that Jesus prayed the high-priestly prayer of John 17 just before crossing the brook Cedron (spelled Kidron in the OT) and entering the garden of Gethsemane (an orchard in our thinking). (John 18:1; see Map 1) Some think this was prayed in the garden.

8. Jesus' Agony In Gethsemane V. 32-42

V. 32

1. "Gethsemane" = an enclosed piece of ground; word means the place of the olive-press, where the olives which abounded on the slopes of the mountain were brought in order that the oil contained in them might be pressed out.

2. How fitting a place for Jesus to be at this time as He faces our sins and is pressed out of measure.
3. Jesus placed His disciples at a position just inside the garden and charged them to pray. (Luke 22:40)
4. Mat. 26:36 adds, "While I go and pray yonder" (yonder = there; probably pointing to a specific place).
5. Luke 22:39 reveals it was Jesus habit (wont) to retire from Jerusalem to that place for prayer. Jesus therefore put Himself in the way of Judas, who would naturally seek Him there.

V. 33

1. Jesus takes the inner circle of Peter, James, and John with Him as He had done before. They had witnessed His power when He raised Jarius' daughter from the dead (Luke 8:51), and His glory on the Mount of Transfiguration. (Mark 9:2) Now they were allowed to be witnesses of His bitter agony, so that they might learn themselves and be able to teach others, that the way to glory is by suffering.
2. "Began" = to commence.
3. "Sore amazed" = to throw into amazement or terror, to alarm thoroughly, to terrify, to be struck with terror.
4. "To be very heavy" = to be troubled, to be in distress; from a word in the Greek which means to be uncomfortable, as one not at home; it speaks of an experience of which one is not familiar, in which one does not feel at home or at rest, and which distresses him.

V. 34

1. "Exceeding sorrowful" = encompassed with grief; very sad; grief enveloped Him, surrounded and saturated His inner being.
2. "Unto death" = even to death; so that I almost die; every word carries the emphasis of an overwhelming grief.
3. "Tarry" = to stay in a given place.
4. "Watch" = to abstain from sleep and be vigilant or guard against danger; be alert to approaching dangers.
5. Our Lord was overwhelmed with sorrow. He had long foreseen the Cross but when it came clearly into view, its terrors exceeded his anticipations. His human soul received

new experience. He learned upon the basis of the things He suffered (Heb 5:8), and the last lesson of obedience began with a sensation of inconceivable awe.

V. 35

1. "He went forward a little" = Mat. 26:39 says, "a little farther" = while Luke 22:41 says, "about a stone's cast."
2. "Fell on the ground" = the Greek construction reveals two things:
 - A. The fact that the disciples (the inner circle) saw Him falling upon the ground.
 - B. The fact that He did it repeatedly, showing the desperateness of the struggle in which our Lord was engaged at the time; Luke 22:41 does not contradict when he said, "He kneeled down." When in such desperation it is hard for one to remain in one position very long.
3. "Prayed" = prayer to God; the tense reveals the praying was continuous = "kept on praying."
4. "If it were possible" = means if it be consistent with justice, and with maintaining the government of the universe, that men should be saved without this extremity of sorrow, let it be done. The fact that these sufferings were not removed, and that the Saviour went forward and bore them without reducing the suffering, shows that it was not consistent with the justice of God and with the welfare of the universe that men should be saved without the awful sufferings of such an atonement.
5. "The hour" = referred to His Cross; our Lord had looked ahead to His hour (John 2:4; 7:30; 8:20; 12:23, 27; 13:1); but now as the time drew near, He dreaded it, a human trait that all can understand.

V. 36

1. "Abba" = an Aramaic word for father; a word denoting a son's affection and tenderness; papa.
2. "Father" = a translation of the Greek word for father.
3. "All things are possible unto thee" = with God nothing is impossible, but He is bound by His own laws, therefore this was impossible due to His purposes of mercy for the redemption of the world.
4. "Cup" = signifies that lot or portion that is appointed to us by God. (Rom. 6:23a)
5. "Will" = "wilt" = desire; purpose.

6. Immediately after our Lord offered His conditional prayer He submits to the will of the Father.

7. There are two things in the cup that caused our Lord to naturally draw back:

A. One was that He was to be charged by the High Court of Heaven with guilt of all human sin, while He had known no sin.

B. The other was the agony of being deprived of the fellowship of the Father, which had never been broken before during all eternity past.

8. Shrinking away from these two things, dreading them with all His heart, yet counting the awful cost, our Lord said, "not what I will, but what thou wilt."

9. Residing in Christ were two distinct wills, one human and the other Divine; and it was by the subjecting of His human will to the Divine will that He wrought out our redemption.

10. It is not possible to take the language of Jesus as fear that He might die before He came to the Cross. He was heard and helped to submit to the Father's will as He does instantly. (Heb. 5:7-8)

V. 37

1. Luke 22:45 explains their sleep as resulting from the exhaustion produced by their deepening realization of the suffering Jesus was to face.

2. Jesus calls Peter by the name "Simon", which was his name before he met Jesus. Peter who was ready to die with Jesus (verse 31) shows the characteristic of the old man "Simon" who was not able to resist sleep during this stressful night. His boasted loyalty was failing in this hour of crisis.

3. "Watch" = to keep awake.

V. 38

1. Jesus adds the admonition "pray" to "watch" already given in verse 34.

2. "Lest" = that.

3. "Temptation" = solicitation to evil; an enticement to sin; the great temptation of the disciple at that moment was to deny Christ under the influence of fear, therefore our Lord gives the true remedy against temptation of every kind:

A. Watchfulness, against the craft and subtlety of the devil or man.

B. Prayer, for Divine help to overcome.

4. "Spirit" = refers to that part of a saved man who has been quickened (Eph. 2:1) and is directly dependent on the spirit of God; the part of man that is God-conscious, thus able to communicate with God and the spiritual world.

5. "Ready" = willing.

6. "Flesh" = the part of man that has world- consciousness.

7. "Weak" = without strength; unable to resist temptation within itself.

8. Jesus is telling the disciples to pray that the weakness of the flesh may not overcome the strength of the spirit.

V. 39-40

1. As Jesus prayed the second time, His repetition of the same words shows His fixed determination to submit to the will of His heavenly Father.

2. "Heavy" = weighed down; they had not deliberately yielded themselves to sleep, but by an involuntary action they slumbered.

3. "Wist" = knew.

4. "Neither wist they what to answer him" = they had no excuse, except that which the Lord had given = "the flesh is weak."

5. Luke 22:44 records the agony of Jesus so great that He sweat as it were great drops of blood. Some believe this to be literal drops of blood, but the language suggests that the sweat was a clammy mass instead of ordinary sweat. Modern Medicine claims that under extreme anxiety one's capillaries can burst causing one's sweat to become reddish in color and clammy. It is interesting to note that Luke, a physician, is the only one who mentions this aspect of Jesus' agony in the garden.

6. Luke 22:43 mentions that an angel strengthened Jesus as He was in the garden praying.

V. 41

1. Mat. 26:44 reveals that Jesus prayed the same words the third time, and when He returns to the disciples He perhaps using irony said, "Sleep on now and take your rest."

2. "It is enough" = "it is sufficient"; probably meaning that there was no need of further reproof of the disciples for their failure to watch with Him.

3. "The hour is come" = the time has arrived for the Son of man to be betrayed by Judas into the hands of the scribes, Pharisees and the Romans (sinners).

V. 42

1. "Rise up" = wake up and stand up; they were lying on the ground and half asleep due to just being woke up.

2. "Let us go" = not fleeing from danger but go to meet the other disciples and then to meet Judas.

3. "At hand" = to draw or come near; to approach.

C. Jesus' Betrayal, Arrest, And Trial V. 14:43-15:15

1. The Betrayal And Arrest Of Jesus V.43-46

V. 43

1. Just as Jesus got the words out of His mouth Judas came with a great multitude, a considerable number.

2. This was a hastily gathered group, members of the Sanhedrin and personal servants of the High Priest.

V. 44

1. "Token" = a signal according to agreement.

2. "Kiss" = the customary mode of saluting a Rabbi; common salutation of friends when meeting after an absence.

3. "Take" = to lay hold of; seize; to lay hands on one in order to get him into one's power; means to use strength.

4. "Lead him away safely" = used of those led off to trial secured so as to prevent escape; Mat. 26:48 says, "hold him fast."

V. 45

1. John records what occurred when the multitude arrived in John 18:4-9.

2. Judas called Jesus, "Master" = Rabbi; a title of respect. It is not recorded in the Gospels that Judas ever called Jesus, "Lord", not one time.

3. "Kissed" = to kiss earnestly; kiss again and again; this was an affectionate, fervent kiss the traitor gave our Lord and of course, hypocritical.

4. Mat. 26:50 records Jesus called Judas, "friend" = from a word that expresses more nearly what we mean by companion, which he was being one of the twelve (verse 43); Jesus also asked him a question, "wherefore art thou come?" = asked not because He was ignorant why Judas had come, but probably to fill the mind of Judas with the consciousness of his crime and to compel him to think about what he was doing.

5. Luke 22:48 reveals that Jesus knew what Judas had come for.

V. 46

1. "Laid" = to lay upon; used of seizing one to lead him off as a prisoner.

2. "Took" = same as "take" in verse 44; seize.

2. Jesus Forsaken By All V. 47-52

V. 47

1. Luke 22:49 reveals that the disciples were ready to protect Jesus from being arrested.

2. "One of them" = Peter. (John 18:10)

3. The Greek has an article before "sword" thus having the force of a possessive pronoun; it was "his sword" = Peter's.

4. Peter was not intending a surgical operation on the man's ear, but purposed to split his skull.

5. "Servant of the high priest" = Malchus. (John 18:10)

6. Mat. 26:52-54, John 18:11, and Luke 22:51 reveals more of what Jesus said and did at this point of time. It is interesting to note, that Luke the physician is the only writer who recorded the healing of the man's ear.

V. 48

1. Having just rebuked the disciples for their resistance, Jesus proceeds to rebuke the group who came to arrest Him.

2. He did not protest against the arrest, but against its manner. He was not a thief, but a religious teacher.

3. "Thief" = a robber who plunders openly.

V. 49

1. After His triumphant entry into Jerusalem, Jesus had been in the temple five of the last six days, teaching.

2. The treachery of Judas and the secrecy of the arrest were fulfillment of scripture. (Psa. 41:9; 55:12-14) Mat. 26:56 adds that all of this was done to fulfill scripture

V. 50

1. "Fled" = to run away.

2. Note: "all" not just Peter forsook Jesus and fled.

V. 51

1. "Certain young man" = we do not know who this young man was or the exact reason these two verses are inserted here. We can only speculate:

A. May have been Mark and it is inserted for merely personal interest.

B. It may have been the keeper of the garden who was roused from his sleep at the noise made in the garden and he came quickly to check it out.

2. "Having a linen cloth cast about his naked body" = it was common in that day to sleep in linen bed sheets and when awaking he grabbed the bed sheet and wrapped it around (cast about) his unclothed body. We need to remember that in that day one in their undergarments or pajamas was considered to be naked.

3. "Young men" = Roman soldiers who had been brought along for the arrest of Jesus.

4. "Laid hold" = to seize with force; they may have thought this young man was one of Jesus apostles.

V. 52

1. "Left" = to abandon; to leave behind; the soldiers may have grabbed the cloth and the young man left it behind and fled for fear of being arrested.

2. The action of the soldiers reveals how quickly our Lord's enemies would have seized His own disciples if they had not run away.

3. Jesus Is Brought Before The High Priest And Sanhedrin V. 53-65

V. 53

1. John records that Jesus was first led to Annas. (John 18:12-14) Annas having been the high priest must have had considerable influence in the counsels of the Sanhedrin. He may have been noted as a man of wisdom and no doubt was an advisor to his son-in-law in difficult cases. It is believed that in his house the price of the betrayal was paid to Judas.

2. Jesus was probably detained there until the chief priest and elders were assembled at the high priest's (Caiaphas) house. (Mat. 26:57)

V. 54

1. "Palace" = court around the high priest's house where the guards and servants of the high priest were assembled.

2. "Servants" = members of the Levitical guard.

3. Peter, who had been following at a distance, sits down with the servants and warms himself at the "fire" = light; this was a charcoal fire in a metal container used for heat and light. The weather was cold as it was early spring and after midnight. The fire not only warmed Peter but lit up his face so that he could be easily identified.

4. John informs us that he himself, being known to the high priest, had gone in with Jesus into the court of the high priest; and that he had been the means of bringing in Peter. (John 18:15-16) John, like the rest of the apostles, had forsook Jesus in the garden, but soon afterward he along with Peter had taken courage and followed Jesus to the house of the high priest.

5. "Even into" = the Greek says, "until within into" = a redundant (words unnecessary to the meaning) but expressive combination, suggesting the idea of one secretly feeling his way into the court of the place, venturing further and further in, and gaining courage with each step.

V. 55

1. "Council" = refers to the Sanhedrin, the great council of the Jews at Jerusalem consisting of seventy-one members, scribes, elders, prominent members of the high-priestly families, and the high priest, who was the one who presided over the body.
2. "All" = indicates not one was missing; it was a full meeting of that body of men.
3. "Sought" = to strive after; seek in the sense of coveting earnestly.
4. "Witness" = evidence that they could use against Jesus; Mat. 26:59 says, "false witness" = untrue testimony; they could not find anything against Jesus.
5. They desired to put Jesus to death, but they also wanted to accomplish it in a manner consistent with their own honor, so as not to appear to have put him to death without a reason.

V. 56

1. This verse gives us the reason they could not find a witness against Jesus.
2. "Their witness agreed not together" = they did not correspond with each other on essential details; the law required two witnesses for a conviction. (Deut. 19:15) The Greek construction reveals that repeated attempts were made to find witnesses that would warrant conviction.

V. 57-59

1. "Certain" = Mat. 26:60 says there were two.
2. They misquoted a statement made by Jesus in John 2:19, probably being due to a misunderstanding of His words. He referred to the temple of His body, not the temple in Jerusalem.
3. Mat. 26:61 records the quote different from Mark which may account for verse 59. Matthew may have quoted one witness while Mark quotes the other.

V. 60

1. This verse shows the action of an irritated, baffled man as he arose from his seat and advanced into the semi-circle of the council towards Jesus.
2. By attacking Jesus with violent questions, he was trying to make up by bluffing, the lack of evidence.

3. "Answerest thou nothing?" = Jesus had not spoken up in defense of not only these last two witnesses but all the rest that had witnessed as well. Silence was the most dignified treatment of such accusations anyway.

V. 61

1. "Held his peace" = to be calm and silent.

2. John 18:19-21 gives another question and Jesus answer which may have occurred at this point.

3. Now the high priest ask Jesus a pointed question, which He could not remain silent about or He would have withheld truth and therefore broke the law. (Lev. 5:1)

4. In asking this question, Mat. 26:63 records that the high priest put Jesus under a solemn oath to force Him to incriminate Himself, a thing unlawful in the Jewish system of law.

5. "Christ" = anointed one; refers to the Messiah.

6. "Blessed" = when used as an adjective it describes one who is worthy to be praised or well-spoken of; here it is used as a name for God; Mat. 26:63 records it as "God."

V. 62

1. "I am" = Jehovah; the one who met Moses in the mount. (Exo. 3:14)

2. Jesus refers to Psa. 110:1 and Daniel 7:13 which were considered as a claim to Messiah-ship by the Jews since these verses were looked upon as Messianic.

3. Jesus words were also a solemn warning that His position and that of His judges would one day be reversed.

4. John 18:22-23 reveals the reaction of one of the soldiers towards Jesus after this statement.

V. 63

1. "Rent" = to tear asunder; Greek construction implies violent dramatic action.

2. "Clothes" = tunics; people of rank wore two tunics; the tunic was open under the chin, and large enough to receive the head, so that it could be easily placed over the shoulders by inserting the head; when the wearer wished to give this sign of indignation

or grief, he would seize the garment at this opening with both hands, and violently tear it asunder down to the waist.

3. It was unlawful for the high priest to do this for private grief (Example: Aaron; Lev. 10:6), but when acting as a judge, he was required by custom to express in this way his horror of any blasphemy uttered in his presence.

4. "What need we any further witnesses?" = the relief of the embarrassed judge is manifest; no more witnesses were needed because the prisoner had incriminated Himself.

V. 64

1. "Blasphemy" = reproachful speech injurious of the divine majesty.

2. "What think ye?" = "What is your view?"; "What appears to you to be appropriate penalty of such blasphemous speech?"

3. "Condemned" = to judge worthy of punishment.

4. "Guilty" = liable to a penalty which in this case was death; not one proposed to test the claim of Jesus before voicing their opinion. (Mat. 26:66)

V. 65

1. "To cover" = to cover all around; refers to the act of wrapping a covering around our Lord's head so as to blindfold Him.

2. "Prophecy" = to utter forth or declare a thing which can only be known by divine revelation; the blindfold was for the purpose of asking Him to identify the one who struck Him. (Luke 22:64)

3. "Buffet" = to strike with a fist; could also mean to hit with the round knob on the end of the hilt of a sword.

4. "Servants" = the Temple guards or soldiers who had arrested Jesus in Gethsemane and who still held Jesus; these, seeing the actions of the members of the Sanhedrin, joined their superiors in their treatment of Jesus. (Luke 22:63)

5. "Strike" = to hit, the idea is that they caught Him with blows.

6. No wonder Isaiah prophesied 700 years before our Lord's suffering in Isa. 52:14 that, "his visage was so marred more than any man" = means that His appearance was not like that of a man. (Example: a boxer's face after a match looks inhuman and many times you can't even tell who they are.)

7. Luke 22:65 gives more of the treatment they gave Jesus.

4. Peter Denies The Lord V. 66-72

V. 66

1. Mark begins to tell of Peter's denial which actually occurred while Jesus was being interrogated by the Sanhedrin and before the blows were placed upon Him.

2. "Beneath in the palace" = implies that Jesus was upstairs when the Sanhedrin met; Mat. 26:69 has, "without in the palace" = there is no contradiction since Peter was in the court which was outside of the rooms and also below.

3. "Maid" = one of the Jewish girls employed by the high priest; for her to be on duty at this hour of the morning indicates that there was something unusual going on.

V. 67

1. This maid was the one who kept the door. (John 18:17) She may have thought she recognized Peter when he came in the door, but now in front of the light she is sure that he was one of them with Jesus.

2. "Looked" = discern clearly; to gaze intently at; she looked so as to see his features distinctly.

3. "Jesus of Nazareth" = identifying the city Jesus was from.

4. "Also" = indicates that John was known to be a disciple, yet there is no record that he denied the Lord. He forsook Jesus but did not deny Him.

V. 68

1. "Denied" = to declare a statement to be untrue.

2. "I know not, neither understand I what thou sayest" = every word here is emphatic and basically says, "So little do I know who this Jesus is, that I know not what you say or what you ask concerning Him. I know not who or what He is or anything about Him."

3. "Porch" = the vestibule to the court.

V. 69

1. Another maid spoke to a group that stood close by with Peter overhearing what was said.

2. John 18:25 records that the group (with probably more than one speaking up) asked him a direct question, which he denied again.

V. 70

1. "A little after" = about one hour. (Luke 22:59)

2. "Agreeth thereto" = to be like; his speech was like those of Galilee who were distinguished by their pronunciation or tone of speech from those in Jerusalem.

3. John 18:26 adds that one who spoke up in this group was kin to Malchus and was an eye witness to Peter cutting off his ear in the garden, but Peter denied our Lord the third time.

V. 71

1. "Curse" = to declare a vow under penalty.

2. "Swear" = take an oath; the English words "curse" and "swear" today usually are understood to mean that the person is using profanity, but the Greek text here shows that Peter was not guilty of that.

V. 72

1. The cock crowed the second time about three o'clock in the morning.

2. "Called to mind" = remembered; when the cock crowed the second time Peter remembered what Jesus had said on the way to the garden in verse 30.

3. "Thought thereon" = to put one's mind upon a thing; Luke 22:61 indicates that the look of the Lord caused Peter to remember.

4. "He wept" = burst into tears; word implies long and continued weeping; Luke 22:62 records that he went out before he begin weeping.

5. Jesus' look was more than Peter could stand.

6. Peter's denial was during the trial of the Sanhedrin while they were hearing the false witnesses.

Chapter 15

5. Jesus' Trial Before Pilate V. 1-6

V. 1

1. The time of this was approximately 6:00 a.m. Luke 22:66 says, "as soon as it was day," while Mat. 27:1 says, "when the morning was come."
2. "Consultation" = counsel, which is given, taken, and entered upon; they had agreed that Jesus deserved to die, (Mark 14:64) but their action was illegal due to the trial being at night; therefore, they tried Him again at daybreak, the action being recorded in Luke 22:66-71. Luke does not record the illegal night trial.
3. "Bound" = He had been bound in the garden and now being bound again implies that He was loosed while being before the Sanhedrin.
4. "Carried away" = the word in the Greek carries the idea of force even though we know that He went "as a lamb to the slaughter." (Isa. 53:7)
5. "Delivered him to Pilate" = Pontius Pilate the governor of Judaea; (Mat. 27:2) it was necessary to deliver Christ over to the Roman power because the power of life and death had been taken from the Jews since they had become under subjection to the Romans. (John 18:28-32)
6. The remorse and suicide of Judas may have occurred at this time. (Mat. 27:3-10; Acts 1:18-19)

V. 2

1. The Jews brought many accusations to Pilate concerning Jesus. (Luke 23:2) Pilate was forced to deal with the accusation, that was He was a king, because if he failed to do so he would have been charged with neglect of duty towards the throne of the Caesars, for if Jesus was a king He would have been in opposition to Caesar.
2. John 18:34-37 gives a fuller interview between Pilate and Jesus.
3. "Thou sayest it" = "Thou sayest right"; "Thou sayest the truth"; this is not a smart answer but an affirmative answer to Pilate's question.

V. 3

1. The chief priests were out on the pavement or sidewalk outside the palace while Pilate came out to them from above on the balcony. (John 18:28,33)

2. "Accused" = to find fault, blame; the tense reveals repeated accusations besides those already made; they let loose their anger against Jesus.

3. Our Lord answered nothing, because all that they had to say against Him was false and unworthy of any reply. The Saviour who is "the Wisdom of God" knew how to overcome by keeping silent. This is a good example for us to follow. (James 1:19)

V. 4-5

1. "Marvelled" to wonder at; Mat. 27:14 adds, "greatly."

2. The governor had never seen a prisoner like this before. He marvelled at His forbearance, and calmness, and does not believe Him to be a political threat, thus states in Luke 23:4, "I find no fault in this man."

3. Luke 23:5-12 records the action of Pilate at this time due to the reaction of the crowd.

V. 6

1. The tense of the verbs in this verse reveals that the releasing of a prisoner and the demand to do so by the Jews was a custom at every Passover.

2. John 18:39 calls it "a custom," while Luke 23:17 it was of "necessity" = constrain by force of habit, and Mat. 27:15 uses the word "wont" = means a habit.

3. Luke 23:13-16 records what Pilate said at this point.

6. Barabbas Released And Jesus Chosen To Be Crucified V. 7-15

V. 7

1. "Barabbas" = a murderer; a robber (John 18:40); a notable (one who was distinguished for great crimes) prisoner. (Mat. 27:16)

2. "Insurrection" = a rising up against established authority; they had tried to overthrow the Roman authority.

V. 8

1. "Desire" = to ask for one's self; implies begging.

2. "To do as he had ever done" = refers to customary action as in the past = releasing a prisoner at the Passover.

V. 9-10

1. Mat. 27:17 records that Pilate gave them a choice of prisoners to be released. He may have made a suggestion that he favored Jesus as being the one to be released.
2. "Knew" = to know by experience; it gradually dawned upon him.
3. "Envy" = ill will, jealousy; spite.
4. Mat. 27:19 records what Pilate's wife said.

V. 11

1. "Moved" = to shake up; to stir up; excite; rouse; they were agitating the people to a blind zeal for His crucifixion. Mat. 27:20 uses the word "persuaded."
2. To obtain release of the one was to condemn the other.
3. Luke 23:18 records what they said to Pilate's first suggestion of whom to release.

V. 12

1. "Again" = shows a second suggestion was made by Pilate, which Mat. 27:21 reveals he gave them a choice again of who to release.
2. Luke 23:20 gives the reason for this second suggestion.
3. "Then" = means since you have chosen to release Barabbas instead of Jesus.
4. "Whom ye call" = a crafty statement which ought to bring out the real feeling of the people and from the next verse we learn it did.

V. 13

1. "Crucify" = to be nailed to a cross, a most inhuman form of death.
2. Mat. 27:22 has, "Let him be crucified," while Luke 23:21 reveals a repetition of words. There was a chorus of confused voices all demanding crucifixion for Christ.

V. 14

1. Luke 23:22 reveals that Pilate made a third suggestion to the people.
2. "More exceedingly" = more abundantly; more earnestly.
3. Luke 23:23 reveals there was no hesitation and that the people prevailed = to overpower; to be superior in strength.

V. 15

1. "Willing to content" = to do what is sufficient to remove one's ground of complaint; Pilate was afraid of this crowd who was completely under the control of the Sanhedrin, and he knew they would tell Caesar about his action if he released Jesus.
2. Mat. 27:24-25 records further conversation and action at this time.
3. "Delivered" = to surrender; yield up; refers to the will of the Jews. (Luke 23:24-25)
4. "Scourged" = to whip; vile punishment, inflicted upon those condemned to death. The Roman scourge was a whip usually made of leather thongs loaded at intervals with bone or metal; sometimes referred to as a cat-of-nine tails. Our Lord's back was so lacerated by the scourge that it was one mass of open, raw, quivering, torn flesh trickling with blood. (I Peter 2:24, Isa. 53:5)

D. Jesus Crucified And Buried V. 15:16-47

1. Jesus Crowned With Thorns V. 16-20

V. 16

1. "Praetorium" = the palace in which the governor of a province resided.
2. "The soldiers" = non-Jews serving under Roman orders; they called together their comrades to have some sport.
3. "Band" = a tenth part of a Roman legion, which consisted of 400 to 600 men according to the size of the legion.

V. 17

1. Mat. 27:28 says, "they stripped him" = they removed all of His clothing causing Him to suffer the shame of nakedness.

2. "Purple" = a royal color; the ancients gave the name purple to any color that had a mixture of red in it, therefore Mat. 27:28 refers to "a scarlet robe," = probably the cloak of one of the soldiers, one which had been worn and cast off as useless.

3. "Platted" = weave together, like a wreath of grapevines.

4. "Thorns" = long and sharp often creating a festering wound; the pain arising from the pressure of these sharp thorns must have been excruciating and caused excessive bleeding.

5. Mat. 27:29 states, "they put a reed in his right hand."

V. 18

1. "Salute" = to greet; Mat. 27:29 says, "they mocked him saying, Hail, King of the Jews!"

2. All of this was done as an object of ridicule and scorn in bitter mockery of His claim to be a king.

V. 19

1. "Smote" = to thump with a stick, in this case the reed which had been given Him as a sceptre; this was not done just to injure Him by the force of the blow, but to drive the thorns into His head and add cruelty to the insult.

2. The tense of "smote" and "spit" reveals this to be a continuous action not a one time occurrence, they did it again and again.

3. "Worshipped" = homage (anything to show the reverence to a superior one) shown to men of superior rank; means to fall upon the knees (indicated in this verse) and touch the ground with the forehead.

4. John 19:4-15 gives the actions of Pilate and the Jews at this point.

V. 20

1. The soldiers changed His clothes and delivered Him to the Jews so that they might crucify Him. (John 19:16)

2. Jesus Carried To Golgotha V. 21-23

V. 21

1. "Compel" = to force into service.
2. "Simon a Cyrenian" = native of Cyrene, a city of Libya, a country on the northern shore of Africa; he may have become a resident of Jerusalem or may have been coming to attend the Passover; at any rate as he was passing by he was forced to bear Jesus' cross.
3. Matthew and Luke also mention this incident, but the reason for mentioning the names of his sons we do not know except they may have been well known disciples of Jesus.
4. It seems Jesus bore the weight of His cross to the gate of the city where Simon was made to follow Jesus bearing His cross. (Luke 23:26)
5. Luke 23:27-32 gives us more of what happened at this time.
6. The reason for another bearing Jesus' cross may have been due to Him showing signs of physical weakness in bearing His own cross as the victims had to do. Gethsemane, betrayal, the ordeal of the past sleepless night, a scourging, and the crowning with thorns caused the flesh to be very weak.
7. Tradition says the cross was fifteen feet long with the cross member being eight feet; therefore, it was heavy.

V. 22

1. "Bring" = to bear or to lead as a prisoner to execution; this word could imply that our Lord needed support or may simply mean to lead.
2. "Golgotha" = the place of a skull; refers to a hill shaped like a skull outside the gate of the city, not inside like the Catholic church shows tourist today. (Heb. 13:11-12) Luke 23:33 calls this place "Calvary."

V. 23

1. "They gave him" = the Greek construction reveals, "they tried to give, they offered."
2. "Myrrh" = Mat. 27:34 has "gall" = this was a kind of stupefying drink which was usually offered to condemned malefactors through the charity of the women of Jerusalem (tradition says this), the intention being to deaden the sense of pain. Jesus refused this drink because He was to bear the full burden of the world's sin even this physical pain.

3. Jesus Crucified V. 24-41

V. 24

1. "When they crucified him" = "having crucified him" = Mark states a fact without dwelling on the painful circumstances connected with the act of nailing Jesus to the cross. He passes on to mention other things.

2. Note this copied description of the cross: "To crucify means to put to death on a cross. The usual manner of the crucifixion was as follows: After the criminal had carried the cross, attended with every possible taunt and insult, to the place of execution, a hole was dug in the earth to receive the foot of it. The cross was laid on the ground; the person condemned to suffer was stripped and was extended on it, and the soldiers fastened the hands and feet either by nails or thongs. After they had driven the nails deeply in the wood, they elevated the cross with the agonizing sufferer on it, and, in order to fix it more firmly in the earth, they let it fall violently into the hole which they had dug to receive it. This sudden fall gave to the person that was nailed to it a violent and convulsive shock, and greatly increased his sufferings. The crucified person was then suffered to hang, commonly, till pain, exhaustion, thirst, and hunger ended his life. Sometimes the sufferings continued for days; and when finally death terminated the life, the body was often suffered to remain a loathsome object, putrefying in the sun or devoured by birds.

This punishment was deemed the most disgraceful that was practiced among the Romans. It was the way in which slaves, robbers, and the most notorious and abandoned wretches were commonly put to death. It was this, among other things, that exposed those who preached the gospel to so much shame and contempt among the Greeks and Romans. They despised everything that was connected with the death of one who had been put to death as a slave and an outlaw.

Not only was it the most disgraceful punishment known, it was the most painful. The following circumstances made it a death of peculiar pain: 1) The position of the arms and the body was unnatural, the arms being extended back and almost immovable. The least motion gave violent pain in the hands and feet, and in the back, which was lacerated with stripes. 2) The nails, being driven through the parts of the hands and feet which abound with nerves, created the most exquisite anguish. 3) The exposure of so many wounds to the air brought on a violent inflammation, which greatly increased the painfulness of the suffering. 4) The free circulation of the blood was prevented. More blood was carried out in the arteries than could be returned by the veins. The consequence was, that there was a great increase of blood in the veins of the head, producing an intense pressure and violent pain. The same was true of other parts of the body. This intense pressure in the blood-vessels was the source of inexpressible misery. 5) The pain gradually increased. There was no relaxation and no rest. There was no prospect but death. The sufferer was commonly able to endure it till the third, and sometimes even to the seventh day. The intense sufferings of the Saviour, however, were sooner terminated. This was caused, perhaps, in some measure, by His previous fatigue and exhaustion, but still more by the intense sufferings of His soul in bearing our griefs and carrying our sorrows, in making an atonement for the sins of the world."

3. "Parted his garments" = it was customary to crucify a person naked; the clothes of the one crucified belonged to those who were executioners. John 19:23-24 reveals the action of the four soldiers in charge of Jesus execution; their action fulfilled the prophecy of Psa. 22:18.

4. "Casting lots" = refers to something like throwing dice to see who would obtain the seamless coat (tunic); it is to be understood that they divided the rest of Jesus' attire among themselves, but the coat they cast lots for.

5. "What every man should take" = they parted and cast lots to determine what would go to each soldier.

V. 25

1. "Third hour" = 9:00 AM; Jewish time.

V. 26

1. "Superscription" = an inscription; title (John 19:19); the writing upon a white tablet placed upon the top of the cross after being carried before Jesus as He went to the place of execution.

2. "Accusation" = cause for which one is worthy of punishment; Jesus was accused of claiming to be the king of the Jews.

3. All four of the gospels mention the inscription in part. When put together the total inscription seems to be, "This is Jesus of Nazareth, the King of the Jews."

4. Luke 23:38 states that the inscription was written in Greek, Latin, and Hebrew.

5. John 19:21-22 gives the reaction of the Jews to the title Pilate wrote.

V. 27

1. "Thieves" = a robber who plunders openly, by violence.

2. Luke 23:33 calls these two "malefactors" = a malicious, cunning and treacherous evil-doer; to be crucified between two men of such character showed great contempt for our Lord.

V. 28

1. "Transgressors" = violators of the law; lawless; wicked.

2. The scripture referred to is Isa. 53:12.

3. Luke 23:34 records the first saying of Jesus on the cross, "Father, forgive them for they know not what they do." This may have been said when Jesus was first placed on the cross. Jesus evidently is praying for the Roman soldiers, who were obeying orders, but not for the Sanhedrin because they had knowledge of who Jesus was from His testimony and from miracles performed. (John 3:2)

V. 29

1. "Railed" = to speak reproachfully, revile.

2. "Wagging" = to move to and fro.

3. "Passed by" = Greek construction reveals that there was a continuous flow of people probably due to the place of the crucifixion being close to one of the thoroughfares leading to the city and also due to the multitude of people present due to the Passover feast.

4. "Ah" = expresses ironical admiration; the statement made here is a twisted quote of John 2:19-21.

V. 30

1. "Save thyself" = deliver yourself from the cross.

2. The people thought if Jesus could make such a boast as in verse 29, that He could show His power by coming down from the cross.

V. 31

1. "Mocking" = to jeer at; ridicule.

2. Luke 23:36-37 states that the soldiers also mocked Him as they sit and guarded (watched; Mat. 27:36) Jesus to keep His friends from taking Him off the cross.

V. 32

1. The Jews were still looking for a sign that they might see and believe, yet there had been many signs (miracles) performed by Jesus. Also, Jesus had dealt with them before about signs in Mat. 12:39-40.

2. Both thieves reviled Jesus at the first. (Mat. 27:44) Then something happened to one of the thieves that caused him to trust Christ as his Lord. (Luke 23:39-43)

3. John 19:25-27 records the words of Jesus as He shows concern for His mother.

V. 33

1. "Sixth hour" = noon; Jewish time.

2. This was a supernatural darkness over the land from 12:00 PM to 3:00 PM as the sun withdrew his rays, that he might not behold the deeds of the wicked.

V. 34

1. "Eloi, Eloi, lama sabachthani?" = Aramaic language used in Mark while Mat. 27:46 uses a mixture of the Hebrew and Syriac language, thus the reason for the difference; means "My God, My God, why hast thou forsaken me?"

2. "Forsaken" = to let one down; to desert; abandon; leave one helpless; the idea is that of deserting someone in a set of circumstances that are against him.

3. This expression is a fulfillment of Psa. 22:1 and is one denoting intense suffering, because Jesus took our sin upon Himself and by a miracle of God that I do not fully understand nor can I explain, Jesus paid an eternity of suffering in hell for man's sins during this three hour period of time.

4. John 19:28 records the fifth cry of "I thirst" = the same thirst that the rich man suffered in hell. (Luke 16:24)

5. Jesus never ceased being the Son of God because God provided Himself a sacrifice. (Gen. 22:8; John 3:16)

6. We are not able to enter into the fullness of the desolation felt by Jesus at the moment the Father regarded Him as sin. (II Cor. 5:21)

V. 35

1. When some heard the cry, they thought Jesus called for Elias (Elijah) who was regarded by the Jews as a deliverer in a time of trouble.

2. They may have thought that Elijah was coming to help Jesus and fulfill the prophecy of Mal. 4:5.

V. 36

1. This action was due to the cry, "I thirst."

2. "Vinegar" = a mixture of sour wine or vinegar with water which the Roman soldiers were accustomed to drink and may have brought some along for their refreshment.

3. The one giving Jesus the vinegar was a friendly person touched by compassion whose motive was to offer our Lord the liquid in an effort to prolong His life, so that Elijah would have an opportunity to work an effectual deliverance by taking Him down from the cross (in that one's thinking). Therefore the phrase "Let alone" = "wait a moment" and "let us see whether Elias will come to take him down."

4. John 19:30 records the sixth cry, "It is finished," the tense of which reveals a past completed action with existing results.

V. 37

1. This cry is the seventh cry on the cross and is recorded in Luke 23:46.

2. "Gave up the ghost" = to breathe one's last; to breathe out one's life; to expire; Jesus died on an old rugged cross.

V. 38

1. "Rent" = to split or sever; tear.

2. "Temple" = word for the inner sanctuary, consisting of the Holy Place and the Holy of Holies.

3. This veil or curtain which separated these two rooms from one another was torn by the unseen hand of God, to show that the way into the earthly Holy of Holies was no more.

4. Mat. 27:51-53 records that there was an earthquake at this time which also opened graves from which came resurrected saints after Jesus' resurrection.

5. John 19:31-37 states the action of the Jews and the soldiers at this time.

V. 39

1. "Centurion" = a captain of one hundred Roman soldiers, whose job was to watch (Mat. 27:54) all that took place, and to see that the sentence was carried out.
2. "Truly" = most certainly.
3. "The Son of God" = "the" is not in the original; the centurion along with the other soldiers which stood by (Mat. 27:54) recognized Jesus as someone above the ordinary.
4. Luke 23:47 says he referred to Jesus as a righteous man.
5. The question is, "Did he get saved?" The devil's recognize Jesus as the Son of God and they are not saved. (Mat. 8:29)
6. Luke 23:47 says he glorified God; therefore, he could have committed more to the Lord than lip service and been saved. Traditional history says that this centurion was Longinus who was influenced, by the miracles which accompanied the death of Christ, to acknowledge Him to be the Son of God, and to be a herald of His resurrection, and was ultimately himself put to death for the sake of Christ in Cappadocia.
7. Luke 23:48 shows the reaction of all the people when Jesus died.

V. 40

1. "Looking on" = to view attentively and with interest and for a purpose, carefully observing details.
2. "Afar off" = at a distance where they would be safe from the crowd, yet close enough to see what was going on around the cross.
3. "Mary Magdalene" = a woman from Magdala, a city on the west coast of the Sea of Galilee; Jesus had cast seven demons out of this woman. (Luke 8:2)
4. "Mary the mother of James the less and of Joses" = Jesus' mother's sister and the wife of Cleophas (John 19:25) who was also called Alphaeus. (Mark 3:18)
5. "James the less" = so named because he was either little in stature or less in age; this identification kept him from being mistaken for the other apostle named James who was the son of Zebedee.
6. "Joses" = not much is known about this man; Jesus had a half brother by the same name. (Mark 6:3)
7. "Salome" = the mother of Zebedee's children. (Mat. 27:56)

V. 41

1. "Followed" = to accompany as a disciple; these came with Jesus to Jerusalem from Galilee.
2. "Ministered" = supply food and the necessities of life; they were able to minister to the various needs of His humanity. (Luke 8:1-3)
3. "Many other women came up with him" = these were also at the cross; these were also worthy of honor, but Mark only mentioned these three (here) by name.

4. The Burial Of Jesus V. 42-47

V. 42

1. "Now" = already; an important word indicating that the business Joseph had on hand, that of obtaining and using permission to take down and bury the body of Jesus, must be gone about without delay.
2. "Even" = sometime after 3:00 PM; it was already the afternoon of the day before the Sabbath.
3. This was not an ordinary Sabbath but an high Sabbath as John 19:31 brings out. This Sabbath was April 15th set aside as a memorial of the passover in Egypt which fell upon a Thursday this particular year. (Exo. 12: 14-16)
4. The Jews had already taken steps to provide for the removal of the bodies before the Sabbath because it was against the law of the Jews for one to stay on the cross on the Sabbath. (John 19:31)

V. 43

1. "Arimathaea" = a town believed to be somewhere north of Jerusalem, the exact location unknown; he was from Arimathaea but was now a settled inhabitant of Jerusalem, since he had provided himself with a burying place (sepulchre).
2. "Counsellor" = an advisor; one who gives counsel or advice.
3. "Honorable" = influential, respectable, of good standing; refers to his personal character as being a man of integrity and blameless life; Joseph held a high office among the Jews, either as one of their great council or a Jewish senator.
4. Mat. 27:57 called Joseph a rich man and a disciple of Jesus. Luke 23:51 reveals that Joseph did not part with the Jews in making the decision to have Jesus crucified.

5. "Waited" = to expect; to await with confidence or patience; phrase implies that he believed Jesus to be the Messiah, and that he had waited for him to establish His kingdom.

6. "Which also" = refers to the devout women who were also waiting for the kingdom of God.

7. "Went in boldly" = took courage and went in; John 19:38 states that Joseph was a secret disciple (had not made known openly; may have been similar to the Russian Christians).

8. "Craved" = to ask for one's self; Mat. 27:58 uses the word "begged".

9. God had raised up this distinguished counsellor and secret disciple for this important occasion. The apostles did not have any influence with Pilate and if Joseph hadn't come forth begging the body of Jesus, His body would have been buried that night in the same grave as the malefactors.

V. 44

1. "Marvelled" = wondered; it was not common for those crucified to die before two or three days and sometimes not before six or seven.

2. "If" = a kind of indirect question just as we say, "I wonder if?"

3. Pilate asked the centurion, "Is He actually dead after so short a time?"

V. 45

1. The centurion informed Pilate of the fact Jesus was dead.

2. "Gave the body" = granted the corpse; Mat. 27:58 states, "Pilate commanded the body to be delivered"; to freely give because he would be rid of this inconvenient and troublesome affair.

V. 46

1. John 19:39-40 reveals that Nicodemus helped Joseph with Jesus' burial. Nicodemus was no doubt saved when he watched Jesus die. The seed had been planted three years before in John 3 but now his actions speaks of his being "born again". He was with the Pharisees and spoke up in John 8:50-51 and took part in the trial. (Mark 14:64; Note: all)

2. "Bought" = to purchase out of the market; Joseph purchased the linen on the way back to Golgotha.
3. "Linen" = word refers to a fresh and unused piece of material, not a garment.
4. "Took him down" = it appears that Joseph himself, assisted probably by Nicodemus and others, actually took the body of our Lord down from the cross and wrapped Him in linen and laid Him in a tomb (sepulcher) chiseled out (hewn out) of a rock.
5. Mat. 27:60 reveals it was Joseph's own new tomb, wherein never man before was laid. (Luke 23:53) The tomb was in a garden near Golgotha. (John 19:41-42)
6. "Door" = the opening; entrance.
7. The stone was like a large wheel that rolled in front of the entrance thus closing the tomb.
8. While our Lord died with the wicked, He was with the rich in His death. (Isa. 53:9)

V. 47

1. Mark mentions two women by name but Luke 23:55 speaks of the women who followed Him from Galilee and to the cross also followed to the tomb and beheld how His body was laid.
2. "Beheld" = to be a spectator of; to look at with interest and purpose.
3. Mat. 27:61 records these two women sitting even after Joseph had departed (verse 60).
4. It seems that the group of women who followed to the tomb had divided into two groups. The majority went to buy spices and ointments before 6:00 PM, the beginning of the Sabbath day while these two women plus possibly Salome stayed at the tomb as long as they could, because they bought sweet spices (Mark 16:1) after the Sabbath had passed, both of them, the high Sabbath on Thursday and the regular Sabbath on Saturday.
5. Mat. 27:62-66 records the act of sealing the tomb.

Chapter 16

V. The Servant Exalted V. 16:1-20

A. Resurrection V. 1-13

V. 1

1. "When the sabbath was past" = refers to the regular Sabbath (Saturday) which was over; after sunset; after 6:00 pm; Mat. 28:1 uses the phrase "as it began to dawn toward the first day of the week" = this does not refer to the rising of the sun but means as the first day approached or drew on, not specifying the precise time.
2. "Sweet spices" = one word in the Greek; substances used for embalming purposes, to keep His body from putrefaction; these spices were sometimes bitter: therefore, the word sweet was added by the translators due to their thinking concerning "spices".
3. "Had bought" = the tense reveals that these women bought these spices after 6:00 pm on our Saturday night and prepared them (whatever that may have involved; Luke 24:1) and began their trip to the tomb.
4. "Anoint" = used of embalming the dead; it is interesting to note that Mary the sister of Martha is not mentioned by name in any of the gospels as coming to the tomb. She had already anointed Jesus body for burying; (John 12:3,7) therefore, there was no need for her to do it again.

V. 2

1. "Very early in the morning the first day of the week" = "at the rising of the sun" = the sun had not risen but was about to; John 20:1 says they came "when it was yet dark".
2. "They came" = they come; they were on their way to the sepulchre.

V. 3

1. These women talked among themselves on the way to the tomb.
2. They knew the size of the stone because they had watched as Joseph and Nicodemus had rolled the stone over the door of the tomb. (Mark 15:46-47)
3. What they did not know was that an angel of the Lord had opened the tomb thus causing a shaking and commotion (great earthquake) in the garden where the tomb was located. (Mat. 28:2-4) This was not an earthquake that caused the houses where the women had been staying to shake, because they did not know the stone was rolled away.
4. The stone was not rolled away to let Jesus out but to let man in. Jesus arose after three days and three nights (Mat. 12:40) which means He came out of the grave sometime between 3:00 PM and 6:00 PM on Saturday because He died sometime after 3:00 PM on Wednesday.

V. 4

1. When they arrived they were surprised to see the stone had been removed.
2. They, no doubt, had downcast eyes and heavy hearts as they made their way up the hill toward the tomb.
3. These women did not fully understand what Jesus had been saying about His death and resurrection because the language in these verses reveals clearly that they had no hope of the resurrection.
4. It seems at seeing the stone rolled away, Mary Magdalene left the women to find Peter and John before hearing the message of the angel that, "He is risen". (John 20:1-2)

V. 5

1. "Entering"= the women were able to enter without the soldiers stopping them because they may have fainted (became as dead men; Mat. 28:4) at the presence of the angel of the Lord.
2. "They saw a young man" = the angel of the Lord, because young men did not wear garments as described here; Luke 24:3-4 records that when they entered the tomb they did not find the body of Jesus but "two men" = two angels of the Lord; Mat. 28:5 records that the "angel" spoke to the women.
3. "They were affrighted" = amazed, completely amazed; to be utterly astonished coupled with fear.

V. 6

1. The same angel which caused the keepers to faint went inside the tomb and spoke to the women.
2. "Behold" = See!; this verse is a language of triumph.

V. 7

1. The message of the angel was one of urgency as Mat. 28:7 brings out.
2. "As he said" = Mark 14:28.

3. Luke 24:5-8 records a larger portion of the angel's message and the women's reaction.

V. 8

1. "Trembled" = with fear and trembling; used to describe the anxiety of one who does not completely trust his ability to meet his responsibility.

2. "Amazed" = word reveals the state of one who is thrown into a state of blended fear and wonder due to the importance of the occasion.

3. Mat. 28:8 reveals that they also had "great joy".

4. They did not say anything to any other man besides the disciples for they were the ones to whom the message was sent. (Mat. 28:8)

5. They went immediately toward the city, yet taking a different way from the one Mary Magdalene had taken, or going in a way they did not meet her when she was returning from the city with Peter and John. (John 20:2-9)

6. Mary Magdalene returned to the sepulchre, following Peter and John, and stayed there alone after Peter and John left. (John 20:10; the word "home" is not in the Greek but the Greek construction reveals they went to the place where they had been staying; their home was in Galilee.) She is about to become the first person to witness the resurrection of our Lord.

V. 9

1. "Early the first day of the week" = is a clause that identifies when Jesus appeared unto Mary Magdalene.

2. John 20:11-17 gives more details of her meeting the resurrected Lord.

3. Divine love is demonstrated here when Jesus appears to Mary Magdalene, who had seven demons cast out of her, before He appeared to anyone else.

4. Jesus appeared next to the group of women who were on their way from the sepulchre to tell the disciples about the tomb being empty. (Mat. 28:9-10)

5. Mat. 28:11-15 reveals the reaction of the Jews and the soldiers who kept the tomb.

V. 10

1. "Went" = the tense reveals immediate action.

2. "Them" = refers to the disciples. (John 20:18)

3. "Mourned and wept" = grieved and sobbed; describes the sympathy of the disciples in their utter bereavement and woe.

V. 11

1. The disciples heard not only Mary Magdalene's witness but also the other women had reported to the disciples what they had seen.

2. "Believed not" = disbelieved; they refused to believe the statements of Mary Magdalene and the other women which is proof that they did not expect the resurrection. They did not believe until the risen Lord stood before them.

V. 12

1. "After that" = after these things" = Luke 24:13 says it was that same day.

2. "Appeared" = to render apparent.

3. "Another form," = in a different outward expression or appearance; not in resurrection glory but appeared as a man. There was nothing in the Lord's appearance to distinguish him from any other wayfaring man.

4. Two of them = two disciples but not two of the apostles as Luke 24:33 reveals.

5. Luke 24:13-32 give the full account of this happening.

V. 13

1. "The residue" = the remaining ones; those who remained at Jerusalem which included the 11 apostles. (Luke 24:33-35)

2. "Neither believed they them" = the men fared no better than the women.

B. Commission V. 14-18

V. 14

1. "Afterward" = the same day. (John 20:19)

2. "The eleven" = a designation of the apostles used when even Thomas was absent.

3. "Sat at meat" = reclined at their meal.
4. "Upbraided" = a strong word of rebuke.
5. "With" = for.
6. "Hardness of heart" = one word; destitution of spiritual perception; they ought to have received the testimony of competent witnesses.
7. It is recorded that Jesus appeared to the eleven (minus Thomas) the first time in John 20:19-25 and Luke 24:36-43.
8. He appeared the second time (one week later) to the eleven with Thomas present. (John 20:26-29)

V. 15

1. Mark 16:14-18 may be a summary of Jesus' appearances to the eleven; if so, this verse, which is known as the great commission of the church, is worded different from Mat. 28:19-20 yet same in meaning.
2. This verse could have been spoken in Galilee when Jesus commissioned His disciples.
3. With that being the case, Jesus appeared to His disciples the third time at the Sea of Galilee (John 21:14; seven of them) as recorded in John 21:1-24.
4. Mat. 28:16-20 records the fourth appearance of the assembled disciples (may have been more than the eleven because some still doubted) on a mountain in Galilee where He commissioned the disciples (also recorded in this verse).
5. "Go into all the world" = to the Gentiles as well as the Jews; the Jews didn't think that the Gentiles should be admitted to the privileges of the Messiah's kingdom.
6. "Preach" = proclaim; make known; offer; means to offer pardon and eternal life to every creature on the terms of the plan of mercy = through repentance toward God and faith toward the Lord Jesus Christ. (Acts 20:20-21)
7. "The gospel" = the good news of the death, burial, and resurrection of Jesus. (I Cor. 15:1-4)
8. "Every creature" = to every human being; this does not refer to animals.

V. 16

1. "Believeth" = to believe the gospel from the heart and acting upon it by submitting to baptism.

2. "Baptized" = to make fully wet; immersion so as to picture the gospel.
3. "Saved" = justified; saved from the penalty of sin.
4. "Damned" = God condemning one to eternal misery; being cast into hell.
5. The omission of "baptized" with "believeth not" reveals that Jesus does not make baptism essential to salvation. Condemnation rests on disbelief, not on baptism. (John 3:18) Salvation rests on belief. Baptism is merely the picture of the new life, not the means of securing it.

V. 17

1. "Signs" = miracles; wonders; refers to miracles and wonders by which God authenticates the men sent by Him, or by which men prove that the cause they are pleading is God's
2. "Follow" = to attend or be present wherever He goes.
3. "Them that believe" = refers to the saints and would be the result of faith.
4. The first sign listed was, "In my name shall they cast out devils."
 - A. "In my name" = by Jesus' authority, and using the power that He would in such cases, if bodily present.
 - B. Many instances are recorded where this occurred one of which is Acts 16:16-18.
5. The second sign listed was, "They shall speak with new tongues."
 - A. "New" = unprecedented, uncommon, unheard of; different from what something was before.
 - B. "Tongues" = the language used by a particular people in distinction from that of other nations.
 - C. To speak with new tongues means to speak in a language which the speaker has not previously learned. This occurred first at Pentecost (Acts 2:4) where all present heard in their own language. (Acts 2:5-8) This was not an unknown tongue but a language that allowed the hearer to understand.
 - D. Every time tongues are mentioned in a good sense they were exercised to cross a language barrier.
 - E. An application of this is when Peter spoke with boldness (Acts 4:13), different from what he ordinarily did = new tongue, and also Paul's life demonstrates that the miracle of a new tongue followed him = boldness to preach the word in the face of strong opposition.

V. 18

1. The third sign listed was "They shall take up serpents."

A. "Take up" = to lift; speaking of one being in the line of duty in God's will; does not refer to these "snake handlers" who really are tempting God.

B. Paul is an example of this in Acts 28:3-6.

2. The fourth sign listed was "if they drink any deadly thing, it shall not hurt them."

A. "Deadly thing" = any poison usually causing death.

B. This also means in the line of duty, doing God's will and coming upon it ignorantly, thus not tempting God as these "poison drinkers" do.

C. II Kings 4:39-41 is the only recorded incident in the Bible.

3. The fifth sign listed was "they shall lay hands on the sick, and they shall recover."

A. Many instances of this were recorded in the Bible, one of which is Acts 14:8-10 in which faith was involved and the men did not take credit themselves.

B. Paul was not able to see all men he came in contact with, healed.

1) Epaphroditus; Phil. 2:25-27; Paul could not heal him but God did in His mercy.

2) Trophimus; II Tim. 4:20.

3) He couldn't heal himself if his thorn was a sickness.

4. You ask a question, "What about these signs today?" Some things have been done away with. (I Cor. 13:8-10)

A. Devils (demons) are still being cast out, not by man, but by God. He may use the human instrumentality to fast and pray and plead the blood but God does the work and gets the glory. (Mark 9:29; Rev. 12:11)

B. Men still speak with new tongues, not other languages, but where they use to curse God, now they talk about the things of God.

C. Men on the foreign mission field may encounter serpents in the line of duty and not be harmed.

D. Also men on foreign mission fields are faced with drinking things which could be poisonous to keep from offending the people and they do so without hurt.

E. God is still the great physician and He uses human instrumentality to pray and God heals them and gets the glory. (James 5:14-16)

5. It is unwise to take these verses as the foundation for doctrine or practice unless supported by other portions of scripture. One's doctrine must stand the test of the principle of God's entire Word. (II Peter 1:20)

C. Ascension V. 19-20

V. 19

1. "After the Lord had spoken unto them" = refers to their being assembled together at Jerusalem (Acts 1:4); Luke 24:44-49 records part of the words spoken on this occasion, which was forty days after the resurrection. Acts 1:3)

2. "Received up into heaven" = in a cloud from the Mount of Olives. (Luke 24:50-51; Acts 1:9)

3. "The right hand" it was considered the highest honor to be seated at the right hand of a prince; to be at the right hand of God means that He was exalted to honor and power in the heavens.

V. 20

1. Luke 24:52-53 gives the disciple's first reactions.

2. The disciples began fulfilling the great commission (Acts 1:8) as they went forth everywhere.

3. "Working with them" = one word; to be a fellow worker.

4. "Confirming" = to make firm, establish, make sure; they proved that the Word was truth.

5. "With signs following" = with miracles accompanying; signs that God was with them.

6. "Amen" = truly, verily, so be it; a word used to denote something is finished.

7. And so concludes the Gospel of the Lord Jesus Christ according to Mark.

This book is provided free of charge by:
New Hope Baptist Church
1661 Griggstown Road
Calvert City, KY 42029
270-527-3864

DISCLAIMER:

These notes were condensed and compiled after several hours of study. I do not claim originality, nor do I claim that they are correct as to grammar and typing. Our sincere desire is that they may be of help to others. Please overlook any errors. If our church can be of any help to you please let us know.

Edgar Lee Paschall, Pastor
edgarleepaschall@juno.com