

THE REVIEWS:

1. What have you learned in this lesson about Jesus' character?

[1] [2] THE LAST WEEK: *What the gospels Really Teach About Jesus' Final Days in Jerusalem.* (c) 2006 by Marcus J. Borg and John Dominic Crossan, p. 131^[1] p. 132^[2]

FURTHER STUDY:

A. Scriptures (parallel Gospel accounts):

Matthew 26:57 through 27:26

Luke 22:54 through 23:25

John 18:12 through 19:16

B. Suggested Reference Materials:

"The Last Week" Borg & Crossan

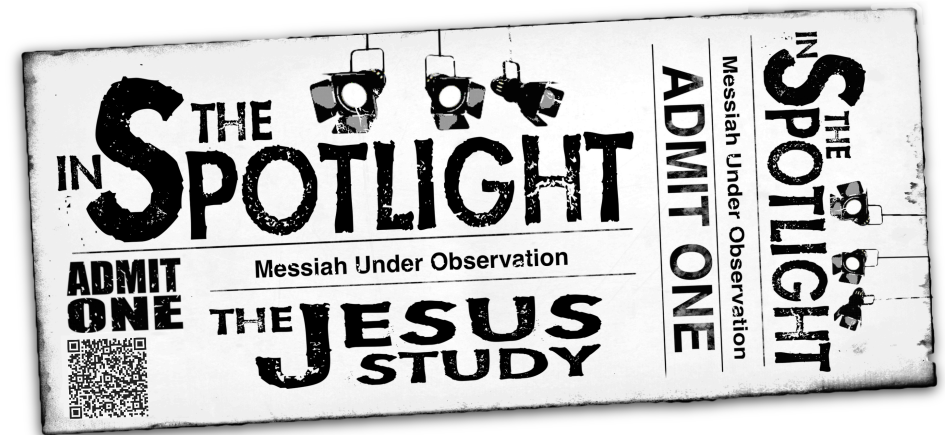
"Beautiful Outlaw" by John Eldredge

"The Jesus I Never Knew" by Phillip Yancey

"Walking in the Dust of Rabbi Jesus" by Lois Tverberg

Next Week: Mark 15:21-47

"The Crucifixion"



LESSON #21

"The Trial"

Mark 14:53-15:20

Focus Scripture:

Mark 4:61b-62

"Again the high priest asked him, "Are you the Messiah, the Son of the Blessed One?"

Jesus said, "I am, and

'you will see the Son of Man

seated at the right hand of the Power'

and 'coming with the clouds of heaven.'"

Food for Thought:

Have you ever met anyone who is confident about who they are and what they're about?

Vocabulary Definitions:

GREEK - I AM; SON of MAN

I (ἐγώ, Ego): I, *only expressed when emphatic*

Am (εἰμι, eimí): Am, I am, is. In the present tense, indicative mood – can be time-inclusive ("omnitemporal"). Only the context indicates whether the present tense also has "timeless" implications. For example, "eimí" is aptly used in Christ's great "I am" (ego eimí) statements that also include His eternality (self-existent life).

Son (υἱός, huíos): A son

of Man (ἄνθρωπος, anthrṓpos): A man, human, mankind

HEBREW - I AM; SON of MAN

I Am (הִנְיִ, 'eh-yeh) come to pass, become, be

Son (בֶּרֶךְ, kə-bar) Son, masculine (not genderless, as "human")

of Man (אָדָם 'ě-nāš) Man, or mankind

Not-so-Brief Historical and/or Cultural Context (part 1):

It must be reiterated: There is a big difference between "the Jews," or the "crowds," and the Temple authorities, i.e. high priest, chief priests, scribes, etc. Those leaders were intrinsically intertwined with Rome in order to preserve their wealth, status, and power (albeit limited under Roman occupation). Those leaders did NOT represent the Jewish people. The Jews did not crucify Jesus. The system of domination did the deed.

Of note: Firstly, if the Council was trying to hold a lawful trial of Jesus, they would need two or three corroborating witnesses. If none were found, a confession might do the trick.

Secondly, Jesus' referral to Daniel 7: the prophecy is one of divine judgement on not only the Jews' past tormentors, but of a future (167 BCE) tyrant Antiochus IV and his religious persecution of the children of Israel, AND of future retribution and ultimate redemption. (Recall our discussion of prophecy being like a mountain range of events in time.) All of Israel's enemy empires "are envisaged as beasts emerging from the chaos of the raging sea, but Alexander's Macedonians were more 'terrifying and dreadful' than all that preceded them"[1] the other three being Babylonian, Medean, and Persian empires. Daniel's prophecy is a court scene of absolute divine judgement before the "Ancient of Days" and the replacement of all earthly empires, past, present, and future, by a "Son of Man."

"Daniel 7 is thus an anti-imperial vision and an anti-imperial text: the empires that have oppressed the people of God throughout the centuries are all judged negatively, and positive affirmation is given to the Son of Man, a symbol for the people of God, to whom is given the everlasting kingdom of God. [...] Jesus as Son of Man must be read against the general background of Daniel 7." [2]

Scene 1

THE STAGE: Read Mark 14:53-72

1. What are the two venues, and who is in each place?

THE SCRIPT:

Mark writes his story of Jesus' trial using a chiasm within a chiasm
A¹-B-(a¹-b- a²)-A²

A¹. Peter follows at a distance and waits with the guards

B. Jesus before the temple authorities

a¹. False testimony against Jesus

b. Direct confession by Jesus

a². No need for testimony, Jesus is condemned to death

A². Peter denies Jesus

1. In what way is the testimony false in v.58? (Mark 13:2; John 2:19-21)
2. To which question(s) is Jesus remaining silent?
3. Which question does he answer?
4. Which verse would you say is at the center of double chiasms, and what does that mean to you?

Read: Daniel 7:9-14

5. From your study of Mark's Gospel, has Jesus been forthcoming about his diety prior to this verse?
6. What correlation is Jesus making between the "Son of Man" in Daniel's prophecy, and the fact that throughout Mark's Gospel he refers to himself as the "Son of Man?"

Read: Mark 2:10; 10:33-34, 45; 13:26

7. According to the above passages, what are the three facets of Mark's "Son of Man?"
8. Why might Jesus' Daniel reference and emphatic "I Am" be reasons for the responses from Caiaphus and the others?
9. What detail does Luke add to the story of Peter's denial? Luke 22:61

Scene 2

THE STAGE: Read Mark 15:1-20

1. Who is present in this scene, and where might they be? (v. 16 gives a clue as to the venue)
2. Would the general public (Jesus-followers) be allowed in the place, or would they need authority or permission? What bearing does that have on who is in "the crowd" in Mark's story?

THE SCRIPT: Read John 18:31-32; 19:6-7

1. Why don't the temple leaders simply take Jesus out and stone him, why do you think it has to be by crucifixion?
2. What are other details provided in other Gospel accounts:
Luke 23:6-12; Matthew 27:19;
3. What were the tipping points to the death of Jesus?
John 19:7-8, 12, 15; Matthew 27:24; Mark 15:15; Luke 23:23-24
4. Of what was Jesus found guilty, and by whom?