

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

23 If Jesus can forgive his betrayer, He will forgive us in our weakness;  
24 He calls us by our NAME and wants to be our *friend*. Our choice.  
25

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?"

196 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)**

202 Chapter Eight

203 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

215 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

225 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