Study notes on

The Last Week

Marcus Borg and John Dominic Crossan

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Marcus Borg and John Dominic Crossan

The objective of these notes is to provide a terse summary of the contents of this book by Borg and Crossan, published by SPCK. I hope that they will aid your own study of the book, and maybe also provide you with a background for leading study sessions and discussions.

**Why is *The Last Week* important to me?**
I have found that it helps me to make better sense of the events as we follow Jesus through the story of what we call Holy Week, from his entrance into the Jerusalem area for the last time, his execution and through the remarkable experience we call His resurrection.

**What about the authors?**
The authors of the book are Marcus Borg and John Dominic Crossan, American theologians. Marcus Borg was Canon Theologian at Trinity Episcopal Cathedral in Portland, Oregon, and a retired Professor of Bible studies. Marcus died in 2015.

John Dominic Crossan is a theologian, formerly a Catholic priest, later Professor in the Department of Religious Studies, DePaul University, Chicago. Both authors have spent their lives in Jesus studies.

**What is significant to me about this book?**
It makes full use of the recent enormous increase in knowledge about life in New Testament times and in the meanings of the words used at that time. We now have available written accounts of some events contemporary with Jesus and we can amplify the meaning of events in the New Testament by relating them to those reports. For example, the meaning of ‘Messiah’ and ‘Son of God’, which we know now, were both applied to the Emperor in Rome during the lifetime of Jesus.

**Is this approach the right one?**
This is for you to decide. I might stress that the stories of Jesus’ Last week in the New Testament were set down many years after the events described, and were based on stories circulating mainly in oral form around a small group of Jesus followers in a particular
place. No historian can make claims for the truth of what is said, I can only offer some views and encourage discussion as you continue on your Jesus journey.

**Is this sort of thinking a good idea?**

I think that we may all tend to retain ideas about Jesus which we first heard when children, and which have never developed. It is naturally disturbing to be presented with ideas which may be a long way from those we were familiar with. It could be natural to oppose those ideas, and hope that they would go away.

But I will assume that we have an collaborative outlook, and might call ourselves liberal progressives. It is likely that we are all deeply concerned with Jesus, as are the book’s authors.

**Why this particular book?**

I use this book because I believe that it looks more carefully at the traditional Easter story than most other commentaries on the Easter week. But we must remember that both the traditional Jesus stories and our study book are the products of particular people with particular backgrounds. We may learn from both but you need not accept the interpretation given here as the only possible view. Interpret it as you can, which is all that you can do with everything you read.

Some may say that the Bible does not err. What they usually mean is that their interpretation of what the bible seems to say brooks no discussion.

I have found it stirring to look at *The Last Week*, and hope it will help you to develop your own understanding of Jesus for yourself.

**What is in the book?**

The book’s authors have chosen to follow the framework provided in the *Gospel of Mark*. This is the earliest, and shortest Gospel. The other gospels tell a similar story, but add extra material of their own. Notice that the name *Mark* was attached to distinguish it after additional Gospels were produced, the name has no connection with the Mark mentioned in those Gospels.

Mark is unique in providing a solid time frame to the events of Holy Week. So we can divide our study into events on each day of the week.

We start with *Palm Sunday*, the Sunday before Easter Day.
Session One: Palm Sunday

Mark 11.1-11
Two processions enter Jerusalem on this day. The first contains Jesus, seated on an ass, welcomed by his supporters. The second contains Pontius Pilate, the Roman governor, coming in to ensure no trouble during Passover celebrations.

Jerusalem is central to the history of the Jews (Hebrews) and central for Mark. He wrote close to its destruction by Rome in the rebellion of 66-70AD, and his story is influenced by that later event.

For Mark, Jesus’ message is about the Kingdom of God, and the Way to reach it.

What is God’s sort of Kingdom? It is the Kingdom of this world, when all injustice will be put right. Achieved by repentance. Repentance is not about sins, a later obsession of the Church, based on the idea of final judgement after death; it is about a change of mind, producing a return to the Right Way of thinking about building the Kingdom in this world.

To whom did Jesus talk? To his neighbours, peasants in rural Galilee, not to cities, even in Galilee. His message was to the country poor. Mark says the message immediately put up the backs of the Scribes, Pharisees and Herodians, the power elites living in the cities.

What fellowship with Jesus means: Following Jesus on the Way, the Way of achieving the Kingdom. For Jesus, this became a journey to Jerusalem, to confront the central powers, Rome and the priestly families, their collaborators. It was almost certain to lead to his death. Mark portrays him as foreseeing this.

Our book, The Last Week, details His final journey to Jerusalem.

What the confrontation was NOT about. It was not with Judaism. The followers of Jesus on The Way formed an internal sect of Judaism until expelled much later. The Jewish Bible, our Old Testament (OT), is the basis of understanding the history of developing ideas about God for all Jews, and also for all Christians.
Session Two: Monday

Mark 11:12-19  “On the following day, Monday....”

The New Testament is full of symbolic stories, just as in the Old Testament. The stories are not necessarily history, but they are parables, stories which are always true and significant, and not limited to descriptions of particular historical events.

The Fig Tree is cursed for not producing fruit and the Disciples hear Jesus’ anger. This is not the tree’s fault, it is not in season. So it is a symbolic story. What happens to those of us who don’t produce the right results? We are not following the right way.

A note on Mark’s method. Only the first half of the Fig story is given here, the second half not until Tuesday. Why? Because Mark uses frames. The Fig tree (outer) story frames the temple incident (inner) before and after it. The Temple is not producing the goods, so it will have to go. What happens to the non-producing tree is told later on Tuesday. The two stories reinforce each other.

The incident in the temple. Really a ‘Den of Robbers’? Background: The Temple was the centre of collaboration with Rome. Rome ruled through the Priestly families. Jesus is not against the existence of the Temple: as a Jew, he was proud of the Temple and paid taxes to it. The problem was about collusion with Rome and the Priestly families in maintaining the wrong sort of Kingdom. “Den of Robbers” quote is from Jeremiah. Worship in the Temple and Justice, meaning fairness for all, should go together, but is not happening.

There is a traditional misunderstanding of the overthrown tables. Worshippers are not being cheated. But the Temple is being used as a hideout, where the chief priests go after they have ‘robbed’ the people. (Ambiguity of the Priesthood, and of the Temple which are also symbols of Roman control). The priests think themselves safe in the Temple after failing to provide Justice for all the people.

Problem. “For all the nations” quote is suggested as a Marcan addition to Jesus’ original symbolic action. In Jesus’ time, all could go into the outer courts. But when Mark wrote around 70AD, the Temple was close to destruction, “Robbers” meaning revolutionaries, were holding out in the Temple against Rome. It was a den of violent people, not following Jesus’ Way of non-violence.
Were ‘The Jews’ to blame for Jesus’ death? No. Mark keeps saying that the High Priestly family dare not get rid of Jesus “because they feared the people”.

Ambiguous position of the High Priestly families. The High Priest and elders were appointed as Roman agents, to collect taxes. We blame postmen for lateness of mail, builders for faults in house design... Mark blames the High Priest for Jesus’ death. It was not the ordinary Jewish people, they valued Jesus’ concern for them and for the Jewish religion.

Weren’t the money-changers crooks? Why? Perfectly reasonable that they should change money so people could pay temple taxes in the right coinage. (Question: Was Jesus looking for trouble?)

Session Three  Tuesday

Mark 11:20-25 Returns to previous (outer) story, what happened to the Fig tree from Monday. The fig tree, which represents the Temple in the inner story, is destroyed.

Jesus arrives in Jerusalem, in Temple area. Large open-air courts at entrance. During Passover, packed with pilgrims. Good stage for disputes with authority (the collaborators, not ‘The Jews’, the people were with Jesus).

Mark 11.27-33 Jesus is challenged: ‘By what authority...’? His question: “What about John the Baptist?” He reverses the challenge.

12.1-12 Jesus indictsthe authorities with parable of the Vineyard.

12.13-17 Give taxes to Caesar? ‘Whose head..?’ he replies.

12.18-27 Relations after death? ‘Not God of the dead, but the living’ (Sadducees were wealthy: if life is good, who needs an afterlife?)

12.28-34 The greatest commandment? “You shall love...” Enquirer told “You are not far from the Kingdom...”

12.35-44 Jesus takes initiative: He questions Scribal authority, praises the Widow and her mite.

13.1-3 What about the Temple? The Temple seemed undestroyable, but Mark knew that it had gone by 70AD and reports that Jesus foreknew this.
Mark 13.5-37 The Little Apocalypse, expounds current Jewish expectations, based on Daniel. “The Son of Man, coming in clouds.” Mark identifies Jesus with the ‘Son of Man’. We may not share the same expectation of immediate divine intervention. But we can share the same passion, and hope and work for a better world.

Session 4 Wednesday.

Mark 14.1-11 The need for a traitor story *frames (surrounds)* the Alabaster Jar story. The Chief Priest and collaborators needed to stop Jesus but Mark tells many times that they dare not openly arrest him “because of the crowd”, who vigorously supported him.

Mark continually stresses the failure of the disciples to realise that Jesus is going to his death. They expect His success and squabble for good positions afterwards. This is a warning to all of us who follow Him.

Jesus warns at 8.31: “The Son of Man must be rejected and killed” Peter says nonsense, and is told “Get thee behind me, Satan.”

Jesus warns again at 9.31: The disciples don’t understand, but dare not ask more.

Jesus warns on the way to Jerusalem at 10.33: James and John want to sit beside him in glory. His response: “Who wants to be first must be last and servant of all”.

The purpose of all this is to explain what Jesus’ death and resurrection meant for himself, for the disciples, and for all his followers.

Not only Jesus and disciples are on the journey, we all are...

Atonement: Substitution or Participation?

Mark 10.45: “The Son of Man came not to be served, but to serve, and to give his life a ransom for many.” What does Mark mean? A common view suggests: God is offended by human sin. Human punishment is not enough. So a ‘divine’ Son must be sent to be killed for God to be appeased.

But the word used in Greek, *lutron*, means payment to free a slave, not a satisfaction for sins. And Mark stresses throughout the journey that all should *participate with Him*, not be *substituted*
by Him. We all share the journey through death of the old life to a new better life here on Earth.

The Alabaster Jar story illustrates what we should do. She was the only one who took his warnings seriously, and she served him by anointing him. She was the First Believer and a model Leader.

Where is Judas in all this?
10.33 says only that Jesus was ‘handed over to chief priests....’.
Judas is named only later (14.10). And they only promised him money, but Matthew and John elaborate the story to denigrate him. Later writers justify his actions in other ways. For Mark, it was just one more failure of the disciples as a whole (which includes us).

Session Five Thursday

The preparation for the Passover meal in evening is an overture. Two disciples are sent to check each other. “Follow the man with water jug” implies secrecy about where. Enemies must not know....

The Last supper, a web of meanings: They eat the Passover meal; Jesus speaks of imminent betrayal; Jesus performs the normal Jewish ceremony of sharing out Bread and Wine, our story provides a new meaning, about his death. As usual, Jesus uses a real meal for fellowship and teaching. He was often criticised for eating with the wrong people. For the disciples, peasants, enough food and less debt were fundamental in their lives.

Jesus took, blessed, broke and gave the bread, as in other feeding stories in the New Testament. And he himself shows the disciples how to do the feeding work, not to send the crowd away to look after themselves. All the feeding parables are not about the multiplication of loaves but fair distribution of what we have. When justice is distributed on earth there is enough for us all. Justice is never used up by distribution.

The meal as Passover commemoration for ever. The Passover Lamb is food for the Exodus. Jesus is the Passover Lamb. Lamb’s blood on the door post gives us safe passage. The meal is the last one in ‘Egypt’, the place of bondage. Not substitution: Protection against death, and food for the journey into a new life in this world. Replace Egypt with Rome, or any other Empire since; a subversive story.

Body and blood and the death of Jesus: The Jewish Exodus from Egypt is explicit in the Passover meal, but the nature of Jesus’ death is implicit in the words of institution. Body and Blood separated imply violent death, sacrificial. Not suffering, not substitution, but participation with God through a meal. The 12 partake of the food;
Jesus wants his death to take them through a ‘death’ to participate in a New World on earth.

**Gethsemane, prayer and arrest:** Jesus says that all will desert him. Peter vows not to. Jesus says he will, before the next dawn. Jesus asks closest three to keep watch while he prays, but they fail. Jesus prays for deliverance from coming danger. Uses Abba, Dad, an intimate term. It was not God’s will that Jesus should suffer and die, but He accepted that inevitability, trusted in God, and went forward. Judas arrives with temple soldiers, Jesus is arrested, the disciples flee, and disappear from the story until after Easter.

**Interrogation and condemnation:** We are told that the disciples had fled, so who knows what happened? Possibly it was typical of what would happen at the time Mark wrote. Note that the temple authorities who tried Him did not represent the ordinary Jewish people; they were local collaborators with Rome, collecting taxes and keeping order.

**Confession and denial:** In the trial, the witnesses could not agree that Jesus had claimed any title, so the high priest goes for a straight confession: “Are you the Christ, the Son of God?” Jesus says “I am” but this could mean “Am I?”, not definite. Jesus appears convicted on what looks like a post-Easter declaration of his significance for the church. The rest of Jesus’ statement is the ‘Son of Man’ quote from Daniel 7. Here Mark follows most Jews, under continuing tyranny, in turning to visions of an immanent heavenly kingdom. The ‘Son of Man’ is given authority to replace all tyrants with an everlasting reign of Justice for all. The early Church looked to this happening shortly. But in fact Jesus’ was in charge, and his kingdom had already begun among his followers.

**Confession and Denial:** The story of Peter’s denial of Jesus frames Jesus’ confession of his identity. As usual, Mark writes specially for those being persecuted during the rebellions of 66-74AD. The sequence is:

Peter follows Jesus to the high priest’s house.
Jesus is interrogated and confesses his purpose.
Peter is interrogated and denies Jesus.

**Teaching:** those who copy Jesus are applauded: those who copy Peter are consoled by future forgiveness (Peter re-appears as a disciple after Easter): And either of those are better than despair: Judas never appears again in Mark’s story.
Session Six  Friday

Let us look at Mark’s story on its own. It is usually confused, with extra bits from the other Gospels, not fitting together properly. Apostle Paul gives the tradition from an earlier time, say 50AD, but not the actual events, only about what it all meant to him.

Mark’s story is retrospective interpretation combined with history remembered. His story has precise times, three-hour slots.

The actors: The Chief Priests and scribes. These are collaborators with Romans, responsible for control in Jerusalem. They do not represent or act for the Jewish People.

Dawn, 6am to 9am
Local collaborators hand Jesus over to Pilate. Jesus: “You say so”, mocking? Pilate presses, Jesus shows silent courage; contempt?

The strange Barabbas event: the crowd says “Crucify”. Not the people, maybe imported Yes-men? But crucifixion was not used for robbers. Perhaps best explained as a time-shift. Mark writes after 66AD, when many Jews had chosen violence, not the Jesus Way.

Jesus handed over to soldiers, tortured, humiliated, taunted, this was normal, “Hail King of Jews”. Usually forced to carry crossbar of cross, but too weak already.

9am to noon
To Golgotha, offered drink, and refused, He was crucified, the well-known deterrent for trouble makers, disturbers of the Pax Romana.

3pm to 6pm
Jesus: “My God....” from Psalm 22. Then He died.

The Temple curtain was torn in two. Meanings:
1. Judgment against Temple authorities who collaborated with Rome to kill Jesus.
2. Access to God is now open to all, not just through priests, temple and existing domination system.

A further sign: A Roman soldier says “This is God’s Son”, the first to say that. Implies that the Roman Emperor, who claimed to be God’s Son, was not.
Witnesses of the crucifixion: only His women supporters, reminding us that all male disciples had fled. Side effect: This suggests equal rights of women earlier in Jesus movement, conventional patriarchal rule was reimposed later, before Mark was written. But here they all are, carrying on the story.

6pm and burial
6pm Friday is start of the Sabbath, so the body of a Jew must be buried. Not normal after a crucifixion, the dead body is usually left to animals. The Joseph tomb story helps the story? Mark needs a good quality burial, to set his scene for Easter morning.

About substitutionary atonement, SA, yet again
First defined precisely in a 1097AD book by Anselm, Archbishop of Canterbury. He assumed the current English legal framework; something is wrong, so someone must be punished for it. This is not the only possible understanding. We usually get a composite story from all four Gospels, which really need separate study. Let us listen to Mark alone.

SA is part of a larger package; It says that we are all sinners, all need forgiveness, and a judging God needs a sacrifice. All traditional liturgies use this idea. Due to a misunderstanding of the word Repent. The original Greek word means ‘Change your mind’, see things differently.
And a misunderstanding of Ransom. The Greek Lutron is payment to liberate captives from bondage, not payment for sin.
SA theory goes far beyond what the New Testament (NT) says. The NT provides multiple ways of interpreting His death.
Another view: Jesus’ death as sacrifice is affected by a tradition in the Old Testament, the sacrifice of a perfect lamb at Passover; that was substitution, as were all Temple sacrifices of animals.

How does Mark understand the Death of Jesus?
As a judgement on the authorities and on the Temple. “The Chief Priests, elders and scribes”, the collaborators with the Romans, have killed him, as He said they would. Mark sees darkness, and the Temple curtain torn at His death. The Roman Centurion says:
“This was the Son of God”. This implies that the Emperor, who also claimed the same title, was not. Such a statement is high treason, would be punishable by death.

**Mark’s use of the Jewish Bible** (our Old Testament). There are echoes and quotes from it all over the Good Friday account. Many saw the Old Testament as *foretelling* the future events of Jesus’ life, forcing the idea that things *had* to happen, all was foreordained, including Jesus being sacrificed (like the Jewish *Paschal Lamb*). As usual in earlier times, the older Paschal Lamb story is used inside the new Jesus story to strengthen it. Together they show the interpretive framework of the author, how the writer saw it.

**Crucifixion** cry “Why hast thou....” uses the words of Psalm 22. Mark uses the words from there to support his story. The key is that Psalm 22 ends with new hope *after* the cry of desolation, as all Jews would know.

**Session Seven   Saturday**

**Mark has nothing about Saturday.** So what happened?
Has Mark omitted something? Is it on purpose?

In the Apostles creed, after his death, Jesus “*Descended into Hell*”
This is not the later ‘Christian place of punishment’, but the Jewish *Sheol*, Greek *Hades*, the place of non-existence, shades.

**Jewish tradition on martyrs in persecutions.** Two ideas:
1. Divine intervention to save them, like Daniel in Lion’s Den.
2. Reward *after* death, martyrdom. Necessary if no escape was possible, as with Jesus. He was mocked during his execution, with no intervention. But vindicated *afterwards* ‘according to the scriptures’, that is, existing Jewish traditions.

But 2 is very general. Jews needed to look for a more particular, *apocalyptic eschatology* that is, a general future personal bodily resurrection “In the eyes of the foolish, they have died, but they are at peace” until the *final* resurrection of all.

So **two** reasons for rest in death:
1. *General*: The renewal of an all-good creation needed renewed *bodies*.
2. *Specific*: The executed and destroyed bodies of martyrs had to be recovered and renewed, as after the Seleucid persecution in Mark’s time.
But Jesus had said that *the Kingdom is already here*. So Jesus’ resurrection and the resurrection of all previous righteous had to happen together. He had to lead them out of hell.

How to fit this into the Easter narrative? Watch Matthew trying: Temple curtain torn, earthquake, tombs opened, at Jesus’ death, not at his rising. But they couldn’t appear until after his rising. And someone had to baptise them. Various explanations in other accounts. But none of this would fit into Jesus, on his own, teaching the disciples after his resurrection. So Mark left it all out.

**Conclusion about Saturday**

**The Harrowing of Hell** is an earlier Jewish Christian tradition, which did not continue in the later Gentile-based church.

The Hell tradition is not in Mark. His teaching is:

- The Kingdom has already begun.
- The ‘Son of Man’ has already arrived in Jesus.
- The future bodily resurrection of all has already started.

Our authors say that The Kingdom, already present, now depends on a clean-up of the present Earth by his followers in collaboration with God. So Jesus is always travelling with his group (us) on the Way.

**NOTE.** Eschatology is not about the end of our space-time world, but about the ending of our subjection to evil in ‘this world’ of Paul. Not about getting away from Earth, but transforming it.

But the Jews desperately needed God’s direct operation, as empires succeeded each other in persecuting them in their home, Palestine.

None of the Gospels refer to the ‘End of the World’, because the Jewish (Old Testament) Bible said that God saw that His creation was good. So it could not be imagined ever to stop. But we nowadays see its ending as a clear possibility, even quite soon if we continue our destruction of the environment.
Session Eight  Easter Sunday

The resurrection events are essential for Mark’s story. Jesus’ death is meaningless without the resurrection story, which created His continuing community. Most of us have childhood memories of church preaching, teaching, hymns, and liturgy. They often emphasized historical factuality, ‘not a Christian if not believed’. Paul said “If Christ is not raised... then is our faith in vain”. Borg and Crossan agree, but for different reasons. The traditional view can get in the way of understanding the meaning of the resurrection for us.

History or Parable? Look at Mark’s story again. If history, its purpose is to relate publicly observable events, seen by anybody there. If parable, a model is the other parables of Jesus. All agree that a parable’s importance is not dependent on its actually happening. The meaning is what matters. But this is not a denial of factuality.

Mark’s story of Easter Day. Mark provides the first account. Paul, writing earlier, about 50AD refers to the resurrection, but Mark provides the first narrative. He has only 8 verses, no appearances of risen Jesus, only in other gospels. And the original Mark ends abruptly at Mark 16.8: “The women ... fled ... for they were afraid.

Mark’s story as parable Let us consider the empty tomb story as a parable of the resurrection.

• Jesus was sealed in the tomb, but it could not hold him, the stone was rolled away.
• Jesus is not to be found in the land of the dead. “He is not here.” (Luke adds “Why look for the living among the dead?”).
• Jesus is ‘raised.’ God has said “yes” to him and “no” to the powers which killed him.
• His followers are told: “You will see him.”

In the other Gospels: Mark’s story of the empty tomb is expanded. The result of reflection by followers after His death? As told in different communities?

Matthew:

1. As women leave the tomb, Jesus says “Greetings, do not fear, tell my brothers to go to Galilee, they will see me there”.
2. In Galilee, He gathers the disciples and commissions them:
“Go and make disciples of all nations.... I am with you always, to the end of the age.” So a universal extension of His work. The risen Jesus is Emmanuel, God’s abiding presence with us all.

**Luke:**
Jesus joins two supporters in the walk to Emmaus on Easter evening. They ask: “Stay with us”. He takes bread, blesses, breaks and gives to them. They understand, and He is gone.

The two return to Jerusalem and tell the 11 and friends. Jesus appears among them: “Touch me and see”; They will be given “power from on high”, as later recounted in Acts. Then Jesus takes them to Bethany, blesses them and “ascends into heaven”.

**John:** Very different;
1. The stone is rolled away, the tomb is empty, only Mary Magdalene sees that, she tells Peter and the ‘beloved disciple’, who run to the tomb, see, and then ‘go home’. Mary stays, Jesus appears, tells her to tell the others; “I am ascending to my Father and your Father.”
2. The disciples are in a locked room, afraid. Jesus appears, “Peace be with you”, shows wounds, and says “Receive the Holy spirit”.
3. Thomas, not present earlier, does not believe them. Jesus appears, and Thomas responds with “My Lord and God”.

In early copies, John’s Gospel ends here, but other copies add:
4. Seven disciples go fishing. Jesus calls from the shore, “Put down the net”, massive catch results, Jesus feeds them with it. He asks Peter three times “Do you love me?” Peter is told “Feed my sheep” and “Follow me on the Way.”

**The Gospel stories all together:**

Two main themes:
1. “Jesus lives”. He is experienced after His death in a new way. Not confined in space or time, always present for his followers. Only Luke in Acts says he “disappeared into Heaven.” Mark says “You will see Him.” Which is always true.
2. God has vindicated Jesus. We must always view the Crucifixion with the Resurrection. Jesus’ killers do not have the final word.
Paul and resurrection

Paul experienced that Jesus lives in his vision on the Road to Damascus. He seems to see all post-Easter appearances to others in the same way. Paul’s vision changed his life. The Kingdom of God has already started on Earth. We are all called to participate in bringing it in.

Easter and the Christian life today

Jesus’ Death and Resurrection need to be affirmed equally. Death without Resurrection on its own implies that we all deserve to suffer, but that Jesus was a substitute. Easter without Good Friday looks sentimental, good times are coming, no effort needed. But Jesus had a passion for the Kingdom of God, and he gave his life in fighting for it.

His path is our path of personal transformation, so important to us. But there is also a political meaning, often ignored. Jesus confronted the ‘powers of this world’, and so must we. We work for His Kingdom to come on Earth, not just in Heaven.

Alternative processions.

On Palm Sunday, two processions entered Jerusalem:

Pilate’s, to keep order over Passover, to keep up Caesar’s Kingdom.

Jesus’, to proclaim the Kingdom of God and Justice, and not Caesar.

Mark’s message

For Mark, Jesus’ message is about the Kingdom of God in this world, and our Way to reach it.

His question to us is:

Which procession are you in?

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