

that he led an insurrection, that he led a gang of robbers, the fact that he committed a murder, there would be other reasons why one would be crucified, but violence would certainly be one of the commonest reasons. Doing violence, and another that would stand right with it would be deceit, you might say the crimes of violence and the sneaky crimes, the deceitful crimes, the armed robbery, and the embezzlement, the open robberies and the thievery, the violence of attack and the hidden crimes, these are the things that you would expect would lead to crucifixion or to capital punishment, but neither of these was present in his case, and in spite of their absence it pleased the Lord to cause him to go to the death of a sinner. It seems to me that the last half of verse 9 and the first half of verse 10 form a unit, closely related, much more closely related than either of them is connected with anything that follows or precedes. What is the thought of the last half of verse 10 and if you find the same thought, would it stop there or would it continue further, Mr. Haffly, would you have a suggestion on that? (12 1/2)

...I think we might say that the thought of the last half of verse 10 and of 11 and 12 is the effectiveness of the Lord, of the servant's work. We found back in verse 7, no verse 8, that it seems ineffective, it did not look as it would produce any results. The reason for it was to have, to perform a substitutionary atonement, but there was no visible evidence of any accomplishment of that. It looked as if his life was one which was given for no accomplishment, nothing done, no visible results, he died without posterity, without seeming effect, his disciples scattered, gone in all directions, full of fear, in the RSV the gospel of Mark ends with the words "and they were afraid." And so it seemed at the time of his crucifixion. They were just filled with fear and it just was something that ended there, no results, but ~~the~~ verses 10, last half, and 11 and 12, show us the definite tangible positive results, as the work of the servant, results wrought by means of his humiliation...