

Calvary Bible College

1100 Caprice Drive • Castle Rock • Colorado • 80109

Tel: 303.663.2514 • Web: www.cbccastlerock.org



Mark: The Servant Gospel, NT352

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

Class 13

Chapter 14:66 thru Chapter 15

Last week we covered in chapter 14:

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

All will happen on Passover and the Feast of Unleavened Bread-no changing that

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

Supernaturally endowed Judas will betray Him and do so on Jesus' timeline

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

The people, the place was prepared and was to be prepared

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

Lowly disciples say is it I, proud ask is it him?

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

The forecast was for the son of God to be struck and His sheep will scatter!

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

Prayer in the Garden did not alter God's will, only affirmed His Son's resolve!

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

He could only be arrested when the hour of darkness had come, not before

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

Their court, their place, their witnesses yet they could find no fault!

We continue in chapter 14

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

66 Now as Peter was below in the courtyard (where Jesus was being tried by the Jews), one of the servant girls of the high priest came.

67 And when she saw Peter warming himself, she looked at him and said, "You also were with Jesus of Nazareth."

68 But he denied it **before them all**, saying, "I neither know nor understand what you are saying." And he went out on the porch, and a rooster crowed.

-if we are keeping score: The first rooster crowed!

After some thought

69 And the servant girl saw him again, and began to say to those who stood by, "This is one of them, "**This fellow also was with Jesus of Nazareth.**"

70 But he denied it again. And a little later those who stood by said to Peter again, "Surely you are one of them; for you are a Galilean, and your speech shows it."

71 Then he began to curse and swear, "I do not know this Man of whom you speak!"

72 A second time the rooster crowed. Then Peter called to mind the word that Jesus had said to him, "Before the rooster crows twice, you will deny Me three times." (Originally predicted by our Lord in 14:30) And when he thought about it, he wept (used 42 times in the NT

-Rom. 12:15 in this age we will... Rejoice with those who rejoice, and weep with those who weep..... UNTIL

-Rev. 5:5 But one of the elders said to me, "Do not or stop weeping. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed (fill in your own situation)

-‘Denying Him’, what are our immediate thoughts when you hear those words?

-In light of our passage here is the first usage of ‘deny’ in Mark and Matthew and it comes from Jesus.

-The next usage in both books is ‘deny’ in relation to Peter

-The first usage says this:

Mark 8:34 When He had called the people to Himself, with His disciples also, He said to them, "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me.

-In point of fact if ‘we deny Him’ what are we doing according to Mark 8:34?

-Two things: 1-We are not following Him

2-We are not denying ourselves

-The troubling passage is in the future, in **Luke 12:7-9**

7 But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.

8 "Also I say to you, whoever confesses Me before men, him the Son of Man also will confess before the angels of God.

9 But he who denies Me before men will be denied before the angels of God.

-What comes to mind as you read this?

-Is what you are thinking true of Peter?

-**Luke 22:31-34** are very telling about this subject:

31 And the Lord said, "Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat.

32 But I have prayed for you, that your faith should not fail; and when you have returned to Me, strengthen your brethren."

33 But he said to Him, "Lord, I am ready to go with You, both to prison and to death."

34 Then He said, "I tell you, Peter, the rooster shall not crow this day before you will deny three times that you know Me."

In this way **Servants Think Upon His Word and Sometimes They Weep**

Matthew's Account, 26:69-75

John: 15:1-5: The Servant Knows What to Answer and When to Say Nothing

15:1 Immediately, in the morning, the chief priests held a consultation with the elders and scribes and the whole council and **plotted against Jesus to put Him to death**; and they bound Jesus, led Him away, and delivered or handed over Him to Pilate.

-All things that happen to Him or to us are Father filtered.

-Therefore, we are never ‘delivered’ from Heaven’s control only handed over!

-**Pillar:** as John 18:31 maintains, the Sanhedrin did not have jurisdiction over capital punishment, then Pilate was a crucial link in securing Jesus’ execution. But there were other reasons for delivering Jesus to Pilate. The authority of the governor would be important in quelling any popular outcry that might arise on Jesus’ behalf.

11 Now Jesus stood before the governor. 2 Then Pilate asked Him, "Are You the King (*not just Messiah, but king*) of the Jews?" He answered and said to him, "**It is as you say.**"

-Or asked more clearly: **You are the Kings of the Jews, are you not?**

-Wording it this way makes Jesus' answer more understandable.

-The Statement-question is very similar to 14:61

-**Pillar:** As we have seen, the claim to be Messiah was not a crime in Judaism, but when translated into its political equivalent, "King of the Jews," it became a more material concern to the governor. The political charge against Jesus is even clearer in Luke 23:2: "This man subverts our nation, opposes payment of taxes to Caesar and claims to be Christ, a king."

-**Pillar:** In reply to Pilate's question, Jesus responds, "You say so," with emphasis on You. It is not a direct affirmation, or else Pilate would have immediate grounds for execution. But neither is it a denial. The reply is suggestive, as if to say, "You would do well to consider your own question!"

3 And the chief priests accused Him of many things, but He answered nothing.

13 Then Pilate said to Him, "Do You not hear how many things they testify against You?" 4 Then Pilate asked Him again, saying, "Do You answer nothing? See how many things they testify against You!"

5 But Jesus still answered nothing, so that Pilate marveled.

-Jesus remains silent, and his silence in the face of hatred, abuse, and cruelty dominates Mark's portrayal of the passion from here onward. It is not a silence of defeat, but a silence of surrender to God's sovereignty in the passion. Like the Servant of the Lord in Is.

**He was oppressed and afflicted,
yet he opened not his mouth;
he was led like a lamb to the slaughter,
and as a sheep before her shearers is silent,
so he did not open his mouth. (Is. 53:7)**

thus **The Servant Knows What to Answer and When to Say Nothing**

Matthew's Account, 27:1-2, 11-14

John: 15:6-15: This Servant Truly is in the Valley of the Shadow of His Death

6 Now at the feast he was accustomed to releasing one prisoner to them, whomever they requested.

7 And there was one named Barabbas, 16 a notorious prisoner who was chained with his fellow rebels; they had committed murder in the rebellion.

-**Pillar:** Pilate decides to scuttle the case against Jesus and even attempts through the proposal of a prisoner release to use Jesus to gain political favor with the crowd. The plan misfires, and Pilate finds the crowd arrayed in protest against him, all of which is reminiscent of protests against him recorded by Josephus and Philo. As one reads Josephus and Philo, one is struck with the virulence of the crowd's opposition to Pilate.

-As prefect, Pilate possessed authority to commute or pardon the sentence of any criminal he chose.

v.8 Then the multitude, crying aloud, began to ask him to do just as he had always done for them.

9 But Pilate answered them, saying, "Do you want me to release to you Barabbas (son of the Father, BUT which Father?) or the King of the Jews?"

10 For he knew that the chief priests had handed Him over because of envy due to Jesus sway with the multitude.

11 But the chief priests stirred up the crowd, 20 persuaded the multitudes, so that he should rather release Barabbas to them and destroy Jesus.

12 Pilate answered and said to them again, "What then do you want me to do with Him whom you call the King of the Jews?"

13 So they cried out again, "Crucify Him!" Let Him be crucified!"

-There is a tragic irony in Pilate's amnesty, for a convicted murderer is set free, and in his place the

innocent Son of the Father is condemned to death. It is not difficult to see in this prisoner exchange a reflection of the substitutionary understanding of atonement: "While we were still sinners, Christ died for us" (Rom 5:8); "Christ died for sins, the righteous for the unrighteous" (1 Pet 3:18).

14 Then Pilate said to them, "Why, what evil has He done?" But they cried out all the more, "Crucify Him!"

24 When Pilate saw that he could not prevail at all, but rather that a tumult was rising, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just Person. You see to it."

25 And all the people answered and said, "His blood be on us and on our children."

15 So Pilate, wanting to gratify the crowd, released Barabbas to them;

-**Pillar:** Certainly, Pilate possessed the power to find for Jesus, but whether, from a political standpoint, it was wise to do so was another question. By and large Pilate disdained his Jewish subjects, but even dictators cannot completely disregard the will of their subjects.... Nevertheless, Pilate seems to have concluded that Jesus might still have some political value. His "wanting to satisfy the crowd" (v. 15) indicates his underlying Realpolitik, that is, his willingness to sacrifice an innocent prisoner for political expediency and security. Whatever Pilate's strategy, the Roman governor becomes the second party implicated in Jesus' death.

v.15 cont. ... and he delivered Jesus, after he had scourged Him, to be crucified.

-As a prelude to crucifixion, Josephus (War 2.306) says the prisoner was stripped and bound to a post and beaten with a leather whip woven with bits of bone or metal. No maximum number of strokes was prescribed. The scourging lacerated and stripped the flesh, often exposing bones and entrails. One of its purposes was to shorten the duration of crucifixion, but scourging was so brutal that some prisoners died before reaching the cross.

In way that is very uniqueThis Servant Truly is in the Valley of the Shadow of His Death

Matthew's Account, 27:15-26

John: 15:16-20: The Servant Must 'Bear' the Scarlet Before He 'Reigns' in Purple

16 Then the soldiers led Him away into the hall called Praetorium, and they called together the whole garrison or 'cohort'.

-The word for "whole company" (Gk. 'speira') is a Greek military term for the Latin cohort, which was one-tenth of a Roman legion, or some six hundred soldiers.

17 And they clothed Him with purple; 28 and put a scarlet robe (a military cloak, only here in Matthew) on Him, and they twisted a crown of thorns, put it on His head, 29 and a reed in His right hand.

18 and began to salute Him, "Hail, King of the Jews!"

-The salute, " 'Hail, King of the Jews,' " is a parody of Caesar's salute, "Ave Caesar, victor, imperator." The parody is foremost a mockery of Jesus, but in a lesser sense it also mocks the Jews.

19 Then they struck Him on the head with a reed (like a bamboo stalk) and spat on Him; and bowing the knee, they worshiped Him.

20 And when they had mocked Him, they took the purple off Him (having already removed the cloak), put His own clothes on Him (His own are righteous!), and led Him out to crucify Him.

-A Roman execution squad consisted of four soldiers and was overseen by a centurion, a commander of a hundred soldiers. Such a squad marches Jesus to the site of crucifixion (v. 20). Spattered with blood and spittle and ridicule, the figure of Jesus again recalls Isaiah's suffering servant:

**I offered my back to those who beat me,
my cheeks to those who pulled out my beard;
I hid not my face
from mocking and spitting. (Is. 50:6)**

Matthew's Account, 27:27-31

John 15: 21-24: The Servant Needed Help to Die but Would Not Deaden the Pains of Death

32 Now as they came out....

-'outside the city (O.T. the 'camp')

-see Lev. 24:14, Num. 15:35-36,

21 Then they compelled a certain man, Simon a Cyrenian, the father of Alexander and Rufus (see Rom. 16:13), as he was coming out of the country and passing by, to bear His cross.

-The drafting of Simon was an example of the hated compulsory service that Rome imposed on subjugated Palestine. A condemned man normally carried his own *patibulum*, the heavy crossbeam, to the site of crucifixion; "every criminal condemned to death bears his cross on his back," declared Plutarch (*Moralia* 554 A/B). At the place of execution, the *patibulum* was lashed or nailed to the 'stipe', the upright post.

22 And they brought Him to the place Golgotha (Aramaic), which is translated, Place of a Skull.

-His audience being Romans, they needed some clarification!

23 Then they gave Him sour wine mingled with myrrh to drink, but when He had tasted it He did not take it.

- "Sour Wine mixed with myrrh," an allusion to the suffering of the righteous man graphically described in Ps 69:21, was a primitive narcotic offered to deaden the pain of crucifixion victims. Administering it may have been a charitable service rendered by women of Jerusalem (Luke 23:28), as suggested by Prov. 31:6, Ps 69:21, and the Talmud. Jesus refused it, perhaps in fulfillment of his vow at the Passover meal not to drink again until his reception in the kingdom of God (14:25). He does not rely on a narcotic to render his final act of obedience, but accepts God's will in a fully conscious state.

24 And when they crucified Him, they divided His garments, casting lots for them to determine what every man should take.... 35 that it might be fulfilled which was spoken by the prophet:

**"They divided My garments among them,
And for My clothing they cast lots."**

-Again, the Father's orchestration, the Scripture being fulfilled!

Thus **The Servant Needed Help to Die but Would Not Deaden the Pains of Death**

Matthew's Account, 27:32-35

John: 15: 25-28: This is the Only Time The Servant is Counted as a Transgressor

25 Now it was the third hour, and they crucified Him.

Matt. adds 36 Sitting down, they kept watch over Him there.

26 And the inscription of His accusation was written above: THIS IS JESUS THE KING OF THE JEWS.

-Jews reckoned time beginning with sunrise at 6 A.M.; hence the "third hour" puts the crucifixion at 9 A.M.
-Both Roman and Jewish custom required the cause of crucifixion to be affixed to the cross, which in Jesus' case reflects the accusation of Pilate (vv. 2, 9, 12, and 18), "King of the Jews."

27 With Him they also crucified two robbers, one on His right and the other on His left.

-The word for "robber" (Gk. *lēstēs*) is often used by Josephus of Zealots; but it is just as frequently used of common thieves.

28 So the Scripture was fulfilled which says, "And He was numbered with the transgressors."

-Don't believe the corrupt Greek texts which do not have this verse, though Luke does in 22:37

-This is part of a quotation from **Is. 53:12b** (turn there)

Because He poured out His soul unto death, (The Garden)

And He was numbered with the transgressors, (When raised up between two crosses)

And He bore the sin of many, (Beginning at noon??)

And made intercession for the transgressors. (Father forgive them!)

Thus ... **This is the Only Time The Servant is Counted as a Transgressor**

Matthew's Account, 27:36-38

John: 15:29-32: If the Servant Saved Himself He Could Not Save Me!

29 And those who passed by blasphemed Him (*which means: 'to hurl insults at God'!*),

-In **Matt. 12:32a** Jesus says ... **32 Anyone who speaks a word against the Son of Man, it will be forgiven him;**

v. 29 cont. ... wagging their heads and saying, "A-ha! You who destroy the temple and build it in three days, 30 save Yourself, and come down from the cross!"

31 Likewise the chief priests also, mocking among themselves with the scribes **and elders**, said, "He saved others; Himself He cannot save.

-For once they spoke at least a half truth- He cannot save Himself, while saving others.

-And He cannot save what does not need saving, that is Himself.

-There is no risk on His part that His sacrifice would not be accepted and sufficient to save all, no risk at all ... How many times did He proclaim, 'and on the third day I will rise again'?

-**Pillar:** The taunt assumes that salvation of self is the greatest good: the surest vindication of a would-be Messiah is therefore the ability to save himself. Jesus, however, has not taken upon himself the mission of self-help and self-fulfillment. He will be a " 'ransom for others' " (10:45). The struggle in Gethsemane was about affirming and fulfilling that calling (14:32-42).

32 Let the Christ, the King of Israel, descend now from the cross, **that we may see and believe."** Even those who were crucified with Him reviled Him **with the same thing.**

-The very demand for a sign is here, as in Matt. 8:11-13, evidence of continual unbelief.

Thus ... **If the Servant Saved Himself He Could Not Save Me!**

Matthew's Account, 27:39-44

John: 15: 33-37: The Servant Was Misunderstood Unto His Last Breath

33 Now when the sixth hour (*noon*) had come, there was darkness over the whole land until the ninth hour.

-Luke in the future will clarify the Scope of the darkness:

Luke 23:44

44 Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour.

45 Then (*at the ninth hour*) the sun was darkened, and the veil of the temple was torn in two.

-**Pillar:** the darkness at midday is not a divine eulogy but something ominous and evil, like the plague of darkness over Egypt at the hardening of Pharaoh's heart (Ex. 10:21-23) or even the darkness of chaos before creation (Gen 1:2). The darkness at the crucifixion cannot be well accounted for by natural phenomena: solar eclipses do not occur when the moon is full at Passover; nor is a dust storm likely

during the wet spring season. According to Mark, the darkness at the crucifixion is portrayed as an eschatological judgment of God, as in Amos 8:9, “ ‘In that day,’ declares the Sovereign LORD, ‘I will make the sun go down at noon and darken the earth in broad daylight.’ ”

-**Amos** chapter **8** gives us some interesting verses that may relate to this time. I will pull out some perhaps in our context, or perhaps in context of His second coming, or perhaps a local context only:

8:2b: “The end has come upon My people Israel;
I will not pass by them anymore.

-Pass by suggests what?

9 “And it shall come to pass in that day,” says the Lord GOD,
“That I will make the sun go down at noon,
And I will darken the earth in broad daylight;
10 I will turn your feasts into mourning,
And all your songs into lamentation;
I will bring sackcloth on every waist,
And baldness on every head;
I will make it like mourning for an only son,
And its end like a bitter day.

v.34 And at the ninth hour (3PM) Jesus cried out with a loud voice, saying, “**Eloi, Eloi, lama sabachthani?**” which is translated (for you Romans I am writing to), “**My God, My God, why have You forsaken Me?**”

-Jesus cries out what was recorded

-It is only the first verse of Ps. 22 that is recorded that He cried out...

-He may have spoken out loud other portions of Ps. 22 and what He said out loud and was not recorded by any of the four Evangelists

-Or He may have ‘thought the words’ of Ps. 22, perhaps being now so dry mouthed that He had a hard time speaking.

-He certainly ‘lived and died’, Ps. 22 and Ps. 69

-Slowly read both of these Psalms with your head bowed!

35 Some of those who stood by, when they heard that, said, “Look, He is calling for Elijah!”

-His mouth was dry, his speech slurred at best-**Ps. 22:15:**

**15 My strength is dried up like a potsherd,
And My tongue clings to My jaws;
You have brought Me to the dust of death.**

-But those who have ears to hear, heard Him quote Ps. 22:1, Matthew, Mark, and John being three

-**Pillar:** The biblical witness to the suffering Son of God has met great resistance in human history. Later Gnostics, in particular, assuming that human suffering fatally compromises true deity, attempted to spare Jesus from agony on Golgotha. In the apocryphal Gospel of Peter 19, for instance, Jesus cries, “ ‘My Power, O Power,’ ” and is taken into heaven without suffering. Gnostics, who believed that true spirit was insusceptible to the ravages of a transient material world, would later maintain that Jesus only appeared to suffer on the cross. Likewise, a suffering Son of God was seen by Jews as a contradiction in terms, by Greeks as foolishness (1 Cor. 1:23), and by dispassionate Stoics as an embarrassment.

36 Then someone ran and filled a sponge full of sour wine, put it on a reed, and offered it to Him to drink, saying, “Let Him alone; let us see if Elijah will come to take Him down.”

-**Pillar:** Popular Judaism believed that Elijah had been taken bodily into heaven without dying (2 Kgs 2:11) and that he would return in times of crisis to protect and rescue the righteous. The bystanders invoke the name of Elijah at Jesus’ crucifixion, perhaps because they mistake Jesus’ call to God (Aramaic ‘Eloi’) as an appeal to Elijah (Aramaic ‘Eli’). Surely if Jesus is righteous, God will spare him from suffering and death, “because anyone who is hung on a tree is under God’s curse” (Deut. 21:23).

v.37 And Jesus cried out with a loud voice, and breathed His last, and yielded up His spirit.

-No one took His life from Him, He laid it down and soon He would take it up again!

Thus **The Servant Was Misunderstood Unto His Last Breath**

Matthew's Account, 27:45-50

John: 15:38-41: The Servant that Died is the Son of God

38 Then the veil of the temple (*naos, inner Temple Holy of Holies*) was torn in two from top to bottom,

-This is the second veil per **Heb. 9:1-5**

9:1 Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary.

2 For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary;

3 and behind the second veil, the part of the tabernacle which is called the Holiest of All,

4 which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant;

5 and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

-**Pillar:** The Greek word for curtain in v. 38, '*katapetasma*', is used by ancient authors of both curtains, although it is used more frequently of the curtain before the Holy of Holies. The biblical usage of the term confirms this distinction. '*Katapetasma*' occurs three times in Heb. 6:19; 9:3; 10:20(?), each with reference to the curtain before the Holy of Holies.

39 So when the centurion, who stood opposite Him, saw that, He cried out like this and breathed His last and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, he and they said, "Truly this Man was the Son of God!"

-**Pillar:** Jesus' death is not the last act, but the cause of two exceptional events: the tearing of the temple curtain (v. 38) and the confession of the centurion (v. 39). These two events signify that the death of the suffering Son of God is not a tragic end but an event of divine fulfillment and revelation.

-**Pillar:** At the death of Jesus the Centurion confesses, " 'Surely this man was the Son of God!' " "The Son of God" is Mark's load-bearing Christological title, which until this moment has remained unconfessed by any human being. The centurion is the first person (*Demons did so in 3:11*) in the Gospel to confess Jesus as the Son of God, and the confession is evoked by his passion—his suffering and death on the cross....

-**Pillar** again: This centurion had doubtlessly seen other men die by crucifixion. But something in this crucifixion—in the very weakness and suffering of Jesus' death—becomes revelatory. The suffering of Jesus on the cross, which utterly contradicts both Jewish messianic ideals and Hellenistic "divine man" conceptions, becomes, by an act of God, the window into the heart and meaning of Jesus, the significance of which is only captured in the confession "the Son of God."

v.40 There were also women from Galilee, ministering to Him, looking on (*watching with detachment, no conclusions being brought forth as with the Centurion*) from afar;

-This a fulfillment of: **Ps. 38:11**

11 My loved ones and my friends stand aloof from my plague,
And my relatives stand afar off.

v.40 cont. among whom were Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome,

-**Pillar:** The fact that, unlike 6:3, 15:40 designates James as "the younger," and that the other brothers of Jesus (Judas and Simon) are unmentioned, arouses at least some suspicion that this is a different Mary. It

is possible, however, that “James the younger” is meant to differentiate him from James the son of Zebedee and brother of John, whose mother Salome is also mentioned in v. 40 It is sometimes further objected that if Mark intended Jesus’ mother he would have written “Jesus’ mother” or “his mother” (e.g., John 19:25), and hence that this Mary is another woman. In itself this is a reasonable suggestion, but in the context of Mark’s Gospel it is somewhat less persuasive, for Mark’s two references to Mary in 3:31 and 6:3 place a calculated distance between her and Jesus. The reference to Mary in v. 40 is also, literally, “from a distance” and not out of character with Mark’s otherwise infrequent and rather impersonal depictions of the mother of Jesus...

v.41 who also followed Him and ministered (*imperfect, diakinos*) to Him when He was in Galilee, and many other women who came up with Him to Jerusalem.

- Pillar:** True, they “were watching from a distance,” but even distance is better than absence. Their “following and ministering to [Jesus]” from “Galilee ... to Jerusalem” encompasses the duration of his ministry. The imperfect tenses of both verbs in Greek indicate not occasional or sporadic accompaniment and service, but the continued presence and service of Jesus throughout his ministry.
- They have been with Him, and not fled, from the beginning of His ministry to His death and as we shall see at His resurrection as well.

For the first time in Mark Jesus is ... **The Servant that Died is the Son of God**

Matthew’s Account, 27:51-56

John: 15:42-47: This Servant Was Buried in a ‘3-Days Inn’ Not a Permanent Tomb

42 Now when evening had come, because it was the Preparation Day, that is, the day before the Sabbath,

- Pillar:** “As evening approached” puts events on late pre-Sabbath afternoon before sunset. The burial of Jesus requires haste since the following day was the Sabbath and thus another holy day on which work was forbidden. Mark describes Friday by its normal nomenclature, “Preparation Day,” although in this instance Friday is Passover and itself a holy day. He further describes it as “the day before the Sabbath.” Such descriptions are further indications that Mark is writing for Gentiles since they would be superfluous to Jewish readers.

v.43 Joseph of Arimathea, a rich man, a prominent council member, who himself had also become a disciple of Jesus, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus.

- Joseph is said to be from Arimathea, which is likely a variant of Ramah (also known as Ramathaim-zophim), some twenty miles northwest of Jerusalem. Joseph was “a prominent member of the council.” The Greek word for “prominent” (*euschēmōn*) means honorable and reputable as well as powerful. The council of which he was a member (the Gk. *bouleutēs* means “counselor”) must mean the Jewish Sanhedrin.
- According to Deut. 21:23, a criminal executed for a capital offense (usually by stoning) whose body was hung on a tree in disgrace deserved to be removed and buried before sunset. The Jews took this commandment seriously.
- Matthew 27:57 and John 19:38 describe Joseph as a ‘covert’ disciple. Mark’s reference suggests the same.
- Finally, one cannot discount the probability that Mark sets Joseph, a leader of the Jews, in conjunction with the centurion, a commander of the Roman army. The behavior of the one and the confession of the other indicate that Jesus is the savior of both Jews and Gentiles.

v.44 Pilate marveled that He was already dead; and summoning the centurion, he asked him if He had been dead for some time.

45 So when he found out (*thru discovery*) from the centurion, he granted the body to Joseph.

- Pillar:** The testimony of the centurion before Pilate and the subsequent burial description assure

readers that Jesus truly died. Exegetes have occasionally suggested that Jesus did not actually die but only swooned on the cross and later revived in the cool tomb. Mark's account renders such a hypothesis dead wrong. Three witnesses—Joseph (v. 43), Pilate (v. 44), and the centurion (v. 45)—testify that Jesus was dead, two of whom (Joseph and the centurion) had actual contact with the corpse.

-It is further worth recalling that the Romans crucified hundreds of thousands of individuals during their centuries in power, not one of whom is recorded as surviving the cross. This grim fact is proof positive that chap. 16 is not about resuscitation, but about resurrection from the dead.

v.46 Then he bought fine linen, took Him down, and wrapped Him in the linen. And he laid Him in a tomb which had been hewn out of the rock, and rolled a stone against the door of the tomb, and departed.

-He did so without preparing the body, due to time constraints

-Unlike our modern burial custom of sealing a corpse in a coffin and lowering it into the ground, Jews cut burial tombs (or enlarged natural caves) in the limestone hillsides of Palestine. The Mishnah specifies a burial vault six by nine feet, with shelflike niches on which bodies could be placed (m. B. Bat. 6:8). Nearly a thousand such "kokhim" (Heb.; "niche") tombs have been discovered in and around Jerusalem, some of which have body-shaped depressions carved in their flat upper surfaces. After the flesh of the corpse decomposed, the bones were removed and deposited in ossuaries hewn out beneath the niches, freeing the niche above for repeated use

v.47 And Mary Magdalene and Mary the mother of Joses were there, and the other Mary (could this be Mark's mother? see Acts 12:12.), sitting opposite the tomb, observed where He was laid.

-Two of the women mentioned at the cross are present to watch Joseph bury Jesus. They are Mary Magdalene and "Mary the mother of Joses." Mary appears in the following verse as the mother of James. This is doubtlessly the same Mary mentioned in 15:40; the mention of one son in 15:47 and of the other in 16:1 is evidently an abbreviation of convenience, assuring readers that the same woman was present at both the burial and the empty tomb. Mark again notes that the women "saw" where Jesus was buried. The word for "saw" is the same as that for "watch" in v. 40 (Gk. *theōrein*), that is, guarded observation.

As we shall see ... **This Servant Was Buried in a '3-Days Inn' Not a Permanent Tomb**

Matthew's Account, 27:57-66

We learn little of the value of these events by reading the events themselves

We need resurrection light

We need ascension out-poured Spirit

We need the application of the further Acts of Jesus

We need the letters that theologize and apply the value of the Christ Crucified!

Calvary Bible College

1100 Caprice Drive • Castle Rock • Colorado • 80109

Tel: 303.663.2514 • Web: www.cbccastlerock.org



Name: _____

Mark: The Servant Gospel, NT352

Homework for Class #13

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

15:1-5: The Servant Knows What to Answer and When to Say Nothing

15:6-15: This Servant Truly is in the Valley of the Shadow of His Death

15:16-20: The Servant Must 'Bear' the Scarlet Before He 'Reigns' in Purple

15: 21-24: The Servant Needed Help to Die but Would Not Deaden the Pains of Death

15: 25-28: This is the Only Time The Servant is Counted as a Transgressor

15:29-32: If the Servant Saved Himself He Could Not Save Me!

15: 33-37: The Servant Was Misunderstood Unto His Last Breath

15:38-41: The Servant that Died is the Son of God

15:42-47: This Servant Was Buried in a '3-Days Inn' Not a Permanent Tomb