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

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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?

Matt. 5
iωτα εν ἧ μία κεπαία
(iota(s) one or one tittle (point etc.)

Now the law and the prophets were in Hebrew. The (iota) of Greek corresponds to the yod(*) of Hebrew, the smallest letter.
The kepai(a) (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.
1. Beth = B
2. Daleth = D
3. Kaph = K
4. Resh = R

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

- Aleph (= A) with 7 Taqim.
- Beth (= B) with 3 Taqim.

Dr. Bullinger says, "These ornamented letters were quite exceptional, and implied no added meaning of any kind; but, so jealous 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 Taqim (or Taqin), meaning little crowns. The Greek-speaking Jews called them little horns."
Bullinger continues, referring to the usual tradition, "But the Masorah informs us that this is not the case, and thus, tradition is quite wrong." ---

"Rubric p. 2 (Ginsburg's Masorah, vol. II pp. 680-701) says: Aleph with one Taq; there are two instances in the Pentateuch (Ex. 13:5; 9 in 'asher (= which), and v. 15, א in 'adâm (= man)."

"Rubric p. 3, says: There are seven Alephs (א = A) in the Pentateuch which respectively have seven Taqin'."

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

Again Jesus, Himself, said,

Luke 16

Certainly, if not even a yod or Taqin 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

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.
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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:

Matt. 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 cross, The King of the Jews.

John 19

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.)."


Neh. 8

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

Then Herod, when he saw that he was mocked by the wise men, was exceedingly wroth, and sent forth, and slew all the male children that were in Bethlehem and in all the borders thereof, from two years old and under, according to the time which he had learned of the wise men. And when he had destroyed the children, he went forth, and slew all the male children that were in Bethlehem and in all the borders thereof. In three days it will raise it up. 20 The Jews therefore said, Forty and six years was this temple in building, and will thou raise it up in three days? 21 But he spake of the temple of his body.

John 2

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 BC)

Coins of Antiochus Epiphanes.

Coins of Herod the Great.

Coins from Biblical Antiquities by Edwin Cane Bissell, 1893.

Acts 12

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

41 A.D.

Four languages were being spoken in Jerusalem, and Latin. Note the presence of foreigners.

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.)
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 - πανίγιος, gift - εὐεργεσίας, = good service I Tim. 6:2)


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 - Note three words.

Boldness - παρρησία
Unlearned - ἄγραμματος unlettered
Ignorant - ἄϑωρος

This word "boldness" contains the word (παρρησία) 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 fishermen and could hardly be called "unlearned and ignorant." Thayer says, "i.e. unversed in the learning of the Jewish schools" letters - γραμματα.

John 7 - 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 - ἄϑωρος - 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, (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 'tarqumed' 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 monothelism 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.

I Peter 1:10-12

to the twelve tribes of the diaspora, namely the ones in the 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, "I find no fault in Him."

Suppose Mark records that Pilate said, "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.

Matt. 26
36 Then cometh Jesus with them unto a place called Gethsemane, and said unto his disciples, Sit ye here, while I go yonder and pray.

 proton of it

PROSEU XEMAI

Mark 14
32 And they come unto a place which was called Gethsemane; and he saith unto his disciples, Sit ye here, while I pray.

kathiasate autoi eis ou apostheun ek

KA THiate SE EKS PROSEU XEMAI

John 18
18 When Jesus had spoken these words, he went forth with his disciples over the torrent 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 thereto with his disciples.

Mark 14
33 And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled.

Matt. 26
37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled.

Mark 14
34 And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch.

Matt. 26
38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me.

DEEPLY GRIEVED IS THE SOUL OF ME EWS GAYATOU, MELIASE OSE

KAIV YNAPOTEI (Matt. adds) uet eino

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.

YOU BE PRAYING NOT TO ENTER INTO TEMPTATION — προσέγγεσθε μὴ εἰς ἔλθείν εἰς περασμόν.

Note the progress:
2. Over the brook Kidron. John 18:1 (brook - τοῦ Χρύμαροου — winter-torrent)
τοῦ Κέδρων, of the Kedron)
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."

This cup — is the cup of suffering, not the cup of God's wrath. These two verses are enough to illustrate the point.
Mark 14

Litur. "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." αββα ο πατήρ, πάντα δυνατά σου; παρέσευκε το ποτήριον τουτο οπ' ἐμοῦ. ἀλλ' οὐ τί εὑρεθήτω ἀλλὰ τί σου.

Note: above "was praying", imperfect.

Mark 14

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

Σιμών, καθεύδεις; 

Simon YOU ARE SLEEPING!

οὐκ ἵππους ἐμαυ ὑπάρχει γηγορήσαι;

NOT (YOU HAD STRENGTH ONE HOUR TO WATCH? Singular - Peter directly)

οὐτώς οὐκ ἵππους ἐμαυ ὑπάρχει

so NOT YOU (pl) HAD STRENGTH ONE GHOUL TO WATCH WITH ME? *

*(Facing Peter but including James and John)

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

γνωμονεῖτε καὶ προσεύχεσθε θε',

YOU (pl) BE WATCHING AND YOU BE PRAYING,

ἐν ᾗ μὴ κησίσελθετε εἰς

IN ORDER THAT NOT YOU ENTER INTO 

πείρασμα, το μὲν πνεῦμα πρὸς θυμόνω,

TEMPTATION; ON ONE HAND THE SPIRIT 

ἡ δὲ υπὲρ ἄνθρωπος.

EAGER BUT THE FLESH WEAK.

Mark 14

Again he went away, and prayed, saying the same words.

Toū αὐτοῦ λέγειν prayer. Note: neither Luke i.e., the content. or Mark were there.

Only Matt. → Matt. 26

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.

Father of me, if not it is possible, thus to pass away if not I am 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.

The third time of Jesus' prayer is recorded by Luke.

Luke 22:44 And he was parted from them about a stone's cast, and he knelt down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

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.

Mark 14:41 And he came the third time, and saith unto them, "Sleep on now, and take your rest?" 45 Then cometh he to the disciples, and saith unto them, "Sleep on now, and take your rest?"

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.

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

"You sit here - The Garden - 3 periods of prayer (autò) (à òde) watch and pray"

12 persons  12 persons  Peter  James  John  "The Place" Jesus alone

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 εὑρίσκεσθε, ἀριθμὸν ἴδιον ἐγερθείς ὁ παραδείσους με. Mark. 14:42 ἐγερθείς, ἀριθμὸν ἴδιον ὁ παραδείσους με ἐγερθείς. 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 that came to them, Why sleep ye? rise and pray, that ye enter not into temptation.


You may enter into temptation.

Mark 14:40 ἀπεθάνει (the promised money)

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.

He (Judas) did receive, M.M. τιθέσθην τῇ ὑπάρχῃ, ἵσον came the hour, behold παρασκεύασεν ὁ ὦς τδέ ἀνθρώπου IS BEING GIVEN OVER THE SON OF THE MAN.
INTO THE HANDS OF THE SINNERS.
(The articles used, perhaps in reference to the
leaders who negotiated with Judas.)

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.)

BEHOLD HAS DRAWN NEAR THE HOUR
AND THE SON OF THE MAN IS BEING
GIVEN OVER INTO THE HANDS OF SINNERS.

STIR YOURSELVES, LET US BE LEADING; BEHOLD
HAS DRAWN NEAR THE ONE GIVING ME OVER
(No article before sinners - total group sinners.)

Mark 14:43 Judas is arriving (παραγινόταται 3p.s. pres.ind.)
Mark 26:47 Judas came (γινεται 3p.s. aor.ind.)
Luke 22:47 Judas was going before, or was
coming before (προερχομαι 3p.sing. imperf. ind.)
John 18:3 Judas having received (αποκληται aor.act. part.)
the cohort (600 men) and subordinates from
the chief priests and the Pharisees is coming
(ἔρχεται 3p.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 (κατασκύλημα 3p.s. puperf.act.)
them a signal (σύναψας μοι - only use in N.T.)
Matt. 26:48 Judas gave (ἔφυλκε aor.act. ind.)
a sign (σήμειον) - a kiss was greeting for a Rabbi M.M.
John 18
4 Jesus therefore, knowing all the things that were
coming upon him, went forth, and saith unto them, Whom seek ye?
5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Jesus 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 And he said unto them, What hence? They answered him, If therefore thou art the Christ, say unto us this word, which the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one.

MYSELF AM, IF THEREFORE ME YOU ARE
seeking, you let these to go away:

the Jesus to kiss him."

Luke 22
Judas, filiauric ton uiov
Judas, with a kiss the son
of the man to whom you gave up the garden.

Matt. 26 - "Hail, Rabbi" "Rabbi" - He kissed
Matt. 26 - étaîpe, ef' o πάρει
Companion, for what are you HERE?

Mark 14
"with a sword" (μαχαίον)
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 right ear.

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

John 18
Therefore having a sword drew it, and struck the high priest's servant, and cut off his ear. Now the servant's name was Malchus.

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

Then said Jesus 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?

πάντες γὰρ οἱ λαβόντες μάχαιρα
for all the ones having taken a sword

ἐν μαχαίρῃ ἀπολοῦνται.
by a sword they themselves will perish

 Ведь сокел оут оутамаи паракалеоаи

οὐκ θεοκ οὐ δύναμαι παρακαλεῖ σαί
or are you thinking that i am notable to

καὶ παραστήσει μοι
call upon the father of me, and he shall

κάλλων Πλείω δύσεικα λεγώνας αγγέλων;
place beside me now more (than) twelve

ΔΗΚΕΙΝ ἸΝΟΥ ΤΟΝ ΤΟΠΟΥ ΑΥΤΗΣ

πῶς οὖν πληρώσων αἰ γραφαι ὅτι
how therefore may be fulfilled the

ἐν μαχαίρῃ ἀπολοῦνται.
that thus it is necessary

-strokes in the margin

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

Jesus answered and said, Suffer ye then that he may do this. And he touched his ear, and healed him.

εὖρον τοῦτον

you permit until this:

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

And he therefore said unto Peter. Put up the sword into the sheath: the cup which the father hath given me, shall I not drink it?

ΜΑΤΤ. 26.

Yet he said to him, Return the sword into its place: for all who take the sword will perish by the sword. 53 Or do you think that I cannot pray to my Father, and he will send me more than twelve legions of angels? 54 How then should the scriptures be fulfilled, that thus it must be?

For all the ones having taken a sword in a sword they themselves will perish.

Or are you thinking that I am notable to call upon the Father of Me, and He shall answer me now more (than) twelve legions (above 70,000) of angels?

How therefore may be fulfilled the 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.

You permit until this:

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

Note, these statements to Peter are quite different from those recorded in Matt. 26 above.
This statement is the same in all three gospels, but with additional two words recorded by Mark and Matt.

\[\text{As against a robber came you out, with swords and clubs to seize me?}\]

(If Jesus spoke Hebrew and Matt., Mark, and Luke did not write by inspiration their words would probably have differed. [ληστήν 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  

\[\text{καὶ ἦμεραν ὄντως μου μεθ' DAILY BEING OF ME WITH ὑμῶν ἐν τῷ ἱερῷ οὐκ YOU IN THE TEMPLE NOT ἐξετείνατε τὰς χειρὰς ἐπ' ἐμὲ ἀλλ' αὐτὴν YOU STRETCHED THE HANDS ON ME; BUT THIS ἐστὶν ἡμῶν ἡ ἥρα καὶ ἡ ἐξουσία τοῦ σκότους 15 OF YOU THE HOUR AND THE AUTHORITY OF THE DARKNESS.}\]

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

Mark 14:49  

\[\text{καὶ ἦμεραν ημῶν πρὸς ὑμᾶς DAILY I WAS WITH YOU ἐν τῷ ἱερῷ διδάσκαλω, καὶ οὐκ IN THE TEMPLE TEACHING, AND NOT} \]
YOU LAID HOLD OF ME; BUT THAT MAY BE
AI YRAFAl.

FULFILLED THE SCRIPTURES.

Matt. 26:53 — kA7 HMERAd EY TII EPO
DAILY IN THE TEMPLE
EKAPELOUN SI DASAUKW, KAI OUK
I WAS SITTING TEACHING, AND NOT
YOU LAID HOLD OF ME. BUT THIS ALL
YEYOv EV (PERF. IND.)
HAS HAPPENED AND IS STILL HAPPENING
EVA PIROPHiTw AI YRAFAI
THAT MAY BE FULFILLED THE SCRIPTURES
TIW PPROPHI TW.

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

Mark 14 — having left (aftvtes) — Matt. 26:56

Then all the disciples left him, and
him, and fled. 50 And they all left
1 And a certain young man fol-
lowed him, having a linen
cloth cast about him, over his
naked body; and they laid hold on
him: 52 but he left the linen cloth,
and fled naked.

XrTw M. M.

ANNAS

(M. M.)

M. M. (Acts 4:6)

John 18

12 So the band and the chief
captain, and the officers of the Jews,
seized Judas and bound him, and
led him to Pilate. 13 Then Pilate
asked him, Are you the King of
the Jews? Then Pilate said to them,
I find no fault in this man.
14 But the chief priests and
the elders persuaded the crowd
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.71)

John 11

47 The chief priests therefore
and the Pharisees gathered a
council, and said, What do we for
this man? 48 If we let him thus alone,
all 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
exceeding for you that one man
should die for the people, and that
the whole nation perish not.

Now this he said not of himself:
51 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
renewed 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 grandchild H.P.

19 The high priest therefore asked if this was one of his disciples, and of his teaching. 20 Jesus answered him, 'I have spoken openly to the world; I have taught in synagogues and in the temple, where all the Jews come together; and in secret I have not spoken. 21 Why askest thou me? ask them which have heard what I said unto them: behold, these know the things which I said.

In boldness of speech

I have spoken and am still speaking to the world; I always taught in synagogues and in the temple where all the Jews are coming together, and in secret I spoke nothing. Why was I questioned? Question the ones who heard what I spoke to them; 

Behold these know what things I said.

John 18

22 And when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? 24 And he was therefore delivered bound unto Caiaphas the high priest.

Bad; but if well, why me are you beating? (*sent - not 'had sent' as K.J.)

Mark 14

53 And they led Jesus away to the high priest: and there came together with him all the chief priests and the elders and the scribes.
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

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

Mark 14

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

A disciple obtains Peter's admission.

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 παιδισκή) The doorkeeper (ἡ θυρωρός)

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

Luke 22

Peter again denies when questioned by a certain maidservant (παιδισκή τις). It is not clear whether or not this is the same maid. Peter is sitting in the court (αὐλή). οὐκ οἶδα αὐτόν, γυναῖ "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. Notice, Jesus says Mark 14

34 Je’esus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.

Peter will deny him. Most of the denials recorded in John 13

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

Luke 22

38 Je’esus answered, 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 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 Je’esus of Gal-ile-ea.

But he denied before them all, saying, I know not what thou sayest.

Peter still sitting in the court (αὐλή). A maidservant (παῖσις). Perhaps the same as Luke 22:56 or John 18:17. Peter says,

"Not I know what you are saying."

Mark 14

66 And as Peter was beneath 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-a-re-ne.

But he denied, saying, I neither know, nor understand what thou sayest:

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

"Neither I know nor understand 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 (ἐτέρος), this time a man. Peter says, αὐθορνε, 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 (πυλών) porch, in Mark 14:68 the (προ ούλον) 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 Jesus of Nazareth. 72 And again he denied with an oath, I know not the man.

Peter says, "οὐκ οἶδα τὸν ἄνθρωπον" I do not know this man. 73 And after a little, The ones having stood and still standing, 74 Then began he to curse and to swear, I know not the man.

That not I know the man, this whom you are saying. This is Peter's third denial of Jesus.

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 Galilean. 60 But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crowed.

Matt. 26 And straightway the cock crowed. 75 And Peter remembered the word which Jesus had said, Before the cock crow thou shalt deny me thrice. And he went out, and wept bitterly.

John 18:27 And Peter said, Man, I know not what thou sayest. A cock crowed twice, thou shalt deny me twice. And Peter 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

\textbf{Matt. 26}

59 Now the chief priests and the whole counsel sought false witness against Jesus, 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.

\textbf{John 2}

18 The Jews therefore answered and said unto him, What sign showest thou unto us, seeing that these things? 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then 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 said this, and they believed the scripture, and the word which Jesus had said.

\textbf{Matt. 26}

62 And the high priest stood up, and said unto him, Answerest thou nothing? 63 But Jesus held his peace.

\textbf{Mark 14}

55 Now the chief priests and the whole counsel sought false witness against Jesus to put him to death; and found it not. 56 For many false witnesses arose against him, and their witness agreed not together. 57 And there stood up certain, and bare false witness against him, say, 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 ἀποκρίνησιν

Nothing are you answering? Jesus remained silent.

οὐκ ἀποκρίνησιν οὐδὲν

Not are you answering in noway? Jesus remained silent.

\textbf{Mark 14:61}

ἐγώ εἰμι, καὶ ὃσεσθε

I MYSELF AM, AND YOU SHALL

τοῦ υἱοῦ τοῦ ἀνθρώπου

SEE THE SON OF THE MAN

ἐκ σελίῳ καθήμενον τὴς δυνάμεως

ON RIGHT HAND SITTING OF THE POWER

καὶ ἔρξόμενον μετὰ τῶν πεθελῶν τοῦ οὐρανοῦ

AND COMING WITH THE CLOUDS OF THE HEAVEN.

\textbf{Matt. 26}

63 Jesus said under oath, as to Messiah, you said: Nevertheless

πλὴν

YOU SAID: NEVERTHELESS

λέγω ὅμως, ἀλλ' ἀραὶ εἰς τὸν υἱὸν τοῦ ἀνθρώπου

I AM SAYING TO YOU, FROM NOW

ὁσεσθε

YOU SHALL SEE THE SON OF THE MAN.
καθίμενον 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? be-
hold, now ye have heard the blasphemy: 66 what think ye? They answered and said, He is
worthy of death.

EX. 28
31 And the Lord shall make
the robe of the ephod 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 skirt 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 pur-
ple, and of scarlet, round about
the skirts thereof; and bells of
gold between them round about:
34 a golden bell and a pomegran-
ate, a golden bell and a pomegran-
ate, upon the skirts of the robe
round about. 35 And it shall be
upon Aârôn to minister: and the
sound thereof shall be heard when
he goeth in unto the holy place
before Joâhâvâh, and when he cometh out, that he die not.

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,
καὶ τὰ ἐμάρχα

Mark 14
63 And the high priest rent his clothes, and said, What
further need have we of witnesses? Yea, have we not
heard the blasphemy: what think ye? And they
condemned him to be worthy of death.

Lev. 10
10 And Nâ'dâb and A-hâbâh,
the sons of Aârôn, took each of
them his censer, and put fire
therein, and laid incense thereon,
and offered strange fire before Jo-
âhâvâh, which he had not com-
manded them. 11 And there came
forth fire from before Joâhâvâh,
and devoured them: and they died
before Joâhâvâh. 12 Then Mô-
sâs said unto Aârôn, This is it
that Joâhâvâh spake, saying, I
will be sanctified in them that
come nigh me, and before all the
people I will be glorified. And
Aârôn held his peace. 13 And
Mô-sâs came and laid Mâhâ-lêl and Zâ-
âzâ-ânak, the sons of Uzâl and the
uncle of Aârôn, and said unto
them, Draw near, carry your
brethren from before the sanctu-
yary out of the camp. 5 So they
drew near, and put their hand into
their coats out of the camp, as
Mô-sâs had said. 6 And Mô-sâs said
unto Aârôn, and unto E-lâ-
âzâr and unto Ithâ-lâ, his sons,
Let not the hair of your heads go
loose, neither rend your clothes:
that ye sin not, and that he be
not wrath with all the congrega-
tion: but let your brethren, the
whole house of Joâhâlêl, bewail
the burning which Joâhâvâh 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 Joâhâvâh is upon
you. And they did according to
the word of Mô-sâs.

* SANHEDRIN (συνέδριον)
(71 members; chief priests, scribes, elders)
Εἶναι ὑμῶν ἐπὶ τῶν, ὦ μὴ πιστεύετε:
IF TO YOU I MAY SAY, BY NO MEANS YOU MAY
ΔΕ ΕΡΩΤΗΣΩ,
BELIEVE; BUT IF I SHALL QUESTION,
Εἶναι ὑμῶν ἀποκριθήτε.
BY NO MEANS YOU MAY ANSWER.

But from henceforth shall the Son of man be seated at
the right hand of the power of God.

And they all said, Art thou then
the Son of God? And he said un-
to them, Ye say that I am. And
they said, What further need have we of witnesses? for we our-
selves have heard from his own mouth.

You yourselves are saying that I myself am.

This verse has raised many questions.

Remember, the word “passover” is used several
different ways.

I. The “passover” lamb.

II. The killing of the lamb itself.

Originated in Egypt.

Heb. 11

26 By faith Moses, when he was grown
up, refused to be called the son of
Pharaoh’s daughter;

27 choosing rather to share ill treatment with
the people of God, than to enjoy the
pleasures of sin for a season;

28 accounting the reproach of Christ
greater riches than the treasures of
Egypt: for he looked unto the
recompenses of reward.

29 By faith he forsook Egypt, not fear-
ing the wrath of the king: for he
endured, as seeing Him who is
invisible.

30 By faith he kept the passover, and the
sprinklings of the blood, that the
firstborn should not touch them.

24 For faith Moses, when he was grown
up, refused to be called the son of
Pharaoh’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
recompenses of reward. 27 By
faith he forsook Egypt, not fear-
ing the wrath of the king: for he
endured, as seeing Him who is
invisible. 28 By faith he kept the
passover, and the sprinklings of the
blood, that the firstborn should not touch them.
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 14th of Nisan.
   b. It could not be said Jesus ate the passover outside biblical limits.

B. Uncleaness incurred by entering a Gentile residence would not prevent the eating of the passover.
   a. The passover was eaten on the 15th of Nisan.
   b. Bathing on the 14th at even would have removed the uncleaness.
   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 p.283.
   b. The Scripture is clear.

D. The term "passover" can be applied to the entire feast.
   b. Deut. 16:1-3

(See Ebersheim Vol. II p.567)

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.

The term then, in John 18:26 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.

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

Their question is in reference to "tribute" (καταθήκης) 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 o.

Why me are you tempting, hypocrites?
Matt. only: ἐπίθεσις μοι ἐδίδομεν τοῦ νόμου καὶ τοῦ καταθήκην διὰ τούτων.
Mark only: οὗτος ἦν εἰκὼν αὐτῆς καὶ εἶπεν γράφη·
You bring me a denarius that I may see,
Of whom the image this and the inscription?
αὐτὸς οὗν τὰ Καισαριον καὶ τὰς Καισαρίας καὶ τὰς τοῦ Θεοῦ τὰς Θείοις (Receptus this quote)
to Caesar and the things of the God to the God.
(Nestle takes αὐτὸς and puts it between Καισαριον and Καισαρίας)

Luke 20
22 Is it lawful for us to give tribute unto Caesar, or not? 23 But he perceived their craftiness, and said unto them, When the Sadducees came, he said unto them, 24 Show me a denarius. Whose image and superscription hath it? And they said, Caesar's. 25 And he said unto them, Then render unto Caesar the things that are Caesar'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 (εὐκαθεσιὸς, only here).
Their question regards "tribute," but in this case (πορρός) probably "land-tax." (M.M. "ent")

The exact words are somewhat different but the answer of Jesus is consistent. The case appears to me to be at a different time.

(Obverse side is a portrait of Tiberius, with the inscription "T.I.CAESAR AVGSTVS" (Titius Caesar Augustus, son of the divine Augustus). On the reverse side, an emperor figure and the inscription "FIDES, MAXIMA." (Faithfulness Maximus.)

Denarius, Roman Penny of Tiberius.
Matt. 27

3 Then 30 d's, 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 Haggai 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-ra-el 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 I 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 ἀγῶς while the "field" in Acts 1 is ἄρπαζω, 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 loved to have that he had taken away what was put therein.

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. 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.
III As to the field in Matt. 27, it was bought with the 30 pieces of silver and called field of blood (ἄγγελος 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

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 savest.

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 said, What accusation bring ye against this man? 30 They answered and said unto him, If this man were not an evil-doer, we would not have delivered him up unto thee.

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.

John 18

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

B. τίνα κατηγορίαν φέρετε.
What accusation are you bringing to the άνθρώποι τούτου;

of the man this?

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

νομίζετε αὐτόν.

John 18

You judge him.

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.
FROM THYSELF YOU YOURSELF
ARE SAYING THIS OR OTHERS
SAID TO YOU CONCERNING ME?

THE KINGSOM NAMELY MINE, NOT
I T IS OUT OF THIS WO RLD;
IF OUT OF THIS WORLD WAS THE KINGSOM
NAMELY MINE, THE SUBORDINATES NAMELY
MINE WERE FIGHTING THAT NOT I MIGHT BE
DELIVERED TO THE JEWS; BUT NOW THE

A KING I AM, I MYSELF WITH REFERENCE
TO THIS HAVE BEEN BEGOTTEN AND WITH
REFERENCE TO THIS I HAVE COME INTO
THE WORLD, THAT I MIGHT WITNESS TO THE
TRUTH; EVERYONE BEING OUT OF THE TRUTH
**HE IS HEARING OF ME THE VOICE.**

**John 18**

What is truth?

(Verse does not begin "then", as K.J.)

I. ou'se'ven e'pì'sekw a'î'tov e'n I am finding nothing criminal in

the man this.

Pilate's 2nd JUDGMENT

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

**Luke 23**

And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerus-alem in those days.

**Mark 6**

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

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, εἴσοδον ἐξερήμων). We find Herod and his guards start mocking Jesus, (Ἑμῖν ίησος, 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.

(εὐσταθείας οἱ ἀμφίβατα, ἰδικής). Having put on an esthēs belonging to a king.

The robe put on Jesus is called (ἐν θῆτα 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 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 accused 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. 17 J. προσήνεξε μοι τοῦν You brought to me the ἀνθρώπου τοῦτον ὥς ἀνατρέφοντα μαν this as turning away, τοῦ λαοῦ, καὶ ἰδοὺ ἐγὼ ἐνώπιον the people, and behold I, before ἐμοῦ ἀνακρίνοντες καὶ ἐνώπιον ἐν τῷ you having examined nothing I found in the
And when he was accused by the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he gave him no answer, not even to one word: that the governor marvelled greatly.

Matt. 27 (This seems to be the first time before Pilate, at least, that Jesus is outside the Praetorium.)

Matt. 27

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

Mark 15 And the chief priests accused him of many things. And Pilate again asked him, saying, Answerest thou nothing? Behold how many things they accuse thee of. But Jesus answered them nothing, not even to one word: that the governor marvelled greatly.

Luke 23 (For of necessity he must release one unto them at the feast.)

Mark 15

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

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?

And it is a custom to you that one I shall release to you in the Passover;
Δαλασθενε ουν απολυσω υμιν

are you intending therefore I shall release

tον βασιλεα των Ιουδαων;
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 Barabbas. 19 one who had certain outbreak made in the city, and for murder, was cast into prison.

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 Barabbas unto them.

John 18

40 They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

"Having been assembled (Luke 23:13,

"And Pilate having called together, aor.)

and still assembled,

κατακλυσμαι...ον Θελετε απολυσω

Whom are you wishing I shall release to you Barabbas or Jesus the one

being called Christ?

κατακλυσμαι...ον Θελετε απολυσω

is "κατακλυσμαι...ον Θελετε απολυσω

(κατακλυσμαι...ον Θελετε απολυσω)" in the periphrastic, referring back to Mark 15:16.

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.

"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

Now the chief priests and the elders persuaded the multitude that they should ask for Barab'bas, and destroy Jesus. But the governor answered and said unto them, Which of the two will ye that I release unto you? And they said, Barab'bas.

(Q. ti oivn poiýen 'Iesou? What therefore shall I do with Jesus, the one being called Christ?)

1. staurw òntw - let him be crucified
2. staurw òntw - let him be crucified
3. staurwsov auton. You crucify him.

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.

Mark 15

“Again” (K.J. adds Gélele)

S. ti oivn poiýen òv. What therefore shall I do with Jesus, the one being called Christ? You are saying the king of the Jews?

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 Jesus; 21 but they shouted, saying, Crucify him, 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.

Third Time.

 sưρηθεν σταυροῦ αὐτῶν.
You be crucifying, you be crucifying him.

U. τι γὰρ κακὸν ἔτοιμεν οὗτος?
For what bad did he, this man? (see R+T)
οὐδὲν αἰτεῖν θανάτου ἐξ ᾗ αὐτῶ.
nothing criminal of death I found in him;
παρεξεύσας οὖν αὐτὸν ἀπολύσω.
having scourged therefore him I will release.

Pilate's 4th Judgement

Note: Twice Pilate says that he will scourge Jesus (παρεξεύσας) 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 (μαστήτω). 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 μαστήτω).

Matt. 20

17 And as it was evening, Jesus said to his disciples, "Let us go over to the other side." 18 And when they had come, they saw a great herd of cattle and a great company of servants. 19 And they said to him, "Rabbi, we have sowed your seed in the fields, and it has yielded much." 20 And he said unto them, "Truly I say unto you, wherever the sower sowed, it is the same with these men.

Luke 18

31 And he took unto him again the twelve, and said unto them, Behold, we go up to Jericho; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death; 32 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.

Mark 10

30 For he shall be delivered unto the Gentiles, and shall be mocked, and shamefully treated, and spit upon; 31 and they shall scourge him, and put him to death: and after three days he shall rise again.

John 19

19 Then Pilate therefore took Jesus, and scourged him. 2 And the soldiers plaited a crown of thorns, and put it upon his head, and arrayed him in a purple robe, 3 and they put a reed in his right hand, and bowed down before him, saying, Hail, King of the Jews! 4 And they struck him with their hands.

dae bλατον αὐτῶν,
they threw around him,

kai ἐμάριον πορφυροῦντι
and a himation, purple

περεθαλατον αὐτῶν,
they were 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.

John 19:5 Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate said to them, Behold, the man! 6 When therefore the chief priests and the officers saw him, they cried out, saying, Crucify him, crucify him! Pilate said unto them, Take ye him yourselves, and crucify him; for I find no crime in him.


John 19:7. λάβετε αὐτὸν ὑμεῖς καὶ ταύρωστε. You take him yourselves and crucify him; for I myself am finding no crime in him.

Pilate's 6th JUDGMENT

Jesus is now taken back into the Praetorium. The Romans were very superstitious and this relation of Jesus to God (in his mind gods) made him more afraid.
John 19:9  "Y. τὸ ἔβην εἰς τού; From what place are you? (Jesus did not answer.)

⇒ Z. ἐμοὶ οὐ λαλεῖς; To me not are you speaking? οὐκ ἔδας ὅτι ἐξουσίαν ἐχω ἀπολύσαι

⇒ NOT YOU WERE HAVING 

⇒ AUTHORITY AGAINST ME οὐδεμίαν εἰ μὴ ἤν ἔδεικένοι

⇒ NO (not one) EXCEPT IT WAS HAVING

BEEN GIVEN AND STILL GIVEN TO YOU ἦν λεγόμενον. Sīa τοῦτο ὁ

FROM ABOVE; BECAUSE OF THIS THE ONE παραδός με σοι ἐγὼ

HAVING DELIVERED ME TO YOU A GREATER ἀμφιβολός ἐγὼ. (ὁ παραδός - almost

SIN HE IS HAVING. (a title [παραδός] for Judas.

⇒ 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.

⇒ ἔν δὲ παρακεύσῃ τοῦ πάσχα "And it was Friday of the passover"

⇒ AA. ἰδε ὁ βασιλεὺς ὑμῶν. Behold the king of you.

⇒ (Jesus is now outside υἱὸς)

⇒ 7. ἄρον ἄρον, σταυρίσω σον αὐτὸν. You take away, you take away, you crucify him.

⇒ BB. τον βασιλέα ὑμῶν σταυρίσω; The king of you I shall crucify?
Matt. 27: 24 So when Pilate saw that he prevailed nothing, but rather that a tumult was rising, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this righteous man; see ye to it.

Mark 15: 15 And Pilate wished to release Jesus, but they accused him of treason and delivered him to be crucified.

Luke 23: 25 And he released to them Bar-Jakobs, and delivered Jésus, when he was scourged, to be crucified.

Acts 3: 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his servant Jesus, whom he raised up, as he also spake by Malachi his prophet, saying, 'Ye shall add to his days,' and spake these words by 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.

Acts 2: 17 And now, brethren, I know that ye did it in ignorance, as did also your rulers. 18 But this man was before the face of God, being testified of both prophets; what I also preach to you, saying, that his Christ should suffer, and should enter into his glory.

1 Cor. 2: 6 We speak wisdom, however, among them that are full of wisdom; 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 world was, 8 which none of the rulers of this world knew: for had they known it, they would not have crucified the Lord of glory.

Pilate's 7th JUDGMENT

In this judgement Pilate calls Jesus, (Ἰησοῦς Ἰησοῦς Ντόου) the righteous man. Note, Nestle text omits "righteous" on the very weakest evidence. "Righteous" is supported by Receptus, τό, κ., λ., etc.

Matt. 27: Then released he unto them Bar-Jakobs, but Jésus he scourged and delivered to be crucified.

27 Then the soldiers of the governor took Jésus into the "pre-to'ô" him, and gathered unto him the whole "band.

Mark 15: 16 Then the soldiers led him away within the court, which is the "pre-to'ô" and they called together the whole "band.

"a punishment inflicted on slaves---after a sentence of death has been pronounced on them." (A+G)
Mark 15

καὶ ἐνδύσακαν αὐτὸν

and they are clothing him with purple.

They clothe him with purple, and plaiting a crown of thorns, they put it on him; and they began to salute him, Hail, King of the Jews!

17 And they smote his head with a reed, and spat upon him, and bowing their knees worshipped him.

19 And they smote his head with a reed, and spat upon him, and bowing their knees worshipped him.

This is quite different from John 19:2 above, where theimation 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 (μαστίγων) whereas here the mocking follows a scourging (θαγαλλων).

Matt. 27

22 And they stripped him, and put on him a scarlet robe. 23 And they plaited a crown of thorns and put it upon his head, and put a reed in his right hand; and they kneled down before him, and mocked him, saying, Hail, King of the Jews!

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

χλαμῦσα κοκκίνη
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) esthes
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.

Mark 15

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.
Only false witness was brought against Jesus. Jesus made 5 statements before Pilate, Jesus would not answer Herod, or the Jews while before Pilate. Pilate makes 29 recorded statements in the trial. Pilate makes 7 judgments or decisions.

a. Innocent John 18:38 (as to acts).
e. Innocent John 19:4 (as to acts).
f. Innocent John 19:6 (as to acts).


The Jews' statements demanding crucifixion are 7 in number, gradually increasing the tumult toward riot.
a. σταυρώσωμα Matt. 27:22.
b. σταυρώσωμα Matt. 27:23.
c. σταυρώσωμα αὐτόν Mark 15:12.
d. σταυρώσωμα αὐτόν Mark 15:13.
f. σταυρώσωμα αὐτόν John 19:16.
g. ἄρων ἄρων, σταυρώσωμα αὐτόν John 19:15.

Three robes were used in mocking Jesus.
a. white εἴσθε b. purple himation c. scarlet χλαμύς.

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 19:26 Jesus began the walk to Golgotha carrying his cross.

Luke 23:26 And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

Mark 15:21 And they compelled one passing by, Simon of Cyrene, coming from the country, the father of Al-Ex-in-der and Ru fun, to go with them, that he might bear his cross.

Matt. 27:32 And as they came out, they found a man of Cy-ryne, Simon by name, whom 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 (ἐπηλαμβάνει), they compelled (ἀπεγράφαν) him to bear the cross.


27 And there followed him a great multitude of the people, and of women who bewailed and lamented him. 28 But Jēsū's turning unto them said, Daughters of Jerusalem, why weep for me? 29 If ye had believed, for ye should have seen the signs which I did. Nevertheless, go tell my brethren, how these things are done. 30 Then they shall 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 tree?

YOU BE WEEPING AND OVER THE CHILDREN OF YOU, BECAUSE BEHELD ARE COMING DAYS IN WHICH THEY WILL SAY: BLESSED THE BARREN AND THE WOMB WHICH NOT BEGAN AND BREASTS WHICH NOT NOURISHED. THEN THEY WILL BEGIN TO SAY TO THE MOUNTAINS: FALL ON US, AND TO THE HILLS: COVER US. BECAUSE IN FULL OF SAP TREE THESE THINGS THEY ARE DOING, IN THE DRY WHAT MAY HAPPEN?

Luke 23

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

with (συν) Jesus.

Matt. 27.

Mark 15.

33 And when they were come unto a place called Golgotoh, that is to say, The place of a skull,

22 And they bring him unto the place called Golgotoh, which is, being interpreted, The place of a skull.

John 19:17

33 And when they came unto the place which is called The place of a skull, which is called in Hebrew Golgotoh.
Mark 15:22 says, "They are bringing him", present active indicative, "And they were giving him", wine flavored with myrrh which 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 says, "having come to Golgotha" i.e. they have now arrived. This is the 2nd 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. 22 They gave me wine mingled with gall: but he received it not.

Luke 23:33 The evil-doers (κακοπρόσωποι), one on the right hand and one on the left.

First saying at the cross: Father you forgive them; for not they are knowing what they are doing.

Mk. 15:24 And they crucify him, and part his garments among them, casting lots; 25 And they sat and watched him there.

"having crucified" and sitting they were guarding him. "and they are crucifying" they are dividing.

Matt. 27:38 And when they had crucified him, they parted his garments among them, casting lots; 39 And they sat and watched him there.

Mk. 15:32 And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this be the Christ of God, his chosen.

35 And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this be the Christ of God, his chosen.

36 And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this be the Christ of God, his chosen.

37 And the soldiers also mocked him, coming to him, offering him vinegar (οἶνος) - (Α+Γ "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 3rd 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.
I. The matter of the superscription.
   a. Matt. 27:37 "above his head."
   b. Mark 15:26 "his "crime" (aitha)"
      "The King of the Jews"
   d. John 19:19 "on the cross."

II. The kind of cross.

Jehovah's Witnesses use the word "implied" rather than "crucified."
The Greek word can mean "implied." In the case of a person being "implied" the shaft is run lengthwise in the body.
This kind of death can be very easily refuted from Scripture.

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, TOTIM, Vol. III 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 ʻחַיָּלֶּה יִשְׂרָאֵל ְיִשְׂרָאֵל - Aram.
Luke 23:38 May be part of two? See also Horne's explanation in our course on the Gospel of John. (pages 52).
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 were there crucified with him two robbers, one on the right hand and one on the left.

Mark 15:27 And with him they crucified two robbers; one on his right hand, and one on his left.

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

Robber evil-doer Jesus evil-doer robber
κακούργος λῃστῆς κακούργος λῃστῆς

Note the reaction of the evil-doers.

The robbers

Luke 23:39 And they that passed by railed on him saying, Thou art the Son of God, save thyself, if thou art the Son of God, come down from the cross. 41 And the chief priests also mocked him saying, He saved others; himself he cannot save. 42 He trusted on God; let him deliver him now, if he be the King of Israel. 43 And he said unto him, Verily I say unto thee, This day shalt thou be with me in Paradise.

Mark 15:30 And one of the rulers of the temple answered them, saying, Art not thou that Christ? save thyself, and all are saved. 31 But he answered him, saying, He that hath despised me hath despised him that sent me. 32 When they therefore were come out, they found the man that was born blind lying and his disciples near the pool of Siloam, 33 And asked them, Did not this man that was born blind see at all, while he was in the pool? 34 Now if he sin, he is a sinner; but if he sin not, wherefore arouseth he? 35 Now Jesus heard again another voice, and saith unto him, What sayest thou? 36 This was to test him: for saith Jesus unto him, Thou hast said well. 37 And he said unto him, Lord, I believe. And he was baptized in the name of the Lord Jesus. 38 And Jesus took him by the hand, and led him out of the city. 39 And when they were come out, they entered into a car, and sat down; and the blind man also sat with them. 40 And they were much surprised, saying among themselves, Who is this, that both blind and dumb men speak? Is this not the son of David? 41 And his parents answered him, giving way, and marvelled; but he avoided them. 42 And he would not answer any more concerning himself; but departed, going into a desert place.
John 19

the Greek text does not say,

"on either side one."

where they crucified him, and with
him two others, on either side one.
and Je' sus in the midst.

καὶ μετ' αὐτῶν ἄλλους δύο ἐντεύκθει καὶ ἐντεύκθει,
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 ἐβλασφήμη, I blaspheme.
The remarks were directed against God.
Note the context.

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.
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

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 (τὰ ἱμάτια) garments
high priests
 garments
above under
Caia phas.

Ps. 22

They part my garments among them.
And upon my vesture do they cast lots.
46. Mary the mother of Jesus
Mary the (wife) of Clopas
Mary Magdalene.

3rd statement from the cross.

Τῇ γυναίκι ἰδε ὁ υἱός σου.
WOMAN, BEHOLD THE SON OF YOU.

4th statement from the cross.

Τῇ γυναίκι ἰδε ἡ μητέρα 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 ἥλιου ἐκλιπόντος, of the sun having failed)

(Receptus, καὶ ἑσκοπίσθη 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.

Aries - El Natik - the bruised.

Mēsartim - the bound.
Matt. 27:46 And about the ninth hour, Jesus cried with a loud voice, saying, "Eli, Eli, lema sabachthani?" (My God, my God, why hast thou forsaken me?)

Ps. 22:22 My God, my God, why hast thou forsaken me?

Mark 15:34 And at the ninth hour Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" (which is, being interpreted, "My God, my God, why hast thou forsaken me?

Matt. 27:47 And some of them 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, Jesus knowing that all things were now accomplished, saith, I thirst.

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 it to him to drink.

Mark 15:36 And one ran, and filling a sponge full of vinegar, put it on a reed, and gave it to him to drink.

John 19:30 When Jesus had received the vinegar, he said, It is finished; and he bowed his head, and gave up his spirit.

Mark 15:37 And Jesus, having cried with a loud voice, said, Father, into thy hands I commend my spirit.

IS STILL FINISHED.

Luke 23:46 And the veil of the temple was rent in the midst.

Matt. 27:50 And Jesus cried again with a loud voice, and yielded up his spirit.

Mark 15:38 And the veil of the temple was rent in two from the top to the bottom.

Matt. 27:51 And Jesus, having cried with a loud voice, said, Father, into thy hands I commend my spirit.

Mark 15:39 And Jesus said, Father, into thy hands I commend my spirit.

NEW TESTAMENT IN OPERATION

The veil of the temple (τακός) 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 Je’sus, 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.

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 (νεκρεςαν). 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 (αναστησονται). Quite different! Unless they were recently dead, they would not have know 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 the earthquake, and the guards with them, were saying, "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."

Mark 15:39 And when the centurion, who stood over against him, saw that he gave up the ghost, he said, Truly this man was the Son of God. "The centurion, namely, the one having stood and still standing opposite him, Truly this the man Son of God was."
Matt. 27
55 And many women were there beholding from afar, who had followed Je’sis from Gal-li’té, ministering unto him: 56 among whom was Mary Mâs-dâ’-înâ, and Mary the mother of James and Jo’sé, and the mother of the sons of Zéb’d-ô’a.

John 19
31 Then therefore, because it was already the Preparation, that the bodies should not remain upon the cross upon the sabbath day (as the law required), Pilate spake unto the Jews, saying: 32 The Pâl-tâ’ shall give them to be taken away, and be buried, as they desired. 33 There came therefore, and brought the body of Jesus, and bound it, according to the manner of burial in their country. 34 But Mary the mother of Jo’sé and the mother of Mary Mag-dâ’-înâ saw where they had laid him. 35 Then there were present at the sepulture many women, who had followed Je’sis from Gal-li’té, who also ministered unto him.

Mark 15
40 And there were also women looking on from far: among whom were Mary, the mother of Ja’mes and Jo’sé, and Mary Mag-dâ’-înâ, and the other Mary, who had followed him. 41 And when they came to Je’sis, and saw that he was dead already, they brake not his legs: 42 but came unto Pilate, and said, Chief Pâl-tâ’, remember me when thou comest into thy kingdom. 43 Then Pilate answered them, saying, There is a king over you, Jesus. 44 But Pilate answered, I am no king: but thou sayest a thing, that is true of me.

Luke 23
48 All the multitudes followed, and those women who followed him out of Gal-li’té, followed after, and beheld the things that were done. 49 And the multitude of the city came together, and laid their hands on his body. 50 And the Pâl-tâ’ took the body, and wrapped him in a linen cloth, and laid him in a tomb which was hewn out of a rock: and he rolled a great stone to the door of the tomb. 51 And Mary Mag-dânâ and Mary the mother of Jo’sé beheld where he was laid.

Ex. 12
46 In one house shall it be eaten: thou shalt not carry forth of the flesh thereof out of the house, neither shalt thou break a bone thereof.

Ps. 34
20 He keepeth all his bones: Not one of them is broken.

Joseph from Arimathæa now requests and receives custody of the body of Je’sis. Joseph was rich, a disciple of Je’sis, a counsellor, 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-imath’a, named Jo’seph, who also had borne him witness of Je’sis; and he bought the body of Je’sis, and asked for the body of Je’sis.

Luke 23
38 And after these things Joseph of Ar-imath’a, being a disciple of Je’sis, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Je’sis:

Mark 15
46 And he bowed his head, and taking him down, wounded 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, and Mary Mag-dânâ and Mary the mother of Jo’sé beheld where he was laid.

Luke 23
53 And he bowed his head, and taking him down, wounded 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. 54 And it was the day of the preparatio, and the sabbath was come upon.

The commandment pertains to the 7th day.
In Luke 23:56 it is (τὸ σαββατον) Ex. 20
"the sabbath." Scripture is clear
that Jesus was crucified on
Friday. Nicodemus joins
Joseph.

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

I. By the chief priests (John 19:19)
To change the superscription.

II. By the Jews (John 19:31)
That their legs might be broken and the bodies be taken away.

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.

Matt. 16

21 From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day he be raised up.

Matt. 20

17 And as it was evening of the sabbath, he took twelve disciples apart, and on the way he said unto them, \( γένοιτο καὶ διστάσητε οἱ άρχοντες οὖν τῶν εὐαγγελίων \)
the chief priests and scribes, and they shall condemn him to death, and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify; and the third day he shall be raised up.

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 he be raised up.

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).
John 20
20 Now on the first day of the week went Mary Magdalene early while it was yet dark unto the tomb.

Mark 16
16 And when the sabbath was past, Mary Magdalene and the other Mary to see the sepulchre.

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.

Matt. 28
28 Now in the morning, early, they came unto the tomb, bringing spices that they might come and anoint him.

Matt. 28
2 And behold there was a great earthquake; for an angel of the Lord descended from heaven, and went to the tomb, and rolled away the stone, and sat upon it.

Mark 16
3 His appearance was as the lightning, and his raiment was as snow: and for fear of him, the watchmen did quake, and became as dead men.

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 went to the tomb, and rolled away the stone, and sat upon it.

Matt. 28
3 And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? And looking up, they see that the stone is rolled back; for it was exceeding great.

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

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 Jesus of Nazareth, who hath been crucified; he is risen; he is not here; behold, the place where they laid him!

Luke 24
7 But go, tell his disciples and Peter. He goeth before you into Galilee; there shall ye see him, as he said unto you.

Mark 16
8 And they went out, and fled from the tomb; for trembling and astonishment had come upon them; and they said amongst themselves, They are gone away.

Mark 16
9 And as they went to tell his disciples, behold, two men stood by them in dazzling apparel:

Luke 24
3 And they entered in, and found not the body of the Lord Je'sus. 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 instructed and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

Luke 24
6 He is not here; but is risen: remember how he spoke unto you when he was yet in Galilee, 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

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.

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 beheld two angels in white sitting, one at the head, and one at the feet, where the body of Ἰησοῦ had lain. 13 And they said 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 beheld Ἰησοῦ standing, and knew not that it was Ἰησοῦ. 15 Ἰησοῦ 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 Ἰησοῦ saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Ραββóni; which is to say, Teacher. 17 Ἰησοῦ saith to her, woman, 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.

Not yet I have ascended to the Father.

πορεύου δε πρὸς τοὺς ἄδελφους μου. But you go to the brothers of me.

καὶ εἶπεν αὐτοῖς ἀναβαίνω. And you say to them: I am ascending pros ton patéra mou kai patéra umw. To the Father of me and Father of you.

καὶ Θεὸν mou kai Θεὸν umw. 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, I'sai'a met them, saying, All hail. And they came and took hold of his feet, and worshipped him. 10 Then said I'sai'a unto them, Fear not: go tell my brethren that they depart into Gal'i-lée, and there shall they see me.

χαίρετε.  
YOU BE REJOICING (Hail!)

μη φοβεῖσθε· υπαγείλατε  
NOT YOU BE FEARING; YOU BE GOING AWAY

τοῖς ἀδελφοῖς  
YOU BE REPORTING TO THE BROTHERS

μου ίνα ἀπελθῶσιν  
OF ME THAT THEY MIGHT DEPART INTO

τὴν Γαλιλαίαν, κάκει με ὑποστεί  
THE GALILÉE, 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, He was taken away while we slept. 14 And if this come to the governor's ears, we will persuade him, and bid you of good will. 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 Mag-da-lé-'në 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  
According to Mark 16, 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 Magdalene, 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 despised them. 12 But Peter rose up, and ran unto the tomb; and stooping down at the door of the tomb looked in. 13 And he saw the linen clothes lying there; and he departed to his home, wondering at that which was come to pass.

13 And behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem. 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 Jesus 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.

(3rd discourse)

Luke 24

18 Peter, Simon, and the others, said unto him, Art thou alone sojourn in Jerusalem, and knowest not the things which are come to pass there in these days? 19 And he said unto them, What things? And they said unto him, 20 The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; 21 how our chief priests and rulers delivered him up to be condemned to death, and crucified him. 22 But we trusted that it had been he which should have redeemed Israel. Yea and besides all this, it is now the third day since these things were done.

ποία; WHAT THINGS?

θρίτην ταύτην ἡμέραν third this day

an appearing of angels

(σπασίαν ἀγγέλων)

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

O foolish ones and slow

Τοῦ Καρσία τού πιστεύειν IN THE HEART TO BELIEVE

η πάσης ὅσις ἑλάλησαν ON ALL THINGS WHICH THEY SPOKE

οἱ προφήται οὐχὶ ταῦτα ἔδει THE PROPHETS: NOT THESE THINGS HE WAS

πάθειν τὸν χορτὸν PUT UNDER OBLIGATION TO SUFFER THE MESSIAH
Lk 24 (v. 34-43) 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 (v. 20-29) 19 And as my Father hath shewed me, even so I do. Peace be unto you. But the disciples said, Lord, now wilt thou shew thyself unto us, and shew us that thou art Christ? And the Lord said, Why dost thou seek me among them that are seated, because I am among you? And he said to them, Peace be to you. And he commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which he had said, that he had received of the Father. And while they waited, and for the day appointed they were praying. And it came to pass in those days, that one named Zelotes, of the tribe of Judah, asked of the Lord, that they might be gathered out of the city. And he said unto them, Peace be to you. And it came to pass in those days, that one named Zelotes, of the tribe of Judah, asked of the Lord, that they might be gathered out of the city. And he said unto them, Peace be to you. And it came to pass in those days, that one named Zelotes, of the tribe of Judah, asked of the Lord, that they might be gathered out of the city. And he said unto them, Peace be to you.
Nail prints in his hands here, and his hands and feet above. (Luke 24:40). Here also the spear thrust in his side.

John 20
21 And he said therefore 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 saith 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 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.

John 20
26 And after eight days again his disciples were within, and Thomas with them. Jesus 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 Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

John 20
30 A man cometh, and saith unto them, Lo, he is speaking with you. Then Thomas saith unto his brethren, These things saith our Lord Jesus of whom ye have seen him, and have believed on him?

John 20
31 Thomas saith unto him, Masters, we have seen no man. 32 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

Mark 16
14 And afterward he was manifested unto them himself, 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.
not become unbelieving but believing, because you have seen (perf.) me, have you believed (perf.)? blessed ones not having seen and having believed.

John 20

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

Acts 1

1. The former treatise I made, of the word of God, concerning all that Jesus began both to do and to teach, 2. which also said to me, that the things which I wrote before thee concerning Jesus of Nazareth; 3. the priests and elders, who were seekers of his own soul; 4. and whom he himself took with him after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God; 5. the things concerning his messiahship, has been written and still is written (γεγραμμένη)

John 21

21. After these things Jesus showed himself again to the disciples at the sea of Tiberias; and he manifested himself again to Simon Peter. 2. There were together Simon Peter, and Thomas called Did' dys, and Nath'an- aeel of Gal' il, and James the son of Ze' bedee, and two other of his disciples. 3. Simon 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, Jesus stood on the seashore: yet the disciples knew not that it was Jesus. 5. Jesus saith therefore saith unto them, Children, have ye any fish? They answered him no. 6. And he saith 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 Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girded his coat about him (for he was naked), and cast himself into the sea. 8. But the other disciples came in a 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 saw a fire of coals there, and fish laid thereon, and bread. 10. Jesus saith unto them, Bring of the fish which ye have now taken. 11. Simon 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.
John 21

Jesus 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. John 13:23. And when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, Simon, dost thou love me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

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

"When therefore they breakfasted"

Simon of John,

\[ \Sigma \text{μων} \ ' \text{Ιωάννου} \]

Are you cherishing me more than (of) these? (thy fellow-disciples)

Peter: \( \text{ναι, κυριε, σου οδισας οτι φιλω σε} \)

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

\( \text{βοσκε τα αρνια μου} \)

You be feeding the lambs of me.

Simon of John,

\[ \text{αγαπας με} \]

Are you cherishing me?

(Jesus now drops the comparison.)

Peter: \( \text{ναι, κυριε, σου οδισας οτι φιλω σε} \)

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

\( \text{ποιμαι τα προβατα μου} \)

You be shepherding the sheep of me.

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

Simon of John,

\[ \text{φιλεις με} \]

Are you loving me?

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

Peter: \( \text{κυριε, παντα σου οδισας} \)

Lord, all things you yourself are knowing, \( \text{σου γυνωσκεις} \)

you are perceiving (aware) that I love you.

\( \text{βοσκε τα προβατα μου} \)

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:

εφίλησατε αὐτὸν ὡς πατέρα, 

You loved him as a father,

καὶ ἤγαπησατε ὡς εὐεργετήν,

and you cherished as a benefactor.

John 21

TRULY TRULY I AM SAYING

 stratég w ἴτε ἡ

TO YOU, WHEN YOU WERE

νεώτερος, εὐεργετήν,

YOUNGER, YOU WERE GIRDING

σταυρόν καὶ περιπέταις

YOURSELF AND YOU WERE WALKING

ἐπού ἡ θέλεσ' ὅταν δὲ

WHERE YOU WERE WISHING; BUT WHENEVER

γήρασις, ἔκτενεις

YOU MAY GROW OLD, YOU WILL STRETCH OUT

τὰς χεῖρας σου, καὶ ἄλλος

THE HANDS OF YOU, AND ANOTHER

ζώσει σὲ καὶ ὁσφεῖ

SHALL GIRD YOU AND HE SHALL BEAR

ἐπού 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, saw the discipule whom Jesus loved following; who also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? 21 Peter therefore seeth him, and saith unto Jēsū, Lord, whom wilt thou that I shall betray thee? 22 Jēsū 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 Jēsū saith 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 bare witness of these things, and wrote these things: and we know that his witness is true.

Matthew 28

16 But the eleven disciples went into Galilee, unto the mountain where Jēsū had appointed them. 17 And when they saw him, they worshipped him: but some doubted. 18 And Jēsū came to them and saith 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 in 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.

Therefore, ye make disciples (pupils) of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to keep all things whatsoever I commanded you; and I will be with you always, even to the completion of the age.
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 devils; they shall speak with new tongues; 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.

ὁ πιστεύων καὶ βαπτισθηκόν

THE ONE HAVING BELIEVED AND HAVING BEEN

σωθησαί, ὁ δὲ

BAPTIZED HE WILL BE SAVED, BUT THE ONE

ἀπίστωσας κατακρατησαί.

HAVING DISBELIEVED HE SHALL BE JUDGED

σημεία, δὲ τοῖς πιστεύονσιν

AGAINST SIGNS, AND TO THE ONES HAVING

ταύτα παρακολουθήσει. Εν τῷ

BELIEVED THESE SHALL FOLLOW: IN THE

ὀνόματί μου δαιμόνια ἐκβαλλούσῃ,

NAME OF ME DEMONS THEY WILL CAST OUT,

γλώσσαις λαλήσουσιν καὶ ναίς,

WITH TONGUES THEY WILL SPEAK, NEW,

ὁφεις ἀροῦσιν καὶ

SERPENTS THEY SHALL LIFT UP AND IF

θανάσιμον τί πίωσιν

DEADLY SOMETHING THEY MIGHT DRINK

οὐ μὴ αὐτῶν βλάψην,

BY NO MEANS THEM IT MIGHT INJURE,

ἐπὶ ἄρρωστοις χεῖρας ἐπιθήσουσιν

ON WEAK (ONES) HANDS THEY SHALL PLACE

καὶ καλῶς ἐξουσίαν.

ON AND WELL THEY WILL HAVE.

Mark 16:9-20 is not in the A 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" (σήματα):

OF THESE THINGS. AND BEHOLD MYSELF
I AM SENDING FORTH THE PROMISE
OF THE FATHER OF ME ON YOU; BUT YOU
YOURSELVES SIT IN THE CITY UNTIL
OF WHICH YOU BE CLOTHED OUT OF HEIGHT
POWER.

Acts 1. 10th and last recorded discourse. The last question.

Acts 1

4 and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said be, ye heard from me;

5 for John indeed baptized with water; but ye shall be baptized with the Holy Spirit not many days hence.

v. 6b, κύριε, εἰ ἐν τῷ Χρόνῳ τούτῳ
Lord, if in the period this

ἀποκαθιστάνεις τὴν Βασιλείαν τῶν Ἰσραήλ;
apokathistaneis tēn Basileian tōn Iısraēl;
are you restoring the kingdom to the Israeli?

("to restore to an earlier condition TDNT Vol.I, p.387")

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

Jer. 16

13 but, as Jehovah liveth, that brought up the children of Israel from the land of the north, and from all the countries whither be had driven them. And I will bring them again into their land that I gave unto their fathers.

Matt. 17

9 And as they were coming down from the mountain, Jesus 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 do the scribes say that E-li-a must first come?

11 And he answered and said, E-li-a indeed cometh, and shall restore all things; 12 but I say unto you, that E-li-a 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 Baptist.

The spiritual vs. literal.

Elias (Elijah) on the one hand
AND APOKATASTHESI
is coming and he will restore
πάντα, λέγω σε
all things; on the other hand

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 Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.

NOT OF YOU IT IS TO KNOW PERIODS OR TIMES WHICH THE FATHER PUT HIMSELF IN THE OWN AUTHORITY, BUT YOU WILL RECOMPENSE HAVING COME ON TO YOU. THE SPIRIT OF YOU, AND YOU WILL BE OF ME WITNESSES IN BOTH JERUSALEM AND IN ALL THE JUDEA AND SAMARIA AND UNTO EXTREMITY OF THE EARTH.

Luke 24

50 And he led them out unto a mountain, and so spake unto them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 52 And they worshipped him, and returned to Jerusalem 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 looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him go into heaven.

Mark 16

19 So then the Lord Jesus, 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.