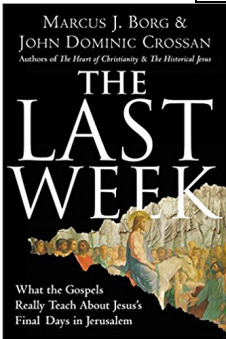




St. Mary's Church
Stone Harbor, New Jersey

Sunday March 11, 2018

We Welcome You to Join Us
For the Adult Forum and
Worship
All Year Long (well, almost)!



Date	Lent	Chapter	The Last Week
February 18	1	1 & 2	Palm Sunday Monday
February 25	2	3 & 4	Tuesday Wednesday
March 4	3	5	Thursday (Maundy)
March 11	4	6	Friday (Good)
March 18	5	7	Saturday (Holy)
March 25	6 (Palm Sunday)	8	Easter Day

At the end of the book the authors pose discussion questions on each chapter. If you would like to discuss any of the questions, they are on pp. 234-236.

What follows is a quick synopsis of chapter six "Friday" in Borg/Crossan's *The Last Week*. Mark's story is retrospective interpretation combined with history remembered. His story has precise times, three-hour slots.

Dawn, 6am to 9am

- The strange Barabbas event: the crowd says "Crucify". Not the people, maybe imported 'Yes-men'? (pp. 142-143)

9am to noon

- He was crucified, the well-known deterrent for trouble makers, disturbers of the Pax Romana. (p.144)

3pm to 6pm

- The Temple curtain was torn in two. Meanings:
 - Judgment against Temple authorities who collaborated with Rome to kill Jesus.
 - Access to God is now open to all, not just through priests, temple and existing domination system. (p.150)
- 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 re-imposed later, before Mark was written. But here they all are, carrying on the story. (pp. 151-152)

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. (p.153)



Substitutionary atonement (SA) once again (pp.138-140)

- First defined precisely in a 1097 CE book by Anselm, Archbishop of Canterbury. He assumed the current English legal framework; something is wrong, so someone must be punished for it. (pp. 138-139)
- SA is part of a larger package; It says that we are all sinners, all need forgiveness, and a judging God needs a sacrifice. (p.139)
- And a misunderstanding of ransom. The Greek 'lutron' is payment to liberate captives from bondage, not payment for sin. (pp.154-155)
- SA theory goes far beyond what the New Testament (NT) says. The NT provides multiple ways of interpreting His death. (pp.154-163)

How does Mark understand the Death of Jesus?

- Mark does not understand the death of Jesus as a substitutionary sacrifice for sin. Mark sees Jesus' death as an execution by the authorities because of his (Jesus') challenge to the domination system. (pp.139, 155)

Mark's use of the Jewish Bible

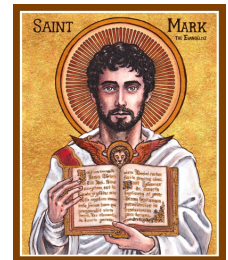
- There are echoes and quotes from it all over the Good Friday account. Many saw the Old Testament as foretelling the future events of Jesus' life, forcing the idea that things had to happen, all was foreordained, including Jesus being sacrificed. (pp. 155-159)

Crucifixion

- "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. (pp. 157-159)

Some questions for discussion -

- Borg/Crossan caution us that Mark, though the earliest Gospel writer, probably was not free from "post-Easter interpretation." (p.141)
What is the evidence of that according to Borg/Crossan?
- Could Jesus have been crucified as a terrorist?
Was Jesus guilty of a capital crime? (p.146)
- Did Jesus' death have to happen? What does the chapter say?
What do you think? (p.156)
- There are several exegetical (interpretative) terms the authors use:
"history remembered" (p.150); "post-Easter interpretation" (p. 141);
"prophecy historicized" (pp. 156-157); "retrospective retrojection of purpose." (pp. 160-161)
Were any of these helpful?
- What was significant to you about this chapter?



You want a different Biblical view? Try *Time and Word* (2016) by Ephraim Radnor. Radner is convinced that historical criticism has "hog-tied our ability as churches to be led by scripture into the knowledge and life of God" and recommends a return to the allegorical reading of scripture practiced by rabbis like Jesus, the ancient church fathers, and interpreters all the way through the Middle Ages. Ephraim Radner is a priest in the Episcopal Church (Diocese of Colorado) and professor of historical theology at Wycliffe College, an Anglican seminary affiliated with the University of Toronto. His doctorate from Yale Divinity School is in systematic theology. Wycliffe is a Seminary in the evangelical stream of tradition. It was formed in response to more liberal theological perspectives.
(full transparency: my money is on Borg/Crossan kg)