

- 9- The wealthy were also accustomed to wearing garments out of fine linen as is the case in this passage.
- 10- The garment found here is the **SINDW'N**, a fine linen night wrap. As a citizen of Rome Mark was not only familiar with linen garments, his wealth permitted him to own a number of garments made from the most expensive cloth of the ancient world.
- 11- Although the Last Supper was held in his home, not being a disciple, he was not a participant.
- 12- Scripture does not give precise details of what happened, but I believe we can reconstruct what went on that evening which resulted in the events of Mark 14:51-52.
- 1- After seeing the dinner party off following the meal, Mark apparently went straight to bed, putting on his customary linen night wrap.
- 2- Later his servant girl, Rhoda, mentioned in Acts 12:13, probably awakened him after learning that a search party had been organized by the High Priest to apprehend Jesus.
- 3- Mark in haste to alert the Lord of the danger, headed out toward Gethsemane without dressing.
- 4- On his arrival he saw the Roman posse was already there and quietly stayed in the background to see what transpired.
- 5- After the arrest was made he observed the 11 remaining disciples pull away from Jesus and flee the scene under the cover of darkness.
- 6- Mark is said to have then followed Jesus as ~~He~~ was being led away.
- 7- The Roman soldiers caught sight of him and attempted to apprehend him as well. In grabbing his night wrap it unfolded and although Mark escaped into the night he did so naked.

E-9/27A
B-9/27B

- 13- I suppose that from this passage one may legitimately claim that Mark was an inadvertent stalker but there is absolutely nothing here to indicate that he was a homosexual.
- 14- The Gospel of Mark is the only book which reveals this event and it was of course written by Mark himself. I believe he inserted these two verses for a reason.
- 1- Mark wrote this Gospel in the early 60s and thus its contents are retrospective of events 30 years previous.
 - 2- By the time Mark writes this Gospel he is one of Paul's most trusted servants: He accompanied Paul and Barnabas, his cousin, on the first missionary journey; he was with Paul in Rome during the Apostle's first imprisonment where in Colossians 4:10-11 Paul describes Mark as "an encouragement to me."
 - 3- In Paul's last epistle, he compliments Mark highly when he instructs Timothy to bring Mark with him to Rome. 2 Timothy 4:

v 11 = Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service.
 - 4- The unbeliever cannot serve God. Only those who have taken on divine righteousness can do this.
 - 5- When writing the account of our Lord's arrest, Mark cannot relate the account of how the 11 disciples betrayed our Lord at his arrest without confessing his ~~abdication~~ **Cowardise** as well.
 - 6- And with the account of losing his fine linen garment, he ^{is able to do} communicates to us the status of his soul, ~~as well~~.
 - 7- At the Second Advent, the royal family is called the bride of Christ in Revelation 19:7. Verse 8 prophecies that we will return with the Lord dressed in fine linen (**BU'SSINOS**) which is symbolic of the righteous acts of the saints. Revelation 19:

- v 8 = And it was given unto her (the church) to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints.
- 8- The word used for Mark's linen night wrap is **SINDW'N**. Its only other use in the New Testament is to wrap the bodies of the dead.
- 9- **BU'SSINOS** is the word used in Revelation to describe the clothing of eternally righteous members of the royal family of God.
- 10- We know that Mark, although he was probably fascinated by our Lord's dynamic ministry, did not understand His mission as Savior until later.
- 11- We know from 1 Peter 5:13 that Peter refers to Mark as "my son," an expression which indicates those to whom you have successfully given the Gospel.
- 12- Mark is saying that when he went to Gethsemane to warn Jesus he was an unbeliever involved in self-righteous works. Once placed in jeopardy of being arrested with Jesus, he chose to run, an act which rendered him physically naked.
- 13- By running he lost a linen night wrap uncovering a naked body, an act which also uncovered a lost soul.
- 14- Mark subsequently accepted Christ as Savior and now qualifies to wear the fine white linen reserved for the royal family, the dress uniform of the Second Advent.
- 15- Now I simply cannot guarantee the above analysis to be absolutely accurate. Not enough information is given in Scripture to completely nail down this particular passage. However, I believe there is quite enough information available to indicate that this is the general idea of what happened.
- 16- There is absolutely nothing whatsoever to indicate the allegation made by the Methodist assistant pastor.

- 17- For an assistant pastor to use this passage to justify to one of his parishioners that Mark and the Lord Jesus Christ were involved in an illicit, immoral, and abnormal sexual situation is to place himself into the same category as the Hebrew priests and prophets of Jeremiah 12 and 23.
- 18- The horrid lack of scholarship is absolutely appalling here. Our Lord is about to be arrested, tried and crucified. He has spent the past hour praying that this cup might pass from Him (Mk 14:35). He was under arrest and ^{was} being led away by a battalion of Roman soldiers under the supervision of Jewish leaders. He was about to undergo six trials, which would include being struck in the face by members of the Sanhedrin and 39 lashes by a Roman whip. The next day He faced crucifixion for the sins of the world. All of these things are in this context. How ^{THEN} can this Methodist minister reach such blasphemous conclusions unless he knowingly wants to promote a personal hidden agenda ^{by} using this passage in Mark as his rhetorical veil?
- 19- Under the honor code, how do you handle such a situation? The man who called me was doing the right thing--he physically separated from that Methodist church and began a search for another place to worship.
- 20- The process and procedure for that physical separation is indicated in Honor Code Principle #10: Two wrongs do not make a right. Respect those who represent the foundational institutions of an orderly society. Romans 12:
- v 17 = Never pay back evil for evil. Respect what is honorable in the sight of all mankind.
- 21- This man does not deserve our judgment. He deserves our Lord's judgment, a menu of wormwood and poisonous water.
- 22- To strike out at him is to assume the prerogative of judgment and show disrespect for the position he holds.
- 23- The proper action is to physically separate and leave the details in the hands of the Lord.

- 24- But I can't conclude this study without repeating to you the observation of E. Christian Kopff, professor of classics at the University of Colorado, from his article in the September 1992 issue of Chronicles, entitled "Ignorance and Freedom":

Most of the Bible is written in Greek and Hebrew, and most important comment on it is in Latin and German. The laity demands no linguistic competence from the clergy, who make every kind of error in teaching and preaching a work that is officially proclaimed to be God's Word. Even churches with a heritage of scholarship and learning . . . have evolved into bizarre cults teaching silly mistakes rooted in misinterpreting translations.¹

- 11- **Honor Code Principle #11:** Use the problem-solving devices to live in harmony with all men. Romans 12:

v 18 = (KJV): If it is possible, as much as lieth in you, ~~leave~~ peaceably with all men.

✓ v 18 = (CTL): If it is possible, and it is, as much as it depends on you, ^{LIVE} live in harmony with all men.

- 1- There is a very important prepositional phrase in this verse which enables us to determine where to draw the line between peace and violence.
- 2- The word "peaceably" in the King James should not be confused with foreign relations between countries nor should "all men" be interpreted to mean the population or the military of a predator nation.
- 3- This honor code principle concerns interpersonal relationships between individuals. As much as it depends on you, you are to live harmoniously with your fellow man.

¹ Kopff, E. Christian, "Ignorance and Freedom," Chronicles (Sept. 1992): 21.