



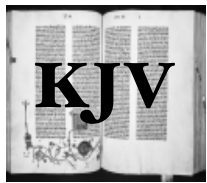
Palm Sunday B Rev
Gospel

The Trial and Death of Jesus, by John Mark
Mark 15:1-39

ARTICLE No.
2006.352
Mk 15:1-39

Collect

Almighty and everliving God, who of thy tender love towards mankind, hast sent thy Son our Savior Jesus Christ to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great **humility**: Mercifully grant that we may both follow the example of his **patience**, and also be made partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. Amen.



And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews?

And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released **Barabbas** unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, And began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.



Glen Miller

WAESHAEEL

Much of this tract is commentary - don't take it as Gospel. It is here to encourage meditation and study. Use your gift of discernment, to find the truth.

The Trial and Death of Jesus, by John Mark, disciple.

And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, Save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, **Eloi, Eloi, lama sabachthani?** which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Truly a moving story, and told so graphically that it is as if watching the events take place before our eyes. Who could forget it? Who in the Christian world does not know about the sponge with vinegar on it? But do you know that "Barabbas" means "son of Abba" in Aramaic or "son of the Father" we would say. And that according to some texts, his full name was Jesus Bar-Abbas, or "Jesus son of the Father"? There is a theory that the Jewish crowd were really calling for the release of Lord Jesus, and that Barabbas was a fictional character created to shift the blame for the crucifixion onto Jewish shoulders. The writer wanted to hint at this fiction, and this was his way to do it. It is clear from the Roman record of the times, that there was no custom to release a prisoner on this day.

The Death and Trial of Jesus

Cohn, Haim

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Mk 15:1-39 Additional Comments

From a legal standpoint this story does not make sense, but perhaps there is divine truth in it.

It is interesting that today the National Geographic will air it's movie based on the book "The Gospel of Judas". This gospel was discovered many years ago, and it has taken decades to assemble the fragments of the codex, and the skills of several linguists to translate the Coptic writing.

The codex (a leather book), explains how Jesus and Judas agreed on the part that Judas would play in 'the betrayal' of Jesus to the Chief Priests. In the document Jesus calls Judas Friend - a point that all OSV readers would have read about in Proper 23A, published August 2005 (see OSV web site).

Now this gospel of Judas had been used by Gnostic sects to support a particular position in the 1st. c., and because of this the Church had banned it's reading. It was listed in Irenaeus book "Against the Heresies" written in 180 C.E.

But despite this improper use of the text, it may still contain some truth.

Now what follows is conjecture - so don't hang me for my opinion.

In Gethsemane, Jesus allowed Judas to kiss him, and He called Judas "Friend". This is a good indication that Jesus still loved him, and perhaps the question "why are you here?" was a concerned plea for Judas to escape while he had the chance. Judas had done his job of getting the Chief Priests to the scene, just as the cohort of soldiers arrived with the arrest warrant, and he could have stayed in the background. Everyone in Jerusalem recognized Jesus on sight, and as it was a bright moonlit night, He would have been plainly visible.

So why did Judas risk arrest also? Because he understood better than anyone what was going to happen to his Lord, and could not bear to leave him and so went to Him for one last embrace. And Jesus, who seldom kissed anyone, and I understand from other commentators, He didn't like to kiss, bent to Judas and received his loving kiss.

Now is this the action of people who hate one another? I think not. Judas had a role to play, and he did it at his Lord's bidding.

After Jesus was crucified, the pain of the spectacle was too much for Judas, who I am sure had expected his Lord to survive miraculously. From extreme anguish at Jesus's death, he perhaps felt there was nothing more to live for, and he hanged himself to be as close to his Lord as possible.

The Views expressed here are strictly those of the author and probably disagree with what you have previously thought. Read other commentaries - meditate on the original KJV.

(Matthew 26:49, 50) And forthwith he came to Jesus, and said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

Paul wanted to do something similar, but did not fall to the temptation, believing that Christ wanted him to look after his flock.

More Insight

It is ironic that though Judas will be invited to the wedding feast of the Lord, he will be ejected from it by God the Father, perhaps because of the manner of his death.

See Proper 23A

You see, I think that the man without the wedding garments at the final wedding (see same proper 23A), will be Judas who has been invited in to the feast, but who is unable to claim his wedding garments because of his part in the crucifixion of Jesus - I think this was God the Father's decision. It was, perhaps, God the Father who ejected Judas from the feast 'into outer darkness'. Whatever was the truth, God calls him "Friend" before He casts him out.

It's rather a sad story, isn't it?

Of course it is also possible that Judas was trying to thwart Jesus's plans, by rescuing him from the arrest by the Roman cohort (100 soldiers), and perhaps God the Father was displeased with this. Perhaps this was part of Satan's plan to thwart the crucifixion, using Judas.

I surmise that Judas's action in bringing the Chief Priests was to obtain custody of Jesus for the Sanhedrin, so that they could dissuade Jesus from confessing any crime in front of Pilate, which would be a death sentence for Jesus. You see, under Biblical law, in a Jewish court, Jesus confession carried no weight, and unless the appropriate legal procedure had been followed, no-one could have condemned Jesus for calling himself Messiah. But under Roman law an admission of guilt was all that was required for conviction.

Did the Sanhedrin meet at night to persuade Jesus to not confess before Pilate? For any other reason they would never have met, because by law they could only meet during the daytime, and could never meet during Passover. So this assembly was unusual, and certainly not a trial, which would have been illegal. The High Priest rent his garment, a sign of extreme anguish, presumably when he heard from Jesus that He was going to confess before Pilate, and therefore there would be no saving him.

So if this viewpoint is in any way close to the truth, why is the story in the gospels, written to implicate the Chief Priest as the cause of the death of Jesus, and not written to lay the blame on the Romans who carried out the sentence?

Under Biblical law, it would be the accusers who would have to carry out the sentence and in this case, kill the accused.

Idioms in the Bible Explained	Lamsa, George M.	Harper Collins	0-06-064927-5
Holy Bible from the Ancient Eastern Texts	Lamsa, George M.	Harper	0-06-064923-2

ISBN

My opinion is that, when the Greek edition of the gospels were written, the political climate was such that thousands of Christians would have been slaughtered if, as a result of the publication of a book that claimed the Romans were entirely responsible for the death of their Lord, they took up arms in revenge.

On the other hand to blame the Chief Priests was safe, as there were no longer any Chief Priests since the Roman destruction of the Temple, and the exile of all the Jews from Jerusalem in 70 C.E. Who could wage war on people no longer around?

So, to save the Christian movement and thousands of lives, the Greek writers blamed the Jews - a tragic decision as it has resulted in the deaths of millions of innocent people.

If we could ever find the original gospels written by the Apostles in Aramaic, I believe that the story would be different.

But, be that as it may, the divine story still stands. God accomplished what he wanted, the Church was born, the Gospel spread. Judas's work whether lauded or not, did not stop the inevitable.

Perhaps Judas and Peter were two of a kind, both loved by Jesus, both loving their Lord, and both, at various times, trying to stop him from fulfilling his destiny. Perhaps Jesus had said to Judas, as He did to Peter, "get thee behind me Satan", knowing full well that they would eventually accomplish what He wanted, satisfied with the important role each would play in the salvation of the entire World.

Now about:

Eloi, Eloi, lama sabachthani? *which is, being interpreted, My God, my God, why hast thou forsaken me?*

According to George M. Lamsa and recent understandings of the Aramaic, the words were

"Eli, Eli, Lmana Sabachthani"

which translate into:

"My God, My God, for this I was kept." (or: this was my destiny, I was born for this). This is what is in the Aramaic Peshitta, the Bible of the Holy Catholic Apostolic Church of the East, and they state that the Peshitta is based on the original Aramaic writings of the Apostles.

Also to support this: the Aramaic word for forsaken, is "nashatani". Also God had promised that he would **never forsake his prophets**, and surely this would apply to His Son. Jesus promised this to his disciples also.

(Deuteronomy 31:6) Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; **he will not fail thee, nor forsake thee.**

(Deuteronomy 31:8) And the LORD, he it is that doth go before thee; he will be with thee, **he will not fail thee, neither forsake thee:** fear not, neither be dismayed.

(Joshua 1:5) There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: **I will not fail thee, nor forsake thee.**

Heb 13:5 *Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*

Though the current Peshitta text was translated from 4th. c. Greek mss. All the Peshitta mss. extant agree word for word, so there is every hope that the original autographs, if they were found, would contain identical wording.

From other writers:

The story of Barabbas has special social significance, partly because it has frequently been used to lay the blame for the Crucifixion on the Jews and justify anti-Semitism. Equally, the social significance of the story to early hearers was that it shifted blame away from the Roman state, removing an impediment to Christianity's eventual official acceptance.

"Jesus Barabbas"

According to the United Bible Societies' text, Matthew 27:17 reads: "...whom will ye that I release unto you? Jesus Barabbas [Greek: Iesous ton Barabban] or Jesus which is called Christ (Iesous ton legomenon Christon)?"

Some early Syriac manuscripts of Matthew present Barabbas' name twice as Jesus bar Abbas: manuscripts in the Caesarean group of texts, the Sinaitic Palimpsest, the Palestinian Syriac lectionaries and some of the manuscripts used by Origen in the 3rd century, all support the fact that Barabbas' name was originally Jesus Barabbas. Origen consciously rejected the reading in the manuscript he was working with, and left out "Iesous" deliberately, for reverential considerations, certainly a strongly motivated omission. Origen did not want the name Jesus associated with anyone who was a sinner. While later declared a heretic, much of Origen's theology and philosophy remained influential, and has, to some extent, been traced to the later St. Augustine, who remains one of the most influential church fathers. It is a point of contention how much influence Origen's edits of the text may have had.

Syriac means Aramaic or at least a modern dialect of Northern Aramaic.

Wikipedia Encyclopedia

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