

Did Jesus Anticipate his death & The trial of Jesus

Sunday, February 28, 2010 Adult Class Session 2

1. Review last week briefly.
2. Before considering the trial and execution of Jesus we must ask if Jesus anticipated his death. Some say that Jesus was quite surprised by what was happening to him and got caught up unaware as he was arrested.. This doesn't make sense for a number of reasons.
3. There are Jesus predictions of his suffering and death (Mark 8:31; 9:31; 10:32-34) Critical scholars say that these could have been written in afterward. But even if these were written in after it does not mean that Jesus did not anticipate his death, even crucifixion.
4. **FIRST:** Jesus saw the violent fate of John the Baptist (Matt.11:2-15; Mark 6:14-29; 9:13). It must have occurred to Jesus that what happened to John might happen to him. In Mark Jesus says, (he)..." will go through many sufferings and be treated with contempt" (Mark 9:11-13)
5. **SECOND:** Then there is the scene in Gethsemane. (Mark 14:33-36) Here we see the frightened Jesus fall on his face, begging God to take away the cup of suffering. This is not the stuff of pious fiction. (This stands in real contrast to John 17 where Jesus is serene in God's peace, prays for his disciples, and prays for everyone who would follow. What makes Gethsemane so compelling is that Jesus is frightened/ contrast to his earlier teaching "take up their cross and follow me" (Mark 8:34) Who would circulate a story like this if it were not true, based on solid, credible eyewitness testimony. Too risky a story if it were not true.
6. **THIRD:** If Jesus anticipated his own death, should we expect that he found meaning in it during his life. "Words of institution" (Mark 14:22-25; 1Cor.11:23-25) provide evidence: Jesus used several historical texts (Exod. 24:8; "...blood of the covenant"; Jer 31:31; The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah..." Zech 9:11) As for you also, because of the blood of my covenant with you..." In shedding of his blood, Jesus finds guarantee of the covenant and the kingdom of God. Luke's addition of "new" as in "the new covenant" (Lk 22:20) reflects Christian editing for clarification, but reflects sense of Jesus' words.
7. The idea of the saving benefit of a righteous man's death is hardly unusual in the Jewish world. (1 Macc. 6:44: "...through me and my brothers to bring to an end the wrath of the Almighty that has justly fallen on our whole nation.")
8. Jesus believed that God was angry with his people for having rejected his message. (**Luke 19:41-44**) If you had only recognized the things that make for peace! But they are hid from your eyes. Indeed the days will come upon you, when your enemies will set up ramparts around you and hem you in on every side. They will crush you to the ground, you and your children...."

9. If Jesus anticipated his death did he also anticipate his resurrection. Many pious Jews in Jesus' day believed in the resurrection. READ: (Dan.12;1-3). ALSO Jesus own words (Mark 8:31) "after three days rise again" Other Gospels: "on the third day" (Matt 16:21, Luke 9:22, 1 Cor. 15:4).

10. Hosea promised the renewal of Israel: "After two days he will revive us; on the third day he will raise us up, that we may live before him." (Hosea 6:2).

JESUS' TRIAL

11. Trial of Jesus has been debated for over 200 years. Often anti-Semitism is referenced. Some scholars argued trial was entirely Roman affair, others asserted mostly Jewish affair. Today generally recognized that both were involved.

12. Turn to Mark 14:43;

- (14:43-50) Jesus arrested by people acting under priests, scribes, elders.
- (14:53) Jesus taken to high priest
- (14:54) Jewish authorities gather courtyard of high priest
- (14:55-56) seek testimony
- (14:57-58) accusations are made...threats against temple
- (14:61-64) Jesus confesses he is Messiah, the Son of God, seated at the right hand,
Accused of blasphemy and condemned as deserving death.
- Skip to (15:1) Following morning the Jewish authorities deliver Jesus to Pilate,
- (15:2-14) Pilate questions Jesus "Are you King of the Jews?"; offers release of Him, as part of "Passover pardon:
- (15:15) crowd requests release of Barabbas, calls for Jesus's death, crucified.

13. Differences in Matthew:

- (27:19) Pilate's wife has a dream, "Have nothing to do with that innocent man"
- (27:24) Pilate washes hands, declare "innocent of this man's blood
- (27:25) People respond "His blood be on us....."

14. Differences in Luke: A few more distinctive features.

- (23:2) Jesus accused of forbidding to pay taxes to Caesar
- (23:5) stirring up the people
- (23:6-12) Interesting account of Pilate and Herod becoming friends
- (23:20-25) strongly emphasizes Jesus innocence....standing in stark contrast to murderer Barabbas, who the crowd wants.

15. John's Gospel quite distinctive. Especially trial before Pilate

- (18:12-13) /arrested Jesus is taken before Annas (former high-priest and father in law of Caiaphas), current high priest. Annas is not mentioned in others. Caiaphas is a name that is passed on through the generations. There were several up to 70 A.D.
- (18:22-23) Questioned and struck
- (18:24) Sent to Caiaphas

- (18:28) Sent to Roman Praetorium. From here Gospel differs from Synoptics. No exchange between Caiaphas and Jesus.
 - (18:29-38) Most distinctive feature dialogue between Pilate & Jesus; Kingdom is not of this world, What is truth? From a legal point of view (18:31-32) Jewish authorities were not allowed to execute anyone without Roman OK.
16. Other New Testament writings; Pentecost Sermon by Peter (Acts 2:22-23) “A man attested to you by God with deeds of power, wonders, and signs that God did through him among you...handed over to you according to the definite planyou crucified and killed by the hands of those outside the law” Also Acts 3:13-15). St. Paul (Acts 13:27) “ Even though they found no cause for a sentence of death, they asked Pilate to have him killed” & (1Tim. 6:13).
 17. Both Mark and John said the arresting group were “a crowd with swords and clubs, from chief priest, scribes elders (Mk 14:43/ John 18:3).
 18. JOSEPHUS corroborated details by saying that the ruling priest often sent men with weapons /and bribes who would arrest people. They were “servants who were utter rascals”...using his wealth...bribes.....their servants come and beat us with clubs.” (Ant 20:205-7, 213; Mean. 13:18-19,21).
 19. The examination of Jesus focused on two points: **Allegation of threat against temple AND Identity of Jesus.**
 20. Allegation of threat against the temple. SEE (Mark 14:58) “Destroy temple ...and in three days build another; (Mark 11:17) implies judgment on Jerusalem and her temple. Vineyard parable (12:1-12). Testimony is not entirely false. What makes it false is Jesus warned of judgment At God’s hands, not at his.”
 21. Jewish Council/ High Priest has every reason to ask Jesus “Are you the Messiah, the Son of the Blessed One?” (Mark 14:61) All because of prior reasons on page 1.
 22. And to the High Priest question Jesus replies:
“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.” (Mark 14:62) “Son of man” and “clouds of heaven” (see Daniel 7:13) And “seated at the right hand” taken from Psalm 110:1. Both of these envision judgment on God’s enemies. Though we might not hear this (and still don’t) the High Priest certainly did for it implied God’s judgment on the high priest as though he were an enemy of God. It is hardly surprising that Jesus’ reply would bring shouts of blasphemy and calls for death. (14:63-65)
 23. That morning the Jewish authorities confer and decide to send Jesus to Pilate, the Roman governor. The ball is now in Pilate’s court. Next week: Jesus before Pilate.

