




A publication of , the adult discipleship ministry of Triangle Community Church.

**Talk** together about the glory of God's kingdom. –Psalm 145:11  
Love the Lord your God and **walk** in all his ways. –Joshua 22:5

## Questions for Reflection or Discussion

- What from Sunday's message interested you? ...made sense to you? ...confused you?  
...intrigued you? ...upset you? ...encouraged you? ...and **why**?

### Observation—*What do I see?*

- Read John 18:1-9. How many are with Judas (v. 3; see "cohort" at webstersdictionary1828.com)? How many are with Jesus (v. 8)? **Why** is Jesus all alone (v. 9)? What does this comparison tell you about the **character** of Judas? ... about the **character** of Jesus?
- Read Mark 14:54. **What** did Peter do? **How** did he do it? Do you see courage or cowardice?
- Read Mark 14:66–71. Notice the escalation of Peter's denials. How do you **feel** about him—and **why**? Now read Luke 22:61-62. Now how do you **feel** about him—and **why**?

### Interpretation—*What does it mean?*

- In the arrest narrative (John 18:1-9), who **appears** powerful? Who actually **displayed** power?
- In the trial narrative (Mark 14:53-65), who **appears** powerful? Who actually **displayed** power?
- In the denial narrative (Luke 22:55-65), who **appears** powerful? Who actually **displayed** power?

### Application—*What do I do with this?*

- These vignettes are a study in contrasts—and an opportunity for us to choose the high road.

In the arrest narrative, Judas is in the position of apparent power—but Jesus displayed power. Tell about a time when you shamefully took refuge in the crowd, but should have taken a stand. What changes might you need to make in order to more consistently stand for righteousness?

In the trial narrative, the religious leaders are in the position of apparent power—but again, it was Jesus who displayed real power. Tell about a situation in which the power structures were against you. In those sorts of situations, do you typically speak too much or too little? Why do you think that is?

In the denial narrative, Peter felt horrible about his monumental fail. But Luke 22:31–32 is also true! Tell about a time when you grew as a result of a previous failure.

## Sermon Summary Mark 14:43-72

Last week we learned about how Jesus wrestled with his Father's will as he contemplated the cross (Mark 14:36). Jesus was not an unwilling victim. Far from it—he freely chose to move towards the cross. He knew that was his purpose and announced it to his disciples, “My betrayer is at hand” (v. 42). Jesus was betrayed by an intimate friend—an insider. And Judas didn't come alone; he was accompanied by a band armed with swords and clubs. They came under the cover of darkness, avoiding negative public reaction—they knew how popular Jesus was with the people. Judas betrayed Jesus with a kiss—and not a just brief peck on the cheek, but one which culturally signified a deep sense of affection and honor. But it was all a sham; it was a kiss of betrayal and dishonor. In their culture, a disciple was not permitted to greet his teacher first; that would imply equality. So Judas' initiative was not only a signal to the mob, but also a calculated insult, renouncing Jesus' authority over him. This “kiss of death” was an extreme act of hypocrisy.

Peter, apparently an inept swordsman (John 18:10), came to Jesus' defense. Jesus, an apt healer, restored this man's ear on the spot (Luke 22:51). Then Jesus questioned his assailants: “Have you come out with swords and clubs to arrest Me, as you would against a robber? Every day I was with you in the temple teaching, and you did not seize Me...” (v. 48-49). Jesus also pointed out that their actions fulfilled prophecy (Isaiah 53:12) as did his friends' abandonment (Zechariah 13:7). They had good intentions, but when the time came, they all scattered, just as Jesus had said that they would. We all make promises and then break them: “Jesus, I'll never do that/say that/go there again!” We're not so different from the disciples, are we? Mark records another embarrassing detail: a stalker—right there in the Bible (v. 51-52)! We have reason to believe that the man who escaped naked was none other than Mark—the author of this Gospel—roused from sleep and in his pajamas! Whoever it was, it illustrates how eager Jesus' followers were to save their own skins.

A harmonization of all four Gospels reveals that Jesus then endured six trials in rapid succession:

<b>Religious Trials</b>
Before Annas (John 18:12-24)
Before Caiaphas (Matthew 26:57-68; Mark 14:53-65; Luke 22:63-65)
Before the Sanhedrin (Matthew 27:1; Mark 15:1; Luke 22:66-71)
<b>Civil Trials</b>
Before Pilate (Matthew 27:11-14; Mark 15:1-5; Luke 23:1-5; John 18:28-38)
Before Herod Antipas (Luke 23:6-12)
Before Pilate (Matthew 27:15-26; Mark 15:6-15; Luke 23:13-25; John 18:39-19:16)

Many false witnesses come forward to give testimony against Jesus—but it was Jesus' true testimony which convicted him (v. 56 cf. 62)! It was a clear reference to Daniel 7, a passage which everyone in that court was familiar with. It describes a mysterious heavenly being who comes to the throne of “the Ancient of Days” (ie, God). Caiaphas, the High Priest, got the message, and he lost whatever composure and restraint he may have had, tearing his garments in rage (v. 63-64). The claim to be the “Messiah” was not itself blasphemous (“messiah” simply means “anointed”; all of Israel's human leaders were anointed). But in identifying himself as Daniel's “Son of Man”, Jesus claimed to be the divine Son of God, equal in authority and power with God himself—and this was more than they could bear. The irony here is stunning: The very people who put Jesus on trial, will one day be tried by him when he returns in glory. Jesus was condemned not by their false testimony but by his own truthful testimony. The high priest—not Jesus—actually blasphemed, because Jesus really is God's divine Son. Then, in fulfillment of Isaiah's prophecy, they spat on Jesus, beat him, and mocked him (v. 65; cf. Isaiah 50:6-9 and John 1:11).



## Digging Deeper in Your Daily Quiet Time

*Jesus was crucified because he claimed to be the "Son of Man"—but aren't we all?!  
Let's use the "Five Question Bible Study" method to study this fascinating concept...*

**Monday**— Virtually all of the 100+ OT references *simply* mean "human"— as in Numbers 23:19.

**Tuesday**— Yet, in Daniel 7:9–14, it *has to* mean *so much more!*

**Wednesday**— *What* is man? See Psalm 8:1-9.

**Thursday**— *Who* is the "man" of Psalm 8? Study Hebrews 2:5-10.

**Friday**— When Jesus finally spoke up, what did he say about himself? See Matthew 26:63–68.

**Saturday**— What authority does Jesus "the Son of Man" claim? See Matthew 9:1-8 & 12:1-8.

Need blank copies for doing more

"Five Question Bible Study"?

e-mail: Dan.Clement.TCC@gmail.com

Bible Text: \_\_\_\_\_

Date: \_\_\_\_\_



What idea particularly strikes me from this text? [Note in which verse(s) it is found.]



What question does this text raise in my mind—and how would *this text* answer it?



What about Jesus Christ—his character and/or his redemption—relates to this text?



What action must I take as a result of this text? Be concrete and specific.



With whom will I share what I learned from this text? [and what was their response?]