

**CONCERNING**  
**THE ARREST, TRIAL, and DEATH**  
**of JESUS the MESSIAH**



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# CONCERNING THE ARREST, TRIAL, AND DEATH, of JESUS the MESSIAH

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It is suggested you have a set of Carter's HI-LITER. They are available in blue, green, yellow, and pink only.

Color the words of Jesus in blue. The words of Jesus are in capitals and underlined.

Color the words of Pilate in green. These words are listed under alphabet letters A through CC. They begin on page 28.

Color the words of the Jews pink. These words are listed under numbers and enclosed in boxes beginning on page 34.

Color the denials of Peter in yellow. These words begin on page 19 and are underlined with dash lines. The first one is John 18:17.

The purpose of this study is to prove the Bible is the Word of God by examining the exactnesses of the Greek words, spoken by Jesus, Pilate, and the Jews. We see how flawlessly they have been recorded for us through men under direct control of the person of the Holy Spirit that Jesus may receive all glory.



# The Seizure and Trial of Jesus Christ Supplemental Sheet

What do you mean by the "verbal inspiration" of Scripture? Verbal inspiration means many things to many people. Let us consider first, what did verbal inspiration mean as explained by our Lord?

Math. 5  
17 Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill.  
18 For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

ἰῶτα ἓν ἢ μία κεραία  
iota(i) one or one tittle (point etc.)

Now the law and the prophets were in Hebrew. The *i* (iota) of Greek corresponds to the yod(י) of Hebrew, the smallest letter.

The *kepaia* (keraia) can be any small point or horn or ornament added to a letter.

Tradition has maintained that it is the small parts of the letter that make some letters so different, that is referred to as the tittle.


ב - Beth = B


ד - Daleth = D

כ - Kaph = K

ר - Resh = R

★ Bullinger's, The Companion Bible gives some better information. Appendix 93 shows letters as follows.

 - Aleph (= A) with 7 Taaqin.

 - Beth (= B) with 3 Taaqin.

Dr. Bullinger says, "These ornamented letters were quite exceptional, and implied no added meaning of any kind; but, so jealously was the sacred text safeguarded, that the scribe was informed how many of each of the letters had these little ornaments. -- These ornaments were called *Tā, āqīm* (or *Tāqin*), meaning little crowns. The Greek-speaking Jews called them little horns."



Bullinger continues, referring to the usual Tradition, "But the Massōrah informs us that this is not the case, and thus, tradition is quite wrong." ---

"Rubric  $\aleph$ , #2 (Ginsburg's Massōrah, vol. II pp. 680-701) says: Aleph with one Tāq: there are two instances in the Pentateuch (Ex. 13:5,  $\aleph$  in 'asher (= which), and v. 15,  $\aleph$  in 'ādām (= man)."

"Rubric  $\aleph$ , #3, says: There are seven Alephs ( $\aleph$  = A) in the Pentateuch which respectively have seven Tāqin."

The scribes were so careful even the yods were counted ( $\aleph$  = Y), there are 66,420.

Again Jesus, Himself, said,

Luke 16

16 The law and the prophets were until John: from that time the <sup>16</sup>gospel of the kingdom of God is preached, and every man entereth violently into it. 17 But it is easier for heaven and earth to pass away, than for one tittle of the law to fall.

\* Certainly if not even a yod or Tāqin should be changed - changing words (omitting and adding) is even more serious.

Let me give you what I believe about verbal inspiration. I believe that every word and every letter in the original Hebrew and Greek Scriptures was directly given by God through His servants. The guardians of these Scriptures are the Jews.

Rom. 3

3 What advantage then hath the Jew? or what is the profit of circumcision? 2 Much every way: first of all, that they were intrusted with the oracles of God.

I believe the Holy Spirit has led me into a wonderful truth. Let us suppose, for a minute, that the original Scriptures were in English.

IF:

1. Matt. recorded, that Pilot said of Jesus, "I FIND NO FAULT IN HIM" and
2. Mark recorded, that Pilot said of Jesus, "I FIND IN HIM NO FAULT"

I find two possible conclusions. First, either Matt. or Mark made a mistake in recording Pilot's words (therefore was not inspired) or second, these are two different statements.



# CONCERNING THE ARREST, TRIAL, AND DEATH, of JESUS the MESSIAH

This study is based on several conclusions. These conclusions will be explained and confirmed in the study, but it is necessary to present these conclusions as an introduction. You may disagree with these conclusions but if you will be patient, I believe they will be proven as a result of this study. I'm sure some of these conclusions, which we will now call premises, you already know or will accept readily.

First: The arrest, trial, and death of Jesus is recorded in four records - Matthew, Mark, Luke, and John.

Second: These records were all "dictated" by the person of the Holy Spirit. You may be one who disagrees with this statement, but I believe this study will confirm this fact very thoroughly.

Third: There are seeming contradictions in these four records, for example:

Math. 27

"And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS."

Mark 15

"And the superscription of his accusation was written over, THE KING OF THE JEWS."

John 19

"And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS."

Fourth: These records are the word of God to the very letter. This fact is stated in Scripture, but this study will show this beyond question. Very, very few persons actually believe this.

Fifth: There is a great deal of other historical record supporting the 4 accounts in the Bible.

Sixth: The very differences in the text do not detract from the total picture but actually may be used to better understand



exactly what transpired.

**Seven:** The four gospel records are not separate independent records but rather four parts of a whole. This fact you can not fully understand until you have completed the study.

Let me ask a rather important question. Did Jesus usually speak Greek, Hebrew, or Aramaic? The Old Testament is in Hebrew with a few small parts in Aramaic. The New Testament is in Greek.

"The Babylonian exile sounded the death-knell of the Hebrew language. The educated classes were deported to Babylon or fled to Egypt, and those who remained were not slow to adopt the language used by their conquerors. The old Hebrew became a literary and sacred tongue, the language of everyday life being probably Aramaic. Whatever may be the exact meaning of Neh. 8:8, it proves that the people of that time had extreme difficulty in understanding classical Hebrew when it was read to them. Yet for the purpose of religion, the old language continued to be employed for several centuries. For patriotic reasons it was used by the Maccabees, and by Bar Cochba (135 A.D.)."

The International Standard Bible Encyclopaedia, Vol. III p.1834 Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1939.

Neh. 8

7 Also Jesh'ua, and Ba'ni, and Shere'bi'ah, Ja'min, Ak'ab, Shab'ber-thai, Hod'iah, Ma'ase'iah, Keli'ta, Az'aria, Jor'abed, Hanan, Peli'iah, and the Le'vites, caused the people to understand the law: and the people stood in their place. 8 And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading.

ASV. footnotes: "with an interpretation --- and caused them to understand."

"The Targums were explanations of the Hebrew Scriptures in Chaldaic (western Aramaic)

for the benefit of those Jews who had partially or completely ceased to understand the sacred tongue." Vol. V p.2910 ISBE. Nehemiah 444 B.C.



During the life of Jesus Herod's Temple stood in Jerusalem. Herod's name is connected with the temple because he was the one who had reconstructed "Ezra's Temple". This Herod is known in history as Herod the Great.

### Matt. 2

16 Then Herod, when he saw that he was mocked of the 'Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Beth-le-hem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the 'Wise-men. 17 Then was fulfilled that which was spoken through Jer-e-mi'ah the prophet, saying,

18 'A voice was heard in Ra'mah, Weeping and great mourning, Ra'chel weeping for her children;

And she would not be comforted, because they are not. 19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, 20 Arise and take the young child and his mother, and go into the land of Is-ra-el: for they are dead that sought the young child's life.

### John 2.

19 Je'sus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days? 21 But he spake of the temple of his body.

The Greek language was in wide use during this period.

Coins of Antiochus Epiphanes, Herod the Great and Herod Agrippa I all bear Greek inscriptions. (Antiochus abt. 170 B.C.)



ANTIOCHUS, OR QUADRANS (7).

Struck under Pontius Pilate, 26 A.D. Obverse: Tiberius Caesar, "of Tiberius Caesar," legend, (see 1022 A.D.) Reverse, Julia Augusta, "Julia (mother) of Caesar," legend, three ears of corn tied together.



Coin of Herod Agrippa I.



Coin of Antiochus Epiphanes.



Coin of Herod the Great.

Coins from Biblical Antiquities, by Edwin Cane Bissell, 1893.

41 A.D.

### Acts 12

12 Now about that time Herod the king put forth his hands to afflict certain of the church. 2 And he killed James the brother of John with the sword. 3 And when he saw that it pleased the Jews, he proceeded to seize Peter also.

### Acts 12

21 And upon a set day Herod arrayed himself in royal apparel, and sat on the throne, and made an oration unto them. 22 And the people shouted, saying, The voice of a god, and not of a man. 23 And immediately an angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

### Herod Agrippa I

Four languages were being spoken in Jerusalem at this time - Hebrew, Aramaic, Greek, and Latin. Note the presence of foreigners.

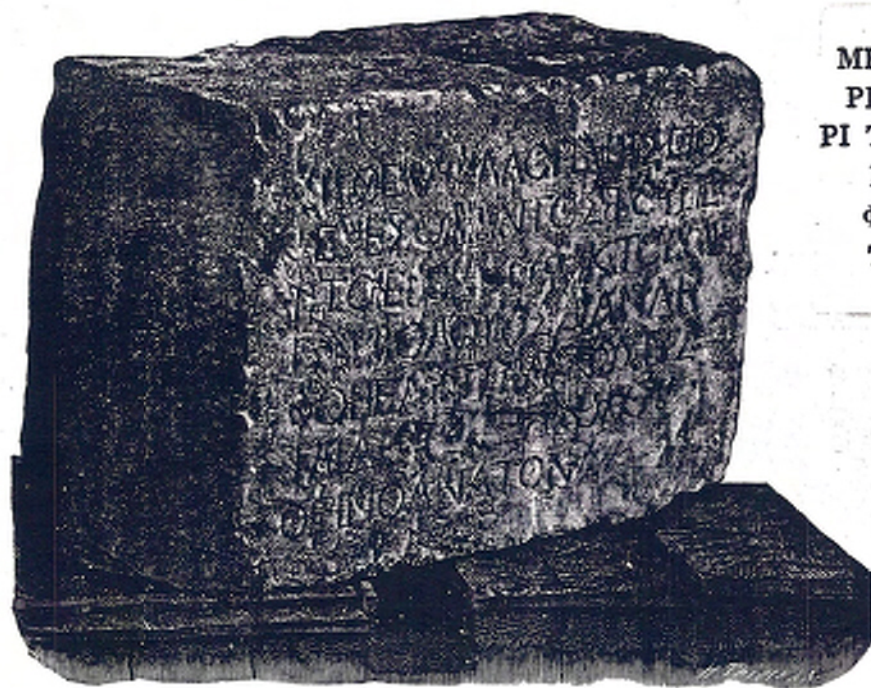
\* Foreigners were not allowed to pass beyond the Court of the Gentiles into the Inner Forecourt. Marble tablets were put up in front of the forbidden parts, warning all Gentiles that death was the punishment for infringing this rule. (Josephus, "Bell. Jud.," v. 5. 2. c. Acts xxi. 26, 27.) These tablets were written in Greek and Latin characters, and one of them was discovered in 1871 by a distinguished French orientalist, M. Clermont Ganneau. It is now in the Imperial Museum of Constantinople, but M. Ganneau has recently been able to obtain a cast of it, which has been placed in the Louvre beside the Stèle of Mesa or Moabite Stone. It bears the following inscription:—"Μὴ ἵνα ἀλλογενὴ εἰσπορεύεσθαι ἐντὸς τοῦ περι τὸ ἱερὸν περιόρου καὶ περιβόλου. Ὅς ὁ ἄνθρωπος ἵσταται διὰ τὸ ἱεροποιεῖν θάνατον." See the *Athenaeum* for June 10, 1871. "Revue de l'Histoire des Religions," xl. 117.

### The Jews Under Roman Rule, by

W. D. Morrison, 1899

The Jews at this time had and used the O.T. Scriptures in Greek. The LXX. (Septuagint abt 250 B.C.)





STELE FROM HEROD'S TEMPLE, JERUSALEM, IN THE MUSEUM TSCHINILI-KIRSCHK, CONSTANTINOPLE.

INSCRIPTION.

ΜΗΘΕΝΑ ΑΛΛΟΓΕΝΗ ΕΙΣΠΟ  
ΡΕΥΕΣΘΑΙ ΕΝΤΟΣ ΤΟΥ ΠΕ  
ΡΙ ΤΟ ΙΕΡΟΝ ΤΡΥΦΑΚΤΟΥ ΚΑΙ  
ΠΕΡΙΒΟΛΟΥ ΟΣΔ'ΑΝ ΔΗ  
ΦΘΗ ΕΑΥΤΩΙ ΑΙΤΙΟΣ ΕΣ  
ΤΑΙ ΔΙΑ ΤΟ ΕΞΑΚΟΛΟΥ  
ΘΕΙΝ ΘΑΝΑΤΟΝ.

TRANSLATION.

\* NO STRANGER IS TO  
ENTER WITHIN THE  
BALUSTRADE ROUND THE  
TEMPLE AND ENCLOSURE.  
WHOEVER IS CAUGHT WILL  
BE RESPONSIBLE TO HIM-  
SELF FOR HIS DEATH,  
WHICH WILL ENSUE."

"In the days of Jesus, Palestine was in no sense an island completely sealed off from the surrounding world. As excavations and discoveries of coins have proved, there were Trading relations between Greece and Palestine even before Alexander the Great-- The Greek language and Greek knowledge and thought flowed into Palestine. As the Zeno papyri show, Greek was known in the aristocratic circles of Judaism as early as 250 B.C. The Hellenisation of Judaism gathered pace under Antiochus Epiphanes IV (c. 170 B.C.). Jerusalem then became a Greek city." Gerhard Friedrich. Theological Dictionary of The New Testament, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Vol. X 1976 p.654.

The Jewish philosopher, Philo, writing in the time of Jesus, refers to the annual celebrations on the island of Pharos where the Greek LXX was made. Philo lived in Alexandria, Egypt. He writes, "Therefore, even to the present day, there is held every year a feast and general assembly in the island of Pharos, whither not only Jews but



multitudes of others cross the water, both to do honour to the place in which the light of that version first shone out, and also to thank God for the good gift so old yet ever young." (general assembly - *πανεήσυρος*, gift - *εὐεργετίας*, ← good service I Tim. 6:2)

Philo Vol. VI - Harvard University Press, 1966.

The Rabbis sanctioned Greek translations. "R. Simeon B. Gamaliel says that books [of the Scripture] also are permitted to be written only in Greek." Bab Talmud - Megillah 9b p. 50.

Acts 4  
13 Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

← Note three words.

Boldness - *παρρησία* *boldness of speech*

Unlearned - *ἀγράμματος* *unlettered*

Ignorant - *ἄσυνετος*

This word "boldness" contains the word (*ῥησις*) speech or speaking, therefore it would be better understood if we translated it, "freedom (or boldness) in speaking." The word "unlearned" means "unlettered." This is the only place it occurs in the N.T. How should we understand it? Peter and John were fisherman and could hardly be called "unlearned and ignorant." Thayer says, "i.e. unversed in the learning of the Jewish schools" letters - *γράμματα*.

John 7  
14 But when it was now the midst of the feast Jesus went up into the temple, and taught. 15 The Jews therefore marvelled, saying, How knoweth this man letters, having never learned?

Question, how did Jesus know letters, i.e. Hebrew, for Jesus had not studied with the Rabbis?

The word "ignorant" does not apply to Peter and John either, much less Paul.

2 Cor. 11  
6 But though I be rude in speech, yet am I not in knowledge; nay, in every way have we made this manifest unto you in all things.

← *ἄσυνετος* - same word. Neither was Paul "rude".

TDNT. Vol. III p. 215 gives the meanings "private individual" as distinct from a public official, "layman" as compared with expert. My understanding, then, of Acts 4:13 is that Peter and John spoke freely in Greek being unlearned in Hebrew and "laymen" as opposed to leaders in Israel.



Since the apostles were just "average" citizens, they in all probability spoke Greek rather than Hebrew. Jesus taught his disciples and therefore it is most certain he taught in Greek.

Alfred Edersheim makes this statement, <sup>not correct</sup> (Life and Times of Jesus the Messiah, Vol. I, p. 130) "We know, that the language of the Temple and the Synagogue was Hebrew, and that the addresses of the Rabbis had to be 'targumed' into the vernacular Aramaean - and can we believe that, in a Hebrew service, the Messiah could have risen to address the people in Greek, or that He would have argued with the Pharisees and Scribes in that tongue, especially remembering that its study was actually forbidden by the Rabbis?"

We have already shown one statement that it was permitted to translate into Greek. Note again TDNT Vol. 10 p. 655, "Jerusalem was not just the capital of Palestine but also of the diaspora. Among visitors to the temple at the great feasts were many Jews who had completely or almost completely forgotten their mother tongue in exile. Greeks and Hellenised non-Greeks who had converted to Judaism by circumcision also came to the temple to offer sacrifice. Other non-Jews who felt attracted by monotheism visited the temple to pray. All of them spoke Greek. Many Jews of the diaspora who returned to Palestine at the end of their lives took up residence in Jerusalem so as to be buried in the Holy Land. Having grown up speaking Greek they saw no need to learn Aramaic in old age. Since many did not want to give up Greek even in Jerusalem, special synagogues were built for them in which divine service was held in Greek." Edersheim's statement does not hold up in the light of history.



The opposition of the rabbis to Greek did not start until after A.D. 116. The great historian Josephus wrote in Greek, as did Philo. (See, *The Jews Under Rome*, Morrison, p. 288.) Peter and James wrote in Greek to the Jews in the Diaspora.

James, a servant of God  
and of the Lord Jesus Christ,  
to the twelve tribes which are of  
the Dispersion, Greetings.

← ταῖς δώδεκα φυλαῖς

to the twelve tribes

ταῖς ἐν τῇ διασπορᾷ

namely the ones in the dispersion.

1 Peter  
Peter, an apostle of Jesus  
Christ, to the elect who are so-  
journers of the Dispersion in Pen-  
ta, Galatia, Cappadocia,  
Asia, and Bithynia.

ἐκλεκτοῖς παρεπιδήμοις διασπορᾷς  
to chosen sojourners of dispersion

Whether or not you agree with me that Jesus usually spoke Greek, the New Testament was written in Greek (we have no evidence to the contrary) under inspiration of the person of the Holy Spirit.

You will note differences in the recorded quotations of Jesus. This fact led me to some interesting and surprising conclusions. Let me illustrate in English. No person can speak two different sentences at the same time.

Suppose Matthew records that Pilate said, concerning Jesus,  
"I find no fault in Him."

Suppose Mark records that Pilate said, concerning Jesus,  
"In Him I find no fault."

We are faced with two major possibilities, either Matthew or Mark is wrong, or these are two different statements made at two different times. I cannot accept the first possibility. We will follow the second possibility and study the arrest, trial, and death of Jesus the Messiah. I think you will be amazed at the interlocking that exists in the four gospels.



## Luke 22

39 And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him.

lit. "And having gone out he went according to the custom into the mountain of the olives and the disciples also followed him."

## Matt. 26

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray.

pronoun of "it"

(αὐτοῦ - i.e. general, in this area into which they were entering) UNTIL (the time when) HAVING GONE AWAY, THERE I MAY PRAY."

① καθίσατε αὐτοῦ ἕως οὗ ἀπελθὼν ἐκεῖ προσεύξωμαι.

## Mark 14

32 And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray.

"And they are coming into a property of which the name was Gethsemane, and he is saying

to the disciples of him; YOU SIT HERE (ὧδε - i.e. a specific spot) UNTIL I MAY PRAY."

② καθίσατε ὧδε ἕως προσεύξωμαι.

## John 18

18 When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into which he entered, himself and his disciples. 2 Now Judas also, who betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

garden - κήπος - John does not give any statements of Jesus at this time.

← τὸν τόπον - the place

"And he is taking"

ἐκθαμβεῖσθαι καὶ ἀδημονεῖν to be greatly-amazed and to be distressed

"And having taken"

λυπεῖσθαι καὶ ἀδημονεῖν to be grieving and to be distressed. Eight disciples have now been left behind. Peter, James, and John are still with Jesus.

περίλυπός ἐστιν ἡ ψυχὴ μου DEEPLY GRIEVED IS THE SOUL OF ME ἕως θανάτου. μένate ὧδε UNTIL DEATH; YOU REMAIN HERE

καὶ γρηγορεῖτε (Matt. adds) μετ' ἐμοῦ. AND YOU BE WATCHING -- WITH ME

Mark 34:34 and Matt. 26:38 have the same words, with two additional recorded by Matt.

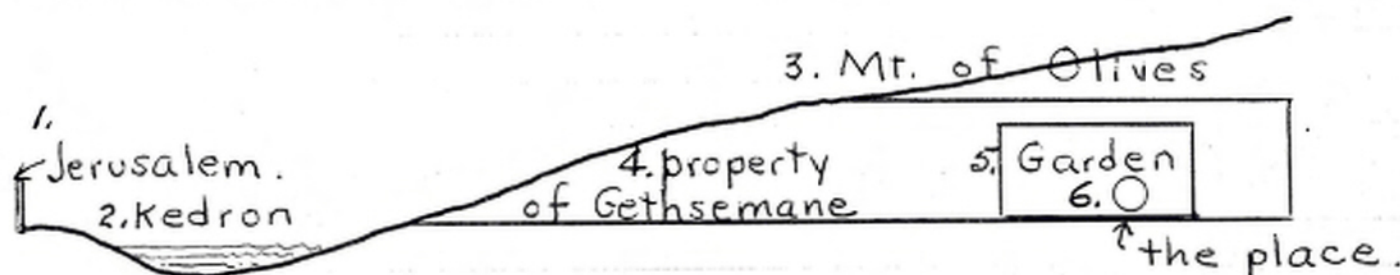


Luke 22  
 40 And when he was at the place, he said unto them. Pray that ye enter not into temptation.

← lit. "And having come on the place (τοῦ τόπου) he said to them; YOU BE PRAYING NOT TO ENTER INTO TEMPTATION - προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.

Note the progress.

1. Having gone out. Luke 22:39
2. Over the brook Kidron. John 18:1  
 (brook - τοῦ χειμάρρου - [winter-torrent] τοῦ Κεδρών, of the Kedron)
3. Into the mountain of the olives. Luke 22:39
4. Into a property called Gethsemane. Matt. 26:36, Mark 14:32.
5. Where was a garden into which he entered. John 18:1.
6. And having come on the place. Luke 22:40 Which Judas knew. John 18:2



Matt 26  
 39 And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me; nevertheless, not as I will, but as thou wilt.

← lit. "And going forward a little he fell on face of him praying and saying; FATHER OF ME, IF POSSIBLE IT IS LET PASS FROM ME THE CUP THIS; NEVERTHELESS NOT AS I MYSELF WILL BUT AS YOU."

πάτερ μου, εἰ δυνατόν ἐστίν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν ὡς ὡς ἐγὼ θέλω ἀλλ' ὡς σὺ.

This cup - is the cup of suffering, not the cup of God's wrath. These two verses are enough to illustrate the point.

Matt. 20  
 22 But Je'sus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. 23 He saith unto them, My cup indeed ye shall drink; but to sit on my right hand, and on my left hand, is not mine to give; but it is for them for whom it hath been prepared of my Father.

1 Pet. 4  
 12 Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: 13 but inasmuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy.



Mark 14 <sup>35</sup> And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. <sup>36</sup> And he said, Ab'ba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.

← Lit. "And going forward a little he fell on the ground, and was praying that if possible it is might pass from him the hour, and he said; ABBA THE FATHER,

ALL THINGS POSSIBLE TO YOU; YOU BEAR AWAY THE CUP THIS FROM ME; BUT NOT WHAT I MYSELF WILL BUT WHAT YOU."

ἀββὰ ὁ πατήρ, πάντα δυνατό σοι;  
παρένευκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ.  
ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ.

Note: above "was praying", imperfect.

Mark 14 <sup>37</sup> And he cometh, and findeth them sleeping, and saith unto Peter, Si'mon, sleepest thou? couldest thou not watch one hour? <sup>38</sup> Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

← This is Jesus' first return to the disciples. I believe the quotations overlap as follows.

Matt. 26 <sup>40</sup> And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What could ye not watch with me one hour? <sup>41</sup> Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Σίμων, καθεύδεις;

SIMON, YOU ARE SLEEPING!

οὐκ ἰσχύσας μῖαν ὥραν γρηγορήσαι;  
NOT YOU HAD STRENGTH ONE HOUR TO

WATCH? \* singular - Peter directly.

οὕτως οὐκ ἰσχύσατε μῖαν ὥραν

SO NOT YOU (pl) HAD STRENGTH ONE

γρηγορήσαι μετ' ἐμοῦ;

HOOR TO WATCH WITH ME? \*

\*(Facing Peter but including James and John.)

Matt. 26:41 and Mark 14:38 are identical below.

γρηγορεῖτε καὶ προσεύχεσθε,

YOU (pl) BE WATCHING AND YOU BE PRAYING,

ἵνα μὴ (κτ)εἰσέλθητε εἰς

IN ORDER THAT NOT YOU ENTER INTO

πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον,

TEMPTATION; ON ONE HAND THE SPIRIT

ἡ δὲ σὰρξ ἀσθενής.

EAGER BUT THE FLESH WEAK.

Mark 14 <sup>39</sup> And again he went away, and prayed, saying the same words.

the same word.

τὸν αὐτὸν λόγον

i.e. the content.

Only Matt. →

gives a quote

from the 2<sup>nd</sup>

prayer. Note: neither Luke

or Mark were there.

Matt. 26

<sup>42</sup> Again a second time he went away, and prayed, saying, My Father, if this cannot pass away, except I drink it, thy will be done.



Matthew was not close enough to hear. It is interesting that John, who might have heard, was sleeping. John records none of these words. The words were given to Matthew, Mark, and Luke to record by inspiration. Now note Matthew's record of the second prayer.

ΠΑΤΕΡ ΜΟΥ, ΕΙ ΟΥ ΔΥΝΑΤΑΙ

FATHER OF ME, IF NOT IT IS POSSIBLE

ΤΟΥΤΟ ΠΑΡΕΛΘΕΪΝ ΕΑΝ ΜΗ ΑΥΤΟ ΠΙΩ,  
THIS TO PASS AWAY IF NOT IT I AM

ΓΕΝΗΘΗΤΩ ΤΟ ΘΕΛΗΜΑ ΣΟΥ.

DRINKING, LET COME-TO-BE THE WILL OF YOU.

Mark 14

40 And again he came, and found them sleeping, for their eyes were very heavy; and they knew not what to answer him.

This is Jesus' second return to the disciples.

Matt. 26

43 And he came again and found them sleeping, for their eyes were heavy. 44 And he left them again, and went away, and prayed a third time, saying again the same words.

The third time of Jesus' prayer is recorded by Luke. { τὸν αὐτὸν λόγον  
the same word.

41 And he was parted from them about a stone's cast; and he kneeled down and prayed, 42 saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

ΠΑΤΕΡ, ΕΙ ΒΟΥΛΕΙ  
FATHER IF YOU INTEND

ΠΑΡΕΝΕΥΓΕ ΤΟΥΤΟ ΤΟ ΠΟΤΗΡΙΟΝ  
YOU BEAR AWAY THIS THE CUP

ΑΠ' ΕΜΟΥ· ΠΛΗΝ ΜΗ ΤΟ ΘΕΛΗΜΑ  
FROM ME; NEVERTHELESS NOT THE WILL

ΜΟΥ ΑΛΛΑ ΤΟ ΣΟΝ ΓΙΝΕΣΘΩ.  
OF ME BUT THE THINE LET IT BECOME

Luke 22

43 And there appeared unto him an angel from heaven, strengthening him. 44 And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground. 45 And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow.

← Θρόμβοι αἵματος  
clots of blood

← ἀπὸ τῆς λύπης

from the grief ← depression.

Mark 14

41 And he cometh the third time, and saith unto them, "Sleep on now, and take your rest;"

Matt. 26

45 Then cometh he to the disciples, and saith unto them, "Sleep on now, and take your rest;"

Jesus' 3rd return to the disciples.

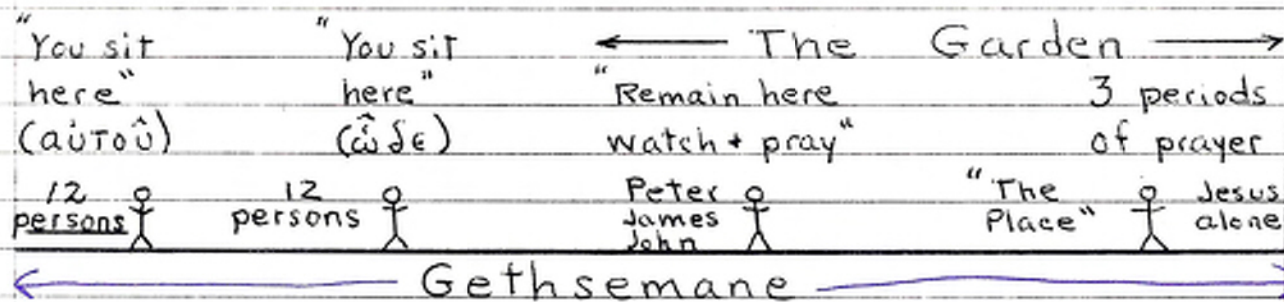
These statements, or statement, for they are the same, propose a real difficulty. If these are commands to "sleep" and

"rest" they oppose the command to "arise" in Luke 22:46, Matt. 26:46, and Matt. 26:46.

ΚΑΘΕΥΔΕΤΕ ΤΟ ΛΟΙΠΟΝ ΚΑΙ ΑΝΑΠΑΥΕΣΘΕ  
YOU (ARE) SLEEPING, FINALLY ALSO YOU  
ARE BEING RESTED. (see RSV. etc.)



If the words are a statement rather than a command the difficulty ceases to exist. Let us try to plot the action in Gethsemane.



1st prayer Matt. 26:39 and also Mark 14:36

2nd prayer Matt. 26:42

3rd prayer Luke 22:42

We now come to a difficult sequence.

Jesus' words are recorded as follows:

Matt. 26:45 ἐγείρεσθε, ἄγωμεν· ἰδοὺ ἡγγικεν ὁ παραδίδούς με.

Mark. 14:42 ἐγείρεσθε, ἄγωμεν· ἰδοὺ ὁ παραδίδούς με ἡγγικεν.

You can see that the words are identical but the order is different. It would seem to be the same statement - but is it? If we believe that every word is inspired by the Holy Spirit, the Holy Spirit would not have gotten the order of the words spoken by Jesus mixed up in one of the accounts. Holding fast to inspiration we must admit of Jesus uttering two similar statements not just one. Three passages are involved which I believe occurred in this order.

Luke 22:46 and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.

← τί καθεύδετε; ἀναστάντες  
WHY ARE YOU SLEEPING? HAVING  
προσεύχεσθε, ἵνα μὴ  
STOOD UP YOU BE PRAYING, THAT NOT  
εἰσέλθῃτε εἰς πειρασμόν.  
YOU MAY ENTER INTO TEMPTATION.

Mark 14:41 It is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. 42 Arise, let us be going: behold, he that betrayeth me is at hand.

← ἀπέχει (the promised money)  
HE (Judas) DID RECEIVE; M.M.  
ἦλθεν ἡ ὥρα, ἰδοὺ  
CAME THE HOUR, BEHOLD  
παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου  
IS BEING GIVEN OVER THE SON OF THE MAN.



εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν  
INTO THE HANDS OF THE SINNERS.

(The articles used, perhaps in reference to the leaders who negotiated with Judas.)

ἐγείρεσθε, ἄγωμεν· ἰδοὺ ὁ παραδίδους με ἤγγικεν  
STIR YOURSELVES, LET US BE LEADING; BEHOLD THE ONE GIVING ME OVER HAS DRAWN NEAR.

(Perhaps the disciples were slow to act due to the confusion and bewilderment of the hour.)

Matt. 26:45 <sup>behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. 46 Arise, let us be going: behold, he is at hand that betrayeth me.</sup> ἰδοὺ ἤγγικεν ἡ ὥρα καὶ  
BEHOLD HAS DRAWN NEAR THE HOUR  
ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται  
AND THE SON OF THE MAN IS BEING

εἰς χεῖρας ἀμαρτωλῶν.  
GIVEN OVER INTO HANDS OF SINNERS.

ἐγείρεσθε, ἄγωμεν· ἰδοὺ ἤγγικεν  
STIR YOURSELVES, LET US BE LEADING; BEHOLD  
ὁ παραδίδους με.

HAS DRAWN NEAR THE ONE GIVING ME OVER.  
 (No article before sinners - total group sinners.)

Mark 14  
 43 And straightway, while he yet spake, cometh Jū'dās, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders. 44 Now he that betrayed him had given them a token, saying, Whosoever I shall kiss, that is he; take him, and lead him away safely.

Matt. 26  
 47 And while he yet spake, lo, Jū'dās, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48 Now he that betrayed him gave them a sign, saying, Whosoever I shall kiss, that is he: take him.

Luke 22  
 47 While he yet spake, behold, a multitude, and he that was called Jū'dās, one of the twelve, went before them; and he drew near unto Jēsus to kiss him.

John 18  
 3 Jū'dās then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.

↑ drew near  
 ἤγγισεν - 3 p.s. aor. ind.

Mark 14:43 Judas is arriving (παραγίνεται 3 p.s. pres. ind.)

Mark 26:47 Judas came (ἦλθεν 3 p.s. aor. ind.)

Luke 22:47 Judas was going before, or was coming before, (προήρχετο 3 p.s. imp. ind.)

John 18:3 Judas having received (aor. act. part.) the cohort (600 men) and subordinates from the chief priests and the Pharisees is coming (έρχεται 3 p.s. pres. ind.) with lanterns, torches, and weapons. (Mark 14:43 and John 18:3 may be very closely parallel.)

Mark 14:44 Judas had given (ἔδωκεν 3 p.s. plup. act.) them a sign (σύσημον - only use in N.T.)

Matt. 26:48 Judas gave (ἔδωκεν aor. act. ind.) a sign (σημεῖον) - a kiss was greeting for a Rabbi M.M.



John 18  
 4 Jē'sus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye?  
 5 They answered him, Jē'sus of Nāz'ā-rēth. Jē'sus saith unto them, I am he. And Jā'dās also, who betrayed him, was standing with them. 6 When therefore he said unto them, I am he, they went backward, and fell to the ground. 7 Again therefore he asked them, Whom seek ye? And they said, Jē'sus of Nāz'ā-rēth. 8 Jē'sus answered, I told you that I am he; if therefore ye seek me, let these go their way: 9 that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one.

τίνα ζητεῖτε;  
 WHOM ARE YOU SEEKING?  
 ἐγώ εἰμι  
 I MYSELF AM  
 τίνα ζητεῖτε  
 WHOM ARE YOU SEEKING?  
 εἶπον ὑμῖν ὅτι ἐγώ εἰμι.  
 I SAID TO YOU THAT I  
 εἰ οὖν ἐμὲ ζητεῖτε

MYSELF AM, IF THEREFORE ME YOU ARE  
 ἀφετε τούτους ὑπάγειν.  
 SEEKING YOU LET THESE TO GO AWAY;

Luke 22:47 - above. Judas "Drew near to the Jesus to kiss him."

Luke 22  
 But Jē'sus said unto him, Jā'dās, betrayest thou the Son of man with a kiss?

Ἰούδα, φιλήματι τὸν υἱὸν  
 JUDAS, WITH A KISS THE SON  
 τοῦ ἀνθρώπου παραδίδως  
 OF THE MAN ARE YOU GIVING OVER?

Matt. 26  
 49 And straightway he came to Jē'sus, and said, Hail, Rāb'bī; and kissed him.

← Judas "Hail, Rabbi" →  
 Judas → "Rabbi"

Mark 14  
 45 And when he was come, straightway he came to him, and saith, Rāb'bī; and kissed him.

ἐκατεφίλησεν - He kissed fervently

Matt. 26  
 50 And Jē'sus said unto him, Friend, so that for which thou art come, then they came and laid hands on Jē'sus, and took him.

← ἑταῖρε, ἐφ' ὃ πάρει.  
 COMPANION, FOR WHAT ARE YOU HERE?

Mark 14  
 46 And they laid hands on him, and took him.

Luke 22  
 49 And when they that were about him saw what would follow, they said, Lord, shall we smite with the sword?  
 50 And a certain one of them smote the servant of the high priest, and struck off his right ear.

← "with a sword" (μαχαίρῃ)  
 Jesus knew they had swords. →

Luke 22  
 35 And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. 36 And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath none, let him sell his cloak, and buy a sword. 37 For I say unto you, that this which is written must be fulfilled in me, 'And he was reckoned with transgressors: for that which concerneth me hath fulfillment.' 38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

Matt. 26  
 51 And behold, one of them that were with Jē'sus stretched out his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear.

Mark 14  
 47 But a certain one of them that stood by drew his sword, and smote the servant of the high priest, and struck off his ear.

John 18

10 Si'mōn Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Mal'chūs.

All four gospels mention the cutting off the ear of the slave. We know the slave's name was Malchus, he belonged to the high priest. It was the right ear.



**Matt. 26**  
 52 Then saith Je'sus unto him. Put up again thy sword into its place: for all they that take the sword shall perish with the sword. 53 Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? 54 How then should the scriptures be fulfilled, that thus it must be?

← τότε λέγει - then he is saying.  
ἀπόστροφον τὴν μάχαιράν  
YOU RETURN THE SWORD  
σου εἰς τὸν τόπον αὐτῆς  
OF YOU INTO THE PLACE OF IT;

πάντες γὰρ οἱ λαβόντες μάχαιραν  
FOR ALL THE ONES HAVING TAKEN A SWORD  
ἐν μαχαίρῃ ἀπολοῦνται.  
BY A SWORD THEY THEMSELVES WILL PERISH.  
ἢ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι  
OR ARE YOU THINKING THAT I AM NOT ABLE TO  
τὸν πατέρα μου, καὶ παραστήσει μοι  
CALL UPON THE FATHER OF ME, AND HE SHALL  
ἄρτι πλείω δώδεκα λεγιῶνας ἀγγέλων;  
PLACE BESIDE ME NOW MORE (THAN) TWELVE  
LEGIONS (above 70,000) OF ANGELS?  
πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι  
HOW THEREFORE MAY BE FULFILLED THE  
οὕτως δεῖ γενέσθαι;  
SCRIPTURES THAT THUS IT IS NECESSARY  
TO HAPPEN?

It would seem that Peter did not respond immediately but perhaps stood bewildered by the events and pondering the statements of Jesus. Jesus having been seized was restrained and therefore asks permission to heal the slave.

**Luke 22**  
 51 But Je'sus answered and said. Suffer ye (him) thus far. And he touched his ear, and healed him.

← ἕως τούτου.  
YOU PERMIT UNTIL THIS;

It seems to me that at this time Jesus again speaks to Peter.

**John 18**  
 11 Je'sus therefore said unto Peter. Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

← βάλε τὴν μάχαιραν εἰς  
YOU THRUST THE SWORD INTO  
τὴν θήκην. τὸ ποτήριον ὃ  
THE SHEATH; THE CUP WHICH

δέδωκέν μοι ὁ πατήρ, οὐ μὴ πῖω αὐτό;  
HE HAS GIVEN TO ME THE FATHER, BY NO MEANS  
MAY I DRINK IT?

Note, these statements to Peter are quite different from those recorded in Matt. 26 above.



## Luke 22

52 And Jē'sūs said unto the chief priests, and captains of the temple, and elders, that were come against him, Are ye come out, as against a robber, with swords and staves?

## Mark 14

48 And Jē'sūs answered and said unto them, Are ye come out, as against a robber, with swords and staves to seize me?

## Matt. 26

55 In that hour said Jē'sūs to the multitudes, Are ye come out as against a robber with swords and staves to seize me?

This statement is the same in all three gospels but with additional two words recorded by Mark and Matt.

ὥς ἐπὶ λησὴν ἐξήλθατε

AS AGAINST A ROBBER CAME YOU OUT,

μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με;  
WITH SWORDS AND CLUBS TO SEIZE ME?

(If Jesus spoke Hebrew and Matt., Mark, and Luke did not write by inspiration their words would probably have differed. [λησὴν is used for 3 different Hebrew words in the LXX]).

After this first statement Jesus makes three statements to three distinct groups.

1. Luke 22:52 To the ones present alongside him - chief priests, captains of the temple (Levites), and elders.

2. Mark 14:48 To "them" - the ones who had laid hands on him (see vs. 46).

3. Matt. 26:55 To the crowd.

(Note: Mark 14:48 Not he "answered", but he "uttered solemnly" M.M.)

Luke 22  
53 When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.

καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνετε τὰς χεῖρας ἐπ' ἐμέ· ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκοτοῦς  
DAILY BEING OF ME WITH YOU IN THE TEMPLE NOT  
YOU STRETCHED THE HANDS ON ME; BUT THIS  
IS OF YOU THE HOUR AND THE AUTHORITY OF THE DARKNESS.

The chief priests, captains, and elders did not arrest Jesus during his visits to the temple. Now their hour has come.

Mark 14  
49 I was daily with you in the temple teaching, and ye took me not: but this is done that the scriptures might be fulfilled.

καθ' ἡμέραν ἤμην πρὸς ὑμᾶς  
DAILY I WAS WITH YOU  
ἐν τῷ ἱερῷ διδασκῶν, καὶ οὐκ  
IN THE TEMPLE TEACHING, AND NOT



ἐκρατήσατε με· ἀλλ' ἵνα πληρωθῶσιν  
YOU LAID HOLD OF ME; BUT THAT MAY BE  
 αἱ γραφαί.

FULFILLED THE SCRIPTURES.

Matt. 26:55  
 I sat daily in the temple teaching, and ye took me not. 56 But all this is come to pass, that the scriptures of the prophets might be fulfilled.

← καθ' ἡμέραν ἐν τῷ ἱερῷ  
DAILY IN THE TEMPLE

ἐκαθεζόμην διδάσκων, καὶ οὐκ  
I WAS SITTING TEACHING, AND NOT

ἐκρατήσατέ με. τοῦτο δὲ ὅλον  
YOU LAID HOLD OF ME. BUT THIS ALL

γέγονεν (perf. ind.)

HAS HAPPENED AND IS STILL HAPPENING

ἵνα πληρωθῶσιν αἱ γραφαί  
THAT MAY BE FULFILLED THE SCRIPTURES

τῶν προφητῶν.

OF THE PROPHETS.

Note the continual reference to fulfillment of scripture: Matt. 26:54, John 18:11, Mark 14:49, Matt. 26:56.

Mark 14  
 50 And they all left him, and fled.  
 51 And a certain young man followed with him, having a linen cloth cast about him, over his naked body: and they lay hold on him: 52 but he left the linen cloth, and fled naked.

← having left (ἀφέντες) →  
 συνδῶν

Matt. 26:56  
 Then all the disciples left him, and fled.

← cast about - or clothed (i.e. having been clothed)  
 ἐπὶ γυμνοῦ (possibly Lazarus, Bul. John 12:10)

← γυμνός (usual meaning - "with only the  
 χιτῶν" M.M. ★ ANNAS (Acts 4:6)

John 18  
 12 So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him, 13 and led him to Annas first: for he was father in law to Caiaphas, who was high priest that year. 14 Now Caiaphas was he that gave counsel to the Jews, that it was expedient that one man should die for the people.

← Annas and Caiaphas probably lived in different apartments within the same palace.

High Priests at this time were no longer being appointed by the law of Moses but by the will of civil or military rulers. During 107 years from Herod the Great to the destruction of the holy city, 28 persons were high priest. (Thayer p.77)

John 11  
 47 The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many signs. 48 If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation. 49 But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, 50 nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not.

51 Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; 52 and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. 53 So from that day forth they took counsel that they might put him to death.

A preliminary hearing was held before Annas. Meanwhile, Peter was gaining entrance to the palace. Time was

needed for the assembling of the chief priests, elders, and scribes.



The preliminary hearing before Annas is recorded by John. (Annas - 5 sons, 1 son-in-law, 1 grandson H.P.)

John 18  
19 The high priest therefore asked Jē'sus of his disciples, and of his teaching. 20 Jē'sus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret I have said nothing. 21 Why askest thou me? ask them that have heard me, what I have said unto them: behold, these know the things which I said.

← The fact that Annas is called a high priest is not surprising for he had held that office. (Luke 3:2, Acts 4:6)

← ἐγὼ παρρησία  
I WITH BOLDNESS OF SPEECH

λελάληκα τῷ  
HAVE SPOKEN AND AM STILL SPEAKING TO THE  
κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν  
WORLD; I ALWAYS TAUGHT IN  
συναγωγῇ καὶ ἐν τῷ ἱερῷ ὅπου πάντες  
SYNAGOGUE AND IN THE TEMPLE WHERE ALL  
οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν  
THE JEWS ARE COMING TOGETHER, AND IN  
κρυπτῷ ἐλάλησα οὐδέν. τί με  
SECRET I SPOKE NOTHING. WHY ME  
ἐρωτᾷς; ἐρώτησον τοὺς  
ARE YOU QUESTIONING? QUESTION THE ONES  
ἀκηκοότας τί ἐλάλησα αὐτοῖς.  
HAVING HEARD WHAT I SPOKE TO THEM;  
ἴδε οὗτοι οἶδασιν ἃ  
BEHOLD THESE KNOW WHAT THINGS  
εἶπον ἐγώ.  
I MYSELF SAID.

John 18  
22 And when he had said this, one of the officers standing by struck Jē'sus with his hand, saying, Answerest thou the high priest so? 23 Jē'sus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? 24 Annas therefore sent him bound unto Cā'ā-phās the high priest.

← εἰ κακῶς ἐλάλησα,  
IF BADLY I SPOKE,  
μαρτύρησον περὶ τοῦ κακοῦ.  
YOU WITNESS CONCERNING THE

\* εἰ δὲ καλῶς, τί με δέρεις;  
BAD; BUT IF WELL, WHY ME ARE YOU  
BEATING? (\* sent - not "had sent" as K.J.)

Mark 14  
53 And they led Jē'sus away to the high priest: and there came together with him all the chief priests and the elders and the scribes.

← γραμματεῖς - scribes, Matt. 26  
← πρεσβύτεροι - elders →  
← + ἀρχιερεῖς -

↑ συνέρχονται  
they are coming together  
(with him - not Nestle)

chief priests

↑ συνήχθησαν  
they were  
assembled

57 And they that had taken Jē'sus led him away to the house of Cā'ā-phās the high priest, where the scribes and the elders were gathered together.



## Luke 22

54 And they seized him, and led him away, and brought him into the high priest's house. But Peter followed afar off.

## John 18

15 And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; 16 but Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter.

## John 18

17 The maid therefore that kept the door saith unto Peter, Art thou also one of this man's disciples? He saith, I am not. 18 Now the servants and the officers were standing there, having made a fire of coals; for it was cold; and they were warming themselves; and Peter also was with them, standing and warming himself.

## Luke 22 →

55 And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them.

A disciple obtains Peter's admission.

## Mark 14

54 And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light of the fire.

## Matt. 26

58 But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end.

"until within in the court"  
"until the court --- and having entered in within"

Peter's first denial at his entering.  
(οὐκ εἶμι) - "I am not."  
To the maidservant (ἡ παιδίσκη)  
The doorkeeper (ἡ θυρωρός)

Two scenes are being enacted at the same time. I. Peter's denial of Jesus. II. Jesus before Caiaphas. We will consider Peter's denials first.

## Luke 22

56 And a certain maid seeing him as he sat in the light of the fire, and looking steadfastly upon him, said, This man also was with him. 57 But he denied, saying, Woman, I know him not.

← Peter again denies when questioned by a certain maidservant (παιδίσκη τις). It is not clear whether or not this is the same maid. Peter is sitting in the court (αὐλή).  
οὐκ οἶδα αὐτόν, γύναι  
"Not I know him, woman."

Perhaps we should insert a statement at this point to show the approach, often undertaken by ones who say they believe the Bible is the Word of God, when they encounter difficult passages. This statement is made by Rev. Alfred Edersheim in THE LIFE AND TIMES OF JESUS THE MESSIAH, Vol. II. p. 552. "We need not inquire which of the slightly varying reports in the Gospels represents the actual words of the woman or the actual answer of Peter. Perhaps neither; perhaps all — certainly, she said all this, and, certainly, he answered all that, though neither



of them would confine their words to the short sentences reported by each of the Evangelists."

On page 19 (John 18:17, Luke 22:56) we showed two denials. We are particularly interested in these because of Jesus' prophecies.

**Matt. 26**  
34 Jē'sūs said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.

Notice, Jesus says

Peter will deny him. Most of the

**Mark 14**  
30 And Jē'sūs saith unto him, Verily I say unto thee, that thou to-day, even this night, before the cock crow twice, shalt deny me thrice.

**Luke 22**  
34 And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

denials recorded are not denials of Jesus. In

**John 13**  
38 Jē'sūs answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

John 18:17 (page 19) Peter denies that he is a disciple; however, in Luke 22:57 Peter denies he knows Jesus. This is a true denial — see Luke 22:34 above. Continue now in the sequence of denials but note specifically the denials of Jesus.

**Matt. 26**  
69 Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with Jē'sūs the Gal-il-ae'an. 70 But he denied before them all, saying, I know not what thou sayest.

Peter still sitting in the court (αὐλή).

A maidservant (παῖδίσκη), perhaps the same as Luke 22:56 or John 18:17. Peter says,

οὐκ οἶδα τί λέγεις.  
"Not I know what you are saying."

**Mark 14**  
66 And as Peter was beneath in the court, there cometh one of the maids of the high priest; 67 and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the Naz-ā-rēne', even Jē'sūs. 68 But he denied, saying, I neither know, nor understand what thou sayest:

← A maidservant of the high priest (παῖδίσκη). Perhaps the same Peter says, (In the court (αὐλή).

οὔτε οἶδα οὔτε ἐπίσταμαι  
"Neither I know nor understand  
οὐ τί λέγεις.  
you what (you) are saying."

Note: Neither of these are denials of Jesus.

**Luke 22**  
58 And after a little while another saw him, and said, Thou also art one of them. But Peter said, Man, I am not.

← Another (ἕτερος), this time a man.

Peter says, ἄνθρωπε, οὐκ εἰμί.  
"Man, I am not."

This is another lie, but it is not a denial that Peter does not know Jesus. Next Peter walks out into the "porch".



In Matt. 26:71 the area is called (πυλῶν)<sup>21</sup> porch, in Mark 14:68 the (προαύλιον) fore-court.

Matt 26  
71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This man also was with Jē'sus of Nāz'ā-rēth. 72 And again he denied with an oath, I know not the man.

← Another (ἄλλην) maidservant.

A cock crowed

The maidservant

Mark 14:68  
and he went out into the porch; and the cock crew. 69 And the maid saw him, and began again to say to them that stood by, This is one of them. 70 But he again denied it.

↑ Peter says,

“ὅτι οὐκ οἶδα τὸν ἄνθρωπον”  
That not I know the man.

This is the 2nd denial of Jesus.

It seems that Peter then walked back into the court and stood by the warm fire.

John 18  
25 Now Sī'mōn Peter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples? He denied, and said, I am not.

← Peter “having stood and still standing.” Peter says,

“οὐκ εἰμὶ”  
Not I am

John 18  
26 One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, said, Did not I see thee in the garden with him? 27 Peter therefore denied again:

← one (εἷς) of the slaves of the high priest.

Peter denied again.

Matt 26  
73 And after a little while they that stood by came and said to Peter, Of a truth thou also art one of them; for thy speech maketh thee known. 74 Then began he to curse and to swear, I know not the man.

← μετὰ μικρόν  
after a little

The ones having stood and still standing.

Mark 14:70  
And after a little while again they that stood by said to Peter, Of a truth thou art one of them; for thou art a Gal-lī-lae'an. 71 But he began to curse, and to swear, I know not this man of whom ye speak.

↑ “ὅτι οὐκ οἶδα τὸν ἄνθρωπον.”

“ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε”  
That not I know the man this whom you are saying

This is Peter's third denial of Jesus recorded in two places.

3

Luke 22  
59 And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him; for he is a Gal-lī-lae'an. 60 But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

← 1 hr from verse 58 above.

← another man (ἄλλος)

Peter says, ἄνθρωπε, οὐκ οἶδα ὃ λέγεις.

Man, not I know what you are saying.

Matt. 26  
And straightway the cock crew. 75 And Peter remembered the word which Jē'sus had said, Before the cock crew, thou shalt deny me thrice. And he went out, and wept bitterly.

John 18:27

straightway the cock crew.

A cock crowed

Mark 14  
72 And straightway the second time the cock crew. And Peter called to mind the word, how that Jē'sus said unto him, Before the cock crew twice, thou shalt deny me thrice. 14 And when he thought thereon, he wept.

Luke 22  
61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crew this day thou shalt deny me thrice. 62 And he went out, and wept bitterly.

We have 9 recorded statements of Peter, only 3 deny Jesus.



We turn now to the events in reference to Jesus before Caiaphas which have been taking place during this time.

## ★ CAIAPHAS

Matt. 26

59 Now the chief priests and the whole council sought false witness against Jē'sus, that they might put him to death; 60 and they found it not, though many false witnesses came. But afterward came two, 61 and said, This man said, I am able to destroy the temple of God, and to build it in three days.

John 2

18 The Jews therefore answered and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jē'sus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days? 21 But he spake of the temple of his body. 22 When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jē'sus had said.

Matt. 26

62 And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee? 63 But Jē'sus held his peace.

Mark 14

60 And the high priest stood up in the midst, and asked Jē'sus, saying, Answerest thou nothing? what is it which these witness against thee? 61 But he held his peace, and answered nothing.

Mark 14:61

Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? 62 And Jē'sus said, I am; and ye shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven.

Matt. 26:63

And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God. 64 Jē'sus saith unto him, Thou hast said; nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven.

ὁψεσθε

YOU SHALL

← sought false witness

witness →

Mark 14

55 Now the chief priests and the whole council sought witness against Jē'sus to put him to death; and found it not. 56 For many bare false witness against him, and their witness agreed not together. 57 And there stood up certain, and bare false witness against him, saying, 58 We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. 59 And not even so did their witness agree together.

the high priest "having stood,"

οὐδὲν ἀποκρίνη

Nothing are you answering?  
Jesus remained silent.

οὐκ ἀποκρίνη οὐδὲν

Not are you answering in-no-way?  
Jesus remained silent.

ἐγὼ εἰμι, καὶ ὁψεσθε

I MYSELF AM, AND YOU SHALL

τὸν υἱὸν τοῦ ἀνθρώπου

SEE THE SON OF THE MAN

ἐκ δεξιῶν καθήμενον τῆς δυνάμεως  
ON RIGHT HAND SITTING OF THE POWER

καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.  
AND COMING WITH THE CLOUDS OF THE HEAVEN.

Jesus put under oath; as to Messiah.

σὺ εἶπας· πλὴν

YOU SAID; NEVERTHELESS

λέγω

ὁμῖν, ἀπ' ἄρτι

I AM SAYING TO YOU, FROM NOW

τὸν υἱὸν τοῦ ἀνθρώπου

YOU SHALL SEE THE SON OF THE MAN



καθήμενον ἐκ δεξιῶν τῆς δυνάμεως  
SITTING ON RIGHT HAND OF THE POWER  
 καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ  
AND COMING ON THE CLOUDS OF THE  
οὐρανοῦ.  
HEAVEN.

Matt. 26

65 Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: 66 what think ye? They answered and said, He is worthy of death.

Ex. 28

31 And thou shalt make the robe of the eph'od all of blue. 32 And it shall have a hole for the head in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of a coat of mail, that it be not rent. 33 And upon the skirts of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the skirts thereof; and bells of gold between them round about: 34 a golden bell and a pomegranate, upon the skirts of the robe round about. 35 And it shall be upon Aar'ōn to minister: and the sound thereof shall be heard when he goeth in unto the holy place before Jē-hō'vāh, and when he cometh out, that he die not.

John 19

24 They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, 'They parted my garments among them, And upon my vesture did they cast lots.'

Luke 22

63 And the men that held Jē'sus mocked him, and beat him. 64 And they blindfolded him, and asked him, saying, Prophecy: who is he that struck thee? 65 And many other things spake they against him, reviling him.

66 And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council, saying, 67 If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe: 68 and if I ask you, ye will not answer.

διαρήξας - rent

← τὰ ἱμάτια  
 ta himatia

τοὺς χιτῶνας  
 tous chitonas

Heb. 8:1

We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, 2 a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man.

καὶ τὰ ἱμάτια  
 and the garments  
 ὑμῶν οὐ  
 of you not  
 διαρήξετε  
 you shall rend

LXX.

← μὴ σχίσωμεν αὐτόν  
 let us not tear it

Matt. 26

67 Then did they spit in his face and buffet him: and some smote him with the palms of their hands, 68 saying, Prophecy unto us, thou Christ: who is he that struck thee?

Matt. 27

27 Now when morning was come, all the chief priests and the elders of the people took counsel against Jē'sus to put him to death:

Mark 14

63 And the high priest rent his clothes, and saith, What further need have we of witnesses? 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death.

Lev. 10

10 And Nā'dāb and A-bi'hū, the sons of Aār'ōn, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before Jē-hō'vāh, which he had not commanded them. 2 And there came forth fire from before Jē-hō'vāh, and devoured them, and they died before Jē-hō'vāh. 3 Then Mō'sēs said unto Aār'ōn, This is it that Jē-hō'vāh spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aār'ōn held his peace. 4 And Mō'sēs called Mish'ā-ēl and El'zā-phān, the sons of Uz-zī'ēl the uncle of Aār'ōn, and said unto them, Draw near, carry your brethren from before the sanctuary out of the camp. 5 So they drew near, and carried them in their coats out of the camp, as Mō'sēs had said. 6 And Mō'sēs said unto Aār'ōn, and unto El'zā-phān and unto It'h'ā-mār, his sons, Let not the hair of your heads go loose, neither rend your clothes: that ye die not, and that he be not wroth with all the congregation: but let your brethren, the whole house of Is'rā-ēl, bewail the burning which Jē-hō'vāh hath kindled. 7 And ye shall not go out from the door of the tent of meeting, lest ye die; for the anointing oil of Jē-hō'vāh is upon you. And they did according to the word of Mō'sēs.

Mark 14

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the officers received him with blows of their hands.

Mark 15

15 And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jē'sus;

\* SANHEDRIN (συνέδριον)

(71 members; chief priests, scribes, elders)

ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε.  
IF TO YOU I MAY SAY, BY NO MEANS YOU MAY  
 ἐὰν δὲ ἐρωτήσω,  
BELIEVE; BUT IF I SHALL QUESTION,  
 οὐ μὴ ἀποκριθῆτε.  
BY NO MEANS YOU MAY ANSWER.



**Luke 22.**  
 69 But from henceforth shall the Son of man be seated at the right hand of the power of God.  
 70 And they all said, Art thou then the Son of God? And he said unto them, Ye say that I am.  
 71 And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

← ἀπὸ τοῦ νῦν δὲ ἔσται  
**BUT FROM THE NOW WILL BE**  
 ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος  
**THE SON OF THE MAN SITTING**  
 ἐκ δεξιῶν τῆς δυνάμεως  
**ON RIGHT HAND OF THE POWER**

τοῦ Θεοῦ.  
**OF THE GOD.**

ὑμεῖς λέγετε ὅτι ἐγώ εἰμι.  
**YOU YOURSELVES ARE SAYING THAT I MYSELF AM.**

**John 18**  
 28 They lead Je'sus therefore from Ca'ia-phas into the Prae-to-ri-um; and it was early; and they themselves entered not into the Prae-to-ri-um, that they might not be defiled, but might eat the pass-over.

**Matt. 27**  
 2 and they bound him, and led him away, and delivered him up to Pilate the governor.

**Mark 15**  
 and carried him away, and delivered him up to Pilate.

**Luke 23.**  
 23 And the whole company of them rose up, and brought him before Pilate.

↑ This verse has raised many questions. Remember, the word "passover" is used several different ways.

I. The "passover" lamb.

**Luke 22**  
 7 And the day of unleavened bread came, on which the passover must be sacrificed.

**Matt. 26**  
 17 Now on the first day of unleavened bread the disciples came to Je'sus, saying, Where wilt thou that we make ready for thee to eat the passover? 18 And he said, Go into the city to such a man, and say unto him, The Teacher saith, My time is at hand; I keep the passover at thy house with my disciples. 19 And the disciples did as Je'sus appointed them; and they made ready the passover.

← the killing of the lamb itself. Originated in Egypt. →

II. The meal at which the passover lamb was eaten.

← (ποιῶ τὸ πάσχα)  
 "I am making the passover"

(not "at thy house", but (τὸς σὲ) "with you")

**Heb. 11**  
 24 By faith Mo'ses, when he was grown up, refused to be called the son of Pha'raoh's daughter; 25 choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; 26 accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. 28 By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them.

**Luke 22.**  
 22 Now the feast of unleavened bread drew nigh, which is called the Passover.

**1 Cor. 5**  
 7 Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, even Christ:

III. The feast of unleavened bread. (i.e. the total 8 day feast.)

IV Christ our passover (ἐτύθη) - was sacrificed.

It is very plain from Luke 22 and Matt. 26 above that Jesus ate the passover. To what then does John 18:28 above refer? All sorts of answers have been given to this passage. let us note some facts.

→ **Luke 22**  
 8 And he sent Peter and John, saying, Go and make ready for us the pass-over, that we may eat. 9 And they said unto him, Where wilt thou that we make ready? 10 And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth. 11 And ye shall say unto the master of the house, The Teacher saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? 12 And he will show you a large upper room furnished: there make ready. 13 And they went, and found as he had said unto them; and they made ready the passover.



A. It was not possible for Jesus to eat the passover lamb a day ahead of time.

a. The passover lamb had to be slain on the 14<sup>th</sup> of Nisan.

b. It could not be said Jesus ate "the passover" outside biblical limits.

B. Uncleanness incurred by entering a Gentile residence would not prevent the eating of "the passover."

a. The passover was eaten on the 15<sup>th</sup> of Nisan.

b. Bathing on the 14<sup>th</sup> at even would have removed the uncleanness.

c. An alternate could carry out the actual killing of the lamb as in the case of Jesus himself.

C. The rulers of Israel could not have prepared their passover and then put off eating it until the next day.

a. "The passover-offering might be eaten only at night, only until midnight." Zebahim p283.

b. The Scripture is clear.

Ex 12

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it. 9 Eat not of it raw, nor boiled at all with water, but roast with fire; its head with its legs and with the inwards thereof. 10 And ye shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire.

D. The term "passover" can be applied to the entire feast.

a. Luke 22:1 above

b. Deut. 16:1-3

(See Edersheim Vol. II p. 567)

The term then, in John 18:28 above, refers to the festival feast on the 1st day of unleavened bread.

Luke 23

2 And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he himself is Christ a king.

Jesus is accused before Pilate

Note the references to Jesus' stand on Tribute, Matt. 22:17,

Mark 12:14, Luke 20:22, Jesus also paid the half-shekel to the temple, Matt. 17:24.

16 Observe the month of A'bib, and keep the passover unto Jê-hô'vâh thy God; for in the month of A'bib Jê-hô'vâh thy God brought thee forth out of E'gypt by night. 2 And thou shalt sacrifice the passover unto Jê-hô'vâh thy God, of the flock and the herd, in the place which Jê-hô'vâh shall choose, to cause his name to dwell there. 3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of E'gypt in haste: that thou mayest remember the day when thou camest forth out of the land of E'gypt all the days of thy life.



## Matt. 22

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæ'sar, or not? 18 But Jē'sus perceived their wickedness, and said, Why make ye trial of me, ye hypocrites? 19 Show me the tribute money. And they brought unto him a denarius. 20 And he saith unto them, Whose is this image and superscription? 21 They say unto him, Cæ'sar's. Then saith he unto them, Render therefore unto Cæ'sar the things that are Cæ'sar's; and unto God the things that are God's. 22 And when they heard it, they marvelled, and left him, and went away.

Since we are noting the exactness of words these statements are worth noting.

In Matt. and Mark we have representatives of Pharisees and Herodians.

## Mark 12

14 And when they were come, they say unto him, Teacher, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæ'sar, or not? 15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why make ye trial of me? bring me a denarius, that I may see it. 16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæ'sar's. 17 And Jē'sus said unto them, Render unto Cæ'sar the things that are Cæ'sar's, and unto God the things that are God's. And they marvelled greatly at him.

Their question is in reference to "tribute" (κῆνσος) probably a poll-tax (M.M. "census") Note the words of Jesus with the two records superimposed. The words from Matt. are shown first, then when the same word occurs in Mark it is indicated with a •. When a word occurs in Mark only it is marked °.

τί • με • πειράζετε, ὑποκριταί;

Why me are you tempting, hypocrites?

Matt. only → ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κῆνσου  
You show me the coin of the poll-tax.

Mark only → φέρετέ ° μοι ° δηνάριον ° ἵνα ° ἴδω °

You bring me a denarius that I may see.

τίνος • ἡ • εἰκὼν • αὕτη • καὶ ἡ • ἐπιγραφή;

Of whom the image this and the inscription?

ἀπόδοτε • οὖν τὰ • Καίσαρος • Καίσαρι • καὶ •

You render therefore the things of Caesar τὰ • τοῦ • Θεοῦ • τῷ • Θεῷ • (Receptus this quote) to Caesar and the things of the God to the God. (Nestle takes ἀπόδοτε and puts it between Καίσαρος and Καίσαρι)

## Luke 20

22 Is it lawful for us to give tribute unto Cæ'sar, or not? 23 But he perceived their craftiness, and said unto them, 24 Show me a denarius. Whose image and superscription hath it? And they said, Cæ'sar's. 25 And he said unto them, Then render unto Cæ'sar the things that are Cæ'sar's, and unto God the things that are God's. 26 And they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.

Note Luke 20. The questioners are spies (ἐγκάθετος, only here) Their question regards "tribute", but in this case (φόρος) probably "land-tax" (M.M. "rent")

← The exact words are somewhat different but the answer of Jesus is consistent. The case

appears to me to be at a different time.



Denarius, Roman Penny of Tiberius.

(On one side is a portrait of Tiberius, with the inscription "TI. CAESAR DIVI. AUG. P. AVGVSTVS" (Tiberius Caesar Augustus, son of the divine Augustus). On the other side is a female figure and the inscription "PACIS. MAIORIS" (Peace of the Greater).)



## Matt. 27

3 Then Jū'das, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, 4 saying, I have sinned in that I betrayed innocent blood. But they said, What is that to us? see thou to it. 5 And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. 6 And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken through Jē-sū's mouth the prophet, saying, 'And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Is'rā-ēl did price: 10 and they gave them for the potter's field, as the Lord appointed me.'

We digress with Matt. a little to follow Judas. Acts 1 also has a passage concerning this event. These passages seemingly disagree. Some of the solutions come from Dr. E.W. Bullinger's, The Companion Bible, Appendix 161.

I. Both accounts mention the buying of a field, but they are not the same

field. The field in Matt. 27 is ἀγρός while the "field" in Acts 1 is χωρίον, better translated "property". Judas bought a property, but not with the 30 pieces of silver for he gave those back.

## John 12

6 Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein.

← Judas' source of money.

Judas' "field" is called Akeldama or, property of blood, because it was there he committed suicide.

II. Matt. says Judas hanged himself while Acts says, having fallen headlong he burst open in the middle and all his bowels poured out.



THE END OF JUDAS ISCARIOT

Two explanations seem possible. First, the picture of course is an artist's drawing, but in such rough terrain is it not possible that a limb would break and Judas fall headlong down the rocks?

2. Alford considers the possibility of Divine

judgment. We have

such a case in Acts 12 in regards to the death of Herod.

## Acts 1:16

Brethren, it was needful that the scripture should be fulfilled, which the Holy Spirit spake before by the mouth of David concerning Jē'sus, who was guide to them that took Jē'sus. 17 For he was numbered among us, and received his portion in this ministry. 18 (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. 19 And it became known to all the dwellers at Jē-ru-sa-lem: inasmuch that in their language that field was called Akeldama, that is, The field of blood). 20 For it is written in the book of Psalms,

'Let his habitation be made desolate,  
And let no man dwell therein:  
and,  
'His office let another take.'

## Acts 12

21 And upon a set day Hērōd arrayed himself in royal apparel, and sat on the throne, and made an oration unto them. 22 And the people shouted, saying, The voice of a god, and not of a man. 23 And immediately an angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.



III As to the field in Matt. 27, it was bought with the 30 pieces of silver and called field of blood (αἷπος αἵματος) for a different reason. Some things concerning this purchase are discussed in The Law Prophesied pp. 111-117.

Let us now consider the trial of Jesus as he stands before Pilate. John 18:28 above says they led Jesus from Caiaphas into the Praetorium but they themselves entered not in. (probably the "religious" leaders.) It seems that some of the Jews would have entered the Praetorium (many are not religious) to deliver their prisoner, and part of the multitude began to accuse Jesus. (Luke 23:1,2 above). We will try to follow Pilate's statements in sequence.

#### Matt. 27

11 Now Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

#### Mark 15

2 And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest.

#### Luke 23

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest.

➔ A. σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;  
You! Are the king of the Jews?  
σὺ λέγεις.

#### ➔ YOU YOURSELF ARE SAYING.

(all three passages are exactly alike.)

#### John 18

29 Pilate therefore went out unto them, and saith, What accusation bring ye against this man? 30 They answered and said unto him, If this man were not an evil-doer, we should not have delivered him up unto thee.

➔ B. τίνα κατηγορίαν φέρετε  
What accusation are you bringing  
τοῦ ἀνθρώπου τούτου;  
of the man this?

#### John 18

31 Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death: 32 that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

➔ C. λάβετε αὐτὸν ὑμεῖς,  
You take him yourselves,  
καὶ κατὰ τὸν νόμον ὑμῶν  
and according to the law of you  
κρίνατε αὐτόν.  
you judge him.

#### John 18

33 Pilate therefore entered again into the Praetorium, and called Jesus, and said unto him, Art thou the King of the Jews?

➔ Pilate returns to the Praetorium.

➔ D. σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;  
Are you (yourself) the king of the Jews?  
Exactly the same question a second time  
but Jesus now gives a longer reply.



John 18 <sup>34-36</sup>  
 said answered, Sayest thou this of  
 thyself, or did others tell it thee  
 concerning me? 35 Pilate an-  
 swered, Am I a Jew? Thine own  
 nation and the chief priests deliv-  
 ered thee unto me: what hast thou  
 done?

← ἀφ' ἑαυτοῦ σὺ τοῦτο  
 2 FROM THYSELF YOU YOURSELF  
 λέγεις, ἢ ἄλλοι  
 ARE SAYING THIS OR OTHERS  
 εἰπόν σοι περὶ ἐμοῦ;  
 SAID TO YOU CONCERNING ME?

← E. μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος  
 (not) Am I myself a Jew? The nation  
 τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν  
 namely thine and the chief priests delivered  
 σε ἐμοί· τί ἐποίησας;  
 you to me; what did you do?

John 18 <sup>36</sup> Je'sus answered, My  
 kingdom is not of this world: if my  
 kingdom were of this world, then  
 would my servants fight, that I  
 should not be delivered to the Jews:  
 but now is my kingdom not from  
 hence.  
 3 THE KINGDOM, NAMELY MINE, NOT  
 ἐκ τοῦ κόσμου τούτου·  
 IT IS OUT OF THIS WORLD;

εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία  
 IF OUT OF THIS WORLD WAS THE KINGDOM  
 ἡ ἐμή, οἱ ὑπηρέται ἂν οἱ ἐμοί  
 NAMELY MINE, THE SUBORDINATES NAMELY  
 ἦγον νίκοντο ἵνα μὴ παραδοθῶ  
 MINE WERE FIGHTING THAT NOT I MIGHT BE  
 τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία  
 DELIVERED TO THE JEWS; BUT NOW THE  
 ἡ ἐμή οὐκ ἐστὶν ἐντεῦθεν.  
 KINGDOM NAMELY MINE NOT IT IS HENCE.

John 18 <sup>37</sup> Pilate therefore said  
 unto him, Art thou a king then?  
 Je'sus answered, Thou sayest  
 that I am a king. To this end have  
 I been born, and to this end am I  
 come into the world, that I should  
 bear witness unto the truth. Every  
 one that is of the truth heareth my  
 voice.  
 ← F. οὐκοῦν βασιλεὺς εἶ σύ;  
 So then you yourself are a King?  
 ← σὺ λέγεις ὅτι βασιλεὺς εἰμι.  
 4 YOU YOURSELF ARE SAYING THAT  
 ἐγὼ εἰς τοῦτο γεγέννημαι  
 A KING I AM. I MYSELF WITH REFERENCE  
 καὶ εἰς τοῦτο  
 TO THIS HAVE BEEN BEGOTTEN AND WITH  
 ἐλήλυθα εἰς  
 REFERENCE TO THIS I HAVE COME INTO  
 τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ·  
 THE WORLD, THAT I MIGHT WITNESS TO THE  
 πᾶς ὁ ὢν ἐκ τῆς ἀληθείας  
 TRUTH; EVERY ONE BEING OUT OF THE TRUTH



ἀκούει μου τῆς φωνῆς.  
HE IS HEARING OF ME THE VOICE.

John 18

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him.

→ G. τί ἐστὶν ἀλήθεια;

What is truth?

(Note all this time Jesus is still in the Praetorium.)

→ H. ἐγὼ οὐδεμίαν εὕρισκω ἐν αὐτῷ  
I myself not one am finding in him  
αἰτίαν.  
crime.

Pilate's 1<sup>st</sup> JUDGMENT

Luke 23

4 And Pilate said unto the chief priests and the multitudes, I find no fault in this man. 5 But they were the more urgent, saying, He stirreth up the people, teaching throughout all Jê-dê 'a, and beginning from Gal'i-lêe even unto this place. 6 But when Pilate heard it, he asked whether the man were a Gal'i-lê 'ân.

← (verse does not begin "then" as K.J.)

→ I. οὐδὲν εὕρισκω αἴτιον ἐν  
I am finding nothing criminal in  
τῷ ἀνθρώπῳ τούτῳ.  
the man this.

Pilate's 2<sup>nd</sup> JUDGMENT

Jesus had committed no crime nor did he have any criminal intent. (Great)

Luke 23

7 And when he knew that he was of Hêr'ôd's jurisdiction, he sent him unto Hêr'ôd, who himself also was at Jê-ru-sâ-lê'm in these days.

← Herod Antipas (son of Herod the Great) Herod ruled over Galilee. His mother was Malthace, a Samaritan. Herod and Pilate

were enemies (Luke 23:12). Herod is called a king in Mark 6. Herod had heard of Jesus. Herod is held partly responsible for the death of Jesus. (Acts 4)

Luke 23

8 Now when Hêr'ôd saw Jê-sus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him. 9 And he questioned him in many words; but he answered him nothing. 10 And the chief priests and the scribes stood, vehemently accusing him. 11 And Hêr'ôd with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. 12 And Hêr'ôd and Pilate became friends with each other that very day: for before they were at enmity between themselves.

Pilate tried to avoid the case and possibly get even with his enemy Herod but it didn't work.

Mark 6  
14 And king Hêr'ôd heard thereof; for his name had become known: and he said, John the Bâp-tî'st is risen from the dead, and therefore do these powers work in him.

Acts 4

27 For of a truth in this city against thy holy 'Servant Jê'sus, whom thou didst anoint, both Hêr'ôd and Pôn'tius Pilate, with the 'scribes and the peoples of Is-râ-êl, were gathered together, 28 to do whatsoever thy hand and thy counsel foreordained to come to pass.

Jesus answered him nothing.

Herod mocked Jesus - why? Why did Herod "array him in gorgeous apparel"? What happened to cause Herod and Pilate to become friends? I think we can find some plausible answers.



The only charge that Pilate was interested in, concerning Jesus, was that he was king of the Jews. Since Jesus refused to cooperate with Herod's wish for miracles and other entertainment, Herod had nothing on which to base a consideration of Jesus as a king. Herod, therefore, thought nothing of him, (Luke 23:11, ἐξουθενήσας). We find Herod and his guards start mocking Jesus, (ἐμπαιζειν, to play with, TDNT Vol. V p.630).

They "played" that Jesus was a king. Of course a king needs a robe. Where does one get a king's robe? From a king, of course! Now the only king here is Herod. We do not have a record in Scripture of what Herod wore, but we do know what Herod Agrippa I wore.

(ἐνδυσάμενος ἐσθῆτα βασιλικήν)  
Having put on an esthēs belonging to a king)

Acts 12  
21 And upon a set day Herod arrayed himself in royal apparel, and sat on the throne; and made an oration unto them. 22 And the people shouted, saying, The voice of a god, and not of a man. 23 And immediately an angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

The robe put on Jesus is called (ἐσθῆτα λαμπράν) a shining esthēs, or a white esthēs (TDNT Vol. IV p.17, Rev. 15:6, 19:8). The only logical conclusion is, that Herod, in making believe Jesus was a king, used his own royal robe. Then, "having thrown around a white esthēs he sent him back to Pilate".

What would you have done if you saw your prisoner returning from your enemy wearing the king's robe? I would think I was being sent this robe as a gift, and Herod would no longer be my enemy, (Luke 23:12)

Luke 23  
13 And Pilate called together the chief priests and the rulers and the people, 14 and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: 15 no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. 16 I will therefore chastise him, and release him.

→ J. προσηνέγκάτε μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα μάτην this as turning away τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον the people, and behold I, before ὑμῶν ἀνακρίνας οὐθέν εὑρον ἐν τῷ you having examined nothing I found in the



ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε  
 man this criminal of which you are bringing  
 κατ' αὐτοῦ. ἀλλ' οὐδὲ Ἡρώδης  
 accusation against him. But neither Herod;  
 ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς· καὶ  
 for he sent back him to us; and  
 ἰδοὺ οὐδὲν ἀξίου θανάτου ἐστὶν  
 behold nothing worthy of death is  
 πεπραγμένον αὐτῷ.  
 having been and still practised by him;  
 παιδεύσας οὖν αὐτὸν ἀπολύσω.  
 having scourged therefore him I will release.

### Pilate's 3rd JUDGMENT

**Matt. 27**  
 12 And when he was accused by the chief priests and elders, he answered nothing. 13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee? 14 And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly.

(This seems to be the first time before Pilate, at least, that Jesus is outside the Praetorium.)

→ **K. οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν;**  
 Not are you hearing how many things of you they are witnessing against?

(Note: Jesus is no longer answering either the Jews or Pilate.)

**Mark 15**  
 3 And the chief priests accused him of many things. 4 And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee of. 5 But Jesus no more answered anything: insomuch that Pilate marvelled.

← **L. οὐκ ἀποκρίνη οὐδέν;**  
 Not are you answering nothing?  
 ← (Jesus answers no longer.)

**Matt. 27**  
 15 Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would. 16 And they had then a notable prisoner, called Barabbas.

**Mark 15**  
 6 Now at the feast he used to release unto them one prisoner, whom they asked of him. 7 And there was one called Barabbas, lying bound with them that had made insurrection, men who in the insurrection had committed murder.

**Luke 23**  
 17 (For of necessity he must release one unto them at the feast.)  
 (Not Nestle)

**Mark 15**  
 8 And the multitude went up and began to ask him to do as he was wont to do unto them.

**John 18**  
 39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

← The multitude asks for the usual custom to be carried out. Pilate uses this to try to release Jesus.

→ **M. ἔστιν δὲ συνηθεια ὑμῖν**  
 And it is a custom to you  
 ἵνα ἓνα ἀπολύσω ὑμῖν ἐν τῷ πάσχα.  
 that one I shall release to you in the Passover;



Βούλεσθε οὖν ἀπολύσω ὑμῖν

are you intending therefore I shall release  
τὸν βασιλέα τῶν Ἰουδαίων;  
to you the king of the Jews?

Luke 23

18 But they cried out all together, saying, Away with this man, and release unto us Bar-ab-bas;—19 one who for a certain insurrection made in the city, and for murder, was cast into prison.

← This is the first demand for the release of Barabbas. The demand is made by the Jews. Pilate did not offer Barabbas.

Mark 15

9 And Pilate answered them, saying, Will ye that I release unto you the King of the Jews? 10 For he perceived that for envy the chief priests had delivered him up. 11 But the chief priests stirred up the multitude, that he should rather release Bar-ab-bas unto them.

→ N. Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;  
Are you wishing I shall release to you the king of the Jews?

John 18

40 They cried out therefore again, saying, Not this man; but Bar-ab-bas. Now Bar-ab-bas was a robber.

← "Again"

Matt. 27

17 When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Bar-ab-bas, or Je'sus who is called Christ? 18 For he knew that for envy they had delivered him up.

← "Having been assembled (Luke 23:13, 'And Pilate having called together, acc.) and still assembled,'"

→ O. τίνα θέλετε ἀπολύσω

Whom are you wishing I shall release to you Barabbas or Jesus the one λεγόμενον χριστόν; (Now comes the choice) being called Christ?

(v. 18 "For he knew" ᾔδει - pluperfect, perhaps referring back to Mark 15:10)

Matt. 27

19 And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him.

← Note, Pilate's wife's interest in Jesus. Josephus gives us an interesting statement concerning a previous arrest of Jesus.

"He (Pilate) then had the Miracle-worker brought before him, held an inquiry, and expressed the opinion that he was a benefactor, not a criminal or agitator or a would-be king. Then he let him go, as he had cured Pilate's wife when she was at the point of death." Josephus, The Jewish War. Penguin Books Inc. 3300 Clipper Mill Rd., Baltimore 11, Md. (the above statement in Appendix 3 The Ministry and Crucifixion of Jesus.)



Matt. 27

20 Now the chief priests and the elders persuaded the multitudes that they should ask for Bār-āb'bas, and destroy Jē'sus. 21 But the governor answered and said unto them, Which of the two will ye that I release unto you? And they said, Bār-āb'bas.

→ P. τίνα θέλετε ἀπὸ  
Whom are you wishing from  
τῶν δύο ἀπολύσω ὑμῖν;  
the two I shall release to you?

(That this is a separate and distinct question from "Q" above is shown by the fact that the statements are in the same passage.)

Pilate's position has been weakening. Pilate is afraid. With probably more than 1,000,000 Jews at Jerusalem and perhaps only 4000 Roman soldiers, his ability to control the people is becoming a serious question. He seems at this point to begin a real attempt to free Jesus. This position on the part of Pilate develops into a very heated argument.

Matt. 27

22 Pilate saith unto them, What then shall I do unto Jē'sus who is called Christ? They all say, Let him be crucified. 23 And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified.

→ Q. τί οὖν ποιήσω 'Ιησοῦν  
What therefore shall I do (with)  
τὸν λεγόμενον χριστόν;  
Jesus the one being called Christ?

★ 1. σταυρωθήτω - let him be crucified.

→ R. τί γὰρ κακὸν ἐποίησεν;  
For what bad did he?

★ 2. σταυρωθήτω - let him be crucified

"Again"

(K.J. adds θέλετε)

Mark 15

12 And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews? 13 And they cried out again, Crucify him. 14 And Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly, Crucify him.

→ S. τί οὖν ποιήσω ὃν  
What therefore shall I do whom  
λέγετε τὸν βασιλέα τῶν 'Ιουδαίων;  
you are saying the king of the Jews?

★ 3. σταύρωσον αὐτόν.  
You crucify him.

→ T. τί γὰρ ἐποίησεν 'κακόν'; (K.J. reverses 1,2)  
For what did he bad?

★ 4. σταύρωσον αὐτόν  
You crucify him.

Pilate is striving to release Jesus but his position is being threatened by the increasing demands of the Jews.



Luke 23

20 And Pilate spake unto them again, desiring to release Jē'sūs; 21 but they shouted, saying, Crucify, crucify him. 22 And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him.

"Again"

★

5. σταύρου σταύρου αὐτόν.  
You be crucifying, you be crucifying him.

Third time.

→ U. τί γὰρ κακὸν ἐποίησεν οὗτος;  
For what bad did he, this man? (see R+T)  
οὐδὲν αἰτιὸν θανάτου εὑρον ἐν αὐτῷ.  
nothing criminal of death I found in him;  
παιδεύσας οὖν αὐτὸν ἀπολύσω.  
having scourged therefore him I will release.

Pilate's 4<sup>th</sup> JUDGMENT

Note: Twice Pilate says that he will scourge Jesus (παιδεύω) and let him go. (Luke 23:16,22) These judgments #3 and #4 Pilate was not able to carry out due to the opposition.

Now, Jesus is whipped (μαστιγώω). Pilate has not yet given up in his effort to free Jesus. But this whipping has been prophesied and the end result is now assured. (\* all μαστιγώω.)

Matt. 20

17 And as Jē'sūs was going up to Jē-ru'sa-lēm, he took the twelve disciples apart, and on the way he said unto them, 18 Behold, we go up to Jē-ru'sa-lēm; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, 19 and shall deliver him unto the Gēn'tiles to mock, and to scourge, and to crucify; and the third day he shall be raised up.

★

Mark 10

32 And they were on the way, going up to Jē-ru'sa-lēm; and Jē'sūs was going before them; and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, 33 saying, Behold, we go up to Jē-ru'sa-lēm; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gēn'tiles; 34 and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

★

Luke 18

31 And he took unto him the twelve, and said unto them, Behold, we go up to Jē-ru'sa-lēm, and all the things that are written through the prophets shall be accomplished unto the Son of man. 32 For he shall be delivered up unto the Gēn'tiles, and shall be mocked, and shamefully treated, and spit upon; 33 and they shall scourge and kill him; and the third day he shall rise again. 34 And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.

★

John 19

19 Then Pilate therefore took Jē'sūs, and scourged him. 2 And the soldiers platted a crown of thorns, and put it on his head, and arrayed him in a purple garment; 3 and they came unto him, and said, Hail, King of the Jews! and they struck him with their hands.

★

καὶ ἱμάτιον πορφύρου  
"and a himation, purple  
περίεβαλον αὐτόν,  
they threw around him,

Note, he is again being mocked as a king. Where do we get a king's robe? From a king! What happened to the white esthēs? We know from history that the Roman Caesars wore purple and as Caesar's deputy it is probable Pilate wore a purple himation.



We know too, that himation is a name applied to a Roman toga. The Kingly esthēs of Herod was probably sent as a gift to Pilate, thus Herod and Pilate became friends. I believe Pilate laid aside his purple himation and put on the royal esthēs. I further believe that Pilate's own purple himation was used by his soldiers to ridicule Jesus.

John 19

4 And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him.

→ V. ἴδε ἄγω ὑμῖν αὐτὸν

Behold I am leading to you him

ἔξω ἵνα γνῶτε ὅτι

outside that you might know that

οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ.

not one crime I am finding in him.

### Pilate's 5<sup>th</sup> JUDGMENT

John 19

5 Jē'sū therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, Behold, the man! 6 When therefore the chief priests and the officers saw him, they cried out, saying, Crucify him, crucify him! Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him.

← Jesus appears before the chief priests and officers wearing the purple himation. (ὑπηρέται)

→ W. ἰδοὺ ὁ ἄνθρωπος.

Behold the man.

★

6. σταύρωσον σταύρωσον.  
You crucify you crucify.

→ X. λάβετε αὐτὸν ὑμεῖς καὶ

You take him yourselves and

σταυρώσατε· ἔγω γὰρ οὐχ εὐρίσκω

you crucify; for I myself not am finding

ἐν αὐτῷ αἰτίαν.

in him crime.

### Pilate's 6<sup>th</sup> JUDGMENT

Jesus is now taken back into the Praetorium.

John 19

7 The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God. 8 When Pilate therefore heard this saying, he was the more afraid: 9 and he entered into the Prae-tō-ri-um again.

← The Romans were very superstitious and this relation of Jesus to God (in his mind gods) made him more afraid.



John 19:9  
and saith unto Jē'sūs,  
Whence art thou? But Jē'sūs  
gave him no answer. 10 Pilate  
therefore saith unto him, Speakest  
thou not unto me? knowest thou  
not that I have power to release  
thee, and have power to crucify  
thee?

← Y. πόθεν εἶ σύ;

From what place are you?

(Jesus did not answer.)

← Z. ἐμοὶ οὐ λαλεῖς;

To me not, are you speaking?

οὐκ οἶδας ὅτι ἐξουσίαν ἔχω ἀπολῦσαι

Not you know that authority I have to

σε καὶ ἐξουσίαν ἔχω  
release you and authority I have

σταυρῶσαί σε;

to crucify you?

John 19  
11 Jē'sūs answered him,  
Thou wouldest have no power  
against me, except it were given  
thee from above: therefore he that  
delivered me unto thee hath greater  
sin.

← 5 οὐκ εἶχες

NOT YOU WERE HAVING

ἐξουσίαν κατ' ἐμοῦ

AUTHORITY AGAINST ME

οὐδεμίαν εἰ μὴ ἦν δεδομένον

NO (not one) EXCEPT IT WAS HAVING

σοι

BEEN GIVEN AND STILL GIVEN TO YOU

ἀνωθεν· διὰ τοῦτο

FROM ABOVE; BECAUSE OF THIS THE ONE

παράδους

μέ σοι

μεῖζονα

HAVING DELIVERED ME TO YOU A GREATER

ἁμαρτίαν ἔχει.

(ὁ παράδους - almost

SIN HE IS HAVING. (a title [12x?] for Judas.

John 19  
12 Upon this Pilate sought  
to release him; but the Jews cried  
out, saying, If thou release this  
man, thou art not Cae'sar's friend:  
every one that maketh himself a  
king speaketh against Cae'sar.  
13 When Pilate therefore heard  
these words, he brought Jē'sūs  
out, and sat down on the judg-  
ment-seat at a place called The  
Pavement, but in Hebrew, Gáb'-  
bá-thá.

← Pilate still is trying to  
release Jesus.

← The Jews have hit a sore  
point. Pilate's very life is now  
at stake. Jesus had already  
been draped in a purple  
himation.

John 19  
14 Now it was the Prepara-  
tion of the passover: it was about  
the sixth hour. And he saith unto  
the Jews, Behold, your King! 15  
They therefore cried out, Away  
with him, away with him, crucify  
him! Pilate saith unto them,  
Shall I crucify your King? The  
chief priests answered, We have  
no king but Cae'sar.

← ἦν δὲ παρασκευὴ τοῦ πάσχα

"And it was Friday of the passover"

← AA. ἴδε ὁ βασιλεὺς ὑμῶν.

Behold the king of you.

(Jesus is now outside v.13)

★ 7. ἄρον ἄρον, σταύρωσον αὐτόν.

You take away, you take away, you crucify him.

← BB. τὸν βασιλέα ὑμῶν σταυρώσω;

The king of you I shall crucify?



Matt. 27 24 So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man; see ye to it.

← "he is helping nothing but rather it is becoming a riot." (M.M.)

Pilate now gives in to the Jews.

CC. ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τούτου. ὁμεῖς ὄψεσθε.

↓ Innocent I am from of the blood of this man; you yourselves shall see (to that). Pilate washed his hands.

see below

Matt. 27 25 And all the people answered and said, His blood be on us, and on our children.

← πᾶς ὁ λαὸς

All the people, i.e. the Jews, took full responsibility.

Condemnation. Mercy

Acts 2 23 him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay:

Acts 3 17 And now, brethren, I know that in ignorance ye did it, as did also your rulers. 18 But the things which God foreshowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. 19 Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; 20 and that he may send the Christ who hath been appointed for you, even Jē'sūs:

Deut. 21 21 If one be found slain in the land which Jē-hō-vāh thy God giveth thee to possess it, lying in the field, and it be not known who hath smitten him;

6 And all the elders of that city, who are nearest unto the slain man, shall wash their hands over the heifer whose neck was broken in the valley; 7 and they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

Acts 2 36 Let all the house of Is'rā-ēl therefore know assuredly, that God hath made him both Lord and Christ, this Jē'sūs whom ye crucified.

Acts 3 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his 'Servant Jē'sūs; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. 14 But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, 15 and killed the 'Prince of life; whom God raised from the dead; whereof we are witnesses.

1 Cor. 2 6 We speak wisdom, however, among them that are fullgrown: yet a wisdom not of this 'world, nor of the rulers of this 'world, who are coming to nought: 7 but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the 'worlds unto our glory: 8 which none of the rulers of this 'world hath known: for had they known it, they would not have crucified the Lord of glory:

Luke 23 23 But they were urgent with loud voices, asking that he might be crucified. And their voices prevailed. 24 And Pilate gave sentence that what they asked for should be done.

## ↑ ● Pilate's 7<sup>th</sup> JUDGMENT

In this judgement Pilate calls Jesus, (τοῦ δικαίου τούτου) the righteous man. Note, Nestle text omits "righteous" on the very weakest evidence. "Righteous" is supported by Receptus, X, C, L, Δ etc.

Matt. 27 26 Then released he unto them Bar-abbās; but Jē'sūs he scourged and delivered to be crucified.

Mark 15 15 And Pilate, wishing to content the multitude, released unto them Bar-abbās, and delivered Jē'sūs, when he had scourged him, to be crucified.

Luke 23 25 And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jē'sūs he delivered up to their will.

John 19 16 Then therefore he delivered him unto them to be crucified.

Matt. 27 27 Then the soldiers of the governor took Jē'sūs into the 'Præ-tō-ri-um, and gathered unto him the whole 'band.

Mark 15 16 And the soldiers led him away within the court, which is the 'Præ-tō-ri-um; and they call together the whole 'band.

φραγελλώω  
"a punishment inflicted on slaves--- after a sentence of death has been pronounced on them." (A+G)



Mark 15

17 And they clothed him with purple, and plating a crown of thorns, they put it on him; 18 and they began to salute him, Hail, King of the Jews! 19 And they smote his head with a reed, and spat upon him, and bowing their knees worshipped him.

← καὶ ἐνδιδύσκουσιν αὐτὸν  
and they are clothing him with  
πορφύραν  
purple.

This is quite different from John 19:2 above, where the himation was thrown around Jesus. (περιέβαλον). But again we find Jesus being mocked as a king. Note also in John 19:2 the mocking followed a whipping (μαστιγῶν) whereas here the mocking follows a scourging (φραγελλῶν).

Matt. 27

28 And they stripped him, and put on him a scarlet robe. 29 And they platted a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews!

← "having unclothed him" i.e. they had removed his own clothes.  
περιέθηκαν  
they put around him

χλαμύδα κοκκίνην  
a chlamus scarlet.

This garment (chlamus) is shorter than the himation and fastens with a brooch on the right shoulder and hangs in a curve across the body. It was often worn by Roman soldiers especially the cavalry. It was also the garment of the god Hermes. Bear in mind that we have seen Jesus mocked in:-

1. A white (shining) esthēs
2. A purple himation
3. A scarlet chlamus

Matt. 27

30 And they spat upon him, and took the reed and smote him on the head. 31 And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

← the scarlet  
chlamus was taken  
off first then the  
purple himation. ↑

↑ chlamus

Mark 15

20 And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him.

Before proceeding it might be profitable to list a few facts concerning Jesus' trial.

- I. Jesus made two statements before Annas.
- II. Jesus made two statements before Caiaphas. Both related to his coming in power.
- III. Jesus made two statements to the Sanhedrin.
  - a. As to their unbelief.
  - b. As to his coming in power.



- IV. Only false witness was brought against Jesus.  
 V. Jesus made 5 statements before Pilate.  
 VI. Jesus would not answer Herod, or the Jews while before Pilate.  
 VII. Pilate makes 29 recorded statements in the trial.  
 IX. Pilate makes 7 judgments or decisions.  
 a. Innocent John 18:38 (as to acts)  
 b. Innocent Luke 23:4 (as to character)  
 c. Innocent Luke 23:14 (in regards to charges)  
 d. Not deserving of death Luke 23:22  
 e. Innocent John 19:4 (as to acts)  
 f. Innocent John 19:6 (as to acts)  
 g. A righteous man Matt. 27:24  
 X. Herod likewise finds him innocent, Luke 23:15  
 XI. The Jews' statements demanding crucifixion are 7 in number, gradually increasing the tumult toward riot.  
 a. σταυρωθήτω Matt. 27:22  
 b. σταυρωθήτω Matt. 27:23  
 c. σταύρωσον αὐτόν Mark 15:12  
 d. σταύρωσον αὐτόν Mark 15:13  
 e. σταύρου σταύρου αὐτόν Luke 23:21  
 f. σταύρωσον σταύρωσον John 19:6  
 g. ἄρον ἄρον, σταύρωσον αὐτόν John 19:15  
 XII. Three robes were used in mocking Jesus.  
 a. white esthēs b. purple himation c. scarlet chlamys  
 XIII. One type of beating threatened and two types carried out.

All of this shows there was a long and complex trial. It shows that Jesus was innocent, and a righteous man.

We now begin the crucifixion.

John 19

17 They took Jē'sūs therefore: and he went out, bearing the cross for himself.

← Jesus began the walk to Golgotha carrying his cross.

Luke 23

26 And when they led him away, they laid hold upon one Si'mōn of Cy-rē-nē, coming from the country, and laid on him the cross, to bear it after Jē'sūs.

Mark 15

21 And they compel one passing by, Si'mōn of Cy-rē-nē, coming from the country, the father of Al-ex-an-dar and Ru'tus, to go with them, that he might bear his cross.

Matt. 27

32 And as they came out, they found a man of Cy-rē-nē, Si'mōn by name: him they compelled to go with them, that he might bear his cross.



Jesus was apparently too weakened to carry the cross, but nothing is said about this in the gospels. They lay hold of Simon of Cyrene (ἐπιλαμβάνω), they compelled (ἀγγαρεύω) him to bear the cross!

Luke 23.

27 And there followed him a great multitude of the people, and of women who bewailed and lamented him. 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29 For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. 30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31 For if they do these things in the green tree, what shall be done in the dry?

← No volunteers to carry the cross!

← θυγατέρες Ἱερουσαλὴμ,  
DAUGHTERS OF JERUSALEM,

μὴ κλαίετε ἐπ' ἐμέ.

NOT BE YOU WEeping OVER ME;

πλὴν ἐφ' ἑαυτὰς κλαίετε

NEVERTHELESS OVER YOURSELVES

καὶ ἐπὶ τὰ τέκνα

YOU BE WEeping AND OVER THE CHILDREN

ὑμῶν, ὅτι ἰδοὺ ἔρχονται

OF YOU, BECAUSE BEHOLD ARE COMING

ἡμέραι ἐν αἷς ἐροῦσιν. μακάριαι

DAYS IN WHICH THEY WILL SAY: BLESSED

αἱ στείραι, καὶ αἱ κοιλίαι αἱ

THE BARREN, AND THE WOMBS WHICH

οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ

NOT BEGAT, AND BREASTS WHICH NOT

ἐθρεψαν. τότε ἄρξονται

NOURISHED. THEN THEY WILL BEGIN

λέγειν τοῖς ὄρεσιν. πέσατε ἐφ'

TO SAY TO THE MOUNTAINS: FALL ON

ἡμᾶς, καὶ τοῖς βουνοῖς. καλύψατε

US, AND TO THE HILLS: COVER

ἡμᾶς. ὅτι εἰ ἐν ὑγρῷ ξύλῳ

US; BECAUSE IF IN FULL OF SAP TREE

ταῦτα ποιοῦσιν, ἐν τῷ

THESE THINGS THEY ARE DOING, IN THE

ξηρῷ τί γένηται;

DRY WHAT MAY HAPPEN?

Luke 23

32 And there were also two others, malefactors, led with him to be put to death.

← others (ἑτέροι - different), Jesus was not an evil-doer. (κακοῦργος).

These two were being led

with (σύν) Jesus.

Math. 27

33 And when they were come unto a place called Gōl-gō-thā, that is to say, The place of a skull,

Mark 15

22 And they bring him unto the place Gōl-gō-thā, which is, being interpreted, The place of a skull.

Luke 23

33 And when they came unto the place which is called The skull,

John 19:17

unto the place called The place of a skull, which is called in Hebrew Gōl-gō-thā:



Mark 15: 22 says, "They are bringing him",  
 pres. act. ind. "And they were giving him",  
 Mark 15 ← wine flavored with myrrh, which  
 23 And they offered him wine  
 mingled with myrrh: but he re-  
 ceived it not. made it more agreeable.

This is on the way to Golgotha. Jesus  
 did not take it. The myrrh gave it a  
 fragrance as well. This is the first offer  
 of wine (οἶνος).

Matt. 27  
 34 they gave him wine to drink  
 mingled with gall: and when he  
 had tasted it, he would not  
 drink.

Matt. 27:33 says, "having come  
to Golgotha" i.e. they have  
 now arrived. This is the 2<sup>nd</sup>  
 offer of wine. This time the wine is mixed  
 with gall (χολή). This made the wine bitter,  
 but it was probably used to alleviate their  
 sufferings.

This time Jesus tasted but he  
 would not drink.

Ps. 69  
 21 They gave me also gall for my  
 food;

Luke 23:33  
 there they crucified him,  
 and the malefactors, one on the  
 right hand and the other on the  
 left.

34 And Jesus said, Father,  
 forgive them; for they know not  
 what they do. And parting his  
 garments among them, they cast  
 lots.

← The evil-doers (κακοὶ ἄνθρωποι).  
 One on the right and one on the left.

★ First saying at the cross  
 ΠΑΤΕΡ ἄφεες αὐτοῖς.

FATHER YOU FORGIVE THEM;  
 οὐ γὰρ οἴσασιν τί ποιοῦσιν.  
 FOR NOT THEY ARE KNOWING WHAT THEY ARE  
 DOING.

Matt. 27  
 35 And when they had  
 crucified him, they parted his gar-  
 ments among them, casting lots;  
 36 and they sat and watched him  
 there.

Luke 23  
 35 And the people stood be-  
 holding. And the rulers also  
 scoffed at him, saying, He saved  
 others; let him save himself, if  
 this is the Christ of God, his chosen.  
 36 And the soldiers also mocked  
 him, coming to him, offering him  
 vinegar, 37 and saying, If thou art  
 the King of the Jews, save thy-  
 self.

← "having crucified"  
 "and sitting they were guarding him."  
 "they are crucifying" → Mark 15  
 "they are dividing" →

24 And they crucify  
 him, and part his garments among  
 them, casting lots upon them,  
 what each should take. 25 And  
 it was the third hour, and they  
 crucified him.

← "the Messiah!"  
 the soldiers offered him  
 vinegar (ὄξος) - (A+G "sour wine,  
 it relieved thirst more effectively  
 than water, and, because it was cheaper than  
 regular wine, it was a favorite beverage of  
 the lower ranks of society and of those in  
 moderate circumstances especially of soldiers")  
 This is the 3<sup>rd</sup> offer of wine.

Pilate wrote a title for the cross in Latin,  
 Hebrew and Greek. At this time two robbers  
 were put to death with Jesus.



Matt. 27  
37 And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

Mark 15  
26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

Luke 23  
38 And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

John 19  
19 And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS.

## I. The matter of the superscription.

a. Matt. 27:37 "above his head"

b. Mark 15:26 his "crime" (aitia)

"The King of the Jews"

c. Luke 23:38 superscription "over" him.

d. John 19:19 "on the cross."

## II. The Kind of cross.



Three Forms of the Cross.

Jehovah's Witness use the word "impaled" rather than "crucified".

The Greek word can mean "impaled". In the case of a person being "impaled" the shaft is run lengthwise in the body.

This kind of death can be very easily refuted from Scripture. → Ps. 22

16 For dogs have compassed me: A company of evil-doers have inclosed me: They pierced my hands and my feet.

As to which of the crosses, the answer is likewise solved from Scripture. Only cross 1., in the picture has any place above his head to fasten the superscription.

III. The seeming differences in the superscription. Remember all 4 gospels record a Greek rendering of the writing whereas it was in Greek, Latin, and Hebrew. Various efforts have been made to explain the differences. John 19:20 in the Nestle text says, "Hebrew, Latin, Greek." The Receptus text says, "Hebrew, Greek, Latin."

Dr. Edersheim, *Life of Jesus*, Vol. II p 591 gives an interesting possible explanation.

Matt. 27:37 Hic est Jesus Rex Judaeorum - Latin

Mark. 15:26 Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ - Greek

John. 19:19 יֵשׁוּעַ מֶלֶךְ הַיְּהוּדִים - Aram.

Luke 23:38 May be part of two?

See also Horne's explanation in our course on the Gospel of John. (page 52).

John 20  
24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing.



We have read in Matt. 27:35 that following the crucifixion of Jesus and the parting of his garments they were sitting there and guarding him. In Luke 23:33 we have seen that they crucified with Jesus two evil-doers (κακούργος) and then parted his garments. Now it would seem two robbers were brought to be crucified.

Matt. 27  
38 Then are there crucified with him two robbers, one on the right hand and one on the left.

← τότε, then

σταυροῦσιν

they are crucifying →

Mark 15

27 And with him they crucify two robbers; one on his right hand, and one on his left.

Both of these passages say two robbers (ληστής). Thus, at this point we have the following arrangement.



robber evil-doer Jesus evil-doer robber  
ληστής κακούργος κακούργος ληστής

Note the reaction of the evil-doers.

The robbers reaction.

Matt. 27

39 And they that passed by rallied on him, wagging their heads, 40 and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross. 41 In like manner also the chief priests mocking him, with the scribes and elders, said, 42 He saved others; himself he cannot save. He is the King of the Jews: let him now come down from the cross, and we will believe on him. 43 He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God. 44 And the robbers also that were crucified with him cast upon him the same reproach.

Luke 23

39 And one of the malefactors that were hanged rallied on him, saying, Art not thou the Christ? save thyself and us. 40 But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said, Jē'sūs, remember me when thou comest in thy kingdom. 43 And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

← other (ἕτερος)

Mark 15

29 And they that passed by rallied on him, wagging their heads, and saying, Ha! thou that destroyest the temple, and buildest it in three days, 30 save thyself, and come down from the cross. 31 In like manner also the chief priests mocking him among themselves with the scribes said, He saved others; himself he cannot save. 32 Let the Christ, the King of the Jews, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

→ ☆ 2<sup>nd</sup> statement from the cross

ἀμὴν σοι λέγω, σήμερον μετ' ἐμοῦ  
TRULY TO YOU I AM SAYING, TO-DAY WITH  
ἐσῆ ἐν τῷ παραδείσῳ.  
ME YOU SHALL BE IN THE PARADISE.



John 19

18 where they crucified him, and with him two others, on either side one, and Jē'sūs in the midst.

← the Greek text does not say, "on either side one."

καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν,  
and with him others two here and here,

This passage seems to indicate the 5 crosses.

There was much ridicule of Jesus but the words "railed" (Matt. 27:39) (Mark 15:29) (Luke 23:39) are all the verb βλασφημέω, I blaspheme. The remarks were directed against God. Note the content.

1. save himself Luke 23:35 rulers
2. save himself Luke 23:37 soldiers
3. save thyself Matt. 27:40 passers  
(come down from the cross)
4. come down from the cross Matt. 27:42  
chief priests, scribes, elders.
5. save thyself Luke 23:39 a crucified evil-doer.
6. save thyself Mark 15:30 passers.
7. come down from the cross Mark 15:32  
chief priests, scribes.

Seven recorded statements, every one challenges Jesus to do what as God he could do, but what as Savior he must not do.

During all of these events the chief priests were having a problem with Pilate concerning the superscription.

John 19

20 This title therefore read many of the Jews, for the place where Jē'sūs was crucified was nigh to the city; and it was written in Hebrew, and in Latin, and in Greek. 21 The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews. 22 Pilate answered, What I have written I have written.

← Pilate had been overruled by the Jews in his judgements but now he stands fast to his decision.

The apostle

John gives some

details concerning the parting of the garments of Jesus.

We have considered the (χιτῶν) coat.  
high priests (τὰ ἱμάτια) garments  
garments above under  
Caiaphas. (τὰ ἱμάτια) garments  
(τὸν ἱματισμόν)  
LXX. Vesture →

John 19

23 The soldiers therefore, when they had crucified Jē'sūs, took his garments and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. 24 They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my garments among them, And upon my vesture did they cast lots.

Ps. 22

18 They part my garments among them, And upon my vesture do they cast lots,



John 19  
 25 These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son! 27 Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home.

← Mary the mother of Jesus  
 Mary the (wife) of Clopas  
 Mary Magdalene

★ 3<sup>rd</sup> statement from the cross.  
 γύναι, ἴδε ὁ υἱός σου.  
WOMAN, BEHOLD THE SON OF YOU.

★ 4<sup>th</sup> statement from the cross.  
 ἴδε ἡ μήτηρ σου.  
BEHOLD THE MOTHER OF YOU.

(It is rather arbitrary to pair these two statements as one in order to make "7" sayings from the cross.)

Matt. 27  
 45 Now from the sixth hour there was darkness over all the land until the ninth hour.

Mark 15  
 33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

Luke 23  
 44 And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour. 45 the sun's light failing:

(I cannot locate these verses exactly.)

The only Scripture giving the cause of the darkness is Luke 23:45. This passage differs in the manuscripts. (Nestle, τοῦ ἡλίου ἐκλείποντος, of the sun having failed) (Receptus, καὶ ἐσκοτίσθη ὁ ἥλιος, and was darkened the sun) How the sun was darkened or the sun's light failed we are not told. It was not an eclipse, for an eclipse occurs only at the precise new moon. The passover occurs at a full moon. I believe a miracle darkness occurred so

that the stars could be seen.

The constellation Aries was over the cross on that passover as Christ died. Al Sheratan - the bruised. El Natic - wounded. Mesartim - the bound.



ARIES ★ THE RAM



**Matt. 27**  
 46 And about the ninth hour Jē'sūs cried with a loud voice, saying, 'E-li, 'E-li, lā-mā sā-bāch-thā-nī? that is, My God, my God, why hast thou forsaken me?

יְהוָה יְהוָה לָמָּה סַבַּחֲתָנִי → Ps. 22.  
 22 My God, my God, why hast thou forsaken me?

☆ 5<sup>th</sup> statement from the cross.  
 ἤλι ἤλι λευὰ σαβαχθάνι;  
 (ἐλὼι ἐλὼι xB)

**Mark 15**  
 34 And at the ninth hour Jē'sūs cried with a loud voice, 'E-li, 'E-li, lā-mā sā-bāch-thā-nī? which is, being interpreted, 'My God, my God, why hast thou forsaken me?

← ἐλὼι ἐλὼι λευὰ σαβαχθάνι;  
MY GOD MY GOD WHY HAST THOU FORSAKEN ME?

**Matt. 27**  
 47 And some of them that stood there, when they heard it, said, This man calleth E-li'jah.

**Mark 15**  
 35 And some of them that stood by, when they heard it, said, Behold, he calleth E-li'jah.

**John 19**  
 28 After this Jē'sūs, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. 29 There was set there a vessel full of vinegar; so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth.

☆ 6<sup>th</sup> statement from the cross

σιψῶ  
I AM THIRSTING

Jesus given vinegar (ὄξος),  
 sour wine.

**Matt. 27**  
 48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49 And the rest said, Let be; let us see whether E-li'jah cometh to save him.

**Mark 15**  
 36 And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether E-li'jah cometh to take him down.

This is the 4<sup>th</sup> time.  
 Vinegar in a sponge on a hyssop reed about 1½' long.  
 (see Alford.)

**John 19**  
 30 When Jē'sūs therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

☆ 7<sup>th</sup> statement from the cross,

τετέλεσται  
IT HAS BEEN FINISHED AND IS STILL FINISHED.

**Luke 23**  
 and the veil of the temple was rent in the midst. 46 And Jē'sūs, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost.

**Matt. 27**  
 50 And Jē'sūs cried again with a loud voice, and yielded up his spirit. 51 And behold, the veil of the temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent;

**Mark 15**  
 37 And Jē'sūs uttered a loud voice, and gave up the ghost. 38 And the veil of the temple was rent in two from the top to the bottom.

☆ 8<sup>th</sup> statement from the cross.

πάτερ, εἰς χεῖράς σου παρατίθεμαι  
FATHER, INTO HANDS OF YOU I AM  
Τὸ πνεῦμά μου.

COMMITTING THE SPIRIT OF ME.

NEW TESTAMENT IN OPERATION

The veil of the temple (ναός) was rent into two from above to below at exactly the time Jesus committed his spirit to the Father.





Heb. 10.

19 Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, 20 by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh:



The veil was blue, purple, scarlet, and white. Compare these colors to the robes of mockery.

R. H. Charles in the Pseudepigrapha of the O.T. dates the twelve Testaments between 137 and 107 B.C. Fragments of the Testament of Levi were found in Cave I verifying R. H. Charles. Now in the Greek copy of the

Testament of Levi we read, "--- He shall not bear with Jerusalem because of your wickedness; but the veil of the temple shall be rent, so as not to cover your shame. And ye shall be scattered as captives among the Gentiles, and shall be for a reproach and for a curse there," p. 310 (See also Test. of Benjamin p. 358)

Matt. 27

52 and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; 53 and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.

Everything was a miracle, the darkness, the rent veil, the earthquake, and now saints raised.

Who were these saints?

Perhaps we can understand if we try. We know first, they are "saints". They are said to "have fallen asleep." Their "bodies" were raised. They must have been known to their relatives and friends because "They appeared to many". We know earthly bodies normally decay. I suggest these were very recently deceased saints similar to the case of Lazarus. Nowhere is it said they ascended to heaven. It is said that the bodies



were raised (ἡγέρθησαν). This is the same verb Jesus used when he said to the twelve "raise the dead" (Matt. 10:8). It is the same verb used for Lazarus. (John 12:1, 9, 17). In 1 Thes. 4:16, "the dead in Christ shall rise first," it is the verb (ἀναστήσονται). Quite different! Unless they were recently dead, they would not have known their way around and the location of their relatives and friends. If they appeared to strangers, how would the stranger know they had ever been dead? Saints as Abraham, David, etc. did not rise. During the ministry of Jesus and the twelve, many dead were raised so that this event was not as unusual as it appears to us. I think this explains the lack of comment by the church fathers.

The effect of these events upon Roman soldiers is recorded by Matt., Mark, and Luke.

Matt. 27  
54 Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God.

← The centurion (ἐκατοντάρχος) and the guards with, were saying, (ἀληθῶς θεοῦ υἱὸς ἦν οὗτος) "Truly of God a son was this (man)."

The band as a whole may have simply regarded Jesus as a son of a god, i.e. divine. It might be questioned as to how much they knew about the one true God of Israel.

Luke 23  
47 And when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

← Luke seems to refer to the same centurion (ἐκατοντάρχης) in command of the guard detail. Note he glorified "The God" (τὸν θεόν) saying, (ὥτως ὁ ἄνθρωπος οὗτος δίκαιος ἦν) "Really the man this righteous was"

Mark refers to a different centurion, an onlooker. This officer was not with his soldiers so he is called (κεντυρίων).

Mark 15  
39 And when the centurion, who stood by over against him, saw that he gave up the ghost, he said, Truly this man was the Son of God.

← ὁ κεντυρίων ὁ παροστηκώς "the centurion namely the one having stood and still standing" opposite him. ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν. Truly this the man Son of God was.



## Matt. 27

55 And many women were there beholding from afar, who had followed Jē'sūs from Gāl'ī-lēe, ministering unto him: 56 among whom was Mary Māg-dā-lē-nē, and Mary the mother of James and Jō'sēs, and the mother of the sons of Zēb'ē-dēe.

## Mark 15

40 And there were also women beholding from afar; among whom were both Mary Māg-dā-lē-nē, and Mary the mother of James the less and of Jō'sēs, and Sālō-mē; 41 who, when he was in Gāl'ī-lēe, followed him, and ministered unto him; and many other women that came up with him unto Jē-rū'sā-lēm.

## Luke 23

48 And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. 49 And all his acquaintance, and the women that followed with him from Gāl'ī-lēe, stood afar off, seeing these things.

## John 19

31 The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away. 32 The soldiers therefore came, and brake the legs of the first, and of the other that was crucified with him; 33 but when they came to Jē'sūs, and saw that he was dead already, they brake not his legs: 34 howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. 35 And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. 36 For these things came to pass, that the scripture might be fulfilled, A bone of him shall not be broken. 37 And again another scripture saith, They shall look on him whom they pierced.

i.e. Friday

Feasts being 8 days, there was always a sabbath during a feast.

They came first to a robber, then an evil-doer who had been crucified with Jesus and then Jesus, (see page 44). Jesus was dead already.

## Ex. 12

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

## Ps. 34

20 He keepeth all his bones: Not one of them is broken.

## Zech. 12

10 And I will pour upon the house of David, and upon the inhabitants of Jē-rū'sā-lēm, the spirit of grace and of supplication; and they shall look unto me whom they have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

Joseph from Arimathaea now requests and receives custody of the body of Jesus. Joseph was rich, a disciple of Jesus, a councillor, good, righteous, he was looking for the kingdom of God, and had not consented to their counsel and deed.

## Matt. 27

57 And when even was come, there came a rich man from Ar-i-mā-thā'e, named Joseph, who also himself was Jē'sūs' disciple: 58 this man went to Pilate, and asked for the body of Jē'sūs.

## Luke 23

50 And behold, a man named Joseph, who was a councillor, a good and righteous man 51 (he had not consented to their counsel and deed), a man of Ar-i-mā-thā'e, a city of the Jews, who was looking for the kingdom of God: 52 this man went to Pilate, and asked for the body of Jē'sūs.

## John 19

38 And after these things Joseph of Ar-i-mā-thā'e, being a disciple of Jē'sūs, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jē'sūs:

## Mark 15

42 And when even was now come, because it was the Preparation, that is, the day before the sabbath, 43 there came Joseph of Ar-i-mā-thā'e, a councillor of honorable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jē'sūs. 44 And Pilate marvelled if he were already dead; and calling unto him the centurion, he asked him whether he had been any while dead. 45 And when he learned it of the centurion, he granted the corpse to Joseph.

i.e. Friday

Pilate verifies the death of Jesus.

## Mark 15

46 And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb. 47 And Mary Māg-dā-lē-nē and Mary the mother of Jō'sēs beheld where he was laid.

## Luke 23

53 And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. 54 And it was the day of the Preparation, and the sabbath drew on. 55 And the women, who had come with him out of Gāl'ī-lēe, followed after, and beheld the tomb, and how his body was laid. 56 And they returned, and prepared spices and ointments. And on the sabbath they rested according to the commandment.

## Matt. 27:58

Then Pilate commanded it to be given up. 59 And Joseph took the body, and wrapped it in a clean linen cloth, 60 and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the tomb, and departed. 61 And Mary Māg-dā-lē-nē was there, and the other Mary, sitting over against the sepulchre.

The commandment pertains to the 7<sup>th</sup> day.



In Luke 23:56 it is (τὸ σάββατον) Ex. 20  
 "the sabbath". Scripture is clear  
 that Jesus was crucified on  
 Friday.

John 19:38

and Pilate gave him leave.  
 He came therefore, and took away  
 his body. 39 And there came also  
 Nicodemus, he who at the first  
 came to him by night, bringing a  
 mixture of myrrh and aloes, about  
 a hundred pounds. 40 So they  
 took the body of Jē'sūs, and bound  
 it in linen cloths with the spices, as  
 the custom of the Jews is to bury.  
 41 Now in the place where he was  
 crucified there was a garden; and  
 in the garden a new tomb wherein  
 was never man yet laid. 42 There  
 then because of the Jews' Prepara-  
 tion (for the tomb was nigh at  
 hand) they laid Jē'sūs.

Nicodemus joins  
 Joseph.

Pilate had been  
 asked several things since the  
 condemnation of Jesus.

I. By the chief priests (John 19:21)

To change the superscription.

II. By the Jews (John 19:31)

That their legs might be broken  
 and the bodies be taken away.

III. Joseph of Arimathaea (Matt., Mark, Luke, John)  
 Asks the body of Jesus.

IV. Chief priests and Pharisees (Matt. 27:64)  
 Security of the tomb against a resurrection.

Matt. 27 ← Sabbath, i.e. Saturday.

62 Now on the morrow, which  
 is the day after the Preparation,  
 the chief priests and the Pharisees  
 were gathered together unto  
 Pilate, 63 saying, Sir, we re-  
 member that that deceiver said  
 while he was yet alive, After three  
 days I rise again. 64 Command  
 therefore that the sepulchre be  
 made sure until the third day, lest  
 haply his disciples come and steal  
 him away, and say unto the  
 people, He is risen from the dead;  
 and the last error will be worse  
 than the first. 65 Pilate said  
 unto them, Ye have a guard: go,  
 make it as sure as ye can. 66 So  
 they went, and made the sepulchre  
 sure, sealing the stone, the guard  
 being with them.

(ἔως τῆς  
 τρίτης ἡμέρας)

(For further study see, The Day Christ Died, by  
 R.H. Mount.)

We now commence the record of the  
 resurrection. (Matt. 28:1, Mark 16:1, Luke 24:1, John 20:1)  
 These passages have long been regarded as  
 very difficult to harmonize. It must be  
 understood that we do not know all of the  
 details that occurred. We must recognize  
 however that we have inspired Scripture  
 which does not conflict. (We must remember  
 textual errors may exist).

Matt. 16

21 From that time began Jē'sūs  
 to show unto his disciples, that  
 he must go unto Jē-ru'sa-lēm, and  
 suffer many things of the elders  
 and chief priests and scribes, and  
 be killed, and the third day be  
 raised up.

Matt. 20

17 And as Jē'sūs was going up  
 to Jē-ru'sa-lēm, he took the  
 twelve disciples apart, and on the  
 way he said unto them, 18 Behold,  
 we go up to Jē-ru'sa-lēm; and  
 the Son of man shall be delivered  
 unto the chief priests and scribes;  
 and they shall condemn him to  
 death, 19 and shall deliver him  
 unto the Gentiles to mock, and to  
 scourge, and to crucify: and the  
 third day he shall be raised up.

τῇ τρίτῃ ἡμέρᾳ  
 on the third day.

Matt. 17

22 And while they abode in  
 Galilee, Jē'sūs said unto them,  
 The Son of man shall be delivered  
 up into the hands of men; 23 and  
 they shall kill him, and the third  
 day he shall be raised up. And  
 they were exceeding sorry.

Luke 9

21 But he charged them,  
 and commanded them to tell this to  
 no man; 22 saying, The Son of man  
 must suffer many things, and be  
 rejected of the elders and chief  
 priests and scribes, and be killed,  
 and the third day be raised up.



**John 20**  
 20 Now on the first day of the week cometh Mary Māg-dā-lē-nē early, while it was yet dark, unto the tomb.

**Mark 16**  
 16 And when the sabbath was past, Mary Māg-dā-lē-nē, and Mary the mother of James, and Sā-lō-mē, bought spices, that they might come and anoint him.

**Luke 24**  
 24 But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared.

← Mary is going (ἐρχεται) i.e. she started out while it was still dark.

← This could have been any time after sundown.

← they came (ἦλθον) (ἐρχονται) they are coming

**Matt. 28**  
 28 Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Māg-dā-lē-nē and the other Mary to see the sepulchre.

**Mark 16**  
 2 And very early on the first day of the week, they come to the tomb when the sun was risen.

↑ sun having risen.

From the time Mary started until the arrival of the women the sun came over the horizon. Another event was taking place while the ladies were on the way.

**Matt. 28**  
 2 And behold, there was a great earthquake: for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. 3 His appearance was as lightning, and his raiment white as snow: 4 and for fear of him the watchers did quake, and became as dead men.

← σεισμός - a shaking, commotion, not necessarily an earthquake.

← ἐσεισθησαν they were shaken

When the guards had recovered themselves some went into the city, where we shall meet them later. There is no record of their being there when the women arrived.

**Mark 16**  
 3 And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? 4 and looking up, they see that the stone is rolled back: for it was exceeding great.

← having been rolled back and still rolled back.

**Matt. 28**  
 5 And the angel answered and said unto the women. Fear not ye: for I know that ye seek Jē-sūs, who hath been crucified. 6 He is not here: for he is risen, even as he said. Come, see the place where the Lord lay.

← the angel who had rolled away the stone.

**Luke 24**  
 2 And they found the stone rolled away from the tomb.

**John 20**  
 and seeth the stone taken away from the tomb.

**Mark 16**  
 5 And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. 6 And he saith unto them, Be not amazed: ye seek Jē-sūs, the Nāz-a-rēnē, who hath been crucified: he is risen; he is not here: behold, the place where they laid him!

← a white robe (σποδήν)

these wore an esthēs,

**Matt. 28**  
 7 And go quickly, and tell his disciples. He is risen from the dead; and lo, he goeth before you into Gal'i-lēe; there shall ye see him: lo, I have told you. 8 And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

**Mark 16**  
 7 But go, tell his disciples and Peter. He goeth before you into Gal'i-lēe: there shall ye see him, as he said unto you. 8 And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one: for they were afraid.

**Luke 24**  
 3 And they entered in, and found not the body of the Lord Jē-sūs. 4 And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: 5 and as they were frightened and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? 6 He is not here, but is risen: remember how he spake unto you when he was yet in Gal'i-lēe, 7 saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.

← people they passed.



## John 20

2 She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. 3 Peter therefore went forth, and the other disciple, and they went toward the tomb. 4 And they ran both together: and the other disciple outran Peter, and came first to the tomb; 5 and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. 6 Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, 7 and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. 8 Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10 So the disciples went away again unto their own home.

Mary Magdalene is running. She seems to know where Peter and John were, apparently fairly close and not with the others.

Mary doesn't yet realize the resurrection.

But then neither did Peter and John.

10 "therefore the disciples (Peter and John) went away again to them (αὐτοῖς) ← This word is in question! to them! the other disciples!!

It is interesting that the men or angels at the tomb were never seen by the disciples.

## John 20

11 But Mary was standing without at the tomb weeping; so, as she wept, she stooped and looked into the tomb; 12 and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rāb-bō-ni; which is to say, Teacher. 17 Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God.

Peter and John have left.

Mary Magdalene takes another look into the tomb.

The first discourse of Jesus following the resurrection.

γύναι, τί κλαίεις;

WOMAN, WHY ARE YOU CRYING?

τίνα ζητεῖς;

WHOM ARE YOU SEEKING?

μαριάμ.

MARY.

μή μου ἅπτου, οὕτω γὰρ

NOT OF ME YOU TOUCH, FOR

ἀναβέβηκα πρὸς τὸν πατέρα.

NOT YET I HAVE ASCENDED TO THE FATHER:

πορεύου δὲ πρὸς τοὺς ἀδελφούς μου

BUT YOU GO TO THE BROTHERS OF ME

καὶ εἰπὲ αὐτοῖς. ἀναβαίνω

AND YOU SAY TO THEM: I AM ASCENDING

πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν

TO THE FATHER OF ME AND FATHER OF YOU

καὶ Θεόν μου καὶ Θεὸν ὑμῶν.

AND GOD OF ME AND GOD OF YOU.

Mary has now seen Jesus and hurries to tell the others.



## Mark 16

9 Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.

## Matt. 28

9 And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. 10 Then saith Jesus unto them, Fear not: so tell my brethren that they depart into Galilee, and there shall they see me.

← First to Mary Magdalene.

While Mary ran to get Peter and John it seems the rest of the women (above) were hurrying to the rest of the disciples. Jesus met them on the way saying: (2<sup>nd</sup> discourse)

χαίρετε.

YOU BE REJOICING (Hail!)

μὴ φοβεῖσθε· ὑπάγετε ἀπαγγείλατε  
NOT YOU BE FEARING; YOU BE GOING AWAY  
TO THE BROTHERS

YOU BE REPORTING TO THE BROTHERS  
μου ἵνα ἀπέλθωσιν εἰς

OF ME THAT THEY MIGHT DEPART INTO  
τὴν γαλιλαίαν, κακεῖ με ὄψονται  
THE GALILEE, AND THERE ME THEY SHALL  
SEE.

## Matt. 28

11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. 12 And when they were assembled with the elders, and had taken counsel, they gave much money unto the soldiers, 13 saying, Say ye, His disciples came by night, and stole him away while we slept. 14 And if this come to the governor's ears, we will persuade him, and rid you of care. 15 So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.

As these women were going, the part of the tomb guard arrived before the chief priests.

← Can you imagine the desperation of the Jews that would tell guards to say they were asleep on duty? They would probably be executed! Imagine

all the guards being so sound asleep they didn't even hear the disciples rolling the great stone!

## Luke 24

8 And they remembered his words, 9 and returned from the tomb, and told all these things to the eleven, and to all the rest.

← The women have now reached the disciples. Peter and John appear to also have arrived. Mary is not far behind, having seen Jesus.

## John 20

18 Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and that he had said these things unto her.

← Even Mary's testimony was

not believed. Peter and John were not convinced even with the empty tomb,

## Mary

## Mark 16

10 She went and told them that had been with him, as they mourned and wept. 11 And they, when they heard that he was alive, and had been seen of her, disbelieved.



## Luke 24

10 Now they were Mary Mag-da-lē-nē, and Jō-an-nā, and Mary the mother of James: and the other women with them told these things unto the apostles. 11 And these words appeared in their sight as idle talk; and they disbelieved them. 12 But Peter arose, and ran unto the tomb; and stooping and looking in, he saith the linen cloths by themselves; and he departed to his home, wondering at that which was come to pass.

only, alone (μόνα) went back and took a 2nd look?

## Luke 24

13 And behold, two of them were going that very day to a village named Em-mā'u-s, which was threescore furlongs from Jē-ru-sā-lēm. 14 And they communed with each other of all these things which had happened. 15 And it came to pass, while they communed and questioned together, that Jē-sus himself drew near, and went with them. 16 But their eyes were holden that they should not know him.

## Luke 24

17 And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad.

αντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες;  
YOU ARE EXCHANGING WITH ONE ANOTHER WHILE WALKING?

## Luke 24

18 And one of them, named Cleo-pās, answering said unto him, Dost thou alone sojourn in Jē-ru-sā-lēm and not know the things which are come to pass there in these days? 19 And he said unto them, What things? And they said unto him, The things concerning Jē-sus the Nāz-a-rēne, who was a prophet mighty in deed and word before God and all the people: 20 and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. 21 But we hoped that it was he who should redeem Is-ra-ēl. Yea and besides all this, it is now the third day since these things came to pass. 22 Moreover certain women of our company amazed us, having been early at the tomb; 23 and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. 24 And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. 25 And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! 26 Behooved it not the Christ to suffer these things, and to enter into his glory?

ἐπὶ πᾶσιν οἷς ἐλάλησαν  
ON ALL THINGS WHICH THEY SPOKE  
οἱ προφῆται οὐχὶ ταῦτα ἔδει  
THE PROPHETS: NOT THESE THINGS HE WAS  
παθεῖν τὸν χριστὸν  
PUT UNDER OBLIGATION TO SUFFER THE MESSIAH

← Mark, Luke, and John bear the same record concerning the witness of the women.

← Vs 12 is omitted in the Nestle text but with no real authority. Is it so surprising that Peter

ἐν ἑτέρᾳ μορφῇ  
in another form  
(different)  
about 7 miles.

## Mark 16

12 And after these things he was manifested in another form unto two of them, as they walked, on their way into the country.

← (3rd discourse)

τίνας οἱ λόγοι οὗτοι οὖν

WHAT THE WORDS THESE WHICH

αντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες;  
YOU ARE EXCHANGING WITH ONE ANOTHER WHILE WALKING?

ποῖα; WHAT THINGS?

τρίτην ταύτην ἡμέραν  
third this day

an appearing of angels  
(ὀπτασίαν ἀγγέλων)

(TDNT angelophanies, the meaning is "appearing" always non-visionary) (see TDNT Vol. V p372)

Peter, John, perhaps others.

ὡ ἀνόητοι καὶ βραδεῖς  
O FOOLISH ONES AND SLOW

τῇ καρδίᾳ τοῦ πιστεύειν  
IN THE HEART TO BELIEVE



καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;  
AND TO ENTER INTO THE GLORY OF HIM?

LUKE 24

27 And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. 28 And they drew nigh unto the village, whither they were going; and he made as though he would go further. 29 And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them. 30 And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking it he gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures? 33 And they rose up that very hour, and returned to Jeru-sa-lem, and found the eleven gathered together, and them that were with them, 34 saying, The Lord is risen indeed, and hath appeared to Simon. 35 And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

← Remember, they did not yet know who this was. Jesus was explaining the Messianic prophecies and of course they fitted the events just past.

← (ἐν τῷ κατακλιθῆναι)

in the being caused to recline they returned immediately.

(τῇ ἡμέρᾳ

τῇ τρίτῃ) →

on the day

namely the third

we are not told when

1 Cor. 15

3 For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; 4 and that he was buried; and that he hath been raised on the third day according to the scriptures; 5 and that he appeared to Cē-phās; then to the twelve; 6 then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; 7 then he appeared to James; then to all the apostles; 8 and last of all, as to the child untimely born, he appeared to me also.

Mark 16

13 And they went away and told it unto the rest: neither believed they them.

← "They" the two who went to Emmaus.

LUKE 24

36 And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you. 37 But they were terrified and affrighted, and supposed that they beheld a spirit. 38 And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart? 39 See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. 40 And when he had said this, he showed them his hands and his feet.

4th discourse

εἰρήνη ὑμῖν

PEACE TO YOU

τί τεταραγμένοι

WHY HAVING BEEN PERPLEXED

AND STILL PERPLEXED

ἐστέ, καὶ διὰ τί διαλογισμοὶ

ARE YOU, AND WHY QUESTIONINGS

ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν;

COMING UP IN THE HEART OF YOU?

ἴδετε τὰς χεῖρας μου καὶ τοὺς πόδας

YOU SEE THE HANDS OF ME AND THE FEET

μου, ὅτι ἐγώ εἰμι αὐτός. ψηλαφήσατέ

OF ME, THAT I MYSELF AM HE; YOU FEEL

ME καὶ ἴδετε, ὅτι πνεῦμα σὰρκα

ME AND YOU SEE, BECAUSE A SPIRIT FLESH

καὶ ὀστέα οὐκ ἔχει καθὼς

AND BONES NOT, IT IS HAVING JUST AS

ἐμε θεωρεῖτε ἔχοντα.

ME YOU ARE BEHOLDING HAVING.

We get here some idea of the kind of resurrected body a believer has.

John 20

19 When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you.



## John 20

20 And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord.

## Luke 24

41 And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? 42 And they gave him a piece of a broiled fish. 43 And he took it, and ate before them.

## John 20

21 Je-sus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Spirit: 23 whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.

24 But Thomas, one of the twelve, called Did-dims, was not with them when Je-sus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

Nail prints in his hands here, and his hands and feet above. (Luke 24:40). Here also the spear thrust in his side.

← ἔχετε τι βρώσιμον ἐνθάδε.  
YOU ARE HAVING SOMETHING  
EATABLE HERE.

← εἰρήνη ὑμῖν· καθὼς  
PEACE TO YOU; JUST AS  
ἀπέσταλκέν με  
HE HAS SENT (perf.) ME  
ὁ πατήρ, καὶ γὰρ πέμπω  
THE FATHER, I ALSO AM  
ὑμᾶς.  
SENDING YOU.

λάβετε πνεῦμα ἅγιον.  
YOU RECEIVE SPIRIT HOLY.

ἂν τινων ἀφῆτε τὰς ἁμαρτίας,  
OF WHOMEVER YOU MAY FORGIVE THE SINS,  
ἀφέωνται αὐτοῖς.

THEY HAVE BEEN FORGIVEN (perf.) TO THEM;

ἂν τινων κρατήτε,  
OF WHOMEVER YOU MAY RETAIN,

κεκράτηνται  
THEY HAVE BEEN RETAINED.

## John 20

26 And after eight days again his disciples were within, and Thomas with them. Je-sus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing. 28 Thomas answered and said unto him, My Lord and my God. 29 Je-sus saith unto him, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

ἀνακειμένοις  
αὐτοῖς τοῖς ἑνδέκα  
as they reclined  
the eleven.

← εἰρήνη ὑμῖν  
PEACE TO YOU  
φέρε τὸν δάκτυλόν  
YOU BRING THE FINGER

σου ὧδε καὶ ἵδε τὰς χεῖράς μου,  
OF YOU HERE AND YOU SEE THE HANDS OF ME,  
καὶ φέρε τὴν χεῖρά σου καὶ  
AND YOU BRING THE HAND OF YOU AND  
βάλε εἰς τὴν πλευράν μου, καὶ  
YOU PUT INTO THE SIDE OF ME, AND

## Mark 16

14 And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them that had seen him after he was risen.

5<sup>th</sup> discourse.



μὴ γίνου ἄπιστος ἀλλὰ πιστός.  
 NOT BECOME UNBELIEVING BUT BELIEVING.  
 ὅτι ἑώρακάς με,  
 BECAUSE YOU HAVE SEEN (perf.) ME,  
 πεπίστευκας;  
 HAVE YOU BELIEVED (perf.)? BLESSED  
 οἱ μὴ ἰδόντες καὶ πιστεύσαντες.  
 THE ONES NOT HAVING SEEN AND HAVING  
 BELIEVED.

### John 20

30 Many other signs therefore did Jē'sūs in the presence of the disciples, which are not written in this book: 31 but these are written, that ye may believe that Jē'sūs is the Christ, the Son of God; and that believing ye may have life in his name.

← other signs of his messiahship. (σημεῖα)  
 ← has been written and still is written (γέγραπται)  
 ← Jesus is the Messiah.

### Acts 1

10 The former treatise I made, O Theōph'ē-lōs, concerning all that Jē'sūs began both to do and to teach, 2 until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen: 3 to whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God:

← Jesus appeared to the apostles during a period of 40 days. Very little of what happened has been recorded. Some of the events took place in Galilee.

### John 21

21 After these things Jē'sūs manifested himself again to the disciples at the sea of Tiber'ia; and he manifested himself on this wise. 2 There were together Si'mōn Peter, and Thomas called Did'y-mūs, and Nā-thān'-ā-ēl of Ca'nā in Gāl'ī-lāe, and the sons of Zēb'e-dēe, and two other of his disciples. 3 Si'mōn Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. 4 But when day was now breaking, Jē'sūs stood on the beach: yet the disciples knew not that it was Jē'sūs. 5 Jē'sūs therefore saith unto them, Children, have ye ought to eat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 That disciple therefore whom Jē'sūs loved saith unto Peter, It is the Lord. So when Si'mōn Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. 8 But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes. 9 So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. 10 Jē'sūs saith unto them, Bring of the fish which ye have now taken. 11 Si'mōn Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent.

← Even after this event the disciples were still wavering. (See Matt. 28:17 below)

### 6th discourse

παιδία, μή τι  
 CHILDREN, NOT SOMETHING  
 προσφάγιον ἔχετε;  
 TO EAT ARE YOU HAVING?  
 βάλετε εἰς τὰ δεξιὰ μέρη  
 YOU THROW INTO THE RIGHT PARTS  
 τοῦ πλοίου τὸ δίκτυον, καὶ  
 OF THE BOAT THE NET, AND  
 εὕρησете.  
 YOU WILL FIND.  
 ἐνέγκετε ἀπὸ τῶν ὀψαρίων  
 YOU BRING FROM THE FISHES  
 ὧν ἐπιάσατε νῦν.  
 WHICH YOU CAUGHT NOW.



## John 21

12 Jē'sūs saith unto them, Come and break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. 13 Jē'sūs cometh, and taketh the bread, and giveth them, and the fish likewise. 14 This is now the third time that Jē'sūs was manifested to the disciples, after that he was risen from the dead.

15 So when they had broken their fast, Jē'sūs saith to Si'mōn Peter, Si'mōn, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

← δεῦτε ἀριστήσατε.

YOU COME YOU BREAKFAST.← 3rd time to the disciples collectively.  
(Above: Discourse 4 and 5)

← "When therefore they breakfasted"

Σίμων Ἰωάννου,

SIMON OF JOHN,

ἀγαπᾷς με πλεον τούτων;

ARE YOU CHERISHING ME MORETHAN (of) THESE? (thy fellow-disciples)

Peter: ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε.

Yes, Lord, you yourself are knowing that I love you.

Βόσκει τὰ ἀρνία μου.

YOU BE FEEDING THE LAMBS OF ME.

## John 21

16 He saith to him again a second time, Si'mōn, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep.

← Σίμων Ἰωάννου,

SIMON OF JOHN,

ἀγαπᾷς με;

ARE YOU CHERISHING ME?

(Jesus now drops the comparison.)

Peter: ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε.

Yes, Lord, you yourself are knowing that I love you.

Ποιμαίνει τὰ προβάτιά μου.

YOU BE SHEPHERDING THE SHEEP OF ME.

(Note Jesus' change from "feed" to "shepherd", and "lambs" to "sheep".)

## John 21

17 He saith unto him the third time, Si'mōn, son of John, lovest thou me? Peter was grieved because he said unto him the third time, "Lovest thou me?" And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jē'sūs saith unto him, Feed my sheep.

← Σίμων Ἰωάννου,

SIMON OF JOHN,

φιλεῖς με;

ARE YOU LOVING ME?

(Note the change: "cherish" to "love".)

Peter: κύριε, πάντα σὺ οἶδας,

Lord, all things you yourself are knowing,

σὺ γινώσκεις ὅτι φιλῶ σε.

you are perceiving (aware) that I love you.

Βόσκει τὰ προβάτιά μου.

YOU BE FEEDING THE SHEEP OF ME.

(Note Jesus returns to "feed". Trench makes this remark p.81 Synonyms of the New Testament, "The lesson, in fact, which we learn from this is a most important one, and one which the



church, and all that bear rule in the church, have need diligently to lay to heart; this, namely, that whatever else of discipline and rule may be superadded thereto, still, the feeding of the flock, the finding for them of spiritual food, is the first and last; nothing else will supply the room for this, nor may be allowed to put this out of that foremost place which by right it should occupy.

An example of the use of the two verbs for love, and their difference, can be seen in a statement by Antonius over the body of Caesar.

ἐφιλήσατε αὐτὸν ὡς πατέρα,

You loved him as a father,

καὶ ἠγαπήσατε ὡς εὐεργέτην.

and you cherished as a benefactor.

John 21

18 Verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. 19 Now this he spake, signifying by what manner of death he should glorify God.

← ἀμὴν ἀμὴν λέγω σοι,

TRULY TRULY I AM SAYING

ὅτε ἤς

TO YOU, WHEN YOU WERE

ΥΕΩΤΕΡΟΣ, ΕΖΩΝΝΥΕΣ

YOUNGER, YOU WERE GIRDING

ΣΕ ΑΥΤὸν καὶ περιεπάτεις

YOURSELF AND YOU WERE WALKING

ὅπου ἤθελες. ὅταν δὲ

WHERE YOU WERE WISHING; BUT WHENEVER

γηράσῃς, ἐκτενεῖς

YOU MAY GROW OLD, YOU WILL STRETCH OUT

τὰς χεῖράς σου, καὶ ἄλλος

THE HANDS OF YOU, AND ANOTHER

ζώσει σε καὶ οἴσει

SHALL GIRD YOU AND HE SHALL BEAR

ὅπου οὐ θέλεις.

WHERE NOT YOU ARE WISHING.

This statement is totally opposed to the idea that Jesus could come "at any moment" in his return to rule. I. Peter was to grow old. II. Peter was to die. Therefore, Jesus could not have returned to rule in Peter's lifetime.



John 21:19

And when he had spoken this, he saith unto him, Follow me. 20 Peter, turning about, seeth the disciple whom Jē'sus loved following: who also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? 21 Peter therefore seeing him saith to Jē'sus, Lord, and what shall this man do? 22 Jē'sus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. 23 This saying therefore went forth among the brethren, that that disciple should not die: yet Jē'sus said not unto him, that he should not die: but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple that beareth witness of these things, and wrote these things: and we know that his witness is true.

25 And there are also many other things which Jē'sus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

Matt. 28

16 But the eleven disciples went into Galilee, unto the mountain where Jē'sus had appointed them. 17 And when they saw him, they worshipped him: but some doubted. 18 And Jē'sus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. 19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

← ἀκολουθεῖ μοι.

YOU BE FOLLOWING ME.

ἐὰν αὐτὸν θέλω

IF HIM I AM WISHING

μένειν ἕως ἔρχομαι,

TO REMAIN UNTIL I AM COMING,

τί πρὸς σε; σύ

WHAT TO YOU? YOURSELF

μοι ἀκολουθεῖ.

ME YOU BE FOLLOWING.

John closes his record by the Holy Spirit at this point.

7<sup>th</sup> discourse

ἐδόθη μοι πάντα

IT WAS GIVEN TO ME ALL

ἐξουσία ἐν οὐρανῷ καὶ

AUTHORITY IN HEAVEN AND

ἐπὶ γῆς. πορευθέντες

ON EARTH. HAVING GONE

οὖν

μαθητεύσατε

THEREFORE YOU MAKE DISCIPLES (pupils)

πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς

ALL THE NATIONS, BAPTIZING THEM

εἰς τὸ ὄνομα τοῦ πατρὸς καὶ

INTO THE NAME OF THE FATHER AND

τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,

OF THE SON AND OF THE HOLY SPIRIT,

διδάσκοντες αὐτοὺς τηρεῖν πάντα

TEACHING THEM TO KEEP ALL THINGS

ὅσα ἐνετειλάμην ὑμῖν. καὶ

WHATSOEVER I COMMANDED TO YOU; AND

ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας

BEHOLD MYSELF WITH YOU I AM ALL

τὰς ἡμέρας ἕως τῆς συντελείας

THE DAYS UNTIL THE COMPLETION

τοῦ αἰῶνος.

OF THE AGE.

Matthew closes his record by the Holy Spirit at this point.



The commission recorded by Mark was probably spoken at Jerusalem.

8th discourse

### Mark 16

15 And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.  
16 He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.  
17 And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; 18 they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

πορευθέντες εἰς τὸν κόσμον  
HAVING GONE INTO THE WORLD  
ἅπαντα κηρύξατε τὸ  
ALL YOU PREACH THE  
εὐαγγέλιον πάσῃ τῇ κτίσει.  
GOSPEL TO ALL THE CREATION.

ὁ πιστεύσας καὶ βαπτισθεὶς  
THE ONE HAVING BELIEVED AND HAVING BEEN  
σωθήσεται, ὁ δὲ  
BAPTIZED HE WILL BE SAVED, BUT THE ONE  
ἄπιστήσας κατακριθήσεται.  
HAVING DISBELIEVED HE SHALL BE JUDGED  
σημεῖα δὲ τοῖς πιστεύουσιν  
AGAINST. SIGNS AND TO THE ONES HAVING  
ταῦτα παρακολουθήσει· ἐν τῷ  
BELIEVED THESE SHALL FOLLOW: IN THE  
ὀνόματί μου δαιμόνια ἐκβαλοῦσιν,  
NAME OF ME DEMONS THEY WILL CAST OUT,  
γλώσσαις λαλήσουσιν καινὰς,  
WITH TONGUES THEY WILL SPEAK NEW,  
ὄφεις ἁροῦσιν καὶ  
SERPENTS THEY SHALL LIFT UP AND IF  
θανάσιμόν τι πίωσιν  
DEADLY SOMETHING THEY MIGHT DRINK  
οὐ μὴ αὐτοὺς βλάβῃ,  
BY NO MEANS THEM IT MIGHT INJURE,  
ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν  
ON WEAK (ones) HANDS THEY SHALL PLACE  
καὶ καλῶς ἔξουσιν.  
ON AND WELL THEY WILL HAVE.

Mark 16:9-20 is not in the X or B manuscripts, but the majority contain this passage. It is really only verses 17 and 18 that seem to cause a problem. Note "SIGNS" (σημεῖα):  
1. Casting out demons, 2. New Tongues, 3. Pick up serpents, 4. Unharmful by drinking anything deadly,



τούτων. καὶ ἰδοὺ ἐγὼ  
 OF THESE THINGS. AND BEHOLD MYSELF  
 ἐξαποστέλλω τὴν ἐπαγγελίαν  
 I AM SENDING FORTH THE PROMISE  
 τοῦ πατρὸς μου ἐφ' ὑμᾶς. ὑμεῖς δὲ  
 OF THE FATHER OF ME ON YOU; BUT YOU  
 καθίστατε ἐν τῇ πόλει ἕως  
 YOURSELVES SIT IN THE CITY UNTIL  
 οὗ ἐνδύσησθε ἐξ ὕψους  
 OF WHICH YOU BE CLOTHED OUT OF HEIGHT  
 δύναμιν.  
 POWER.

Acts 1.  
 4 and, being assembled together with them, he charged them not to depart from Je-ru-sa-lém, but to wait for the promise of the Father, which, said he, ye heard from me: 5 for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence.

10<sup>th</sup> and last recorded discourse, The last question.

Acts 1

6 They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?

v. 6b. κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ  
 Lord, if in the period this  
 ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ;  
 are you restoring the kingdom to the Israeli?  
 ("to restore to an earlier condition TDNT Vol. I, p. 387)

Jer. 16  
 15 but, As Je-hō-vāh liveth, that brought up the children of Is-ra-él from the land of the north, and from all the countries whither he had driven them. And I will bring them again into their land that I gave unto their fathers.

LXX καὶ ἀποκαταστήσω  
 And I shall restore  
 αὐτοὺς εἰς τὴν γῆν αὐτῶν.  
 them into the land of them,

Matt. 17  
 9 And as they were coming down from the mountain, Je-sus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead. 10 And his disciples asked him, saying, Why then say the scribes that E-li-ah must first come? 11 And he answered and said, E-li-ah indeed cometh, and shall restore all things: 12 but I say unto you, that E-li-ah is come already, and they knew him not, but did unto him whatsoever they would. Even so shall the Son of man also suffer of them. 13 Then understood the disciples that he spake unto them of John the Bap-tist.

The spiritual vs. literal.

ἡλίας μὲν ἔρχεται  
 Elias (Elijah) on the one hand  
 καὶ ἀποκαταστήσει  
 is coming and he will restore  
 πάντα λέγω δὲ

all things; on the other hand  
 ὑμῖν ὅτι ἡλίας ἤδη ἦλθεν,

I am saying to you that Elias already came, Jesus did not say he would not restore the kingdom to the Israeli, quite the contrary, he verified the fact that he would. Note the final words of Jesus before being taken up into heaven.



## Acts 1

7 And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. 8 But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jérusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth.

← οὐχ ὑμῶν ἐστὶν γινῶαι  
NOT OF YOU IT IS TO KNOW  
ΧΡΟΝΟΥΣ ἢ ΚΑΙΡΟΥΣ Οὐς  
PERIODS OR TIMES WHICH  
ὁ πατὴρ ἔθετο

THE FATHER PUT HIMSELF

ἐν τῇ ἰδίᾳ ἐξουσίᾳ, ἀλλὰ λήμψεσθε  
IN THE OWN AUTHORITY, BUT YOU WILL  
δύναμιν ἐπελθόντος

RECEIVE POWER HAVING COME ON  
τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς, καὶ  
OF THE HOLY SPIRIT ON YOU, AND  
ἔσεσθέ μου μάρτυρες ἐν τε

YOU WILL BE OF ME WITNESSES IN BOTH  
Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ  
JERUSALEM AND IN ALL THE JUDAEA

καὶ Σαμαρεία καὶ ἕως ἐσχάτου  
AND SAMARIA AND UNTO EXTREMITY  
τῆς γῆς.

OF THE EARTH.

## Luke 24

50 And he led them out until they were over against Bethanias: and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. 52 And they worshipped him, and returned to Jérusalem with great joy: 53 and were continually in the temple, blessing God.

## Acts 1

9 And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. 10 And while they were looking steadfastly into heaven as he went, behold, two men stood by them in white apparel: 11 who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesús, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

## Mark 16

19 So then the Lord Jesús, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. 20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

There seem to be 10 recorded discourses of the Lord Jesus following his resurrection. These discourses contain two imperatives, or commands, from Jesus which can be applied to the church.

I. Matt. 28:19 YOU MAKE DISCIPLES p.61  
"pupils", "learners."

II. Mark 16:15 YOU PREACH THE GOSPEL p.62

The question, what gospel? The good news of the kingdom is that Jesus died for our sins, was buried, rose again, ascended into heaven, and will return to rule as promised.  
His Kingdom is assured.

14 And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.