

1 Week 2: Chapters 5 – 9, Pages 49 – 98

2 Main Theme: The Jewish leaders plot to kill Jesus

3 Chapter Five

4 The Arrest (p 49 – 50)

5 • Who was present: Jesus, the Apostles minus Judas, some chief priests and elders, the temple  
6 commander and the officers who oversaw them, a band of Roman soldiers; a wide range of  
7 others?

8 • Weapons: Arresting group had bright lanterns, clubs, swords and other weapons

9 • Jesus and Apostles: Peter had a sword

10 Judas and the Kiss (p 51 – 52)

11 A kiss is meant to be a sign of being *sincerely open to Jesus and His message* (Luke 7:38, 45)

12 • The Sign of a Kiss: Judas will use the sign of *shalom* and a kiss to betray Jesus

13 • Other *kiss* betrayals in OT: Joab and Amasa (1 Samuel 20:9), Jacob and Isaac (Genesis  
14 27:27), Wisdom of Proverbs 27:6 *to distrust the kisses of an enemy*

15 • Betrayal with a kiss

16 1. Judas was one of Jesus' most trusted friends (Matthew 26:50); "*Is it not a sorrow to the*  
17 *death when your friend is turned enemy*" (Sirach 37:2); Jesus knows what Judas has  
18 done yet He speaks to him with endearment by calling him *friend*

19 2. Jesus uses Judas' personal NAME; regardless of what he had done, Jesus sees him as a  
20 human person and as a friend

21 3. Judas had opportunity and choice to change, to say he was sorry and to stop what was  
22 happening

If Jesus can forgive his betrayer, He will forgive us in our weakness;  
He calls us by our NAME and wants to be our *friend*. Our choice.

26 Jesus' Power Unleashed (p 52- 54)

27 Jesus takes charge with His first words, "*Whom do you seek?* (John 18:4)

28 "*Jesus of Nazareth.*"

29 • Jesus says, "*I am he.*" (three times in John 18:5,6,8); this recalls *divine name* given to Moses at  
30 the burning bush (Exodus 3:14); so powerful, the crowd *draws back* and *falls* to the ground  
31 (John 18:6). Instead of being *forcibly taken* against His will, Jesus give His enemies *permission*  
32 to arrest Him.

33 ○ *Falling down*: reaction to divine revelation (Daniel 2:46, 8:18, Revelation 1:17)

34 Peter, the Sword, and Malchus (p 54)

35 • Apostles did not recognize Jesus as being in charge; they only see through *human eyes*.

36 • They want to defend Him; Peter draws his sword and cuts off the ear of the high priest's  
37 servant, Malchus.

38 • Jesus heals Malchus to fulfill the scriptures; He practiced what He preached: *Love one's enemy*  
39 *and do good deeds for one's foes* (Luke 6:27 – 36, 22:51)

40 Fleeing Apostles (p 55)

41 • Apostles "*left*" Jesus and fled; they *turned* their back on their discipleship; they have chosen to  
42 no longer faithfully follow Jesus

43 The Prophecy of the Naked Man (p 55 – 57)

44 Why did Mark tell us this story?

45 **Allegorically** (How does this relate to Christ),

46 1. The story symbolically represents the failure of the larger group of disciples that night.

- 47 2. Earlier in Mark's Gospel, Peter says to Jesus, *We have left all things and followed you.*" (Mark  
48 10:28), Symbolically the young man left everything including his last possession – not to *follow*  
49 Christ but to run *from* Him.  
50 3. May symbolize the prophecy from the prophet Amos that God is going to judge Israel. (Amos  
51 2:6, 16)

## 52 Chapter Six

### 53 The High Priest STOOD UP (p 59 – 68)

#### 54 1<sup>st</sup> Interrogation of Jesus by Annas, the High Priest

- 55 • Most powerful Jewish leader at the time (AD 6 – 15); head of dynasty of high priest for over fifty  
56 years  
57 • Remained powerful through family members terms as high priest  
58 ○ Five sons, one son-in-law, grandson  
59 ○ Caiaphas was his son-in-law; Annas considered power behind authority of Caiaphas  
60 ○ His family was wealthy, greedy and sought power  
61 ○ Stephen, 1<sup>st</sup> martyr murdered with approval of house of Annas  
62 • Jesus' *questioning* with Annas was not a *formal* gathering of Sanhedrin; just a *pre-trial, late-*  
63 *night investigation*  
64 ○ Goal: to get information that could be used against Jesus when he does go before the  
65 Sanhedrin (the council of Jewish leaders)

### 66 Light and Darkness (p 60 – 62)

#### 67 Annas' investigation is focused on two matters:

- 68 • Jesus' disciples: Political concern: Jesus' followers are growing quickly. This could be threat to  
69 Romans and cause them to react violently  
70 • Jesus' teachings: Religious concerns:  
71 ○ Called God his own *Father*. Made himself *equal to Go*  
72 ○ Spoke *blasphemy, I and the Father are one*. Jesus makes himself the Son of God.  
73 • Jesus openly teaches in synagogue and in the Temple; Annas, Caiaphas and chief priest operate  
74 in secret to kill him  
75 • Jesus is slapped by temple police for speaking out. If the *slap* could not be justified, the officer  
76 would be condemned for his action; Jesus remains in control and in charge. However, no  
77 defense was given for their actions  
78 • Annas send Jesus to Caiaphas, the high priest (Annas' son-in-law)

### 79 What is the Sanhedrin? (p 62)

- 80 • Highest authority for Jews in New Testament times  
81 • High priest (Caiaphas) presides over council  
82 • There were seventy other members – chief priests (in charge of the Temple), scribes, and elders  
83 (based on seventy elders appointed by Moses in Number 11:16  
84 • Roman governor gave them broad authority; final *court of appeal* for religious and legal matters  
85 • Primary jurisdiction was Judea but had outreach to Jewish communities outside Judea  
86 • Jesus' arrest and his appearance at the Sanhedrin completed first part of their plan to kill him

### 87 False Testimony (p 64 – 65)

#### 88 1<sup>st</sup> Attempt to Condemn Jesus:

#### 89 Jewish leaders *sought* testimony against Jesus to put Him to death. (Mark 14:55)

- 90 • *Sought: testimony* and *conspired* against Jesus; to *destroy* Him; to *seize* and *kill* Him; opportunity  
91 to *betray* Him  
92 • Providing *false testimony* is violation of Ten Commandments; violates *God's Law*  
93 • Testimonies don't agree

- 94 • Jesus remains quiet until two *false witnesses* agree: *This fellow said, I am going to destroy the*  
95 *temple of God, and to build it in three days.* (Matthew 26:61)
- 96 • At this point, the high priest (Caiaphas) *stood up*; the wicked *standing up* against the righteous...
- 97 • ... *In the midst of the council*; shows Caiaphas' authority and importance in this event as he is  
98 trying to force Jesus to incriminate Himself. *Jesus remains silent.*
- 99 • Jesus' statement was not that He would destroy the Temple but that the Temple *would be*  
100 destroyed (John 2:21)
- 101 Put Under Oath: (p 65 – 66)
- 102 2<sup>nd</sup> Attempt to condemn Jesus to death
- 103 Caiaphas states in strongest language: *I adjure you, by the living God, tell us if you are the Christ, the Son*  
104 *of God.* (Matthew 26:63) The high priest, most authoritative authority of the Jewish people *demand*  
105 Jesus answers his question.
- 106 • Adjure: urge or request (someone) solemnly or earnestly to do something
- 107 ○ Used by King of Israel with prophet Micaiah (1 Kings 22:14)
- 108 ○ Used as oath by humans
- 109 ○ Jewish tradition: If someone is put under oath by the divine name or a define quality, he  
110 is bound
- 111 You Have Said It So: (p 66 – 67)
- 112 *Under the forced oath, Jesus says, You have said so.* Matthew 26:64)
- 113 • Jesus neither agreed nor disagreed with Caiaphas (qualified affirmative); *Yes, but I don't mean*  
114 *what you mean by those words.*
- 115 • Jesus was not organizing a revolt against Rome; he came to free humanity from sin and death.
- 116 • Caiaphas doesn't think about anything except to find a way to kill Jesus
- 117 But I Say To You: (p 67 – 68)
- 118 When Jesus says this, He is drawing the line
- 119 • Caiaphas has his ideas about the messiah; Jesus stresses there is a difference of opinions about  
120 the Messiah
- 121 • This strong rebuttal causes Caiaphas to *tear his garments* (which was forbidden by Jewish law),  
122 and the entire council condemn Jesus of blasphemy and sentence Him to death. They *spit* on  
123 Him and *hit* Him.

## 124 Chapter Seven

### 125 The Son of Man Finally Speaks (p 69 – 70)

126 *Hereafter you will see the Son of Man seated at the right hand of Power and coming on the clouds of*  
127 *heaven."* (Matthew 26:64)

- 128 • Looking through the eyes of a 1<sup>st</sup> century Jew (p 70 - 71)
- 129 ○ Jesus quoted from the *son of man* vision and prophecy from Daniel 7: imagery of  
130 movement God's people from suffering to hope
- 131 ○ 4 beasts (Gentile kingdoms) ruling over the Jews: Babylon, Persia, Greek, Roman Empire  
132 – SUFFERING
- 133 ○ *Son of Man*: represents the faithful people of God, who will be persecuted; HOPE
- 134 ○ Jesus' calls himself: *Son of Man* who is at right hand of *Power* coming on *clouds of*  
135 *heaven* (Matthew 26:64); He will
- 136 ■ Be king of the *Kingdom of God*
- 137 ■ Have *dominion over all the nations*
- 138 ■ Reign will never end
- 139 ■ Is the long awaited *messiah-king?*
- 140

141 Coming on the Clouds of Heaven (p 72 – 73)

- 142 • Looking through the eyes of a 1<sup>st</sup> century Jew
- 143 ○ Not only *earthly messiah* but as *heavenly, divine being* seated at the *right hand of the*
- 144 *POWER*
- 145 ○ “...coming on the clouds of heaven.” God sometimes makes Himself present in different
- 146 ways and only God can do this.
- 147 ▪ *CLOUD*: descending on Mt Sinai
- 148 ▪ *CLOUD*: Pillar of a cloud guiding Israelites through desert
- 149 ▪ *CLOUD*: Overshading the tabernacle
- 150 ▪ *CLOUD*: Filling Temple in Jerusalem
- 151 ▪ *CLOUD*: Coming over mountain where Jesus is transfigured
- 152 ▪ *CLOUD*: Carrying Jesus into Heaven at ascension
- 153 • Jesus saying, He is the *Son of Man*; He is
- 154 ○ The mysterious 5<sup>th</sup> king; son of Adam; a divine being; heavenly *Son of Man* seated at the
- 155 throne of *POWER* and coming on the *clouds of heaven*.
- 156 • **Jesus claiming to be the physical, earthly Jewish King is not a punishable offense; claiming to**
- 157 **the divine messiah, seated at throne of God and coming in on the clouds of heaven was**
- 158 **BLASPHEMY, and THAT is what is punishable by death.**

159 Chief Beasts; Blasphemy; Tearing Robes; Mocking Jesu; Nail to the Heart ( p 73 – 77)

160 IF Jesus is the *son of man* than the *role* of the Jerusalem leaders is that of the beasts in Daniel 7 who

161 *persecuted* God's people and now, they are *persecuting* His son!

- 162 • Ultimate insult to His accusers! They *tear their robes, mock Him, spit on at Him, slap Him, and*
- 163 *condemn Him to death*

164 Blasphemy

- 165 • Definition: Blasphemy is an action, thought, or speech that expresses contempt for God
- 166 • Jesus accused of blasphemy:
- 167 ○ Mark 2:7: forgave man his sins in Capernaum
- 168 ○ John 10:30: Jesus' claim He and the Father are one
- 169 • Jewish leaders had been trying to kill Him and this under oath before the full Sanhedrin
- 170 *blasphemy* was enough to kill Him

171 Tearing Robes

- 172 • Symbolic of expressing anger or mourning in OT
- 173 • Response to anything horrible heard about God of Israel
- 174 • Signified a *distancing* from evil things heard
- 175 • Caiaphas makes *public gesture* (as a judge) of the *horror* over what he heard, and thinks is
- 176 blasphemy; Leviticus 21:10 – the high priest is forbidden from tearing his sacred vestments;
- 177 Caiaphas thinks he is upholding the law but is actually the Law several times

178 Mocking Jesus

- 179 • Jesus suffers both physical and personal abuse: spitting on Him, slapping Him, beating Him, and
- 180 blindfolding Him (Matthew 26:67-68, Mark 14:65, Luke 22:63-65); *spitting* on a person was
- 181 considered an act of contempt for those thought to be guilty of sin or a crime (Numbers 12:14,
- 182 Deuteronomy 25:9)
- 183 • Irony of this *mock trial*
- 184 ○ Sanhedrin – passes Judgement on the One who will judge them
- 185 ○ Sanhedrin – accuses Jesus of breaking the Law but they break law by seeking *false*
- 186 *witnesses*
- 187 ○ Sanhedrin – accuses Jesus of *blasphemy* but they are the ones showing contempt for the
- 188 God through His Holy Son, Jesus

- 189 ○ Sanhedrin: by mocking Jesus, they fulfill the prophecy of Isaiah 50:6 – 7 of the *suffering*
- 190 *servant*
- 191 ● Jesus' prophecies fulfilled:
- 192 ○ Judas' betrayal
- 193 ○ His disciples would scatter
- 194 ○ Peter would deny Him three times
- 195 "Why do they have to make fun of Him like this?"

### Nails to the Heart

- 197 ● Physical harm is bad enough but to attack *one's personhood, their character, and who they are,*
- 198 *the mocking of others strikes to the core of their heart.*
- 199 ● Jesus physical suffering was horrific but the attack on the very core of His being was horrific –
- 200 **His hands and feet were not just nailed to the cross, the very leaders of the people He came to**
- 201 **save – drove nails into His heart as well. (p 77)**

## Chapter Eight

### Peter Denies Jesus (p 79 - 80)

- 204 ● Peter was also being accused on the night of Jesus' arrest
- 205 ○ Peter *timidly followed* Jesus from a distance as opposed to he *left everything behind*
- 206 when Jesus first called him; *following* is fundamental characteristic of a disciple
- 207 ○ Three-fold physical movement:
- 208 1. PETER: accused of *being with Jesus; of being* one of His disciples: *I don't*
- 209 *understand what you mean*
- 210 2. PETER: in gateway of courtyard: *I do not know the man!* Peter has denied Jesus
- 211 under *self-imposed* oath; ignore Jesus' command to never take an oath
- 212 3. PETER: another accusation because of his accent *I do not know the man!!!*
- 213 ● Peter went from *following Jesus at a distance* to rejecting Him under oath and putting himself
- 214 under a curse in a short period of time

### STEP ONE of Spiritual Life: Facing Our Sin – "The Lord Looked at Peter" (Luke 22:61)

216 Three icons in Jerusalem built over Caiaphas' house; depicts scenes from Peter's denials (p 82)

- 217 ○ First Icon: Peter's last denial: what kind of *look* do you think Jesus gave Peter at that
- 218 moment? (p 83) How would you feel if you were Peter at that moment?
- 219 ○ Jesus looked at Peter, not condemning but with *great love*; with look of reminding him of
- 220 his grave sin; **First important step in Spiritual Life: face the honest truth about our actions**
- 221 **and how they affect our relationship with God**
- 222 ○ Jesus' look was one of sadness; sad for Peter's weakness
- 223 ○ Jesus' look of love gives us the *space and confidence* to face the truth about ourselves and
- 224 repent and change

### STEP TWO of Spiritual Life: Sorrow for Sin – "He Wept Bitterly." (Luke 22:62)

226 Second icon: Peter is emotionally distraught as if grieving tremendously over someone who has

227 died; Peter did lose something:

- 228 ○ His discipleship
- 229 ○ His faithfulness
- 230 ○ His friendship with Jesus
- 231 ○ His promise to Jesus to *go with Him even to prison and to death*
- 232 ● **Second important step in spiritual life: Sorrow for our sins** is much more than an apology, it
- 233 focuses is on how one has hurt his relationship with God and others (p 85)
- 234 ● Psalm of Repentance (Psalm 51) expresses the kind of *contrite heart* Peter may have had that
- 235 night

236 STEP THREE of Spiritual Life: "Do You Love Me?" (John 21:15-19)

237 Jesus again makes direct eye-contact with Peter but after Resurrection along shores of Sea of  
238 Galilee

239 • Peter had not seen Jesus since the He looked at Peter in the courtyard. What do you think Peter  
240 might have felt at this moment?

241 • **Third important step of Spiritual Life: Encountering God's mercy:** When we sin, do we look at  
242 ourselves OR do we look upon the Lord? (p 87)

243 • Spiritual *Pride* might *appear* as humility but in reality, we are more focused on ourselves "I can't  
244 believe I did that!"

245 • We need to move from *looking down at our sins and weaknesses* to *looking up at the loving*  
246 *gaze of Jesus*

247 • Peter became a changed man; he changed his focused and looked up at Jesus

248 • Three times, Jesus asks Peter, *Do you love me?* – to *undo* the three-fold denials on Holy  
249 Thursday; Jesus wants us to *look up! If we dare...*

250 Do You Love Me? (p 88 – 89)

251 Jesus asks Peter this very *personal* question, but this is *agape love* – the kind of sacrificial love that Jesus  
252 modeled on the Cross

253 • Peter first responds to this *agape love* with self-knowledge of the difference between the *literal*  
254 word for love *philea* and the God love, *agape*; **Peter is learning to come to Jesus as he really is.**

255 • The second time Jesus asks Peter the question, Peter again responds in a humble and honest  
256 way; Peter knows he cannot offer *agape love*

257 • The third time Jesus asks the question it is as if Jesus is saying, *I will take you as you are;*  
258 *whatever love you can offer* (p 88)

259 • Jesus can now take Peter's imperfect *philea* love and transform it into *agape love*; Peter is a  
260 changed man

261 • MESSAGE FROM JESUS: Come to me. I love you just as you are, *warts and all!*

262 • Jesus tells us He will give us God's love, mercy and healing grace every day to transform us little  
263 by little into saints.

## 264 Chapter Nine

265 Judas, The Betrayer (p 91 – 92)

266 *Metamelomai*: Greek word used by Matthew meaning "...having a change of feeling or a change with  
267 one's concern, which can be accompanied by sadness; having changed with remorse

268 • Judas had great *metamelomai*; Pope Benedict XVI:

269 *The light shed by Jesus into Judas' soul was not extinguished...everything pure and great that he*  
270 *had received from Jesus remained inscribed on his soul – he could not forget it."*

271 • Judas *deeply regretted* what he had done; Judas did not *repent*

272 Regret vs Repent (p 92 – 93)

273 • Regret is often focused on self-interest; Repentance is focused on the other person and the  
274 relationship

275 • LOOK UP! at Jesus

276 *Dear Jesus, I'm sorry for what I have done. I don't want to hurt my relationship with you. I beg*  
277 *for your grace to help me not do this again. Jesus, I love you. Jesus, I trust you. Amen.*

278 The Difference Between Peter and Judas (p 93 – 94)

279 • Peter sins by responding with emotion in the moment and under tremendous pressure and  
280 uncertainty

281 • Judas' sin is *premeditated*; he intentionally planned the whole betrayal; While Judas *regretted*  
282 what he had done, he did not *repent* and trust God's mercy and love



- 283 • Both Peter and Judas *went* out from the same place, but Peter *wept bitterly and repented*; Judas  
284 *went out and hanged himself*

285 Why Did Judas Betray Jesus? (p 94 – 95)

286 Judas Iscariot may have been only one of the twelve apostles not from Galilee (may have been from  
287 southern part of Judah)

- 288 • Money (Judas was the treasurer of the group)  
289 • *Judas* in Greek means *assassin*; may have been part of revolutionary moment who were upset  
290 with Jesus' ministry as it did not fit their political hope for Israel  
291 • Satan entered Judas (Luke 13:2); Judas gave in to temptation but there had to be something even  
292 before than that, possibly almost a year before.

293 *"There must also be an interior failure before there can be an outward one."*

294 *Bishop Fulton J Sheen*

295 One Of You Is A Devil (p 95 – 97)

296 Jesus has fed the 5000. They want to make Him their King. Jesus Everybody loved Jesus. Jesus *ran away*  
297 from the human, political kingship they were seeking. Next day, many of them *left* Him. Why?

- 298 • The Eucharist (John 6:51-56); decision day for many and even His own followers  
299 • While Peter was confused and did not understand, his *faith* remained; he *trusted* Jesus more  
300 than that he trusted himself  
301 • In John 6:70, Jesus exposes that one of His twelve is a devil. In John 6:71, Judas is identified as  
302 the one who would betray Jesus. First time we learn Jesus suspects Judas  
303 • Two things bothered Judas that day:  
304 ○ Jesus' teaching of the Eucharist  
305 ○ Jesus' popularity plummets! Not good if you believe He was the revolutionary, political  
306 king anticipated by so many  
307 • Judas left Jesus *in his heart* that day