**Jesus has all Power and Glory**

**By Pastor Fee Soliven**

**Mark 14:47-62**

**Wednesday Evening**

**September 25, 2019**

**Mark 14:47-62**

**47 And one of those who stood by drew his sword and struck the servant of the high priest, and cut off his ear.**

Saints, according to John 18:10, the person who pulled out a sword was Peter, who cut off the right ear of a servant named Malchus. Peter was trying to prevent what he saw as defeat. He wasn’t going to let this crowd arrest Jesus without putting up a fight.

Luke 22:51 records that Jesus immediately healed the man’s ear and prevented any further bloodshed.

**Luke 22:51**

But Jesus answered and said, "Permit even this." And He touched his ear and healed him.

Jesus then told Peter to put away his sword and allow God’s plan to unfold. Peter didn’t realize that Jesus had to die in order to gain victory. But Jesus demonstrated perfect commitment to his Father’s will. His Kingdom would not be advanced with swords, but with faith and obedience.

**48 Then Jesus answered and said to them, "Have you come out, as against a robber, with swords and clubs to take Me? 49 I was daily with you in the temple teaching, and you did not take Me. But the Scriptures must be fulfilled."**

Saints, Jesus protested, not his arrest, but the way he was arrested. They did not need to come against him with weapons, for he was voluntarily surrendering himself. Jesus was not a dangerous criminal leading a rebellion; he was a religious teacher who had been teaching in the Temple daily during the past week.

Saints, Jesus also mocked their show of worldly power. He who could summon angels was not afraid of swords. Did the guards imagine that swords would intimidate Jesus? They didn’t understand who he was. Jesus knew why the events were unfolding as they were—to fulfill what the Scriptures say. Judas’s treachery, the coming mockery of a trial against Jesus, and its ultimate outcome had all been prophesied

**Psalm 22:7-13**

7 All those who see Me ridicule Me; They shoot out the lip, they shake the head, saying, 8 "He trusted in the LORD, let Him rescue Him; Let Him deliver Him, since He delights in Him!" 9 But You are He who took Me out of the womb; You made Me trust while on My mother's breasts.

10 I was cast upon You from birth. From My mother's womb You have been My God. 11 Be not far from Me, For trouble is near; For there is none to help. 12 Many bulls have surrounded Me; Strong bulls of Bashan have encircled Me. 13 They gape at Me with their mouths, Like a raging and roaring lion.

**Isaiah 50:6**

“I gave My back to those who struck Me, And My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting.”

**50 Then they all forsook Him and fled.**

Saints, Just hours earlier, these disciples had vowed never to desert Jesus (14:31). Judas’s kiss marked a turning point for the disciples and Jesus’ loyal disciples deserted him and ran away. The teacher who had held forth in the Temple was now under arrest.

The treasurer had become a traitor. The garden sanctuary that had always been “safe” was turned into the place of confrontation. What confusion! The disciples’ primary loyalty to Jesus should have kept them from running. But fear took its toll.

**51 Now a certain young man followed Him, having a linen cloth thrown around his naked body. And the young men laid hold of him, 52 and he left the linen cloth and fled from them naked.**

Saints, Only Mark records the incident of this young man who also fled the scene. Tradition says that this young man may have been John Mark, the writer of this Gospel, in whose home the Last Supper may have taken place.

If that is true, at some point Mark had awakened from sleep (he had probably been sleeping in a linen nightshirt or had a sheet wrapped around him) and had followed the disciples to the garden. Perhaps soldiers had come to the house looking for Jesus and this young man had attempted to warn Jesus before the soldiers reached him.

But in Gethsemane, the crowd had already arrested Jesus and the disciples had fled. Someone grabbed this young man, perhaps hoping to use him as a witness. At that, the young man escaped and ran away naked.

**53 And they led Jesus away to the high priest; and with him were assembled all the chief priests, the elders, and the scribes.**

Saints, By now it was very early Friday morning, before daybreak. Jesus was taken under guard from the garden back into Jerusalem. First he was questioned by Annas, the former high priest and father-in-law of Caiaphas. Annas had been Israel’s high priest from A.D. 6 to 15, when he had been deposed by Roman rulers. Then Caiaphas had been appointed high priest.

He held that position from A.D. 18 to 36 / 37. According to Jewish law, the office of high priest was held for life, but the Roman government had taken over the process of appointing all political and religious leaders. Caiaphas served for eighteen years, longer than most high priests, suggesting that he was gifted at cooperating with the Romans. Caiaphas was the first to recommend Jesus’ death in order to “save” the nation (John 11:49-50).

**John 11:49-50**

49 And one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all, 50 nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish."

Saints, however, many Jews still considered Annas to be the high priest. Annas may have asked to question Jesus after his arrest and was given first rights to do so. This hearing is described in

**John 18:12-24**

12 Then the detachment of troops and the captain and the officers of the Jews arrested Jesus and bound Him.

13 And they led Him away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year. 14 Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known to the high priest, and went with Jesus into the courtyard of the high priest. 16 But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in.

17 Then the servant girl who kept the door said to Peter, "You are not also one of this Man's disciples, are you?" He said, "I am not." 18 And the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself.

19 The high priest then asked Jesus about His disciples and His doctrine. 20 Jesus answered him, "I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing. 21 Why do you ask Me? Ask those who have heard Me what I said to them. Indeed they know what I said."

22 And when He had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, "Do You answer the high priest like that?" 23 Jesus answered him, "If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?" 24 Then Annas sent Him bound to Caiaphas the high priest.

Saints, after that preliminary hearing, Jesus was taken to the high priest’s home.

That all the religious leaders had been speedily assembled shows that this was a trial by the Jewish council of religious leaders consisting of seventy members plus the high priest.

Because of their haste to complete the trial and see Jesus die before the Sabbath, less than twenty-four hours later, the religious leaders first met in Caiaphas’s home at night to accomplish the preliminaries before their more formal meeting in the Temple at daylight.

They finally had Jesus where they wanted him, and they were determined to accomplish their plans as quickly as possible.The trial by the Jewish leaders had two phases. This first phase occurred during the night (recorded here in 14:53-65); then another meeting was held “very early in the morning” (15:1) to satisfy a law that allowed trials only during the daytime. It was an illegal court

**54 But Peter followed Him at a distance, right into the courtyard of the high priest. And he sat with the servants and warmed himself at the fire.**

Saints, although all the disciples had fled when the soldiers arrested Jesus, two of them, Peter and another disciple (perhaps John), returned to where Jesus was taken (John 18:15).

**John 18:15-16**

15 And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known to the high priest, and went with Jesus into the courtyard of the high priest. 16 But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in.

The high priest’s residence was a palace with gates and outer walls enclosing a courtyard. Here a charcoal fire was burning, around which the servants and guards were warming themselves against the early morning chill.

**55 Now the chief priests and all the council sought testimony against Jesus to put Him to death, but found none. 56 For many bore false witness against Him, but their testimonies did not agree.**

Saints, Upstairs in the high priest’s palace, the leading priests and the entire high council (meaning the group of seventy-one leaders of the Jews—priests and respected men) assembled in the middle of the night to get this trial under way, but they had a dilemma on their hands. It was a Monkey Court

They were trying to find witnesses who would testify against Jesus, so they could put him to death, but they couldn’t find any—only false witnesses who contradicted each other. The obvious conclusion should have been that Jesus was innocent of any crime. But this was not a trial for justice; it was a trial to accomplish an evil purpose.

These leaders held a trial, in keeping with all the trappings of their law, while their whole purpose was to kill Jesus. Ironically, these religious guardians of the law were breaking one of the Ten Commandments,

**Exodus 20:16**

“Do not testify falsely”

**57 Then some rose up and bore false witness against Him, saying, 58 "We heard Him say, 'I will destroy this temple that is made with hands, and within three days I will build another made without hands.' " 59 But not even then did their testimony agree.**

Saints, finally they found some men who would testify against him with a lie regarding Jesus’ words about the Temple. These men twisted Jesus’ words because their testimony, even on this same point, did not agree.

The witnesses claimed that Jesus had said he could destroy the Temple in Jerusalem—a blasphemous boast. Such a claim would bring wrath from even the Romans because destroying temples was considered a capital offense throughout the Roman Empire.

However, Jesus had not spoken in the first person (“I will destroy”); nor had he said anything linking his words with the Temple building. Instead, Jesus had spoken in the second person plural, issuing a command,

**John 2:19**

“Destroy this temple, and in three days I will raise it up”

Jesus, of course, was talking about his body, not the building. Ironically, the religious leaders were about to destroy Jesus’ body just as he had said, and three days later he would rise from the dead.

**60 And the high priest stood up in the midst and asked Jesus, saying, "Do You answer nothing? What is it these men testify against You?"**

Saints, Caiaphas, the high priest, was getting frustrated. Now his only hope was to get Jesus to say something that would give them evidence to convict him. The religious leaders had tried and failed on prior occasions to trap Jesus with trick questions (12:13-34);

Caiaphas tried to make up in intimidation what was lacking in evidence. He asked Jesus to answer his accusers and then to explain the accusations against him.

**61 But He kept silent and answered nothing. Again the high priest asked Him, saying to Him, "Are You the Christ, the Son of the Blessed?"**

Saints, Jesus refused to say anything. He had nothing to say to the group of liars who had spoken against him, and he had no reason to explain a bunch of false accusations. So he made no reply. This had been prophesied in Scripture

**Isaiah 53:7**

“He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth.”

Saints, with Jesus’ silence, the court proceedings ground to a halt. But Caiaphas had another tactic up the sleeve of his priestly robe. He decided to ask Jesus point blank,

**“Are you the Messiah?”**

The council must have held its collective breath in anticipation. Here was the question that could make or break the entire plot. Would Jesus outright claim to be the Messiah, the Son of the blessed God?

We may wonder why Jesus refused to answer the first question and then chose to answer this one. Matthew’s account points out that Caiaphas put Jesus under oath.

**Leviticus 5:1**

“If a person sins in hearing the utterance of an oath, and is a witness, whether he has seen or known of the matter--if he does not tell it, he bears guilt.”

**Matthew 26:63-65**

63 But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!" 64 Jesus said to him, "It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."

65 Then the high priest tore his clothes, saying, "He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy

Saints, Caiaphas’s action was unlawful in trial proceed- ings, but no one voiced that fact to him. As mentioned above, this trial had nothing to do with justice; it was merely a ploy to get rid of Jesus.

**62 And Jesus said, "I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven."**

Saints, then Jesus spoke startling words: the Son of Man, sitting at God’s right hand, refers to

**Psalm 110:1**

“The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool."

and coming back on the clouds of heaven recalls

**Daniel 7:13-14**

13 "I was watching in the night visions, And behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him. 14 Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed.

The clouds represented the power and glory of God. Both verses were considered to be prophecies of the coming Messiah, and Jesus applied them to himself.

**Let’s Pray!**

**Benediction**

**"May The LORD bless you and keep you, May The LORD make His face shine upon you, May The LORD be gracious to you, May The LORD lift up His countenance upon you, and give you His (Shalom) peace.”**