

Calvary Bible College

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Mark: The Servant Gospel, NT352

Part IV. The Servant Lamb: Giving His Life For Many. Chapter 14–15:47

Class 12

Chapters 13:32 thru chapter 14

We will continue in the DeLorean this evening as we finish the Olivet Discourse & then Chapter 14
John: Mark 13:32-37: Servants Who Don't Know: Watch, Pray, and Work Until the Appointed Time

32 "But of or better: 'now concerning' (which signifies a new subject) that day and hour that no one knows, not even the angels in heaven, nor the Son, but only the Father.

-de peri, 'now concerning' is used a lot for change of subject in **see** 1 Cor. 7:1, 8:1, 12:1, 16:1

Matt adds here: 37 But as the days of Noah were, so also will the coming of the Son of Man be.

38 For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark,

39 and did not know until the flood came and took them all away (αἶρω, take away -to judgment), so also will the coming of the Son of Man be.

40 Then two men will be in the field: one will be taken (παραλαμβάνω, to separate unto oneself) and the other left.

41 Two women will be grinding at the mill: one will be taken (παραλαμβάνω, to separate unto oneself) and the other left.

-Within premillennial and pretribulational circles, the majority view today is that this passage is speaking of the Second Coming rather than the Rapture.

-Two main reasons are given:

First: contextually, Jesus has been speaking about the Second Coming and since this passage follows that discussion, then, logically, it would mean that He is speaking of the same thing.

Second: the "taking away" of Matthew 24:40–41 is taken to be the same as verse 39, which is a "taking away" in judgment. Hence, the "taking away" is in judgment at the Second Coming, and not the separation of saints in the Rapture.

-In answer to the **first point**, Matthew 24:36 and Mark 13:32 begins with the word 'But', which in Greek is 'peri de'.

-The 'peri de' construction in Greek is often a contrastive introduction of a new subject and, hence, is often translated as: 'Now concerning' (see this consistency in 1 Cor. 7:1; 8:1; 12:1; 16:1; 1 Thes. 5:1; etc.).

-The usage of this construction points to the introduction of a new subject.

-the 'peri de' here means that He is now introducing a new subject, and that is the Rapture.

-This would not be the first time the chronological sequence of the Olivet Discourse was broken to speak of an earlier event.

-In answer to the **second point**, in Greek, the "taking away" in verses 40–41 (παραλαμβάνω (para-lambano), to take to separate unto oneself) is a different Greek word than the one used in verse 39 (αἶρω, take away), and so it need not be interpreted as the same kind of "taking away."

Concerning the issue of the Rapture, the Messiah makes four main points:

First, in verse 36, as to the question of *when*: this is known only by one Person, and that is God the Father.

It is not known by the angels, nor was it known by the Son in His humanity, but only by God the Father.

- For that reason, the only clue given concerning the timing of the Rapture is that it will occur sometime before the Tribulation.
- As to the question of when the Rapture will occur, the answer is simple: no one knows.
- This is not true of the Second Coming of the Messiah, which will someday be a datable event. It will occur exactly seven years after the signing of the seven-year covenant (Daniel 9:27) and 3½ years (42 months or 1,260 days,) after the Abomination of Desolation.

Second: there will not be any signs preceding the Rapture (vv. 37–39) as there will be signs preceding the Second Coming.

- When the Rapture occurs, it will happen while there are normal conditions on the earth.
- The Flood also came while there were normal conditions on the earth, while men **were eating, and drinking, marrying and giving in marriage.**
- None of these things are sinful or unusual, but are necessary for human survival and propagation.

Third: when it comes, it will mean a separation (vv. 40–42). According to the key Rapture passages (Jn. 14:1–3; 1 Cor. 15:50–58; 1 Thes. 4:13–18), it will be a separation of the believer 'from' the unbeliever & this world and 'unto' Jesus.

Fourth: there is the exhortation to **watch** (Lk. 21:34–36) for the purpose of escaping the Tribulation.

- Throughout the Olivet Discourse, to watch means "to be ready."
- Watching is the equivalent of readiness, and readiness is reflective of the saved.

Five Parables: Parables Urging Watchfulness, Readiness, and Labor (**Mark** gives only one, which is unique to Mark, the others are in Matthew and Luke, we will focus only on **Mark**):

Their Summary is:

- In order to reinforce His closing point in the previous section, the Messiah presented five parables, all having as their main point the urging of watchfulness, readiness, and laboring.
- In all these parables, the distinctions are not between different kinds of believers, but between believers and unbelievers.
- They express differences of attitude in believers and unbelievers toward the Rapture and the Second Coming the believers will be ready, while the unbelievers will not be ready.
- Using the parabolic teaching method, a parable or a series of parables are given and then the application is made.
- The Summary Application of all five parables will be made in the judgment of the sheep and goats in Matt. 25:31-46.

Parable urging watchfulness of all servants (unique to Mark)

33 Take heed, watch and pray; for you do not know when the time is.

34 It is like a man going to a far country, who left his house and gave authority to his servants, and to each his work, and commanded the doorkeeper to watch.

- There is a doorkeeper at every watch, they rotate and they are to be alert at all times. Alert for what?
- The Master's coming.
- 'Work and watch'! Only other time in same verse, **2Tim. 4:5**
But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.
- What are the action points of this verse?

-**Note:** not: 'Works of the Law' (this phrase is used 6 times in NT, in Romans and Galatians only),
-versus 'Works'- that is 'good works', which phrase is used 23 times in the Acts/epistles/& Revelation and never associated with 'works of the Law', whereby righteousness is sought for thru works.

35 Watch therefore, for you (pl) (doorkeepers) do not know when the master of the house is coming- in the evening, at midnight, at the crowing of the rooster, or in the morning— (all speak of 'time of day')

36 lest, coming suddenly, he find you sleeping (as in not looking for Him).

37 And what I say to you, I say to all: Watch!"

-This parable emphasizes **watchfulness**, and He used the term **watch** four times.

-This parable refers to the Second Coming in the clouds, the rapture. The phrase, **for you know not when the time is**, is further clarified by the phrase, **whether at even, or at midnight, or at cockcrowing, or in the morning.**

-Every hour of the day has its evil and its work opportunity!

-The main point of this parable is the emphasis on the **watching** for the Lord's return; secondarily the point is to each his **work**:

-Occupying until He comes while watching; as in **Luke 19:13 So he called ten of his servants, delivered to them ten minas (mina = about 3 months wages), and said to them, 'Do business till I come.'**

-Do the Father's business!

Servants may not know the day or hour but **they Know to Watch, Pray, and Work Until the Appointed Time**

Matthew's Account, 24: 36-44

John: 14:1-9: This Appointment Cannot be Altered Only Prepared For
14:1 After two days it was the Passover and the Feast of Unleavened Bread.

The Passover, Lev. 23:4-5

4 "These are the feasts of the LORD, holy convocations which you shall proclaim at their appointed times.

5 On the fourteenth day of the first month (Nissan or Aviv) at twilight is the LORD's Passover.

The first holy season, the Feast of Passover, is the most frequently mentioned festival of all the feasts of Israel in both testaments. It is mentioned over fifty times in the Old Testament and twenty-seven times in the New Testament.

The most common name *pesach*, is the Hebrew name, originating from the Angel of Death motif found in Exodus 12. The Jews were commanded to take a lamb, slay it, then take the blood of the lamb and sprinkle it upon the lintel and doorposts of each home. That night the Angel of Death passed through the land of Egypt. When he came to a Jewish home and saw the blood upon the lintel and doorposts, he would pass over that Jewish home. But when he came to an Egyptian home and did not see the blood upon the lintel and doorposts, instead of "passing-over," he would "pass through" and slay the firstborn son of that Egyptian family. This is the origin of the name for this feast: the passing-over of the Jewish homes by the Angel of Death.

A second Hebrew name for this festival is *zman cheruteinu*, which means the "season of our emancipation." This name emphasizes the result of the first Passover: freedom from Egyptian slavery.

A. The Biblical Practice

There were two key elements in the biblical practice of Passover: first the killing of the lamb; secondly, the eating of the lamb, while being dressed ready for travel at a moments notice.

1. The Killing of the Lamb

Two things should be kept in mind concerning the killing of the lamb. First, a distinction should be made between the lamb for the Passover or paschal meal and the lamb for the Passover sacrifice. Secondly, that the Jewish reckoning of a day begins with sundown and ends with sundown so that the first night always precedes the first day. In Gentile reckoning, the day begins at midnight and ends at midnight.

The lamb for the paschal meal was to be set aside on the tenth day of the first month, Aviv or Nissan. From the tenth day to the fourteenth day, the lamb was to be tested to make sure it was “without spot and without blemish.” If it proved to be without spot and without blemish, the lamb for the Passover meal was killed by each Jewish family on the first night of Passover, the evening of the fourteenth. Thus, on the first night of the Passover, the paschal meal was eaten. Another key point concerning the paschal lamb for the evening meal was that not a bone of the lamb was to be broken (Ex. 12:46). On the following morning, the first day of the Passover, a special, sacrificial lamb would be killed on the altar by the priesthood.

2. The Eating of the Lamb

The second main element was the paschal meal (Ex. 12:8). The paschal meal included the eating of the lamb with two other items: unleavened bread and bitter herbs.

Feast of Unleavened Bread

-Lev. 23:6-8 **6** And on the fifteenth day (following the Passover on the 14th day) of the same month is the Feast (*ḥag*, which also can mean pilgrimage) of Unleavened Bread to the Lord; seven days you must eat unleavened bread.

7 On the first day you shall have a holy convocation; you shall do no customary work on it.

8 But you shall offer an offering made by fire to the Lord for seven days. The seventh day *shall be* a holy convocation; you shall do no customary work on it.’ ”

Scotfield: The divine order here is beautiful; first, Passover redemption, then a holy walk, Unleavened Bread. See 1 Cor. 5:6–8; 2 Cor. 7:1; Gal. 5:7–9.

Why is it called Feast of Unleavened Bread? It is called by this name because no ordinary leavened bread could be eaten during the week, recalling the exodus from Egypt, when the Israelites had to leave so suddenly that there was no time to leaven the bread

-Two things should be noted concerning the biblical practice:

First, the Feast of Unleavened Bread lasted for seven days following the Feast of Passover, which is only one day.

-Since they are back to back feasts, there are actually eight holy days. This is the reason Jews often speak of “the eight days of Passover,” although technically, only the first day is Passover and the next seven days are the Feast of Unleavened Bread.

Mark 14:1 continues with Matthew 26:1

26:1 Now it came to pass, when Jesus had finished all these sayings, that He said to His disciples,

2 “You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified.”

3 Then the chief priests, the scribes, and the elders of the people assembled at the palace of the high priest, who was called Caiaphas, **1** And the chief priests and the scribes sought how they might

take Him by trickery and put Him to death.

2 But they said, "Not during the feast, lest there be an uproar of the people."

-Man's will and plan, but is it God's plan and will?

3 And being in Bethany at the house of Simon the leper, as He (*Jesus*) sat at the table, a woman came having an alabaster flask of very costly **fragrant** oil of spikenard. Then she broke the flask (*which means it was sealed shut*) and poured it on His head **as He sat at the table.**

4 But there were some (**His disciples**) who were indignant among themselves, and said, "Why was this fragrant oil wasted?

5 For it might have been sold for more than three hundred denarii (*days wages*) and given to the poor."

And they criticized her sharply.

10 But when Jesus was aware of it 6 But Jesus said, "**Let her alone. Why do you trouble her? She has done a good work for Me.**

7 For you have the poor with you always, and whenever you wish you may do them good; but Me you do not have always.

8 She has done what she could. For in pouring this fragrant oil on My body she has come beforehand to anoint My body for burial.

9 Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her."

Thus This Appointment Cannot be Altered Only Prepared For

Matthew's Account, 26:1-13

John: 14:10-11: In God's Sovereignty Pseudo Servants Will Be Used to Betray 'The Servant'

10 Then Judas Iscariot, one of the twelve, went to the chief priests to betray Him to them. **15 and said, "What are you willing to give me if I deliver Him to you?"**

11 And when they heard it, they were glad, and promised to give him money. **And they counted out to him thirty pieces of silver. So, from that time he sought opportunity how he might conveniently betray Him.**

-thus God can and does use anyone to serve His ends, but He will not force them to sin or betray Him

and thus.... In God's Sovereignty Pseudo Servants Will Be Used to Betray 'The Servant'

Matthew's Account, 26:14-16

John: 14:12-16: The Servant's Every Step is Prearranged for this Passover

12 Now on the first day of Unleavened Bread (*the first of 8 days*), when they killed the Passover lamb, His disciples said to Him, "Where do You want us to go and prepare, that You may eat the Passover?"

13 And He sent out two of His disciples and said to them, "**Go into the city, and a man will meet you carrying a pitcher of water** (*unusual for a man to do*); **follow him.**

14 Wherever he goes in, say to the master of the house, 'The Teacher says, "My time is at hand; I will keep the Passover at your house with My disciples, "Where is the guest room in which I may eat the Passover with My disciples?" '

15 Then he will show you a large upper room, furnished and prepared (*adj.*); **there make ready** (*same word as 'prepared', but verb form*) **for us."**

-that which is furnished and prepared has to be prepared!

16 So His disciples went out, and came into the city, and found it just as He had said to them; and they prepared the Passover.

-What is the principle here? See Eph. 2:10, See Phil, 2:12-13

thus **The Servant's Every Step is Prearranged for this Passover**

Matthew's Account, 26:17-19

John: 14:17-26: Servants Say: 'Is it I', Betrayers Say: 'It is Him'

17 In the evening He came, **He sat down** with the twelve.

18 Now as they sat and ate, Jesus said, "**Assuredly, I say to you, one of you who eats with Me will betray Me.**"

19 And they began to be **exceedingly** sorrowful, and to say to Him one by one, "Is it I?" And another said, "Is it I?"

-Keep that short question in your 'blame vocabulary'!

20 He answered and said to them, "**It is one of the twelve, who dips with Me in the dish,** *from John 13:26 to whom I shall give a piece of bread will betray Me. And having dipped the bread, He gave it to Judas Iscariot, the son of Simon.*

21 The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had never been born."

25 Then Judas, who was betraying Him, answered and said, "Rabbi, is it I?"

He said to him, "You have said it."

27 Now after the piece of bread, Satan entered him. Then Jesus said to him, "What you do, do quickly."

-Do quickly, do not wait until after the feast, this will happen at the feast, My Father has willed it

28 But no one at the table knew or understood for what reason He said this to him.

29 For some thought, because Judas had the money box, that Jesus had said to him, "Buy those things we need for the feast," or that he should give something to the poor.

30 Having received the piece of bread *dipped in the sop*, he then went out immediately.

And it was night.

-It was his darkest hour!

22 And as they were eating, Jesus took bread, blessed and broke it, and gave it to them and said, "**Take, eat; this is My body.**"

23 Then He took the cup, and when He had given thanks He gave it to them, and they all drank from it.

24 And He said to them, "**This is My blood of the new covenant, which is shed for many.**"

25 Assuredly, I say to you, I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

26 And when they had sung a hymn, they went out to the Mount of Olives.

-How do we get to the place where we can look first to blame ourselves not everyone else?

-Hint: Communion is your key!

Servants who understand communion can readily say **'Is it I', and Betrayers Say: 'It is Him'**

Matthew's Account, 26:20-30

John: 14:27-31: The Struck Servant Will Regather His Denying Sheep

27 Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep will be scattered.'

28 "**But** (as I have told you before) **after I have been raised, I will go before you to Galilee.**"

-The Good Shepherd goes before His sheep

29 Peter said to Him, "Even if all are made to stumble, yet I will not ever be made to stumble."

30 Jesus said to him, "**Assuredly, I say to you that today, even this night, before the rooster crows twice, you will deny Me three times.**"

-This will begin the sifting process spoken of by Jesus to Peter in **Luke 22: 31 And the Lord said, "Simon, Simon! Indeed, Satan has asked for you (pl. all of you), that he may sift you (sing.) as wheat.**

31 But he (Peter) spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise.

-Double Denials will surely lead to denying Him...

-But denials are not the end of this story ... the end is this: **after I have been raised, I will go before you to Galilee.**

In spite of their denying their denial The Struck Servant Will Regather His Denying Sheep

Matthew's Account, 26:31-35

John: 14:32-42: The Servant's Cup of Destiny is Affirmed by Three Silent Nos!

32 Then they came to a place which was named Gethsemane; and He said to His disciples, "**Sit here while I pray over there.**"

33 And He took Peter, James, and John with Him, and He began to be **troubled**, (alarmed, only in Mark) **sorrowful** and deeply distressed *to the point of physical anguish.*

34 Then He said to them, "**My soul is exceedingly sorrowful, even to death. Stay here and watch.**"

35 He went a little farther, and fell on the ground, and prayed that if it were possible, the hour might pass from Him, **let this cup pass from Me.**

36 And He said, "**Abba, Father, all things are possible for You. Take this cup away from Me; nevertheless, not what I will, but what You will.**"

-What is this cup, to what do we associate it with?

-**Matt. 20:22-23** give us an idea: **22 But Jesus answered and said, "You do not know what you ask. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?"**

They said to Him, "We are able."

23 So He said to them, "You will indeed drink My cup, and be baptized with the baptism that I am baptized with;

37 Then He came and found them sleeping, and said to Peter, "**Simon, are you sleeping? Could you not watch one hour?**"

38 Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak."

39 Again He went away and prayed, and spoke the same words.

40 And when He returned, He found them asleep again, for their eyes were heavy; and they did not know what to answer Him.

41 Then He came the third time Luke inserts here:

22: 43 Then an angel appeared to Him from heaven, strengthening (*only here, to cause strength to return*) Him.

44 And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground.

45 When He rose up from prayer, and had come to His disciples, He found them sleeping from sorrow.

v. 41 cont. ... and said to them, 46 "Why do you sleep? Rise and pray, lest you enter into temptation."

"Are you still sleeping and resting? It is enough! The hour has come; behold, the Son of Man is being betrayed into the hands of sinners.

42 Rise, let us be going. See, my betrayer is at hand."

Thus The Servant's Cup of Destiny is Affirmed & strengthened by Three Silent Nos!

Matthew's Account, 26:36-46

John: 14:43-52: The Servant Understands the Timing of the Fulfillment of Scriptures

43 And immediately, while He was still speaking, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and the scribes and the elders.

44 Now His betrayer had given them a signal, saying, "Whomever I kiss, He is the One; seize Him and lead Him away safely."

45 As soon as He had come, immediately he went up to Him and said to Him, "Greetings, Rabbi, Rabbi!" and kissed Him.

Matt. says But Jesus said to him, "Friend, why have you come?"

-Kiss: Is it no wonder that in the future Paul says four times: greet one another with a HOLY kiss!

46 Then they laid their hands on Him and took Him.

-He allowed thisBUT

....47 And suddenly one of those (John tells us it was Simon Peter) who stood by drew his sword and struck the servant of the high priest, and cut off his ear, The servant's name was Malchus..

-It is interesting that at least one amongst them had a sword!

52 But Jesus said to him, "Put your sword in its place, for all who take the sword will perish by the sword.

53 Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels?

54 How then could the Scriptures be fulfilled, that it must happen thus?"

John adds here: Shall I not drink the cup which My Father has given Me?"

48 Then Jesus answered and said to them, "Have you come out, as against a robber (*one who uses force, verses an ordinary thief*), with swords and clubs to take Me?

49 I was daily with you (*makes his captors Jewish*) in the temple teaching, and you did not seize Me. But the Scriptures must be fulfilled."

Zech. 13:7

7 "Awake, O sword, against My Shepherd,
Against the Man who is My Companion,"
Says the LORD of hosts.

**“Strike the Shepherd,
And the sheep will be scattered;**

50 Then they all forsook Him and fled.

- No attempt appears to have been made to apprehend the fugitives.
- The sole concern of the arresting party was Jesus himself.

51 Now a certain young man followed Him, having a linen cloth thrown around his naked body. And the young men laid hold of him,

- Probably because he was nearby and or resisting the arrest of Jesus

52 and he left the linen cloth and fled from them naked.

- Autobiographical statement

-Lane: Ordinarily the outer garment was made of wool. The fine linen garment left behind in the hands of a guard indicate that the youth was from a wealthy family, while the absence of an undergarment suggests that he had dressed hastily in order to accompany Jesus. Several Fathers of the Church conjectured that the young man was Mark himself, who is known to have been a resident in Jerusalem (Acts 12:12) If this is correct, Mark was an eyewitness to the transactions in Gethsemane. His primary purpose for including this vignette, however, appears to have been to emphasize the fact that all fled, leaving Jesus alone in the custody of the police. No one remained with Jesus, not even a valiant young man who intended to follow him.

Thus **The Servant Understands the Timing of the Fulfillment of Scriptures**

Matthew's Account, 26:47-56

John: 14:53-65: Enemies Can Only Lead the Servant to Where the Father Ordains

53 And they who had laid hold of and led Jesus away to the high priest; and with him were assembled all the chief priests, the elders, and the scribes.

54 But Peter followed Him at a distance (after fleeing!), right into the courtyard of the high priest. And he sat with the servants and warmed himself at the fire and he went in and sat with the servants to see the end.

55 Now the chief priests and all the council sought testimony against Jesus to put Him to death, but found none.

- This is important for the Lamb of God must be sinless, without spot or any defect at all!

56 For many bore false witness against Him, but their testimonies did not agree.

- Must be two agreeing witnesses to convict

So How do they get around this?

57 Then some rose up but at last two false witnesses came forward and bore false witness against Him, saying,

58 "We heard Him say, 'I will destroy this temple made with hands, and within three days I will build another made without hands.' "

59 But not even then did their testimony agree.

So what is the next tactic?

- He will not be convicted of any sin, even with false witnesses.
- So how will they convict Him?
- He will be convicted based on who He claims to be!

60 And the high priest stood up in the midst and asked Jesus, saying, "Do You answer nothing? What is it these men testify against You?"

61 But He kept silent and answered nothing. Again, the high priest asked Him, saying to Him, **Matt. adds here: I put You under oath by the living God: "Are You the Christ, the Son of the Blessed, Matt. adds Son of God?"**

62 Jesus said, **"I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven."**

-Speaking of His second coming and that He will be the judge of them, for they will appear before the Power!

-Only other place Power is used in conjunction with God's throne besides this trial is in **Rev. 5:13** when the Great Tribulation is about to begin; a tribulation of judgment by The Power:

**"Blessing and honor and glory and power
Be to Him who sits on the throne,
And to the Lamb, forever and ever!"**

-After this chapter six begins and the 7 seals of the title deed to the earth are about to be opened by the Lamb and begins the judgment fulfillment of the 7 seals.

63 Then the high priest tore his clothes and said, "What further need do we have of witnesses?"

64 You have heard the blasphemy! What do you think?" And they all condemned Him to be deserving of death.

65 Then some began to spit on Him, and to blindfold Him, and to beat Him, and to say to Him, "Prophecy!" **Matt. adds here: to us, Christ! Who is the one who struck You?"** And the officers struck Him with the palms of their hands.

-You have just prophesized about us, if you are a true prophet, prophesy

-First, they reacted with self-righteous, melodramatic horror, then with abuse and brutality (some began to spit on Him ... and to beat Him).

Matthew's Account, 26:57-68

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Name: _____

Mark: The Servant Gospel, NT352

Homework for Class #12

List at least one personal application not mentioned in class under each of our paragraph headings.

14:1-9: This Appointment Cannot be Altered Only Prepared For

14:10-11: In God's Sovereignty Pseudo Servants Will Be Used to Betray 'The Servant'

14:12-16: The Servant's Every Step is Prearranged for this Passover

14:17-26: Servants Say: 'Is it I', Betrayers Say: 'It is Him'

14:27-31: The Struck Servant Will Regather His Denying Sheep

14:32-42: The Servant's Cup of Destiny is Affirmed by Three Silent Nos!

14:43-52: The Servant Understands the Timing of the Fulfillment of Scriptures

14:53-65: Enemies Can Only Lead the Servant to Where the Father Ordains

14:66-72: Servants Think Upon His Word and Sometimes They Weep