



NEW TESTAMENT
CHRISTIAN CHURCHES OF AMERICA, INC.

THE MINISTRY IN PASSION AND POWER

Mark 14:1-16:20

MARK 14

Friends and Foes Mark 14:1-11 The "countdown" has begun. It is now only two days until the Passover when Jesus of Nazareth will literally become the Lamb of God (John 1:29), even as thousands of lambs are also slain. The activity of friend and foe seems to. In a sense, they both worked by stealth - (1) the foes to avoid an uproar of the people (2), the friends for more kindly reasons. Jesus avoided unnecessary exposure.

The Sacrament of the Lord's Supper Mark 14:12-26 Christians in general believe that Jesus instituted at least two sacraments: baptism and the Lord's Supper. We define a sacrament as "a sacred sign which God uses for the strengthening of faith." In the present passage, Mark describes the institution of the Lord's Supper, also known as Communion or the Eucharist. It took place in the setting of the Jewish Passover and under the shadow of the Cross. Jesus observed that sacred feast alone with the Twelve, and by His touch transformed and made it His own.

The Scattering and Gathering of the Sheep Mark 14:27-31 The last evening Jesus spent with His disciples combined friendly and healing fellowship during the Passover meal with the announcement of betrayal and the departure of Judas. The singing of the Passover hymn and the walk to the Garden of Gethsemane was a sharp contrast with the insistence of Jesus that all of the disciples would defect and both deny and forsake the Master. But even those dark events were not the end, for there is both a scattering and a gathering of the sheep, both human failure and divine restoration.

The Hour and Power of Darkness Mark 14:32-42 The reality of Satan and the power of his dark kingdom are plainly evident in the Gospel record. Jesus did not go through the experiences of Gethsemane without a struggle. His encounter with Satan was fierce. Jesus found peace and power in submission to the Father's will, but the cup of suffering which He drank was bitter.

The Loneliest Hour Mark 14:43-52 This may have been the loneliest hour of Jesus' Passion - that period in which His sufferings peaked to the point of agony. One of the Twelve betrayed Him with a sign of affection. The henchmen of the Sanhedrin seized Him as if He was leading an insurrection. In a foolish act of misdirected loyalty, one of the disciples drew his sword and spilled blood. They forsook Him and ran for their lives. Against this somber background, the strengths of Jesus appear as light in darkness.

Jesus Before the Sanhedrin Mark 14:53-65 Those who took Jesus into custody led Him to the palace of the high priest where the Sanhedrin had already assembled in expectation. It was irregular for the Sanhedrin to meet at night, but not illegal in very serious cases. In such instances,



a prompt trial was required. However, in areas of political unrest, such as Judah, Rome retained the power of the sword. Only the Roman governor could authorize an execution.

An Experience of Failure Mark 14:66-72 Probably everyone has experienced failure in some form. Discouragement, depression, and frustration usually follow. "Nothing succeeds like success," and nothing fails like failure. Failure happens sometimes in Christian service or in living the Christian life (see Gal. 6:1). Peter's experience should convey both warning and hope to those who study his fall and restoration.

MARK 15

An Astonishing Confrontation Mark 15:1-15 This was certainly one of the greatest confrontations in history: a Roman governor and the Son of God. One was talking, the other was silent, except to acknowledge true and damaging accusations (2). But this confrontation is a reality for us as well. Pilate and Jesus confronted each other in the presence of the religious leaders of Judaism. Their blindness provoked Pilate's moral compromises, while Heaven looked on in silence. !

The Weapons of Ridicule and Mockery Mark 15:16-20 Pilate had sentenced Jesus to death by stages. The intermediate step was scourging. In the hands of the insensitive Roman soldiers a beaded whip left the flesh in shreds. Men often died under the lash. Perhaps this hastened the death of Jesus. After that ordeal, if the victim survived, came the cross. No instrument of capital punishment has ever been more inhumane. The sufferings of Jesus revealed that darkness. Another factor intensified all other pain, the atmosphere of ridicule and mockery. "He is despised and rejected of men; a man of sorrows, and acquainted with grief" Isaiah. 53:3

The Crucifixion and Death of Jesus Mark 15:21-41 Man's inhumanity to man was never more obvious than in the scene before us. Unfortunately, such cruelty has been common in history. What is uncommon is the contrast among the persons and in the events around the Cross. The sordid side of human darkness is "not worthy to be compared with" the brighter side of divine promise. Joseph of Arimathea: Friend and Disciple Mark 15:42-47 The body of Jesus hung lifeless from the Cross. Who would arrange for a respectable burial? His mother had gone home with John, the disciples had fled, and no other member of the family was near. Jewish law required burial the same day (Deuteronomy 21:22-23). Jesus had a friend - one Joseph of Arimathea, i.e., from Ramah, 20 miles northwest of Jerusalem, the birthplace and hometown of the prophet Samuel. Up to now a secret disciple, Joseph now came forward boldly and requested the body of Jesus for burial.

MARK 16

The Cornerstone of Our Faith Mark 16:1-8 No one has said it better than Paul: "And if Christ be not raised, your faith is vain; ye are yet in your sins." (1 Corinthians 15:17). The resurrection of Jesus from the dead is indeed the cornerstone of our faith and the validation of His person, for "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:" (Romans 1:4)

CONCLUSION

An Early Epilogue Mark 16:9-20 Why people desire the removal of Mark 16:9-20 from the Word of God makes no sense. The external evidence from the Greek and of other ancient versions side with the KJV. Even the internal evidence, so much relied upon, turns out to be very unconvincing. Yet, Critical text supporters continue to count the exclusion of Mark 16:9-20 as the "scholarly" position to take - any other makes you an uneducated bumpkin. Many of these Critics are very much like the evolutionists. Evolutionists will claim that their theory is supported by "mountains of scientific evidence," yet they cannot produce a single piece which will stand up to the test of reason and science. Likewise, people will say there are "scholars" and "mountains of evidence" to support their positions, but will inevitably fall back onto "oldest is best" argument, and will usually completely disregard other things (early church leader quotations, etc.) which are destructive to their points. Regardless, the Christian need not fear, for there is insufficient reasoning that Mark 16:9-20 does not belong there.

