

➤ NEW TESTAMENT SUPPLEMENT ◀
OF
The Old Testament Student.

INDUCTIVE BIBLE-STUDIES.—SECOND SERIES.

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Forty Studies on the Life of the Christ, based on the Gospel of Mark.

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STUDY XXV.—THE LAST SUPPER. MARK 14:12-26.

Résumé. 1. The course of events which led to the betrayal of Jesus. 2. The scene at Bethany and the questions connected with it. 3. The character of Judas.

I. The Material Analyzed.

Read carefully Mk. 14:12-26, and be able to give a definite statement concerning each of the following points:

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| 1. The disciples' inquiry (v. 12); | 4. words at the passover-meal (vs. 17-21); |
| 2. the instructions of Jesus (vs. 13-15); | 5. the new institution (vs. 22-25); |
| 3. the instructions carried out (v. 16); | 6. the departure (v. 26). |

II. The Material Compared.

1. With Mk. 14:12-26 cf. Mt. 26:17-30; Lk. 22:7-30; John 13:1,2,21-26; 1 Cor. 11:23-25. The attention of the student is called to the following points:

- 1) Note the variations in the account (a) of the announcement of the traitor, Mt. 26:25; Lk. 22:21-23; John 13:21-26; (b) of the Lord's Supper.
- 2) Note and explain the similarity of the accounts of the Supper in 1 Corinthians and Luke as compared with Matthew and Mark.
- 3) Note and explain the omission in John of the Supper.
- 4) Note the additional material furnished in John, chs. 13,14; Lk. 22:24-38.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- 1) V. 12. (a) *First day*; i. e. the 14th Nisan (Ex. 12:18), which had come to be included in the feast. (b) *Unleavened bread*; cf. Lev. 23:5,6.
- 2) Vs. 13,14. Do these directions imply (a) previous arrangement or (b) supernatural knowledge, on the part of Jesus? Cf. Mk. 11:2,3. (c) Why are they necessary? Cf. John 11:49-53.
- 3) V. 14. (a) *Good man*; consider the probability of his being a follower of Jesus. (b) *My guest-chamber*; i. e. (a) "the one I am accustomed to use," or (b) "the one I have engaged."
- 4) V. 18. *He that eateth*; how did this increase the offence? Cf. Ps. 41:9.
- 5) V. 20. *Dippeth with me in the dish*; explain the custom.
- 6) V. 21. (a) *Written*; i. e. in the O. T., cf. Isa. 53, etc. (b) *Woe*, etc.; (1) note the compassionate element in these words. (2) Did Jesus desire to restrain the betrayer? (3) Probability that Judas retired soon after; cf. John 13:27-30; Lk. 22:21.
- 7) V. 22. *Brake*; i. e. (a) either that all might have a part, or (b) with a symbolic reference.
- 8) V. 24. (a) *My blood of the covenant*; (1) cf. Ex. 24:8-8; (2) for the "covenant," cf. Jer. 31:31-34; (3) the special application here. (b) *Many*; i. e. "all." Cf. John 3:16; 1 Tim. 2:6.
- 9) V. 25. (a) *Untill that day*, etc.; (1) Is this literal or (2) symbolic? If so, of what? (3) What is the "day" referred to? Cf. Mk. 9:1; Acts 2:2-4; Rev. 21:5.

2. GENERAL TOPICS.

- 1) **The Passover.** (a) Recall the events connected with the origin of the passover (Ex. 12:1-36); (b) the laws relating to its observance (Ex. 12:14-20; Lev. 23:4-8; Num. 28:16-25); (c) endeavor to form a more or less complete idea of the method of observing it in the time of Jesus; (d) the significance of it as a religious observance, (1) a memorial, (2) a sacrifice; (e) the spirit of its observance, (1) as being a family feast, (2) as having a joyous character.
- 2) **The New Institution.** Mk. 14:22-24. (a) Consider the time when Jesus observed the passover, (1) the view of the synoptic gospels (Mk. 14:12,17; Mt. 26:17,20; Lk. 22:7,14); (2) the view of John (John 13:1,29; 18:28; 19:14); (3) the harmony of the two views; (b) seek to determine at what point in the passover feast this institution was introduced, whether (1) in the course of it or (2) at its close (cf. Mk. 14:22; Mt. 26:26); (c) note its close relations to the passover (1) in time and place, (2) in what it omits, (3) in what it retains of the passover ceremonies; (d) observe its parabolic character in harmony with Jesus' methods of teaching.
- 3) **The Significance of the New Institution.** By a careful study of the material seek to ascertain the significance of this institution from the following points of view: (a) as revealing some characteristics of Jesus; (b) as teaching the meaning of his death; (c) as an enduring memorial of himself; (d) as a permanent testimony to his doctrine; (e) as a special channel of divine grace; (f) as a means of Christian fellowship.

IV. The Material Organized.

1. *Gather the material* and classify it under the following heads: 1) habits and customs; 2) institutions; 3) important teachings; 4) chronological data; 5) Jesus and the O. T.; 6) Jesus as man and more than man; 7) literary data.
2. *Condense the material* into the briefest possible statement, e. g.:
 v. 12. On the day when the passover was sacrificed the disciples ask where they shall prepare it.
 v. 13. He replies, Let two go into the city and then follow a certain man.

- v. 14. And say to the owner of the house into which he goes, Where shall the Master eat the passover ?
- v. 15. He will show you the place; there make ready.
- v. 16. They go, find the place and make ready.
- vs. 12-16. WHEN THE RIGHT DAY COMES THE DISCIPLES INQUIRE WHERE TO PREPARE THE PASSOVER, AND ARE DIRECTED TO A ROOM WHERE THEY PREPARE IT.
- v. 17. At even he comes with the twelve.
- v. 18. During the meal Jesus said, One eating here shall betray me.
- v. 19. Each one in grief replies, Is it I ?
- v. 20. He said, It is one that dips with me into the dish.
- v. 21. I must go, as the Scripture says, but woe to him that betrays me; he would better not have been born.
- vs. 17-21. AT EVEN, EATING WITH THE TWELVE, HE SAYS, ONE OF YOU SHALL BETRAY ME. ASKED TO NAME HIM, HE SAYS, IT IS ONE OF YOU: BUT THOUGH I MUST DIE, AS PREDICTED, IT WERE GOOD FOR MY BETRAYER NEVER TO HAVE LIVED.
- v. 22. During the meal he took bread, blessed it, broke and gave it to them, saying, Take this my body.
- v. 23. He takes a cup, and after giving thanks, gives it to them and all drink.
- v. 24. He said, This is my covenant-blood, shed for many.
- v. 25. I shall drink no more wine till the Kingdom of God comes.
- vs. 22-25. DURING THE MEAL HE BLESSES AND DIVIDES BREAD AMONG THEM, SAYING, TAKE THIS MY BODY. LIKEWISE A CUP, AND ALL DRINK, WHILE HE SAYS, THIS IS MY COVENANT-BLOOD SHED FOR MANY. I DRINK WINE AGAIN ONLY WHEN THE KINGDOM OF GOD COMES.
- vs. 12-25. When the passover has been prepared as he directs Jesus comes with the twelve, and during the meal declares (while they question) that he shall be betrayed by one of them who would better never have lived. He blesses and divides bread among them, saying, Take this my body; and wine, saying, My covenant-blood, shed for many. I shall drink again only in the Kingdom of God.

V. The Material Applied.

EVIL CHARACTER. Mk. 14:18-21. 1) Consider the possibility of being overcome of evil even in the presence of the highest goodness; 2) note the peculiarly aggravated character of that manifestation of evil (Mt. 26:25); 3) observe how it may be used to accomplish the divine purpose; 4) yet in a way perfectly consistent with human responsibility.

STUDY XXVI.—GETHESEMENE. MARK 14:27-42.

Résumé. 1. Scenes of the Last Supper. 2. Relations of the Passover and the Last Supper. 3. Purpose of Jesus in establishing this new institution.

I. The Material Analyzed.

Read carefully Mk. 14:27-42, and be able to make a definite statement concerning each of the following points:

1. Conversation concerning the disciples' fidelity (vs. 27-31);
2. the experience in Gethsemane (vs. 32-42).

II. The Material Compared.

1. With Mk. 14:27-42 cf. Mt. 26:31-46; Lk. 22:31-34,39-46; John 13:36-38; 18:1.
2. Note 1) varied forms of statement, Mt. 26:39; Lk. 22:42; 2) new materials, Mt. 26:42,44; John 18:1; 3) the special material in Lk. 22:43,44; 4) the place of the event of Lk. 22:33,34; John 13:37,38, as compared with Mk. 14:29-31.
3. The words of John 15,16,17 spoken at this time.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

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| 1) V. 27. (a) <i>Offended</i> ; note the margin (R. V.).
(b) <i>Written</i> ; (1) where; (2) its original application; (3) its use here? | (b) <i>The hour</i> ; i. e. the season of his sufferings and death (cf. v. 41); so "this cup." |
| 2) V. 28. <i>Go before you</i> ; as the shepherd; cf. John 10:4. | 9) V. 36. (a) <i>Abda</i> ; peculiar to Mark; light on the language Jesus spoke.
(b) <i>Father</i> ; Jesus' idea of his relation to God? |
| 3) V. 30. Note the nature of this statement and its witness to Jesus' knowledge. | 10) V. 41. (a) <i>Cometh</i> ; i. e. having previously gone away; cf. Mt. 26:44. Why repeat this prayer three times?
(b) <i>Sleep on</i> ; is this ironical? |
| 4) V. 31. <i>Spake</i> ; lit. "kept saying." | 11) V. 42. <i>Arise</i> ; cf. v. 41. How explain the change of command? |
| 5) V. 32. <i>Place</i> ; cf. Margin (R. V.). | |
| 6) V. 33. <i>Greatly amazed</i> ; cf. 9:15. Does this imply an entrance into a new experience? | |
| 7) V. 34. <i>Watch</i> ; for what purpose? | |
| 8) V. 35. (a) <i>Prayed</i> , etc.; lit. "kept praying"; (1) a real petition; (2) light on the nature of Jesus. | |

2. GENERAL TOPICS.

The Agony. (a) Bring clearly to mind the experiences of Jesus at this time; (b) consider his character and nature as previous "studies" have revealed him; (c) inquire as to the meaning of these strange experiences (Mk. 14:33-41), recognizing the element of mystery involved; e. g. (1) shrinking from foreseen physical suffering and death, or shame and humiliation; (2) undefined fear in view of the dark outlook; (3) sorrow at being compelled to give up his work; (4) grief on account of betrayal; (5) sad consciousness of failure; (6) shrinking from the crowning part of his work, which was to bear the sin and punishment of the people; cf. Heb. 5:7-9; (d) note the view of Jesus which this scene discloses, (1) his humanity, (2) his relation to God.

IV. The Material Organized.

1. *Gather the material* and classify it under the following heads: 1) places; 2) habits and customs; 3) important events; 4) O. T. quotations; 5) Jesus as man; 6) Jesus as more than man.
2. *Condense the material* according to methods already employed under the general topic of *Sorrowful Anticipations and Preparations*.

V. The Material Applied.

1. **THE PRAYER.** V. 36. 1) Jesus feels the necessity of prayer; 2) the Person to whom the prayer is addressed; 3) the argument on which it is based; 4) the reality and sincerity of the request; 5) the spirit with which the request is made; 6) the outcome in his case; 7) should the same spirit be manifested and the same result be looked for in all prayer? 1 John 5:14; 8) does prayer involve nothing more than this? cf. Mt. 7:7-11, etc.

2. **DEATH.** 1) The natural shrinking from the prospect of death; 2) what makes death terrible? 3) the Christian view of death; 4) the consequent attitude of the Christian toward it; 5) bearing of all this upon modern funeral customs.

STUDY XXVII.—THE ARREST AND CONDEMNATION OF JESUS.
MARK 14:43-72.

Résumé. 1. The journey to Gethsemane and the scene there. 2. An explanation of the feelings and words of Jesus. 3. The disciples as their characters are manifested in these scenes.

I. The Material Analyzed.

Read carefully Mk. 14:43-72, and be able to make a definite statement concerning each of the following points:

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| 1. The arrest of Jesus (vs. 43-49); | 4. Jesus before the council (vs. 53-65); |
| 2. flight of disciples (v. 50); | 5. Peter's denial (vs. 66-72). |
| 3. a young man's experience (vs. 51, 52); | |

II. The Material Compared.

- With Mk. 14:43-72 cf. Mt. 26:47-75; Lk. 22:47-65; John 18:2-27.
- While the comparative study of these passages in detail would be very helpful, there is space here to refer only to the principal points: 1) new material in Mt. 26:50, 52-54, 63, 68, and Lk. 22:48, 51, 61; 2) the section peculiar to Mk., vs. 51, 52.
- Read carefully* John 18:2-27, and note the following: 1) the main facts identical with those in the synoptic gospels; 2) the great divergence in language and details.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

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| 1) V. 43. <i>Great multitude</i> ; (a) of what classes of persons did this consist? cf. Lk. 22:52; John 18:3, 12. | 7) V. 53. (a) Observe that a meeting of the Sanhedrin is indicated; (b) an irregular meeting at night. |
| (b) Why are such measures taken? cf. v. 48. | 8) V. 55. On the need of witnesses, cf. Deut. 17:6; 19:15. |
| 2) V. 44. <i>Token</i> ; what would seem to have been the expectation of Judas? | 9) V. 58. Cf. John 2:19. |
| 3) V. 45. <i>Kissed</i> ; cf. margin (R. V.). | 10) V. 61. (a) <i>Answered nothing</i> ; why? (b) <i>Art thou the Christ</i> ; cf. Mt. 26:63; he put Jesus on oath. |
| 4) V. 47. <i>A certain one</i> ; cf. John 18:10. Would we not expect that the name would be given in this narrative? | 11) V. 62. Did Jesus feel compelled to answer? |
| 5) V. 49. <i>The Scriptures</i> ; what particular writings here referred to? cf. Mt. 26:56. | 12) V. 64. <i>Blasphemy</i> ; wherein did Jesus lay himself open to this charge? |
| 6) V. 51. <i>Linen cloth</i> ; i. e. a sleeping robe. | 13) V. 66. Recall the style of oriental dwellings and follow the movements of Peter. |
| | 14) V. 68. Consider the motive for this denial. |

2. GENERAL TOPICS.

- Jesus, the Christ.** Vs. 61, 62. (a) Observe the unequivocal statement which Jesus makes here; (b) analyze it to discover what he claims to be: (1) the Christ; (2) the Son of God; (3) a son of man; (4) clothed with divine majesty and power; (c) note how the words were understood by his judges, vs. 63, 64 (cf. John 10:33); (d) the significance of this claim in view of the circumstances, his seeming failure and expectation of death.

- 2) **The Author of this Gospel.** Vs. 51,52. (a) Note the conjecture that this "young man" is Mark, the author of this Gospel. (b) Estimate the force of the following points urged in its favor: (1) the reason for calling attention to this incident was the personal interest of the writer; (2) the details narrated show a personal recollection; (3) the mother of Mark had a house in Jerusalem (Acts 12:12); (4) the young man's actions here accord with the character of Mark as elsewhere disclosed; cf. Acts 15:37,38; 13:13; (5) the probability of such a personal reference by the author of this Gospel; cf. personal references in other Gospels, John 13:23; Mt. 9:9; Lk. 24:13. (c) Learn so far as possible the grounds for regarding Mark as the author of this Gospel.

IV. The Material Organized.

1. *Gather the material* and classify it under the following heads: 1) persons; 2) habits and customs; 3) places; 4) important events; 5) important teachings; 6) Jesus as man and more than man.
2. *Condense* Mk. 14:43-72 according to methods already indicated; e. g.:
 - 1) vs. 43-50.
 - v. 43. At once Judas comes with an armed band.
 - v. 44. He had said, Take the one whom I kiss.
 - v. 45. Now he comes and kisses Jesus, saying Rabbi.
 - v. 46. They take him.
 - v. 47. A friend wounds one of the band.
 - v. 48. Jesus says, You act as though I were a bandit.
 - v. 49. I taught you daily and you took me not; but let the Scripture be fulfilled.
 - v. 50. All his friends flee.
 - v. 51. A young man following lightly clad is seized.
 - v. 52. He escapes naked.

At once Judas comes with an armed band, who take Jesus, Judas having kissed him as a sign to them. After the resistance of a friend and his own protest against so unnecessary violence, though predicted, his friends flee, and one lightly clad following is seized, but escapes naked.

- 2) In a similar way condense vs. 53-65,66-72.

V. The Material Applied.

- JUDAS AND PETER.** 1. Compare the sin of Judas with the sin of Peter, 1) in the motive and occasion of each, 2) in the light of their character and professions, 3) in the effect of each sin upon the heart of Jesus. 2. Do these sins differ to any great extent in their essential elements; cf. Mt. 16:23; John 6:70. 3. Did Jesus deal in any different manner with each of these men? cf. Mt. 26:50; Lk. 22:48,61. 4. The reason for the different fate which fell to each of them as found (a) in the inscrutable wisdom of God, (b) in the fundamental elements of character which each man possessed.

STUDY XXVIII.—JESUS BEFORE PILATE. MARK 15:1-15.

- Résumé.** 1. The occurrences of the night. 2. The behaviour of the disciples. 3. The attitude of Jesus in these experiences. 4. The author of this Gospel.

I. The Material Analyzed.

- Read carefully* Mk. 15:1-15, and be able to make a definite statement concerning each of the following points:

1. The morning consultation (v. 1a);
2. Jesus delivered to Pilate (v. 1b);
3. Jesus before Pilate (vs. 2-5);
4. the governor's custom (v. 6);
5. Barabbas (v. 7);
6. the multitude's desires (vs. 8-14);
7. Pilate's decision (v. 15).

II. The Material Compared.

With Mk. 15:1-15 cf. Mt. 27:1,2,11-26; Lk. 22:66-23:25; John 18:28-19:1.

Note new material concerning 1) the charges against Jesus, Lk. 23:2,5; John 18:30; 2) Jesus before Herod, Lk. 23:7-12; 3) Pilate's opinion of Jesus, Mt. 27:24; Lk. 23:4,13-16,20,22; John 18:38b; 4) Pilate's conversations with the Jews, John 18:29-32; with Jesus, John 18:33-37; 5) other points, Mt. 27:19; John 18:28,40b.

3. Observe 1) how this section in Mark is lacking in his customary minute and picturesque details as compared with the other narratives; 2) difficulties in taking Lk. 22:66-71 as parallel with Mk. 15:1.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- 1) V. 1. (a) *Straightway*; note one of Mark's characteristic words.
(b) *Bound*; significant of his condemnation.
(c) *Pilate*; learn something of his official position and relation to Jews, cf. Lk. 13:1,2.
- 2) V. 2. *Asked*; (a) in a private interview, John 18:33; (b) what suggested the question?
- 3) V. 3. *Accused*; lit. "kept accusing."
- 4) V. 5. *No more answered*; suggest some reason for this.
- 5) V. 9. What was the motive for Pilate's question?
- 6) V. 12. (a) *What then?* etc.; what reason for asking this question?
(b) *Whom ye call*; did Pilate expect them to favor Jesus?
- 7) V. 14. *What evil hath he done?* (a) Consider the attitude of Pilate toward Jesus during these scenes. (b) Inquire the reason for this.
- 8) V. 15. *Scourged*; (a) usually preliminary to crucifixion; (b) perhaps with a hope of satisfying the multitude, cf. John 19:5.

2. GENERAL TOPICS.

- 1) **The Council.** (a) Learn something of the composition, organization and powers of this council, called the "Sanhedrin"; (b) observe that Jesus is twice brought before them (subsequent to John 18:13), cf. Mk. 14:55; 15:1; (c) in view of the actions of these gatherings decide whether they were formal and legal or irregular and informal meetings of the Sanhedrin.
- 2) **The Popular Verdict.** V. 13. (a) Consider the persons composing the "multitude" of v. 11, whether representative of the popular feeling or not; (b) probability that they were seized by a sudden impulse or deceived by false representations; (c) their declaration, Mt. 27:25; (d) the impression made in the Gospel narratives throughout as to the popularity of Jesus; (e) endeavor to decide whether (1) the people as a whole rejected Jesus here or (2) a faction of political leaders stirred up the rabble against him.

IV. The Material Organized.

1. *Gather the material* and classify it under the following heads: 1) persons; 2) habits and customs; 3) institutions; 4) historical allusions; 5) important events.
2. *Note the following condensation* of Mk. 15:1-15, and work out the details, improving or correcting it wherever desirable:

- v. 1. At morn the assembled council condemns and delivers Jesus bound to Pilate.
- v. 2. Pilate asks, Art thou King of the Jews? He says, Yes.
- v. 3. The chief priests make many charges.
- v. 4. Pilate asks, Will you not reply to these many charges?
- v. 5. Jesus replies not; while Pilate marvels.
- vs. 1-5. *At morn the council convenes, condemns and takes Jesus to Pilate. Jesus, in reply to Pilate's first question, says that he is King of the Jews, but to the priests' charges replies not, whereupon Pilate questions and marvels.*
- v. 6. At the feast Pilate is used to free a prisoner at their request.
- v. 7. Barabbas is a prisoner with other rebels and murderers.
- v. 8. The multitude make the usual request.
- v. 9. Pilate asks, Do you wish the release of the King of the Jews?
- v. 10. He sees that from envy the priests have arrested Jesus.
- v. 11. The priests induce them to ask for Barabbas.
- v. 12. Pilate asks, What about him you call King of the Jews?
- v. 13. They cry out, Crucify him.
- v. 14. Pilate asks, What evil has he done? They roar out, Crucify him.
- v. 15. Pilate, to satisfy them, frees Barabbas, scourges, and orders Jesus crucified.
- vs. 6-15. *The multitude, asking for the customary release of a prisoner, induced by the priests, refuse Pilate's offer to release Jesus and choose Barabbas, an imprisoned rebel. They keep telling Pilate to crucify Jesus. To satisfy them, he frees Barabbas and condemns Jesus.*
- vs. 1-15. *The council condemn and take Jesus to Pilate, who examines him while they accuse him. To their many charges Jesus is silent, at which Pilate questions and marvels. The customary release of one prisoner is requested by the multitude, who, in reply to Pilate's inquiry, and induced by the priests, choose Barabbas, a rebel, and say of Jesus, Crucify him. Pilate then frees Barabbas and condemns Jesus.*

V. The Material Applied.

- PILATE. Find illustrations in Pilate and make general applications to the following points: 1. The present influence of past sins. 2. The weakness of a distracted will. 3. Responsibility evaded in form is not avoided in fact. 4. Compare, in Jesus, the power of conscious and tranquil innocence.

