

## Welcome Voice

### *A Master's Voice Gospel Devotional*

*This series is based on the Aramaic word for text and brings from the heart of the Master to the heart of the disciple a "word" ܦܬܘܟܐ (pathgama) that Jesus spoke to carry as a vide-mecum all the day long.*

I HEAR THY WELCOME VOICE  
THAT CALLS ME LORD TO THEE  
FOR CLEANSING IN THY PRECIOUS BLOOD  
THAT FLOWED ON CALVARY

'TIS JESUS CALLS ME ON  
TO PERFECT FAITH AND LOVE,  
TO PERFECT HOPE AND PEACE AND TRUST,  
FOR EARTH AND HEAVEN ABOVE.

### *The Gospel of Mark 1-22*

*"They were dumbfounded at His teaching". Our Lord was distinguished by His teaching ܦܬܘܟܐ Yalephna meaning "brilliance in conveying" or communicating His lessons and authority and in truly unique way. Nicodemus the master-teacher of Israel recognized Jesus as a "teacher come from God" and accepted His signs which were "heavenly signs" such as convinced the open minded amongst the population of Jerusalem in those days. Mark's gospel account time after time describes our Lord as "beginning" to teach—not that He had ever taught before—but that He constantly presented new ways of making truth unforgettable and ever new lessons like "new waves" of truth-glorious themes to open up. The wonder was that His prophetic erudition did not come from reading so they asked "Whence this learning?" The sixteen new beginnings Shuri's Peter understood as phases of the teaching ministry of Jesus. It might interest the Reader to mark the sections as Peter's intended sections—now generally replaced by Hugo De Santa Caro's chapters in our bibles Mark records Shuri exactly as the Koran calls Suras (short*

*sections or exordia). These Shwri or sura are:*

*Shwri 1 Chapter 1.45-3.35*

*Shwri 2 Chapter 4.1-5.16*

*Shwri 3 Chapter 5.17-5.43*

*Shwri 4 Chapters 6.1-8.30*

*Shwri 5 Chapter 8.31 to 10.27*

*Shwri 6 from 10.28-10.31*

*Shwri 7 from 10.32 to 10.46*

*Shwri 8 from 10.47-11.33*

*Shwri 9 from 12.1 to 13.3*

*Shwri 10 from 13.4-14.18*

*Shwri 11 from 14.19-14.31*

*Shwri 12 from 14.32-64*

*Shwri 13 at 14.65-70*

*Shwri 14 significantly 14.71*

*Shwri 15 at 14.72 and*

*Shwri 16 from 15.1-16.20*

*So we have 16 interesting theme sections marking the flow of the gospel lest we get the impression Peter's information is selected from the hurly burly of life with Jesus and thrown together without rhyme or reason.*

*Whereas Papias assesses the Gospel as*

*without any particular order the Aramaic Shwri's demand a definitive development admitting of no less than 16 layers of teaching.*

**A RULER ONCE CAME TO JESUS BY NIGHT,  
TO ASK HIM THE WAY OF SALVATION AND LIGHT;  
THE MASTER MADE ANSWER IN WORDS TRUE AND PLAIN;  
"YE MUST BE BORN AGAIN"**

### *Mark 2.10*

*There is nothing as welcome as being forgiven. When Pilgrim in Bunyan's allegory is pardoned he gives three leaps for joy-one for the robe, one for the burden that rolled away and one for the scroll in his hand.*

*The Son of Man is "free" "authorized" SHALIT "empowered" ~~to~~ in and of Himself on the earth to forgive sins. This central plank of Christ's teaching came early to the fore. It was a sticking point with teachers of the law who had a Mosaic blueprint for dealing with sins in the*

ceremonial and sacrificial sections of the law. This teaching akin to everything the Lord desired to inculcate in others derived from *who He was*. Just as Jesus “resurrection power” ( QUM ) derived from His QNUMA or “fundamental being” as God so His authority derived from His being “Son” and “companion” (BARAH) to God the Father. This doctrine goes to the heart of the Trinity and the Atonement where Jesus Christ is essentially the one who executes the act under which the reality of forgiveness in both testaments and over all time is foreshadowed by priests and prophets and now since the incarnation and resurrection proclaimed by apostles.

JESUS SAID “WHETHER IS IT EASIER TO SAY ‘YOUR SINS BE FORGIVEN’ OR ‘TAKE UP YOUR BED AND WALK’”

### Mark 3.29

*The doctrine of the “unforgiveable sin” is hard to swallow. One may figure it curious that sin categorizes as venial and mortal but one should tremble at the very idea of falling into the bottomless pit of blaspheming the Holy Ghost (or guest) or rather “the Spirit of Holiness” (Aramaic rendering) for the fact is one indwelt by the Spirit will not blaspheme the Spirit. Thus it is not to be transmuted into a debate on a Christian being damned if we truly listen to our Lord’s voice.*

*Our Lord then dealt with the challenge of ‘blasphemy’ and in a fairly specific encounter he was challenging the scribes that the sort of resistance to the Holy Spirit at work they displayed was unforgiveable. They had accused our Lord of having a “foul” ܐܘܪܝܬܐ Stanaphitha “spirit”.*

*One has to note that all sins and blasphemies are capable of forgiveness except when anyone insists that our Lord has a “foul” or “idol” spirit in Him. Essentially that is to say that Christ is being de-throned and another spiritual power (of this age) being acknowledged.*

*In Matthew 12.32 a categorical statement puts it thus “Whoever speaks a word ܐܘܪܝܬܐ against the Son of Man it will be allowed or passed over but everyone who speaks against the Spirit of Holiness it will not be allowed or passed over in this world or in that world being prepared ܐܘܪܝܬܐ .” The account of Matthew appears to go further in exonerating blasphemy of our Lord. The “word” ܐܘܪܝܬܐ would appear to be “a text, argument, reason or definition” which is an intellectual belief held in good*

faith and expressed as opposed to “affirming (with intent)” *אשר* outright rejection of the Holy Spirit and His offices. Intellectual honesty is respected but willful rejection is condemned.

THEN NEITHER DO I CONDEMN YOU—GO AND LEAVE YOUR LIFE OF SIN **JOHN 8.11**

### Mark 4.12

We are now in the **second Shuri** or section of the gospel. Our Lord tells three parables 1. The sower 2 The automatic principle of growth 3 The mustard seed and the big bird -and the first is key to all. In it there are four types of hearers-(1) Those where the word never reaches the heart-Satan gleefully takes them from it and it from them.(2) Those who gladly receive it but no root of spirituality exists in their life so they fail under stress & persecution.(3) Those who are deceived by wealth and more powerful desires and they drop interest, (4) Those who hear believe and bear fruit.

Our Lord explained that listeners look “deeply” *אשר* into what they hear and do not really see the depths. They hear and do not understand *אשר*. Our Lord distinctly said that those “outside” were not “given to know”. The term “outside” is used, metaphorically, for “secular” and “pagan”. The words “not understand” *אשר* *אשר* *אשר* may also be rendered “be not foolish” and so “by that method” *אשר* they might not remain foolish but be converted and their sins might be forgiven. The dual meaning leaves room for the gift of faith and light of the Spirit which is what truly makes the difference.

The disciples through Jesus’ teaching and by the Spirit were given to grasp the mysteries *אשר* of the kingdom. The key parable was seriously complex having four parts and each of them needed explanation.

Generally parables have but one lesson and one main point.

In v.33 we are told our Lord spoke parables to the crowd “exactly as they were able to hear for the sake of obedience.” *אשר*

This confirms that He did not pitch truth deliberately beyond comprehension. Nevertheless between Him and the disciples there was a running commentary on His teaching.

The teaching session was wrapped up and brought to a remarkable finale by the stilling of the storm. The disciples marveled that the wind and sea

were actively obeying Him. **וַיִּשְׁמְעוּ** They were “listening acutely and immediately acted on his word.

The secret of being a disciples is more than looking deeply –it is continually and actively paying attention and this continuing alertness and consciousness of who Jesus is-that “dread” nay “awe” that they felt –that must characterize our devotion and relationship with our Lord. His welcome voice is ready to communicate much but He demands obedience

LORD SPEAK TO ME THAT I MAY SPEAK  
IN LIVING ECHOES OF THY TONE  
AS THOU HAST SOUGHT SO LET ME SEEK  
THY ERRING CHILDREN LOST AND LONE

### Mark 5.10

The evidences of true faith come out strongly in this chapter. The woman with the issue takes courage and confesses her surreptitious action and tell the whole “reality” **וַתֹּאמֶר** The wonder is that this woman after 12 years found the work of healing absolutely and joyfully complete Likewise the man possessed of legion sits “modest” and “controlled in speech” **וַיִּשְׁמַע** The man did not have his request granted but he was able to resume ordinary life and be a witness to Christ. For the first time in life he had a home and a job. His life was full and free.

¶ In the case of Yoaresh (the rabbi) Jesus said “Take heart” or “resolve one thing-believe” **אֲמַרְתָּ** Life with Christ centers around getting this right-when Jesus sets about doing what you ask He will complete it.

SHE ONLY TOUCHED THE HEM OF HIS GARMENT  
AS TO HIS SIDE SHE STOLE  
AMID THE CROWD THAT GATHERED AROUND HIM  
AND STRAIGHTWAY SHE WAS WHOLE  
HE TURNED WITH “DAUGHTER BE OF GOOD COMFORT  
THY FAITH HATH MADE THEE WHOLE”;  
AND PEACE THAT PASSETH ALL UNDERSTANDING  
WITH GLADNESS FILLED HER SOUL

## Mark 6.2

- (1) **DISCIPLE TEACHING** 6.2 In this chapter there are no fewer than 4 Shuri or “waves” of teaching i.e. new beginnings of teaching. The Aramaic word for “teaching” is אָל which relates to the adhesion of codex book pages-their “joining” or to the “joining” of a wound. Our Lord continually taught and healed though sadly on this occasion He could only heal a few people because of the lack of faith.
- (2) **OUTREACH COMMISSIONING** 6.7 Our Lord began to send His disciples out two by two. This may mean the task was not all accomplished in one day or it may mean that it was a progressive coverage of all the land. The ministry was effective-Herod got wind of it-for it was intensive and nationwide. On their return and debriefing the Lord took them for a rest but the people gathered by them
- (3) **SHEPHERD CARING** 6.34 (cf 1 Peter 2.26) There were 5000 men and their families. The compassion in our Lord’s voice and actions and even as He said farewell to them personally v46. That “shepherd care” was further seen as He prayed and as He came to help them as they tailed with the sea. He came up into the ship to share “intimately” with them. Our Lord said to them “Take heart” אָלְכֵם after your sorrowful experience. For their part their heart was dense otherwise they would have noted His compassion as He cared for the thousands who were famished in the desert.
- (4) **HEALING THE HIGH PRIEST’S HEM** 6.56 They began to lay the sick at His feet. At this time our Lord began as the redeemer to bring healing wherever he went. They laid the very ill on beds on the streets-and they tugged at his garment to get healing. The story of the woman with the issue had gone viral. They touched the “wing” of His garment אָלְכֵם -perhaps the sleeve or as traditionally the hem. This usage takes us back to the High Priest Exodus 28 33-34-35. Peter connects “healing” to the hem of Exodus 28 and so to the ministry of Christ His sacrifice and High Priestly ministry.

JESUS IS OUR SHEPHERD  
 HIS THE VOICE WE HEAR  
 FOLDED TO HIS BOSOM  
 WHAT HAVE WE TO FEAR?  
 ONLY LET US FOLLOW  
 WHITHER HE DOTH LEAD  
 TO THE THIRSTY DESERT  
 OR THE DEWY MEAD

### Mark 7. 37

*And they were additionally astonished and saying that He has done, constructed, created or detailed **كُلَّ** everything beautifully **بِجَمَالٍ**—the deaf He made to hear the mute to speak.*

*The chapter gives us instances of the “motto” of Christ who made ‘yokes’ that fitted beautifully (cf. ‘my yoke is easy’).*

*1 The Lord gave words to Isaiah the prophet that fitted like a glove the Pharisees situation—namely ‘This people honour me with their lips but their hearts are far from me’.*

*2 The candidate for the rabbinate “does” not a thing for his parents—that is reprehensible and ugly—another Pharisee/Scribe theological carbuncle—and as such it rejects the word of God and the beauty of family life & responsibility*

*3 The Lord accused the Pharisees and scribes of “doing” many such things—external things that deny the need to cleanse and circumcise the heart from at least a dozen ideas that render it impure. The need is for inner cleansing so that the beauty of the soul might emerge.*


*4 In v.37 our Lord speaks of shoveling the childrens’ bread to dogs as far from “beautiful” **بِجَمَالٍ** (our English text has “right”) but the Syrophoenician comes back “The dogs can eat what falls from the childrens’ table”—that is “beautiful” and the Lord recognizes it. It is beautiful when the children themselves feed the dogs.*


*5 The chapter ends with the healing of a man who could not hear or speak. It would seem far from beautiful that Jesus put his fingers into the man’s ears and spat and touched his tongue—but when the man began to speak **بِجَمَالٍ** easily plainly freely and distinctly the comment was “He*


did everything well". This man had never heard a word before and he had never spoken a word but immediately he can use the Aramaic language and understand all around him and also make himself clear-a notable miracle and sign that our Lord's work is beautiful.

LIFTED UP WAS HE TO DIE  
"IT IS FINISHED" WAS HIS CRY  
NOW IN HEAVEN EXALTED HIGH  
HALLELUJAH WHAT A SAVIOUR!

### Mark 8.10

The last chapter ended with **Shuri 9** which is the opening of the bond of the tongue. This Shuri  sets in relief the wonder of Christ's work in man-the tongue changed leads to a man or woman begins to confess the Christ.

**1 THE DALMANUTHA LESSON** With joy our Lord joined the disciples after farewelling the crowd. On arrival at Dalmanutha the Pharisees ask for a sign. Here is the truly untaught tongue acting out of an unleavened or impure heart. To these Pharisees Jesus did not as much as sasy "Farewell". The Lord's warning to the disciples who had seen two mighty signs was to help them avoid the trap of Pharisaic unbelief-the Isaiah key verse came back to the fore-"you have eyes but see not-ears but hear not-don't you remember!" Jesus loves -loves the multitudes. We are told that with joy  our Lord spoke to the people and joined His own. He had time for them-he cared to the last word to the last leaver.

**2 THE BETHSAIDA LESSON Home** with John to Bethsaida the blind man is healed -who first saw men as trees out of focus and lengthened-then by a second touch he saw them clearly brightly.. He was sent to his home and told to avoid people in the town of Bethsaida. The request was that our Lord would "come near" to this man- Jesus took him by the hand and spat in his eyes and put on His hand. He walked with him hand in hand-what a privilege. The men he saw were probably the disciples. The lesson from this healing is not its two stage virtue but the way in which Jesus comes near to us-first by conversion and then in sanctification-or completing the work in us.



**3 THE CAESAREA PHILIPPI LESSON** *All this leads to the 10<sup>th</sup> Shuri in v31 following Peter's confession. This wave of teaching is the most important so far-it centers on the cross. To "deny oneself take up the cross and follow" is life's great lesson-to "lose one's life to save it"- to "give up one's soul for the sake of the gospel". This is the true Caesarea Philippi lesson-for the Son of God who loved me and gave Himself for me I give myself away.*

HE THAT SHALL CONFESS ME BEFORE MEN, HIM ALSO WILL I CONFESS BEFORE MY FATHER  
WHICH IS IN HEAVEN MATTHEW 10.32 LUKE 12.8

### Mark 9.7

*This is my son the beloved—hear him!*

**SON NO 1** *This is the chapter of the three sons" and the first is the Son of God. Our Lord is described in three ways (a) as the Son of God "My Son" (b) As the Son of Man and (c) as the Son of the hour or moment—who buys up every opportunity and is there to help at the point of need. The Father accentuated His love-אֲהַבְתִּי בְנִי בְיָחִידָא Clearly this voice was in easily recognized Aramaic associating the Father immediately with His incarnate Son. Our glorious Lord reverting to the "out of Glory" appearance addressed His disciples as "the Son of man" of prophecy and asked that the event be kept hidden till after the resurrection.*

**SON NO 2** *Now in the valley below the disciples were ineffectual in handling an exorcism of a "fire and water spirit" which threw a poor son of a demented father almost to his death and he sought Jesus as the "Son of the moment" אֲבִי בְנִי בְיָחִידָא but the drill of exorcism was a mess and had clearly taken much time. The demons were "opportunists" v20 demonstrating their power in the absence of Christ. Happily the Father was also an "opportunist" v24 who showed he believed Jesus could deliver him if he would. Our Lord dismissed outright the question of his caring interest-it was not to be doubted. So this son was delivered to the Father. There is as a second storyline something of the reflection of the trauma of Calvary and the delight of Father and Son in the ascension about this narrative*

**SON NO 3** *Jesus called a child-a little boy-to settle a dispute that had arisen as they travelled homewards about who would be greatest in the coming kingdom. He took the boy on his shoulders אֲבִי בְנִי בְיָחִידָא (a fact*

not carried over into the Greek texts). This shows perhaps not alone our Lord's love for children and a habit he may have been known for with this boy and even others but perhaps his rescue of the self-conscious lad from 7-11 sets of prying eyes of the disciples-quite an overwhelming experience. Our Lord applied most serious penalty to those who would subvert scandalize such children.

"FEAR NOT LITTLE FLOCK" WHATEVER YOUR LOT  
HE ENTERS ALL ROOMS, "THE DOORS BEING SHUT",  
HE NEVER FORSAKES, HE NEVER IS GONE;  
SO COUNT ON HIS PRESENCE IN DARKNESS OR DAWN  
ELVIS PRESLEY LYRICS

### *Mark 10.51*

There are many things essential to family life and many means of ruin and many demands and issues but the most important thing is for family members "to see Jesus". רַבִּי הֲיֵשֶׁה (Rabbi that I might see!)"

The family chapter covers leading themes in family life

1. Divorce-an added provision
2. Parents inherited wealth and its dangers
3. Family-care of home spouse children and life away from home
4. A mother and the future of her own
5. A Disabled son-then and now

Added to the new wave of teaching-**the Shuri on "the cross"** there are four further beginnings in this chapter.

1 Jesus explained to the disciples the detail of His death & 3<sup>rd</sup> day resurrection

2 Peter began to say "We have left all"

3 The ten began to complain against James & John

4 Bar-Timaeus began to cry out to Jesus

The "big debates" and "acute pique" marking disciples' behaviour at this point lead into the story of Bartimaeus which brings reality to the selfishness of the apostles.

A blind boy of a Well-to-do Father existed as a beggar-maybe dad had died-maybe Jericho was as in old time a bad place to be. But if Jesus has not passed through Jericho to Calvary what of that begging boy.

JESUS PASSED THROUGH JERICO AS TO THE CROSS HE WENT

AND TO THE HUMBLE AND THE WEAK THE SON OF GOD WAS SENT  
JESUS I BELIEVE, LET ME NOW MY SIGHT RECEIVE  
CHRIST OF JERICHO LET ME THY SALVATION KNOW.

### *Mark 11.24*

*The focus is again on prayer in this chapter. There are three highlights  
Hosanna-Lord save now*

*\*The fig tree and the volcano parable*

*\*The temple clearance of trade secures the house for prayer for all*

*\*The “triumphal entry” and the password type “release remark” (The master has need of him) leads on to an antiphonal use of Psalm 118 by the crowd and at its heart the call for immediate release of the nation and initiation of the kingdom of God. This prayer is prevented by the rejection of the Messiah a week later.*

*1 The wilting of the fig tree within a day demonstrates Jesus’ authority. Our Lord says that a mountain could rise and be scattered ~~Δ~~ -meaning “scatter” or “fall” over the sea with the power and speed of a volcano. Here we are taught to believe we already have what we have asked for—so “believe that you have received it” ~~Δ~~ literally “you are receiving it” 11.24. God is instant in answering prayer*

*2 The temple clearance establishes for all time that our Lord designed the temple to be available to all nations as in Solomon’s time. It was to be a sign that God desires communion worldwide with the God-fearer and is at hand to answer prayer. The trade of God is that of prayer and the one who ensure the exchange is our glorious Mediator—Christ Jesus.*

*3 The third lesson on prayer is “If you have anything against anyone when you stand praying” forgive them and your heavenly Father will forgive you”. “Forgive” is a special word for it is the very word Jesus used at the cross “sabaq” ~~Δ~~ which means “pass over” or “let remain”. Jesus had to be let remain till He died for our sins. We are allowed to remain “unpunished” because of his death. Taking it another way His Passover death is our Passover life.*

*Notice how the Lord parried the chief priests scribes and elders—the creme de’la creme of Israel. They denied knowing whether John’s baptism was heavenly or earthly. Jesus said “Neither will I tell you by what power I do these things!” He admitted their reply but denied its honesty. He knew*

their hearts.

## Mark 12.10





The chapter is about commitment-to God & the state-to a wife or husband and to love God with all one's soul-the part the young man left aside, The poor lady is a perfect example of commitment-she gave her all.

**In the 14<sup>th</sup> of 23 Shuri** (cf Arabic 'suras') i.e. chapters or sections our Lord began to speak of the "vineyard parable" which pivots on the central figure of the "Son" who is killed by the labourers.

The chapter presents several subterfuges by which the Jewish leaders plot to entrap our Lord.

1. Is it right to pay tax to Caesar. the tap was sprung by "Render to Caesar that which is Caesars and to God that which is God's"
2. Who's wife after this life will she be who married seven brothers in succession on the death of a former. The answer is "They do not marry in heaven"
3. Which is the great command? The answer is "Love God" and the second command is "Love your neighbour"

Our Lord after the eastern fashion exemplified by Samson's fable "Sweetness from the strong"(i.e. honey from the lion) posed a query for the theological elite of Jerusalem-"When David says 'The Lord said to my Lord "Sit on my right hand" of whom did he speak? and how does that tally with the scribes belief "that Messiah is David's Son"? Thus the "Son" of the vineyard parable was disclosed as the very person of our Lord.

After all the elite quislings were offside our Lord sat by the offertory in the temple doorway and observed "a widow cast in all" This he saw as full commitment-in line with v.33 where the second command demands that a man or woman love the Lord with all-  heart  mind  soul  strength. The Aramaic adds "all your soul or being" to the Greek or rather the Greek drops "all the soul or being". This comes down to "the breath" and "blood" or very life itself. The little impoverished lady - The teaching of vineyard truth is the teaching of "bloodshed" and "the last breath" truth concerning Jesus who gave all. From this point

forward the disciples find that Jesus is committing and calling for “all on the altar.”

IS YOUR ALL ON THE ALTAR OF SACRIFICE LAID?

### Mark 13.5

Jesus said “Take heed that no man lead you astray אֲסִיף ‘to oblivion’ or “into error”.

The chapter takes us to the Lord’s new wave of teaching-the **18<sup>th</sup> Shuri-** about deceptive religion. The discussion is triggered by the prophecy about the end of the current Jewish state marked by the fall of the temple.

1. It appears the harsh judgment and heretical assemblies come after the preaching of the gospel worldwide. The gospel of the kingdom-Christ’s coming soon will go worldwide Internecine traitorous times of tribulation were predicted.

The Lord promised “He that hopes אֲחִירָהּ to the end –to the extremity-to the stern or “back of the gospel ship’s progress” -will be saved.

2. The unclean desolation אֲחִירָהּ הַמִּדְבָּרָה—literally “the heresy of the desert” established where it ought not to be settled-at that exact time those in Judea should flee to the mountains.

3 Days unprecedented in the world’s history are coming. אֲחִירָהּ הַיָּמִים  
Such distress –such prolonged suffering-such narrowing of life-such illness was never before.

4 Because of the chosen that He chose he has shortened or lopped the days-The idea of אֲחִירָהּ is that He has gathered them together and “appointed them a kingdom”-this will occur at His coming to gather the elect and settle the affairs of His coming realm.

5 That latter day period is one when they will be saying “Look here or there”-trying to deceive the “ones to be gathered”

6 The sun will darken and the moon not give light and the stars or satellites will fall like raindrops אֲחִירָהּ, for the mighty men or military powers אֲחִירָהּ of the air will be shaken as in a mighty storm אֲחִירָהּ

7 At that exact moment when unprecedented events above occur they will look diligently or with total fascination and see the Son of Man coming in the clouds of saints with mighty military power and great glory of Shekinah.

8 The gathering will follow-those gathered into the church will be gathered from the four winds-all the earth-from the highest of earth to the highest of heaven they go.

9 The fig tree (Israel) illustrates it all-the historic allegory. Once cursed as to fruit-it now is tender and budding and May has arrived. Here is the nearest we ever get to the time of our Lord's coming!!!

Christians are to observe these signs of the end times.

10 This "one" or "single" דור "generation" "story" "history" "discourse" דור will not remove or transport- or pass from the land till all these things are happening.

Heaven and earth will transport or pass away but my words will not. Not even the heavenly messengers or emphatically "the son" בן-our Lord underscores His want of personal perception, awareness and manifestation as to the "day and hour". So be awake and pray with leaning as did our Lord in Gethsemane -for lack of precise knowledge.

There are four times given to the doorkeepers-before sunset as it grows dark at the time of evening meal דער צווייטער -second is "half way through the night-12 midnight דאס דריטע -the third "at the crowing of the rooster" דער דריטער דער צווייטער or fourth at 9am דער פערטער to one and all I say -be awake. Why does our Lord designate 4 such times? Because suppertime and drowsy bedtime, early rising and labour's duty call fall outside Jewish prayer times but we should always be ready not just when set upon devotions.

IT MAY BE AT MORNING WHEN DAWN IS BREAKING

IT MAY BE AT THE BRIGHTNESS OF NOON

IT MAY BE AT EVEN WHEN DAY IS DECLINING

BUT JESUS OUR LORD IS COMING SOON.

### Mark 14.10

There are four additional spates of teaching in this chapter at

1 14.19 They all began to lose heart

2 14.33 He (Jesus) began to be sad and languid

3 14.65 The people began spitting on His face.

4 14.71 Simon Peter began cursing and swearing

5 14.72 Peter began to weep

The anointing in the house of “the potter” (Aramaic). The Greek rather curiously has “leper”. One wonders why the Greek does not mention his healing. There was harsh reaction but the Lord appreciated this care done in view of His death.

There follows the story of the (Essene) with the vessel on his shoulder (سجدة). This man like the men at Bethphage appeared to be in some unspoken manner associated with our Lord.

Did he like John have definitive ties with Qumran? Do you remember our Lord once saying “He that is not against me is for me!”


**SHURI 19** Judas dips in the dish and fulfils scripture as the one who lifts up his heel against his master. (a) After the classic and very important last supper when our Lord said He would not again drink wine till the joyous day of the Kingdom on earth. (b) Our Lord spoke distinctly of the substitutionary atonement – predicted the scattering of the apostles (c) He foretold the resurrection and (d) Peter’s denial.

**SHURI 20** Gethsemane with its triple appeal for the swift passage of the cup alongside our Lord’s reiterated commitment is the second Shuri-one of deep sadness and very languid or tearful.

The arrest and the severing of the High Priest’s servant’s ear – its restoration and the escape of John Mark who left his loincloth in the soldier’s hands leads on to the Courtyard of the High Priest and the clear confession of Christ “I am and you will behold the Son of man at the right hand of power and coming on the clouds of heaven!” Clearly the return of Christ is not only to be seen on earth but in Hades as in heaven.

**SHURI 21** The guards punch Christ on the jaw whilst Peter warms himself at the world’s fire and denies the Lord then and afterwards three times.

**SHURI 22** Peter began cursing and swearing. This was clearly a rant of purple language repeated for effect

**SHURI 23** The chapter closes with the cock crowing twice and Peter’s sudden awareness that it had happened – he had denied the one he loved. And he began to weep. This sort of crying  or copious weeping is virtually a lament over one who has died or is dying. Peter faced the reality of what Jesus said and began to sense what life would now be like without Christ.

FOR REFLECTION

WHAT WOULD YOUR LIFE BE WITHOUT JESUS?

WITHOUT HIS WORDS-HIS PROMISES-HIS RESURRECTION AND RETURN?

AYE AND WITHOUT HIS STILL SMALL VOICE?

I HEARD THE VOICE OF JESUS SAY

COME UNTO ME AND REST

LAY DOWN THOU WEARY ONE LAY DOWN

THY HEAD UPON MY BREAST!

*Mark 15.22*

*The Calvary chapter begins with the conclusion of the trial in Caiaphas' hall which secured a verdict from Jesus lips "I am the Christ" and moves on to the trial before Pilate -his unfulfilled wish that our Lord would mount a defense and his unfulfilled plan that the crowd would exonerate and choose Jesus to be released-but they chose Barabbas. Pilate concedes (though the challenge "You are not Caesar's friend" is absent from this account). Our Lord is ruffed up -even struck on the jaw (Aramaic)as the soldiers play the game of King.*

*Calvary (Latin for "skull") in v.22 is called in the Aramaic "Golgotha" which has a variety of meanings so the one chosen by Peter and given by Mark is ""summit" or "crown".*

*He could have chosen other cognates as :*

1 "surging around"(of "pains"as the waves of Galilee)

2 "moved" (as with compassion)

3 "pouring forth" (as blood or riches)

*The choice of "chief" or "head" or "prince" ܐܘܪܘܚܐ has the effect of selecting this place as the "summit" of the history of mankind-not just for the scary scar that looks like a skull. Here it is that all history finds its core and centre; here it is that the prince of Glory dies.*

*The charge was written by Pilate "The King of the Jews" -the necessity ܐܘܪܘܚܐ of His death was written. If He were to be Messiah he must die,*

*Yet is our Lord despised-they ironically put Him down with the words "You would destroy and build the temple in three days-come down from the cross!"*



*Peter attests the three hours of darkness from noon until the hour of prayer and he emphasizes the great Sebachthani call "Why do I remain (an agonizing cry of the spirit)" which takes us back to the Lord's request in Gethsemane "Let this cup pass quickly" and takes us forward just moments later when our Lord expires and the temple curtain rips apart from top to bottom. Truly the temple was destroyed with this act-for forgiveness was not tied to that sits nor to its sacrifices any more. Now the blood of Messiah-the "prince" prevailed to pardon iniquity transgression and sin, in all who would repent and believe. Believers sprung up in unlikely places-the centurion called out "This man is the Son of God" and Joseph of Arimathea bravely strides to Pilate insisting on doing true Jewish fealty to the body of his "prince". The believing centurion was called and as a result of his testimony -and who would not have liked to hear him speak to the governor about the King of Glory.-Jesus' body was released-wrapped in linen and buried in the Garden Tomb while Mary mother of Joses and Mary Magdalene still stood on.*

**I HEARD THE VOICE OF JESUS SAY**  
**"BEHOLD I FREELY GIVE**  
**THE LIVING WATER; THIRSTY ONE,**  
**STOOP DOWN AND DRINK AND LIVE".**  
**I CAME TO JESUS AND I DRANK**  
**OF THAT LIFE GIVING STREAM;**  
**MY THIRST WAS QUENCHED, MY SOUL REVIVED,**  
**AND NOW I LIVE IN HIM**

**THIS HYMN WAS PENNED BY ONE OF THE PARTY OF SCOTSMEN INCLUDING MURRAY McCHEYNE THAT VISITED ISRAEL IN 1839 FROM THE FREE CHURCH. THEY DID NOT FIND THE TOMB BUT THEY BLAZED THE TRAIL OF THE EVANGELIZATION OF ISRAEL WHICH EVER GATHERS MOMENTUM TOWARDS THE RETURN OF THE KING.**

### *Mark 16.1*

*The gospel of the empty tomb the risen Lord and signs of the reality of it all.*

*On Sunday Mary, Magdalene Mary of James and Salome brought spices they had bought and in the beautiful fair morning ~~was~~ came to the*

sun dawned or shone forth ☀️ and looking with consideration as at a spectacle saw the great stone rolled away. Entering they saw a lusty young man 👤 clothed in a silvery white robe and they were stunned. The man knew they sought Jesus and he said "He is not here He is risen-behold the place he was laid-however go saying to His disciples and Cephas-behold He will go before you to Galilee-there you will see Him. Shock & trembling took hold on them and they said nothing to any man-they were in dread.

But in the beautiful dawn of day one of the week He arose He appeared formerly to Mary Magdalene from whom He cast out 7 demons Mary Magdalene after that He was seen of two of them in another form 👤 (being the impression of the face on a coin)going to their village-they told the others -neither they did not believe them (assumption-they did not believe the women at the first).After He "appeared" 👤 to the eleven as they reclined and condemned their want of faith.and obduracy of heart in failing to believe they who saw Him.

Our Lord's commission was "Go into all the world and preach the gospel to all creation-whoever believes & is baptized will be saved-whoever does not believe will be condemned."

Our Lord gave signs to support the ministry-casting out demons speaking other languages, freedom from poisoning, healing the sick.

After He had spoken commanded and made promise to them ☞ He was taken to heaven and these very signs followed as they went everywhere-our Lord helping them and making it real ☞ with heaven given signs that they were doing.

I HEARD THE VOICE OF JESUS SAY,  
 "I AM THIS DARK WORLD'S LIGHT";  
 LOOK UNTO ME, THY MORN SHALL RISE  
 AND ALL THY DAY BE BRIGHT"  
 I LOOKED TO JESUS AND I FOUND  
 IN HIM MY STAR MY SUN;  
 AND IN THE LIGHT OF LIFE I'LL WALK  
 TILL TRAVELLING DAYS ARE DONE.