

Jesus Is Arrested

Summary and Goal

As Jesus neared the hour of His death, He went to pray in the garden of Gethsemane. This time in the garden provides a glimpse into the heart of Jesus and the nature of His suffering. The Scriptures foretold that the Messiah would undergo great betrayal and even greater suffering, and the events that unfolded further confirm that Jesus is this Messiah. This suffering shows us that Jesus is a worthy and humble Savior. It also gives us a clear example of what it looks like for us to endure suffering as we follow Jesus' example as our Lord.

Session Outline

1. Jesus affirms the will of the Father (Mark 14:32-36).
2. Jesus affirms the plan foretold in Scripture (Mark 14:43-49).
3. Jesus affirms His identity as Messiah (Mark 14:53,60-64).

Background Passage: Mark 14:27-15:5

Session in a Sentence

In Gethsemane, Jesus affirmed His Father's plan for Him to submit to death as the Messiah who would provide salvation.

Christ Connection

In the garden of Eden, Adam failed to resist the serpent and chose instead to follow His way over God's. In the garden of Gethsemane, Jesus, the second Adam, submitted fully to His Father's purpose and plan and willingly submitted to death upon the cross. Jesus demonstrated His identity as the Son of God through both His words and actions when He was betrayed, arrested, and put on trial.

Missional Application

Because we have been saved through the sacrifice of Jesus, we willingly embrace suffering as we follow in the footsteps of our Savior whose mission was to seek and save the lost.

Group Time

Introduction

EXPLAIN: Use the paragraph on page 75 in the DDG to highlight the extreme pressure deep within the earth that is required to form diamonds.

Deep below the surface of the earth, around one hundred miles down in the upper part of the earth's mantle, extreme pressure and high temperatures forge common carbon atoms together into crystals, which we call diamonds. Once a diamond is formed, it then must take a violent journey of riding waves of volcanic rock erupting toward the surface of the earth, where it can be mined for commercial use.¹

INTERACT: Ask group members the following question.



What was a pressure-intense situation you have faced, and what was the result of it in your life? (be prepared to give an answer of your own to jump-start the conversation)

SAY: Jesus faced intense spiritual pressures that further affirmed His identity and purpose. With the cross before Him, Jesus submitted to the Father's will that He would be the Suffering Savior, the One who would bear the weight of our sin on the cross and suffer the wrath of God in our place.

SUMMARIZE: As Jesus neared the hour of His death, He went to pray in the garden of Gethsemane. This time in the garden provides a glimpse into the heart of Jesus and the nature of His suffering. The Scriptures foretold that the Messiah would undergo great betrayal and even greater suffering, and the events that unfolded further confirm that Jesus is this Messiah. This suffering shows us that Jesus is a worthy and humble Savior. It also gives us a clear example of what it looks like for us to endure suffering as we follow Jesus' example as our Lord.

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Point 1: Jesus affirms the will of the Father (Mark 14:32-36).

READ: Ask a volunteer to read Mark 14:32-36 (DDG p. 76).

³² Then they came to a place named Gethsemane, and he told his disciples, “Sit here while I pray.” ³³ He took Peter, James, and John with him, and he began to be deeply distressed and troubled. ³⁴ He said to them, “I am deeply grieved to the point of death. Remain here and stay awake.” ³⁵ He went a little farther, fell to the ground, and prayed that if it were possible, the hour might pass from him. ³⁶ And he said, “‘Abba’, Father! All things are possible for you. Take this cup away from me. Nevertheless, not what I will, but what you will.”

EXPLAIN: Use the first paragraph in the DDG (p. 76) to set up the contrast between Jesus’ experience in Gethsemane and His life and ministry up to this point.

Throughout the Gospels, we read of Jesus’ many great works and miracles. He healed the crowds, raised the dead, fed thousands, preached with authority, and confronted the religious elites. He also showed abundant compassion and even wept for those who would reject Him. But here in the garden of Gethsemane, we observe a sharp transition in His disposition as He prays ahead of His crucifixion, and we get a glimpse of what it will mean for Him to suffer.

- The Son of God carried a weight of grief that felt like death itself (v. 34). It caused Him such distress that He collapsed. Earlier, Jesus had celebrated a meal and sung a hymn with His friends (vv. 12-26). But now the same lips that lifted praise and thanksgiving to the Father quivered next the ground where Jesus lay in agony as He cried out in prayer, “Abba, Father!”
- “*Abba*” was an Aramaic term of endearment for a father. Jesus has eternally enjoyed an amazing relationship with God the Father as His perfect Son. Yet here in Gethsemane, Jesus experienced a unique suffering in His humanity because of what was to come, and that by His Father’s plan. Jesus was not immune to the emotions of humanity, but these never swayed His love and devotion to His Father.

EXPLAIN: Use the second paragraph in the DDG (p. 76) to explain the “cup” metaphor as you highlight Jesus’ submission to the Father’s will for our salvation.

What was the cause of Jesus’ distress? Jesus was facing more than just physical suffering and death on the cross. He would also drink a “cup” that He did not want to drink. This cup, different from the cup in the Lord’s Supper, was a metaphor for the wrath of God against all that is unholy and unrighteous—against all sin. Though He asked for the cup to pass from Him, no alternative existed, so Jesus, the God-man, submitted to His Father’s will and resolved to obey His Father and secure the salvation of sinners like you and me.

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- The “cup” metaphor for God’s wrath finds its meaning in the writings of the Old Testament prophets and the Psalms. Ezekiel 23:33 speaks of “a cup of devastation and desolation” for Judah. Isaiah 51:17 speaks of “the cup of his fury ... that causes people to stagger” for Jerusalem. Jeremiah 25:15 speaks of “this cup of the wine of wrath from my hand” for the nations. And Psalm 75:8 speaks of “a cup in the LORD’s hand” that “all the wicked of the earth will drink.” This picture from the Bible illustrates that every time we sin, it’s a drop in the cup. Every time we fall short of God’s glory, it’s a drop in the cup. Yet the cup is not collecting sins but God’s wrath against sin, which is being stored up for the day of judgment.
 - The idea communicated in this passage is that the cup of God’s wrath, which should be poured out for us to drink, is set in front of Jesus for Him to drink in our place. Faced with the staggering weight of God’s wrath against sin, Jesus had tears in His eyes and on His face as He pleaded with the Father for another solution for our salvation. But Jesus the Messiah is the only One who could atone for the sins of His people. He is the only One who is truly God and truly human. So this dreadful cup of wrath was taken from our hands according to the will of Father and placed into the hands of Jesus, the Holy One of God, the Father’s humble and obedient Son.
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FILL IN THE BLANKS: Provide group members with the answers for the call-out in their DDG (p. 76).

God Is Unchanging: God’s being and **attributes**, along with the ethical commitments He has given, cannot change. God’s unchanging nature is good news for Christians, for it guarantees that God does not change His **mind** or go back on His **promises**.

Essential Doctrine “God Is Unchanging”: God’s being and **attributes**, along with the ethical commitments He has given, cannot change. This means, among other things, that God is committed to being God and that He is the same yesterday, today, and forever. God’s unchanging nature is good news for Christians, for it guarantees that God does not change His **mind** or go back on His **promises**. Christians can find assurance and peace of mind in knowing that the God who brought them out of darkness into His marvelous light is the God who will carry them through into eternity.

INTERACT: Ask group members the following question.



What are some reasons to be grateful that God is unchanging? (He will always accomplish His good, pleasing, and perfect will, even though that may be hard for us to experience in the short-term; God planned our salvation through Christ before time began, and He graciously brought that plan to fruition through the suffering of His Son; God will always keep His promises, which includes bringing our salvation by faith to its holy conclusion in the resurrection at Jesus’ second coming; because we are too short-sighted to see the big picture and therefore would short-circuit God’s good plans if we could change His mind by our pleas)

Point 2: Jesus affirms the plan foretold in Scripture (Mark 14:43-49).

READ Mark 14:43-49 (DDG p. 77).

⁴³ While he was still speaking, Judas, one of the Twelve, suddenly arrived. With him was a mob, with swords and clubs, from the chief priests, the scribes, and the elders. ⁴⁴ His betrayer had given them a signal. “The one I kiss,” he said, “he’s the one; arrest him and take him away under guard.” ⁴⁵ So when he came, immediately he went up to Jesus and said, “Rabbi!” and kissed him. ⁴⁶ They took hold of him and arrested him. ⁴⁷ One of those who stood by drew his sword, struck the high priest’s servant, and cut off his ear.

⁴⁸ Jesus said to them, “Have you come out with swords and clubs, as if I were a criminal, to capture me? ⁴⁹ Every day I was among you, teaching in the temple, and you didn’t arrest me. But the Scriptures must be fulfilled.”

EXPLAIN: Use the first paragraph in the DDG (p. 77) to magnify the horror of Judas’s offense in betraying Jesus with a kiss.

Mark was careful to mention that Judas, Jesus’ betrayer, was one of the twelve disciples. This magnifies the horror of his offense—one of Jesus’ handpicked followers chose to sell Him out to the religious leaders. Judas knew exactly where Jesus would be because Jesus had retreated to this garden often (Luke 22:39). Furthermore, the kiss Judas gave Jesus, a sign of deep friendship and devotion, was a deep betrayal, like stabbing Jesus in the back.

Voices from the Church

“Dante found Brutus, Cassius, and Judas in the deepest pit of hell. Those who are traitors, who win the trust of their friends and then betray from the inside, are the most wicked of all. Indwelling sin is our Judas.”²

—Kris Lundgaard

- The soldiers with Judas would have had trouble seeing Jesus on the dark hillside during the evening hours, so a kiss from Judas would be the method of identifying the One they were to arrest. In that culture, kisses were a sign of deep friendship and trust. Both Peter and Paul encouraged the churches through their letters to greet each other with “a holy kiss” (Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26; 1 Pet. 5:14). In some sense, we could consider this boldfaced betrayal as the first of many mockings the Messiah would endure in the final hours of His life before His death on the cross.

INTERACT: Ask group members the following question.



What are some ways people respond to betrayal? (anger toward the betrayer; retaliation; depression; anger displayed against others; self-pity; blame self; isolate themselves)

EXPLAIN: Use the second paragraph in the DDG (p. 77) to emphasize how these events served to confirm that Jesus is the Messiah.

Jesus prayed fervently for the cup to pass, but notice how Jesus surrendered to the Father's will. Even when sinners "took hold of him," He remained calm. Why? Because He knew His Father's sovereign purposes were being accomplished. This betrayal, arrest, and everything that followed were a fulfillment of the prophetic Scriptures. This was all part of the Father's good plan (Acts 2:23; 4:27-28).

- If you were to judge the intentions by the armed mob Judas brought with him, you would expect they were there to seize a violent revolutionary, but again, Jesus peacefully submitted to His Father's will. The only sign of uprising was an overeager disciple who drew his sword and sliced off someone's ear, but Jesus quickly put a stop to that (Luke 22:50-51).
 - Although He surrendered to them, Jesus still verbally protested the unjust actions of the mob, which had been sent by the religious leaders. Jesus had been preaching in the temple courts each day, but the leaders chose not to arrest Him there because Jesus was not guilty of anything. Rather than a warranted arrest, this was the preamble to a treacherous murder, so they surrounded Him at night in a garden, when few witnesses were around.
 - This arrest was unjust and wrong, but Jesus said it had to happen this way—the Scriptures must be fulfilled. Jesus had previously quoted Zechariah 13:7 to His disciples, saying they would fall away (Mark 14:27), and immediately after His arrest, they all deserted Him (v. 50). Jesus may also have been thinking of Isaiah 53:12, which says the Lord's Suffering Servant will submit Himself to death and be counted among the rebels while bearing the sins of others. And as Jesus pointed out in the Supper just a few hours prior to these events, He would be betrayed by one who shared in eating His bread (Mark 14:18-21); the prophecy of Psalm 41:9 was fulfilled in Judas's actions.
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SAY: Although Jesus was betrayed, arrested, and abandoned by the will of men, actions for which they were all culpable and guilty, this was all a part of God's sovereign plan for the salvation of sinners. Therefore, Jesus remained calm, in control, and confident in the Father as His world was turning against Him.

FILL IN THE BLANKS: Provide group members with the answers for the call-out in their DDG (p. 77).

Christ as Sacrifice: There are several **signs**, symbols, and **pointers** in the Old Testament that foreshadowed Christ as being the sacrificial Lamb of God who would take away the **sins** of the world permanently, "once and for all."

Essential Doctrine "Christ as Sacrifice": There are several **signs**, symbols, and **pointers** in the Old Testament that foreshadowed Christ as being the sacrificial Lamb of God who would take away the **sins** of the world. However, unlike the sacrificial system of the Old Testament, whose sacrifices were unable to take away sin (Heb. 10:4), Christ's sacrifice on the cross was able to permanently, "once and for all," take away sins.

Point 3: Jesus affirms His identity as Messiah (Mark 14:53,60-64).

READ Mark 14:53,60-64 (DDG p. 78).

⁵³ They led Jesus away to the high priest, and all the chief priests, the elders, and the scribes assembled.

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⁶⁰ Then the high priest stood up before them all and questioned Jesus, “Don’t you have an answer to what these men are testifying against you?” ⁶¹ But he kept silent and did not answer. Again the high priest questioned him, “Are you the Messiah, the Son of the Blessed One?” ⁶² “I am,” said Jesus, “and you will see the Son of Man seated at the right hand of Power and coming with the clouds of heaven.”

⁶³ Then the high priest tore his robes and said, “Why do we still need witnesses?” ⁶⁴ You have heard the blasphemy. What is your decision?” They all condemned him as deserving death.

EXPLAIN: Use the first paragraph in the DDG (p. 78) to highlight Jesus’ silence in the face of false testimony.

What followed Jesus’ unjust arrest was a travesty of a trial, including false accusations and false testimony (Mark 14:55-59). This was not a court looking for the truth but a charade searching for a means to justify their intention to murder Jesus. Yet Jesus remained silent; He refused to dignify the lies leveled against Him. The Messiah is a great example of what it looks like to suffer while resting peacefully in the sovereign grace of God over and above despair (1 Pet. 2:21-25).

- Jesus’ trial before the Sanhedrin, the ruling body of the chief priests, the elders, and the scribes, took place immediately after His arrest, still hidden under the veil of night. The leaders conspired against Jesus to put Him to death, but every witness gave contradictory testimony. This was yet another mockery of Jesus.
- The resounding silence of the Messiah was a loud response to their false accusations. Jesus’ disciples would later draw the connection between this moment and another Old Testament prophecy about the Messiah: “He was oppressed and afflicted, yet he did not open his mouth. Like a lamb led to the slaughter and like a sheep silent before her shearers, he did not open his mouth” (Isa 53:7). Jesus did not defend Himself; He didn’t moan or complain; He simply suffered in silence and entrusted Himself to His Father.

INTERACT: Ask group members the following question.



What can believers communicate through their silence in the face of false accusations? (that false accusations are ultimately temporary and trivial matters; that our trust is in God and His Son rather than in the opinions others have of us; that the truth is more important than lies; that the Holy Spirit is growing the fruit of patience and self-control in our lives)

EXPLAIN: Use the second paragraph in the DDG (p. 78) to explain Jesus’ affirmation that He is the Messiah.

False accusations could not get a response out of Jesus, but a straightforward question about His identity did. If Jesus falsely denied He were the Messiah and Son of God or chose to remain silent once more, then He might have been allowed to go free. But Jesus answered affirmatively and clearly, effectively sealing His fate of crucifixion. Though He is the rightful Ruler and Judge over all the earth, Jesus allowed Himself to be tried and judged by sinful, deceitful human beings because His time to die had come.

- When Jesus’ disciples confessed Him to be the Messiah, Jesus charged them to keep that knowledge to themselves (Mark 8:29-30). So why reveal His identity as the Messiah now? Because the hour had come. Jesus knew His response would secure His execution, through which He would drink the cup of God’s wrath in our stead, according to the Father’s plan.
- Jesus’ answer to the high priest said more than He was confronted to confess. A simple yes would have sufficed, but Jesus responded with “I am,” an echo of the Lord’s name revealed to Moses in Exodus 3:14. Then He went on to quote from Psalm 110:1 and Daniel 7:13-14, stating that He is the divine “Son of Man” and the human “Son of David” to be enthroned at the Father’s right hand and given sovereign authority to rule and judge the earth.

Application: The religious leaders put Jesus on trial to judge and condemn Him. Many people in the world still do that today. But even believers will question Jesus and His promises, asking, “Jesus, are You really so good that I don’t have to look anywhere else for my satisfaction?” or, “Jesus, are You really so gracious that I don’t have to earn my way into Your kingdom?” The truth of the gospel is yes, Jesus really is this good and this gracious. To purchase salvation for sinners, Jesus submitted to betrayal, chains, false accusations, and death so that we guilty sinners could be free from the chains of our own sin and death.

INTERACT: Ask group members the following question.



How has faith in Jesus changed your identity? (I am no longer a slave to my sin; I am no longer an enemy but a child of God; I’m not a thief but a giver; I no longer hate people and now I love others with the love I have been shown in Jesus; I am now a grateful servant of the one true God; I’m not a liar but a truth-teller; I’m first and foremost a citizen of the kingdom of God; I’m a proclaimer of the gospel, not myself)

My Mission

EXPLAIN: Jesus' words and actions during the evening prior to His crucifixion confirm that He indeed is the Son of God and the Messiah sent to save the world. He endured agony as He prayed for the cup of God's wrath to be taken from Him. He humbly received Judas's shameful betrayal by a kiss. He didn't defend Himself before the Sanhedrin. Rather than rebelling against the Father's will and avoiding the brutality of the cross, Jesus submitted to it. In and through His perfect obedience to the Father, we find grace and power for our own obedience. We too can embrace suffering and trials willingly, knowing that Christ has traveled that road before us and has secured our salvation and hope in the midst of them and on the other side of them.

READ the following missional application statement in the DDG (p. 79), and encourage group members to choose at least one of the options below as a way to respond to the truth of God's Word.

Because we have been saved through the sacrifice of Jesus, we willingly embrace suffering as we follow in the footsteps of our Savior whose mission was to seek and save the lost.

- **What steps of faith will you take in light of Jesus' suffering and perseverance for the salvation of sinners?**
- **What are some ways your group needs to pray for one another to endure sufferings according to the will of God?**
- **With whom will you share the reason for the hope you have within you to endure suffering with patience and peace?**

Voices from the Church

"Sacrifice has been the hallmark of Christian witness and the church has endured because of believers' faithful submission so that Scriptures may be fulfilled and God's name be glorified."³

—Dexter Maben

CLOSE IN PRAYER: Father, we cannot conceive of how great an offense our sin is to You, but Jesus made it clear that the weight of it is more than we could bear. So we thank You with all that we are that You sent Your Son according to Your perfect will to take the wrath we deserve so we may receive His eternal life. Help us to grasp the offense of our sin and always be turning to You in repentance, faith, and obedience. Amen.

PACK ITEM 9: HYMN HANDOUT: Pass out copies of this hymn and sing it together.

INSTRUCT: As your group departs, encourage group members to read and respond to the **Daily Study** devotions in their DDG (pp. 80-82), which build and expand upon the group study. Also advocate for small groups or families to use **Encourage One Another** (p. 83) for mutual accountability and fellowship grounded upon the foundation of God's Word.

Daily Discipleship

Throughout the week following the session, use the ideas below to remind and encourage your group members to live as disciples of Jesus Christ. The **Daily Study** devotions in the DDG (pp. 80-82) will help group members get into God's Word and study it for themselves. **Encourage One Another** (p. 83) will help group members and families fellowship with one another with purpose.

Daily Study

Brief daily devotions in the DDG (pp. 80-82) will help group members take initiative in their own discipleship.

- Make sure all group members have access to a Bible to read. Have some Bibles available to give to guests who may need one, or offer to get one and arrange a time to meet to give it and show how to navigate it for the devotions.
- Share the following idea from the devotion for **Day 2** as a part of point 1 in the session: **This remarkable display of humility from Jesus, God's Son, reveals the great suffering the Messiah went through to save sinners like you and me.**



Consider leading by example and reading the daily devotions yourself with your own DDG. Based on your study, use brief messages throughout the week (group text, email, social media) to encourage your group to keep up with their daily time in God's Word and to live it out. Here are a couple of examples you can use:

- **Day 4:** "Jesus submitted Himself to such shameful indignity because He was motivated by His love for the Father and for sinners like you and me."
- **Day 5:** "The good news for Peter, and for us, is there is grace for sinners in Jesus Christ, even for betrayers to repent."



Visit www.GospelProject.com/Blog for additional content and resources you can use to help group members gain more insight into their daily studies. Send group members a link or a portion of a blog post or other content that you believe will be helpful and encouraging for their time in God's Word.

Encourage One Another

This brief plan for fellowship and accountability in the group member's DDG (p. 83) will help groups of 2-4 people to meet sometime during the week to reflect on the session and to share how God is working and they are responding. It could also be used for family discipleship with students and children who are using *The Gospel Project* in their groups.

- **Encourage group members to ask one another about ways God is challenging them to trust Him through a season or time of hardship.**
- See yourself as a member of the group who also needs encouragement in the faith, and participate in such a group this week.

Additional Commentary

Point 1: Jesus affirms the will of the Father (Mark 14:32-36).

“As if the statement in verse 33 were not enough, Mark rephrased the same thought. This statement probably alludes to Psalm 42:5-6,11 and perhaps also 116:3. Mark indicated that Jesus did not die with stoic apathy as though death were of no consequence. He really hurt as he approached the cross. That Jesus intended the three to watch out for Judas is not likely. As before, ‘watch’ means *to be spiritually alert*. More specifically it refers to being alert against the temptation of indifference. It could also carry the idea of sharing the agony of Jesus ... The ‘cup’ is synonymous with the ‘hour’ in verse 35 and 10:38-39. The last statement [in verse 36] is the most important because by it Mark indicated that in the end Jesus was submissive to God’s will. His prayer to be spared death was answered in accordance with the divine will. God gave him something better, victory over death. The same would be true for future martyrs. First death and then resurrection was the will of God, the most important thing for which Jesus prayed in Gethsemane.”⁴

“To show sufferers that they need not despair, the true Savior became the good teacher by himself epitomizing the truth in his own person. He participated in our suffering in an emphatic way, knowing that through human frailty sorrow might steal in upon our hearts amid afflictions, and knowing that we would overcome it if we yield to God’s will above our own, mindful that God knows best those whose well-being he superintends.”⁵

Point 2: Jesus affirms the plan foretold in Scripture (Mark 14:43-49).

“Guided by Judas, who possessed knowledge both of the place and the wanted person, the arresting party arrived in Gethsemane to take Jesus into custody. The identification of Judas as ‘one of the twelve,’ as if this were not common knowledge, suggests that at this point Mark began incorporating the primitive passion narrative, which in rapid sequence recalled Jesus’ arrest, the investigation of the Sanhedrin, the trial before Pilate, his crucifixion and death. Because this was an independent unit of tradition, no prior reference to Judas was assumed. The warrant for Jesus’ arrest had been issued by the Sanhedrin, which is indicated by the comprehensive designation ‘the chief priests, the scribes and the elders’ (see 8:31; 14:1f.) ... Judas’ betrayal consisted in making known to the Jewish hierarchs the time and place where Jesus could most conveniently be taken into custody without a commotion. The fact that a signal for the arrest had been prearranged confirms that the arresting party were not acquainted with Jesus. The appointed sign was a kiss, the token of homage with which disciples customarily greeted their rabbi. Ironically, both the title ‘Rabbi’ (‘my master’) and the kiss declared Judas’ respect for Jesus, while his act exposed his master to gross contempt.”⁶

“How hard it must have been for Jesus to be betrayed by someone close to him, *one of the Twelve (14:43)*. Judas had left the Last Supper in response to Jesus’ request (John 13:27) and had gone to the religious leaders to whom he had spoken earlier (14:10-11). He knew the power of his Lord and anticipated that he might resist arrest, while the leaders probably expected resistance from Jesus’ eleven remaining disciples. So Judas was given a contingent of armed police and soldiers to help him arrest Jesus and bring him to trial (John 18:3) ... Jesus challenged those who had come to arrest him about why they assumed that he was *leading a rebellion (14:48)*. He had never been violent and would never allow his followers to be violent. Nonetheless, he submitted to them because the *Scriptures must be fulfilled (14:49)* ... He is probably thinking of all those Scriptures that foretold the suffering of the Messiah.”⁷

Point 3: Jesus affirms His identity as Messiah (Mark 14:53,60-64).

“Numerous times in Mark’s Gospel, Jesus asked those who followed Him and those He healed to be silent concerning His identity. The time for the ‘messianic secret’ has now come to an end. Called, under divine oath, to bear witness to His true identity, He directly and openly affirms, ‘I am.’ He also identifies the Messiah with Daniel’s apocalyptic Son of Man: ‘And all of you will see the Son of Man seated at the right hand of the Power [God] and coming with the clouds of heaven’ (v. 62). Jesus weds Daniel 7:13-14 with Psalm 110:1 in identifying Himself as the Messiah and God’s Son (cf. Mark 12:35-37). ‘Today I stand before you, but there is coming a day when you will stand before Me in judgment! A great reversal is coming!’ Jesus’ words set the high priest off in an uproar of self-righteous indignation. As far as they are concerned, Jesus has condemned Himself with His own words. The high priest rules He is guilty of blasphemy, a capital offense, and first says that no other witnesses are needed and second asks what the verdict of the Council will be. ‘And they all condemned Him to be deserving of death.’”⁸

“Jesus’ statement is considered **blasphemy** in that he claims divine Sonship and an exclusively exalted position at the right hand of God. Following the high priest’s lead, they **all condemned him as deserving death**. The one option they fatally disregard is that Jesus is indeed speaking the truth and that he enjoys the full endorsement of his heavenly Father (cf. v. 28; Acts 3:13; Col. 2:9).”⁹

References

1. See “Diamonds Unearthed,” by Cate Lineberry, *Smithsonian Magazine* (December 2006), www.smithsonianmag.com/science-nature/diamonds-unearthed-141629226.
2. Kris Lundgaard, *The Enemy Within* (Phillipsburg, NJ: P&R, 1998), 31.
3. Dexter Maben, “Mark,” in *South Asia Bible Commentary*, gen. ed. Brian Wintle (Grand Rapids, MI: Zondervan, 2015), 1322.
4. James A. Brooks, *Mark*, vol. 23 in *The New American Commentary* (Nashville, TN: B&H, 2003) [Wordsearch].
5. Augustine, *Harmony of the Gospels* 3.4.14, in *Ancient Faith Study Bible* (Nashville, TN: B&H, 2019), 1215, n. 14:36.
6. William L. Lane, *The Gospel of Mark*, in *The New International Commentary on the New Testament* (Grand Rapids, MI: Eerdmans, 2010), 524-25 [Wordsearch].
7. Dexter Maben, “Mark,” in *South Asia Bible Commentary*, 1322.
8. Daniel L. Akin, *Christ-Centered Exposition Commentary: Exalting Jesus in Mark* (Nashville, TN: B&H, 2014), 340.
9. Hans F. Bayer, “Mark,” in *ESV Study Bible* (Wheaton, IL: Crossway, 2008), 1929-30, n. 14:64.