

Dustin Daniels | River Bible Church

**Mark 14:53-65 | Mob Rule**

October 24, 2021

**WELCOME:**

- Please turn your Bibles to Mark 14:53-65
- Bibles in back—our gift to you.

**REVIEW:**

Last Sunday, we witnessed Judas Iscariot bring an army of people to arrest Jesus.

We discussed the signal that Judas gave to the Romans—a kiss.

We witnessed how Jesus handled himself during the arrest.

We also observed how Peter lost control.

And it's in the arrest of God Himself, where Jesus proved to us, beyond the shadow of a doubt, that He is the Son of God and the Son of man by saying...

the words, *egō eimi* (eh-me!)—I AM.

*tETRAGRMMATOR*

Those words are so powerful coming out of the mouth of Jesus that He sent one thousand marines, navy seals, politicians, and religious mucky-mucks flat on their back without lifting a finger.

And if that weren't <sup>*Proof*</sup> enough, Jesus goes on further to prove His humanity by repeating, *egō eimi* (eh-me!)—I AM (*tETRAGRMMATOR*).

He does it again to let them know that He is the one they are searching for.

It's His name that's on the arrest warrant.

Then we finished up last week talking about what seemed to be— at first, a trivial detail.

A detail about an outsider getting caught up in the drama that unfolded that night.

A man who was stripped of his clothes and ran away naked, no doubt trembling in fear.

We learned that, that man in the narrative, is no trivial detail in the words of Holy Scripture,

but instead is a picture of you and me standing before a holy God.

Ashamed, naked, and terrified.

That man is a reminder of how good we have it if we have accepted Jesus Christ as Lord and Savior.

Because if we have, God has clothed us with garments of Christ's righteousness.

Because of the person and work of Jesus Christ, we are no longer ashamed and naked and terrified.

And that leads us to today's text.

## **INTRODUCTION:**

This morning we begin the trials of Jesus Christ.

Last Sunday, I mentioned that the Jews broke 22 of their own judicial laws with the arrest and trials of Jesus.



I gave you the top ten most recognizable laws that were broken.

And you will see them in today's text as well.

But before we begin, I want to touch on what the Scripture has to say about justice.

Because Israel received their justice system from God Himself in the Mosaic law.

They were proud of their jurisprudence.

And they had a right to be proud.

Look at this....

**cf. Deuteronomy 16:18**— "Appoint judges and officials for your tribes in all your towns the Lord your God is giving you. They are to judge the people with righteous judgment.

**cf. Deuteronomy 16:19**— Do not deny justice or show partiality to anyone. Do not accept a bribe, for it blinds the eyes of the wise and twists the words of the righteous.

**cf. Deuteronomy 16:20**— Pursue justice and justice alone, so that you will live and possess the land the Lord your God is giving you.

World history has shown us time and time again how God had blessed the Jews with their judicial system.

Justice is important to God, and so it was obviously important to them.

The nation of Israel is very detailed on how the justice system works.

It's similar to that of the United States because the United States, like other nations, followed their lead.

I want to mention three things before we dive into the trials of Jesus.

Three things must take place for a trial <sup>legitimate.</sup> to take place.

1. Public trial (No private trials, no secrets, no bribes, everything is supposed to be public.)
2. The right of defense. (The defendant has the right to an attorney. You've all seen an episode or two of the TV show, "Law and Order" or "Blue Bloods."). *"If you can't afford an attorney one will be provided for you."*
3. Evidence of more than one witness.

Those things remain with us even today under the basic guarantee of honorable courts in our own society.

Next, I also want to mention the seriousness of perjury from a Jewish perspective.

God makes it crystal clear that He doesn't tolerate liars—especially lying under oath in a court of law.

He actually says it twice in this passage from Proverbs.

**cf. Proverbs 6:16**—The Lord hates six things;  
in fact, seven are detestable to him:

**cf. Proverbs 6:17**—arrogant eyes, <sup>1</sup> a lying tongue, <sup>2</sup>  
hands that shed innocent blood,

**cf. Proverbs 6:18**—<sup>4</sup> a heart that plots wicked schemes,  
<sup>3</sup> feet eager to run to evil,

**cf. Proverbs 6:19**—<sup>6</sup> a lying witness who gives false testimony,  
<sup>5</sup> and one who stirs up trouble among brothers.



God's Word goes on to tell us what happens to liars.

**cf. Proverbs 19:5:9**— A false witness (liar, perjurer) will not go unpunished, and one who utters lies will not escape...one who utters lies perishes.

Escape what? The judgment of God.

Why does God detest liars?

Because The justice system itself is a reflection of the Lord's righteousness and justice.

And dear friends, when ~~you~~<sup>we</sup> pervert justice, ~~you~~<sup>we</sup> pervert the very character of God.

Coming forward as a false witness was so serious to the Jews that if you lied in court...

That you would receive the punishment and the sentence of the person you're helping to convict.

In other words, if you lied about someone in a murder case, you yourself would pay the death penalty.

Not only that, if you were a true witness to a murder case, you were also a part of the execution.

As a witness to the court, you were the one to throw the first stone.

In other words, the witnesses in a fair and upright case were also the executioners.

So all that to say this...you wanted to be very careful about your testimony, because if you lied, you wouldn't only be guilty of lying—but murder as well.

All this was an honest effort to protect themselves from perjury.

Now, keep all that in mind as we move from the arrest of Jesus to the trials of Jesus.

Let me give you a big picture of what's happening, <sup>because</sup> but Mark's Gospel only focuses on a particular aspect of it.

Jesus's trial included two major phases, the Jewish trial and the Gentile trial.

Both of these trials consist of three parts.

The Jewish trial composed of Jesus appearing before:

1. Annas who was known as the High Priest Emeritus (John 18:13–24),
2. then Caiaphas, the High Priest at the time
3. The Sanhedrin, which is a collection of all the religious leaders.  
(Mark 14:53–65; cf. Matt. 26:57–68; Luke 22:54),

From there, He was sent to the secular authorities, which are the Romans.

1. Jesus stood before Pilate (Mark 15:1–5; cf. Matt. 27:11–14; Luke 23:1–5; John 18:28–38),
2. King Herod Antipas (Luke 23:6–12),
3. and then Pilate again with the court of public opinion. (Mark 15:6–15; cf. Matt. 27:15–26; Luke 23:13–25; John 18:33–19:16).

Jesus faces six trials—and is presumed guilty in each one.

So that's the big picture, now let's get specific.

Mark Gospel will focus on the second part of the Jewish trial—so the major players today are Jesus, Caiaphas, the Sanhedrin, and a little bit of Peter.

If you like the TV show Law and Order, you are going to love today's episode!

*\*Please stand for the reading and honoring of God's Word.\**



**SCRIPTURE: Mark 14:53-65 CSB**

- + **Mark 14:53**— They led Jesus away to the high priest, and all the chief priests, the elders, and the scribes assembled.
- + **Mark 14:54**— Peter followed him at a distance, right into the high priest's courtyard. He was sitting with the servants, warming himself by the fire.
- + **Mark 14:55**— The chief priests and the whole Sanhedrin were looking for testimony against Jesus to put him to death, but they could not find any.
- + **Mark 14:56**— For many were giving false testimony against him, and the testimonies did not agree.
- + **Mark 14:57**— Some stood up and gave false testimony against him, stating,
- + **Mark 14:58**— "We heard him say, 'I will destroy this temple made with human hands, and in three days I will build another not made by hands.' "
- + **Mark 14:59**— Yet their testimony did not agree even on this.
- + **Mark 14:60**— Then the high priest stood up before them all and questioned Jesus, "Don't you have an answer to what these men are testifying against you?"
- + **Mark 14:61**— But he kept silent and did not answer. Again the high priest questioned him, "Are you the Messiah, the Son of the Blessed One?"
- + **Mark 14:62**— "I am," said Jesus, "and you will see **the Son of Man seated at the right hand of Power and coming with the clouds of heaven.**"

+ **Mark 14:63**— Then the high priest tore his robes and said, "Why do we still need witnesses?"

+ **Mark 14:64**— You have heard the blasphemy. What is your decision?" They all condemned him as deserving death.

+ **Mark 14:65**— Then some began to spit on him, to blindfold him, and to beat him, saying, "Prophecy!" The temple servants also took him and slapped him.

+ **PRAY:** *wisdom, knowledge*  
*I am weary from grief; strengthen me through your word.*  
 (Psalm 119:28)

+ **EXEGESIS:**  
**Mark 14:53**— They led Jesus away to the high priest, and all the chief priests, the elders, and the scribes assembled.

So Mark jumps right into the <sup>first</sup> second stage of the religious part of Jesus' trial.

Luke's gospel tells us that they first gathered in the high priest's house.

Luke is referring to the previous High Priest—This home is Annas.

Now don't let the terminology fool you.

Annas used to be the High Priest, yes, but that doesn't mean he loves God.

He does not. He hates God, and his actions prove it.



The very fact that Jesus is arrested and not placed in a holding cell until the morning should send off some alarm bells.

How odd would it be if you were arrested for something you didn't do, and you were brought to the judge's home— instead of the police department?

Would that make you a little nervous?

Of course, it would—we all know that's against the law.

Jewish law states— “Trials could only be conducted the “Hall of Judgment.” which is located in the Temple.

And yet, here they are at Annas' home!

Not only are they at his home, but it's also sometime between 1am-3am.

Jesus' trial is the only recorded instance of a Jewish trial being conducted at night.

Why are they conducting an illegal trial at night?

Because the Sanhedrin are afraid of the crowds.

They didn't want the public to know.

If the public finds out what's going on behind the scenes— then thousand of witnesses would come forth in Jesus' defense.

So, Annas is not really a priest, but rather a mob boss.

Annas served in this role as a high priest for eight or nine years.

The Romans removed him for unknown reasons.

Then over time, five of Annas's sons held the office of high priest. <sup>As well</sup>

Caiaphas is his son-in-law.

All of this is very interesting because God intended the office of the high priest to be a lifelong position—similar to that of our Supreme Court Justices.

But by the first century, it was so filled with politics that it was up for sale to the highest bidder at any time.

**Mark 14:54**—Peter followed <sup>Jesus</sup> him at a distance, right into the high priest's courtyard. He was sitting with the servants, warming himself by the fire.

So, we see that Peter's guilty conscience got to him.

Somehow, somehow, Peter turns around after running away from Jesus in the Garden of Gethsemane.

Notice the phrase, ***“followed him at a distance.”***

Why is Peter following at a distance?

Because <sup>Pete</sup> he's in the very presence of all the people he was trying to kill just an hour ago.

Now, we've been pretty hard on Peter over the past several weeks—and rightfully so.

Peter's mouth is a problem, but here in verse 54 we also see Peter's heart.

This is a bold move, is it not?

Peter joins other people, trying to keep themselves warm. He's trying to fit in.



Now, this is somewhat comical.

How awkward Peter must have looked and acted in the courtyard of the high priest.

Can't you see Peter trying to mingle with the Temple Police who arrested Jesus?

*"Hey...how about those Cardinals?"*

Pause...are you following Jesus at a distance?

Why do we choose to follow Jesus at a distance?

Because following Jesus at all invites trouble.

We think to ourselves, "Jesus said, Follow Me...and we do."—but at a comfortable distance.

We dare not follow Jesus too closely...After all, we don't want to be considered one of those Jesus freaks, Bible thumpers, or hypocrites.

Following Jesus invites trouble.

We've all been where Peter is right now—

Trying to fit into the world, when we don't belong to it.

Dear friends, I want to encourage you to pick up your pace a bit as you follow Jesus in your own life.

Run to Him. Don't walk.

Don't lallygag. Run, wrap your arms around Him, and don't let go.

He's all you've got.

Interesting things happen when we have one foot in the Kingdom of God, and one foot in the world like Peter does at this moment.

Some of these men, that Peter is yakin' it up with— are the very ones who will beat, spit on and slap Jesus over the next few hours.

As we all know, the dark world doesn't tolerate the light.

**Mark 14:54**—...warming himself by the fire.

Peter doesn't only follow Jesus at a distance; he wants to follow Jesus at a distance AND be comfortable at the same time.

*That'll preach.*

Oh! How about you?

Quickly, Peter's true identity is found out.

Peter is easily recognizable. Why? Because of his big mouth.

Peter doesn't realize that the same fire that keeps him warm is the same fire that is lighting up his face for everyone to see.

From here, Matthew's Gospel tells us that the Sanhedrin take Jesus over to Caiphas' house, which is most likely right across the courtyard.

**Mark 14:55**— *The chief priests and the whole Sanhedrin were looking for testimony against Jesus to put him to death, but they could not find any.*

The reference to "the whole Sanhedrin" doesn't necessarily mean that all 71 members were there, but those that were there, were united.

United in what?



**Mark 14:55**— ... were looking for testimony against Jesus to put him to death...

In other words, Jesus had already been charged as guilty.

Question—Where's the arraignment?

Where's the formal reading of the criminal charges against Jesus?

What crime has Jesus committed?

The religious leaders have already pre-determined that Jesus is guilty and deserves capital punishment.

Now, they are going <sup>to make somewhat of an effort</sup> through the legal proceedings as a formality to make themselves look good.

However, they have several problems.

First, they need to charge Jesus with something before they can formally convict Him.

Secondly, in verse 55.

**Mark 14:55**— ...but they could not find any.

They couldn't find anything to charge Jesus with.

*what do these religious leaders -AKA, spiritual mob do when*  
~~So what do you do when you as the spiritual mob can't find the truth? —you~~  
scheme, pay, and bribe people to lie.

**Mark 14:56**— For many were giving false testimony against him, and the testimonies did not agree.

There are so many things going wrong right now during this so-called "Jewish Trial."

Jewish law states that the Sanhedrin is not allowed to initiate criminal charges.

They could only investigate them!

And yet, here we see the Sanhedrin acting like prosecutors.

These men are not gathering facts.

This is nothing but a modern-day witch hunt. Look at verse 57.

**Mark 14:57**— *Some stood up and gave false testimony against him,*

Pause...According to the law (Num 35:30; Deut 17:6; 19:15), it was necessary to have at least two witnesses, especially for a murder trial.

These witnesses must give honest and consistent evidence at every detail.

The slightest inconsistency will discredit them.

Not only that, but we just discussed the consequences of perjury, so they did not dare put any of these witnesses on the stand.

**Mark 14:58**— *"We heard him say, 'I will destroy this temple made with human hands, and in three days I will build another not made by hands.'"*

Really, these knuckleheads are the best witnesses you can get?

(And the answer is yes, btw, because it is 2am.)

**"We heard..."**



That's all you got?

Where are the eyewitness to a crime worthy of crucifixion?

Oh, btw, Jesus never said that *he* would destroy the temple (cf. John 2:19).

Jesus said,

**+ cf. John 2:19**— *"Destroy this temple, and I will raise it up in three days."*

Now it's easy to misinterpret Jesus' words, because the Disciples didn't even know what Jesus was talking about.

Jesus said that if "you" destroy this temple—Jesus body, I will raise it again.

These lying witnesses swapped the personal claim and the pronouns around.

They turned Jesus' claim from "If you" destroy—to "I will" destroy.

And Jesus never said that.

Verse 59 proves it.

**+ Mark 14:59**— *Yet their testimony did not agree even on this.*

Literally, "the testimonies were not equal," did not tally, or match.

So, I know that you will find this very hard to believe—It is hard to get a group of people to lie in unison.

So these witnesses are jokers.

This is clearly a kangaroo court.

And here's the thing...Jesus hasn't uttered a word.

Jesus is watching these men lie and scheme—

And it's in their lying and scheming that they are hanging themselves with their own rope.

**KEYPOINT 1:**

*By remaining silent, Jesus proves His innocence.*

Jesus knows He doesn't need to reply or defend Himself.

Why? These men are all liars.

There's no need to respond to liars, even

And the same is true in your own life. Here's why:

If Jesus were to respond to these liars, he would give this kangaroo court some sense of legitimacy.

**Mark 14:60**— Then the high priest stood up before them all and questioned Jesus, "Don't you have an answer to what these men (liars) are testifying against you?"

Oh boy...now we have the big dog taking control of the situation.

These religious mucky mucks are getting angry, and their frustration rises to an all-time high.

These men are so embarrassed and now furious.



Can you picture how agitated Caiaphas must have been at this point with all these jokers around them talking and talking and talking....

And yet Jesus refuses to speak.

Caiaphas doesn't realize that Jesus is fulfilling OT prophecy at that very moment.

**+ cf. Isaiah 53:7**—He was oppressed and afflicted, yet he did not open his mouth. Like a lamb (The Lamb of God to take away the sin of the world) led to the slaughter and like a sheep silent before her shearers, he did not open his mouth.

So, Jesus is fulfilling OT prophecy by His silence.

Back to our text in Mark...

**+ Mark 14:61**—*But he kept silent and did not answer. Again the high priest questioned him, "Are you the Messiah, the Son of the Blessed One?"*

Matthew's Gospel says...

**+ cf. Matthew 26:63**—*"I charge you under oath by the living God: Tell us if you are the Messiah, the Son of God."*

This is the highest oath that a priest can place a Jew under.

A person placed under this kind of oath in a Jewish court had to answer—now keep in mind this is not a legitimate court.

The irony continues here — Caiaphas is so mad and so arrogant, he has the audacity to demand truth from Jesus while he himself smears lies against Him. However, this is the first legitimate question posed to Jesus throughout the whole trial.

**Mark 14:61**— “Are you the Messiah, the Son of the Blessed One?”

The word *Blessed* is circumlocution. (Sir-come-low-que-shen)

It's an indirect way of speaking.

The Jews would replace specific names of God with others to avoid saying or misusing a sacred name of God.

Caiaphas was asking two separate questions:

1. *Are you the Messiah?*
2. *“Are You the Christ, the Son of God?”*

Now, it's not a crime to say that you are the Messiah.

But, the second part of Caiaphas' question is diabolically genius. Why?

Because blasphemy is a capital crime.

**Blasphemy** is any sort of speech or action that shows contempt for God.

Using God's name in a casual way is a form of blasphemy.

And since Caiaphas couldn't produce any helpful testimony, he tested the water to see if Jesus would indict himself.

Jesus, of course, knows what Caiaphas is doing.

But if Jesus doesn't answer this question, He also knows they will have to find some other plan to kill Him—which would take too long.

Jesus is submitting to the Father's will, and Jesus knows that He must die via crucifixion at 3:00 pm this very day.



He has to die as a criminal, outside the city walls of Jerusalem as Jerusalem slaughters the lambs for Passover. *Just as the O.T. prophesied.*

What does Jesus do?

**Mark 14:62**— "I am," said Jesus, "and you will see **the Son of Man seated at the right hand of Power and coming with the clouds of heaven.**"

*egō eimí* (eh-me!) I AM.

Guilty as charged!

Jesus sees the softball that Caiaphas tossed Him, and Jesus knocks it out of the park.

No longer is Jesus hiding His identity.

There's no crowd to force him to be king anymore.

Jesus looks directly into the eyes, of the most powerful religious man in Israel and says— I AM— to both questions.

Jesus replies via the OT— Psalm 110:1 and Daniel 7:13–14.

**cf. Psalm 110:1**—*This is the declaration of the Lord to my Lord:*  
"Sit at my right hand until I make your enemies your footstool."

So, we see God the Father tell God the Son to sit down, while The Father takes care of business with humanity.

At this moment, Jesus is claiming an authority that is much greater than the courts or Caiaphas'.

Instead of falling down on his face, Caiaphas laughs.

+ **Mark 14:62**— and you will see...

“you will see”... what? — You’ll see me as the judge of your soul.

Jesus was saying, “Yes Caiaphas, I am the Son of God. I came from heaven and I am going back to heaven. And oh by the way, I will soon judge you.”

“This is not the last time we’ll meet. We will meet again in the courtroom of Heaven and sort everything out then.”

+ Jesus continues...

**Mark 14:62**— ...and coming with the clouds of heaven.”

Jesus is quoting Daniel 7:13 once again, but look at this.

+ **cf. Revelation 1:7**—Look, he is coming with the clouds, and every eye will see him, even those who pierced him.

Schn quotes Mark 14

How does Jesus’ answer go over with Caiaphas?

+ **Mark 14:63**— Then the high priest tore his robes and said, “Why do we still need witnesses?”

Caiaphas loses his mind!

Whatever composure or restraint that he may have had at that point is now gone.

He loses his cool, and the kangaroo court theatrics continue.

+ **KEYPOINT 2:**

As a Christian, especially a Christian leader, you are to never, never, never lose your temper.



When you lose your temper, especially in front of the people you minister to, you will lose all sorts of respect and never get it back.

Generally, the high priest was forbidden to tear his robe.

The one exception is when he heard a blasphemous statement.

However, Jesus did not blaspheme His Father.

But Caiaphas does. He is the one guilty of blasphemy for refusing to worship Jesus at that moment.

Oh, the irony!

It's Caiaphas who insulted God by not recognizing that Jesus is indeed the Son of God.

**Mark 14:63**— ... "Why do we still need witnesses?"

Wait a second! How many witnesses did Jesus have for his defense?

There wasn't one legitimate witness during this entire circus.

**Mark 14:64**— You have heard the blasphemy. What is your decision?" They all condemned him as deserving death.

The irony continues here as it's Caiaphas who is breaking Jewish laws and not Jesus.

As the high priest and chief judge, he can't initiate any charges against Jesus.

He can only investigate them, but not here.

Caiaphas is judge and jury and gets his "mini-me's" and his "yes-men" to join in.

Why did they sentence Jesus to death at this moment?

**X** *cf. Leviticus 24:16*—Whoever blasphemes the name of the Lord must be put to death; the whole community is to stone him.

Now, in an ordinary trial under normal circumstances, the Sanhedrin would follow an orderly process.

They would cast votes one at a time, starting with the younger members to not be influenced by the older members.

A scribe carefully counted the votes.

But on this night, every Jewish law of jurisprudence would be broken.

It had to be!

There is no way that mankind can sentence God to death without breaking every law possible.

**X** *Mark 14:64*—They all condemned him as deserving death.

At this moment, we see the unanimous decision of the dark hearts of these so-called “religious men.”

They turn into a mob. Mob rules.

If a criminal was convicted of a capital crime, the Sanhedrin <sup>was supposed to meet</sup> ~~met~~ the next day to confirm that judgment.

This law was in place to prevent any mistakes.

It also allowed ~~me~~ <sup>time</sup> for more witnesses to come forward.



It was to slow the judicial process down and prevent any rash judgments in murder trials.

But not here, not now, and not with the Son of God.

They want God dead. And they want him dead now.

**Mark 14:65**— Then some began to spit on him, to blindfold him, and to beat him, saying, "Prophecy!" The temple servants also took him and slapped him.

Does it surprise you to know that these men were breaking more Jewish laws?

The law stated that, Judges were to be humane and kind to the condemned.

These men are physically assaulting Jesus— which carries its own fines and punishments.

You can't just go around beating people!

Please let me remind you that these people spitting on, beating, and slapping God are members of the Supreme Court of Israel.

These men are the holiest of the holy.

They are the most reserved — most righteous—most holy—in all of Israel.

These are the men running the country.

Making laws and upholding laws.

Pause...has anything changed in the past 2,000 years?

How are the best and brightest running this great country—treating Jesus?

Specifically, how are they treating Christians overall?

Verse 65 is nothing but decadence.

And once again, Jesus fulfills more prophecy.

**cf. Isaiah 50:6**—*I did not hide my face from scorn and spitting.*

If someone tries to spit in your face, you shield yourself.

Not Jesus. He endured it.

For the Jews, the act of spitting was the most detestable form of personal insult (cf. Num. 12:14; Deut. 25:9).

During all this brutality, no word of protest came from the lips of Jesus.

How would you feel if Jesus chose to act like us? and spit back and retaliate?

Would that change your opinion of Jesus?

Can you imagine being blindfolded and then punched in the head—not knowing where the blows are coming from?

**1 Peter 2:23**—*when he was insulted, he did not insult in return; when he suffered, he did not threaten but entrusted himself to the one who judges justly.*

### **PREACH:**

There are several lessons to learn and apply from today's Scripture passage.

We touched on the cost of following Jesus too closely.



Along with the remorse of following Him at a distance.

The rhythm in which you walk with the Lord is something that I would encourage you to ponder and pray about this week.

Are you too far ahead? Doing things that He never asked you to do?

Or are you lagging behind...caught up in the world?

*I would encourage you to seek the Lord's face; see what He says there.*

But the main application for us today is the reminder of how Jesus physically paid our sin debt.

We're starting to see the reality of what sin looks like.

For you and I, it was a spiritual transaction.

The Great Exchange!

- The Holy One for the hellion.
- The Guiltless for the guilty.
- The Just for the unjust.
- The Incorruptible for the corruptible.
- The Immortal for the mortal.
- The Righteous for the unrighteous.

And make no doubt, there is a spiritual transaction that took place to save our wretched souls.

But let's not forget about the physical and pragmatic aspect of salvation.

This concept of Jesus being the Lamb of God, literally means that God the Father slay Him.

The method of substitutionary atonement—the idea of Jesus in my place— means that Jesus stood and physically accepted your ~~blows~~.

*penitence*

That should be me and you—not Jesus.

I don't say that to guilt you in any way, but rather that this reminder should bring us overwhelming joy and gratitude for what the Lord Jesus has done.

And he hasn't done it only for us, but the rest of the Verde Valley.

Dear friends, please go share your joy with someone this week.

Go tell them about your Jesus.

*is what He did.*

Take one blue invitation card and ask God who He wants you to give it to.

**PRAYER:**

*Forgive us of: sin*

*taking your grace for granted  
hyper focused on me, myself & I*

*Local Intersections  
Drive Disruptions - for those that you have put  
in our path.*



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