

Pentwater Bible Church

Gospel of Mark

Message 41

January 25, 2015



Christ Carrying The Cross by Giovan Battista Tiepolo Cir 1738

Daniel E. Woodhead – Pastor Teacher

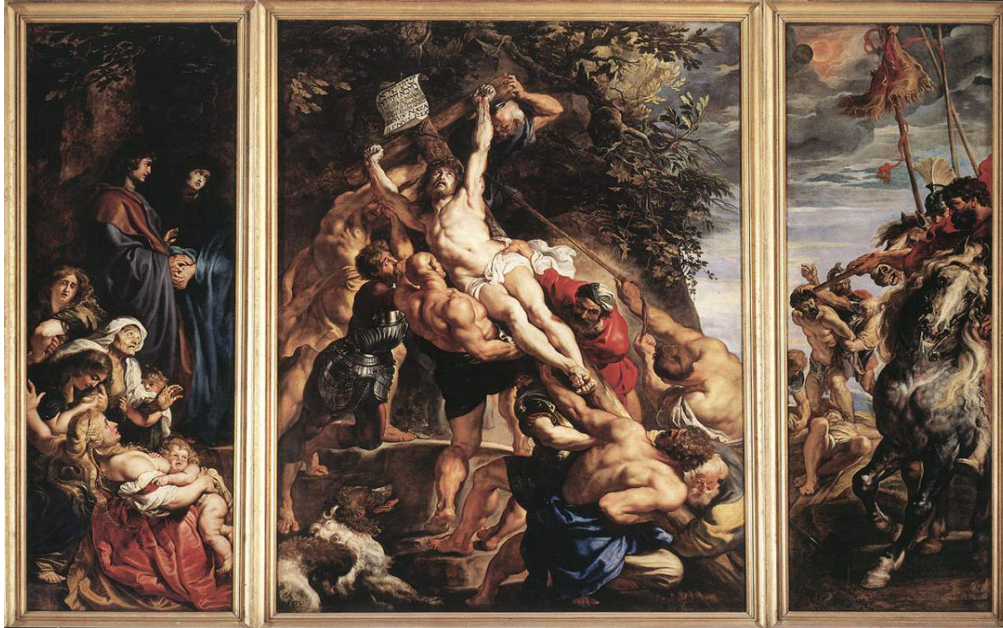
Pentwater Bible Church

The Book of Mark
Message Forty-One

JESUS TELLS OF HIS DEATH & RESURRECTION

January 25, 2015

Daniel E. Woodhead



Raising of the Cross by Peter Paul Rubens Cir 1610

THE CRUCIFIXION ANNOUNCED & ITS CUP

Mark 10:32-45

³² And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, ³³ saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: ³⁴ and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

³⁵ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. ³⁶ And he said unto them, What would ye that I should do for you? ³⁷ They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. ³⁸ But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? ³⁹ And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: ⁴⁰ but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is

prepared. ⁴¹ And when the ten heard it, they began to be much displeased with James and John. ⁴² But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. ⁴³ But so shall it not be among you: but whosoever will be great among you, shall be your minister: ⁴⁴ and whosoever of you will be the chiefest, shall be servant of all. ⁴⁵ For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (KJV).

THE APOSTLES FEAR ABOUT JESUS

Mark 10:32

³² And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him (KJV),

Now the apostles are on the final leg of their journey to Jerusalem with King Jesus in the lead. This is a very revealing picture of a true leader. He is at the front of His followers clearly demonstrating the way they must go. He is at the front leading, not in some obscure or hidden spot issuing directions. In the tradition of a genuine near eastern shepherd He is poised at the front leading eagerly and fully prepared to carry out His final work on earth as the suffering servant. Jesus will die as a substitute for the punishment a holy God must bring upon sinful mankind in a majestic redemptive act. His disciples were amazed at His attitude and afraid for what would befall them all when they got to Jerusalem. Jesus had predicted this to them twice before (Mark 8:31; 9:12) so they had some idea that the events before them would not be pleasant. In true shepherd fashion He gathered them in a protective manner and began to impart to them for the third time exactly what was going to happen to Him. This time though he includes the Resurrection. In a very clear and precise manner He is going to explain exactly what they will do to Him.

CHIEF PRIESTS AND SCRIBES WILL DELIVER HIM TO THE GENTILES

Mark 10:33

³³ Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles (KJV):

Now Jesus begins to seriously instruct them as to exactly what will happen to Him. All through this gospel the confrontations with the Pharisees, priests and Scribes have been escalating to the point where He now says that they will condemn Him to death. Interestingly Jesus omits the Sanhedrin (Elders) here and focuses on the *spiritual* leaders of Israel. In fact they accused Jesus of making Himself equal with God (John 5:18), which they thought was blasphemy. That was a crime, which was punishable by death. There are several Old Testament prophecies related to His death, which He as the Creator caused the human authors to write (Psalm 22:6-8; Isaiah 50:6; 52:13-53:12; Daniel 9:26a). The Jewish authorities had enough of this person Jesus who never received their sanction to

perform miracles of healing and raising the dead back to life. Roman law prohibited capital punishment by the local courts of the Jews. Capital punishment in any case had been made virtually impossible according to Jewish rabbinic law. According to the Mishnah (Sanhedrin 1:4) death penalty could only be inflicted, after a trial, by a Sanhedrin composed of twenty-three judges. Two witnesses are required to testify not only that they witnessed the crime but also that they had warned him beforehand that if he carried out the act he would be executed. He was required to have accepted the warning, and verbally stating that he was going through with it despite his awareness of its consequences. His own confession is not accepted as evidence. Circumstantial evidence could not be admitted. All the strict Jewish Laws made it nearly impossible for the Jews to actually carry out an execution. Under Roman rule, the Jews themselves would never have been permitted to carry out capital punishment of anybody. So this is why Jesus said He would be turned over to the Gentiles (Romans) for His execution. The removal of the Jews ability to conduct capital punishment was also prophecied in Genesis.

In the forty-ninth chapter of Genesis Jacob is at the end of his life and gathers his sons together on his deathbed to provide each of them with a prophecy. When he came to Judah he said:

Genesis 49:10

"The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to him shall be the obedience of the people (KJV)."

The "scepter" is understood to mean the "tribal staff" or "tribal identity." This "tribal identity" was linked, in the minds of the Jews, to their right to apply and enforce Mosaic Law upon the people, including the right to administer capital punishment. The name "Shiloh" is an idiom for the Messiah. Therefore, according to this prophecy, the tribal identity or scepter of the tribe of Judah would not cease until the Messiah came.

The Jews were under Roman dominion since about 43 B.C. According to Josephus (Antiquities 17:13) around the year 6-7 AD the son and successor to King Herod, one of his sons Herod Archelaus, was dethroned and banished to Vienna, a city of Gaul. Archelaus was the second son of Herod the Great. Herod's oldest son, Herod Antipater was murdered by Herod the Great. He also did this to a number of other family members. Archelaus' mother was a Samaritan, giving him only one quarter, or less, Jewish blood. At the death of Herod the Great in 4 B.C. Archelaus was placed over Judea as "Entharch" by Caesar Augustus. However, he was never accepted by the Jews and was removed from office in 6 or 7 AD. He was replaced, not by a Jewish king, but by a Roman procurator named Caponius who immediately restricted the legal power of the Sanhedrin. With the ascension of Caponius the Sanhedrin lost their ability to adjudicate capital cases. This was the normal policy toward all the nations conquered by the Romans. The province of Judea had, however, been spared from this policy up to this point because the Herods were Roman appointees. However, Caesar Augustus had had enough of the Jews and finally removed the judicial authority from them at the ascension of Caponius. Josephus recorded this transfer of power.

And now Archelaus's part of Judea was reduced into a province, and Coponious, one of the equestrian order among the Romans, was sent as a procurator, having the power of [life and] death put into his hands by Caesar.¹

The power of the Sanhedrin to adjudicate capital cases was immediately removed. In the minds of the Jewish leadership, this event signified the removal of the scepter or national identity of the tribe of Judah.

The Jewish Targum Onkelos states:

"The transmission of dominion shall not cease from the house of Judah, nor the scribe from his children's children, forever, until Messiah comes."²

The ability for the Jews to adjudicate their own capital cases was extinguished when Messiah came. They did not understand that the Messiah was in their midst and capital punishment was gone from them. One rabbi recorded the Jews anguish over this at the time of Jesus.

"When the members of the Sanhedrin found themselves deprived of their right over life and death, a general consternation took possession of them: they covered their heads with ashes, and their bodies with sackcloth, exclaiming: 'Woe unto us for the scepter has departed from Judah and the Messiah has not come'³

JESUS OUTLINES THE DEATH PROCESS

Mark 10:34

³⁴ and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again (KJV).

The mocking came from more than one source. Luke 23:11 says *And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.* The Roman soldiers also mocked Him and spit on Him then killed Him as recorded by Matthew.

Matthew 27:27-31

²⁷ Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. ²⁸ And they stripped him, and put on him a scarlet robe. ²⁹ And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked Him, saying, Hail, King of the Jews! ³⁰ And they spit upon Him, and took the reed, and smote him on the head. ³¹ And after that

¹ Josephus, F., & Whiston, W. (1987). *The works of Josephus: complete and unabridged*. Peabody: Hendrickson.

² Levy, Samson H. *The Messiah: An Aramaic Interpretation; The Messianic Exegesis of the Targum*, (Cincinnati: Hebrew Union College Jewish Institute of Religion, 1974), pg. 2.

³ Lemann, Augustin, *Jesus Before the Sanhedrin*, 1886, Translated by Julius Magath, NL#0239683, Library of Congress # 15-24973.

they had mocked Him; they took the robe off from him, and put his own raiment on him, and led him away to crucify Him (KJV).

Jesus ended His statement to His apostles with a final positive word, *the third day he shall rise again*. This is a note of triumph over the sins of Satan so as to cleansing the Heavenly Tabernacle (Hebrews 9:23) after his sins polluted it and providing for the salvation of mankind (Acts 4:12).

THE SONS OF ZEBEDEE WANT PREEMINENCE IN HEAVEN

Mark 10:35-37

³⁵ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. ³⁶ And he said unto them, What would ye that I should do for you? ³⁷ They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. ³⁷ They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. (KJV)

John and his brother James come to Jesus privately and ask Him for a special role in Heaven. They address Him as teacher (Master) and want Him to provide *whatsoever we shall desire*. As He was preparing for a horrible set of circumstances He showed remarkable patience for their self-centered requests. They were looking for a special position on Jesus' side when the earthly Kingdom for formed. They like most of His followers expected it to occur soon. They all wanted to throw off the oppression of the Herods and the Romans. One of them wished to sit at His right, the highest assigned position, and the other at His left, the next highest place in a royal court. Josephus related the royal seating of kind David' court as such.

But on the next day, which was the new moon, the king, when he had purified himself, as the custom was, came to supper; and when there sat by him his son Jonathan on his right hand, and Abner, the captain of his host, on the other hand,⁴

YOU DON'T REALIZE WHAT YOU ASK

Mark 10:38-40

³⁸ But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? ³⁹ And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: ⁴⁰ but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared. (KJV).

Jesus simply said that they did not understand what they were asking for. To request for high positions there would have to be much suffering that accompanied it. One was required before the other could be obtained. The cup Jesus referred to was the intense

⁴ Josephus, F., & Whiston, W. (1987). *The works of Josephus: complete and unabridged Antiquities* 6:235. Peabody: Hendrickson.

suffering he would be subject to before He would obtain His resurrected body and earn the right to establish His earthly Kingdom. They did not seem to fully realize the nature of Jesus's Kingdom, which in its initial stage was spiritual without the earthly realization. They affirmed that they were ready but they did not know what they were answering to. Once they affirmed their acceptance to the suffering Jesus told them that they would indeed *drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized*. By this He meant that they both would suffer martyr's deaths. John was banished to Patmos and probably killed later and Herod Agrippa I put James to death shortly before the day of the Passover, in the year 44 AD or about 11 years after the death of Christ (Acts 12:1-2). Jesus concluded this private discussion with them by letting them know that this particular request is not to be determined at that time. The purpose of God cannot be changed, but neither can it be fully understood beforehand. The disciples are not to follow Jesus because they know in advance what will happen or because of what they hope to get. When therefore He says, "It is not Mine to give," the meaning is, "I cannot give it as a *favor* to whomsoever I *please*, or on a principle of *favoritism*; it belongs exclusively to those for whom it is prepared." It has been foreordained and cannot be change simply by desire. They may actually be in preeminent positions but it was not pleasing to Him to hear the requests and supply them based on favoritism.

THE OTHER APOSTLES ARE UPSET

Mark 10:41-45

⁴¹ And when the ten heard it, they began to be much displeased with James and John. ⁴² But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. ⁴³ But so shall it not be among you: but whosoever will be great among you, shall be your minister: ⁴⁴ and whosoever of you will be the chiefest, shall be servant of all. ⁴⁵ For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (KJV).

Jesus then called the apostles to Himself as a loving shepherd gathers His flock and instructs them not to act as the Gentiles lording it over the weaker people of the population as they have the power to do. But instead He wanted them to be the servants to others. A real leader has a servant's heart and wants what is best for His flock, not for Himself. Jesus used the example of Himself being the suffering servant giving His life to ransom the world from the bondage of sin. He gave only to others and did not take or seek personal aggrandizement.

JESUS HEALS AND THE TRIUMPHAL ENTRY

Please call or e-mail with any questions or comments

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