

# Mark: The Mysterious Messiah

Week 26: Mark 14:32-65

**Introductory Exercise:** What does it mean to betray somebody?

Mark 13:32-42 is not so much a frame story as a pair of interwoven narratives that need each other to make sense. What background information do we readers have that makes Mark 14:32-34 especially tense, dramatically speaking? What does Jesus pray for in his distress, and what metaphor does he use in that prayer to describe the coming events?

How many times does Jesus return to his disciples to check their alertness? What significance does that number already have in this chapter? What hour has come, according to Jesus, and into whose hands is he being betrayed? Why is that vocabulary significant, given what's come before in Mark? (Hint: Look in Mark 2.) Who approaches, according to Mark 14:42?

When the mob (how does your translation name those who come?) arrives with swords, how do they know which man to arrest? How did they know where to find him in the first place? In a short version of the cutting-off-the-ear story, what information does not appear in this version, and how might the story have sounded to that first-century audience?

What does Jesus say to mock the crowd in Mark 14:48-49? In 14:50-52, what happens that vindicates Jesus's gloomy prediction at the Passover meal?

What plans might Peter have in 14:54 as he follows Jesus to the chambers of the high priest? What is the character of the legal case against Jesus? What ironic things do they attribute to Jesus?

Jesus first stands in silence but then, when questioned about being the Messiah, answers with a combination of Psalm 110 and Daniel 7. To a first-century Jew, what would this combination of Scriptures have meant? What does the combination mean to us Christians that would not have been available to a first-century Sadducee? What does the word "blasphemy" mean in the first century, and how does that apply to this episode?