

Exegetical Analysis — Mark 14:60-62

60-62 – The high priest stood up and came forward and questioned Jesus, saying, "Do You not answer? What is it that these men are testifying against You?" [61] But He kept silent and did not answer. Again the high priest was questioning Him, and saying to Him, "Are You the Christ, the Son of the Blessed One?" [62] And Jesus said, "I am; and you shall see the SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and coming WITH THE CLOUDS OF HEAVEN." (60. καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπρώτησεν τὸν Ἰησοῦν λέγων· οὐκ ἀποκρίνη οὐδὲν τί οὗτοι σου καταμαρτυροῦσιν; 61. ὁ δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν. πάλιν ὁ ἀρχιερεὺς ἐπρώτα αὐτὸν καὶ λέγει αὐτῷ· σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ; 62. ὁ δὲ Ἰησοῦς εἶπεν· ἐγὼ εἰμι, καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ)

The high-priest in (vs.61) is asking for the *identity* of Christ. The high-priest says "Σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ Εὐλογητοῦ" which is translated "are you the Christ, the Son of the Blessed one?". The response in (vs.62) is to answer the prior question asked by the high-priest. Jesus uses Daniel 7:13-14 to tell them exactly who he is: 'Εγὼ εἰμι, καὶ ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. The entire point in appealing to Daniel 7:13-14 and Psalm 110:1 is to prove that Jesus is the Son of Man of Daniel 7:13-14 and the rightful heir to the Father's Right Hand, the Messiah. The usage of Daniel 7:13-14 also ties together the coming of the Lord in the future at his 2nd coming.

Daniel 7:13-14 NASB

"I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him. [14] "And to Him was given dominion, Glory and a kingdom, That all the peoples, nations and men of every language Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed.

"Early in the Ministry Christ had begun to give a partial revelation of His Messianic character by calling Himself "the Son of Man"; He had given clearer intimations in private to the Twelve; He had accepted Peter's confession of His Messiahship; He had refused to rebuke those who had publicly proclaimed Him as the Messianic King at the triumphal entry; and now before the Sanhedrin and before Pilate He acknowledges His full right to the title. To Pilate He explains that He is no earthly king, no rival of the Emperor. No explanation of His Kingship or of His Sonship is given to the hierarchy. They knew the import of His words, as the action of the high-priest shows."

— Cambridge Greek Testament for Schools and Colleges, Commentary on Mark 14:62.

"Previously Jesus had veiled His messiahship because publicly claiming to be the Messiah would have precipitated a premature crisis (cf. Mark 1:43-44; Mark 8:29-30; Mark 9:9; Mark 11:28-33; Mark 12:12). Now He openly admitted His messiahship because the time for crisis had arrived. Matthew may have given us Jesus' exact words (Matthew 26:64) and Mark their substance. Jesus added that He was not just a human Messiah but the divine Son of Man. The passages He claimed to fulfill predicted His enthronement in heaven following His resurrection (Psalm 110:1) and His return to earth with God's authority to establish a worldwide kingdom (Daniel 7:13-14; cf. Mark 8:38; Mark 13:24; Mark 13:26; Revelation 1:7). As such He was claiming to be the Judge of those who sat to judge Him. Jesus knew that this confession would seal His conviction. "Power" was a recognized circumlocution for "God." [Note: Ibid, p537.]"

— Thomas D.D. Constable, Expository Notes of Dr. Thomas Constable, Commentary on Mark 14:62.

"62. And Jesus said, I am — Seldom in the course of his ministry did our Lord announce himself as the Messiah. But here, in the great and trying moment, when questioned by the Jewish nation, in the person of their high priest, solemnly, Are you the MESSIAH? to the Jewish nation he returns the solemn reply, I am."

— Daniel Whendon, Whendon's Commentary, Commentary on Mark 14:62.

"Mark 14:62. ἐγὼ εἰμι. On Christ's reply to the high priest affirming the Messianic claim, vide notes on Mt."

— Robertson W. Nicol, The Expositor's Greek Testament, Commentary on Mark 14:62.

Appealing to this passage (regarding Jesus ascending) to the Father's Throne, would prove that he is the one that was predicted to come, not that Jesus would come in judgment in 70AD.

"Ye shall see ... The Sanhedrin, along with all who ever lived, shall see the event foretold by Jesus. The ridiculous notion that Jesus here envisioned some sudden glorious coming that would "convince" these hypocrites, and that he predicted that they would, in their lifetime, see such a thing has utterly no foundation in this passage."

— James Burton Coffman, Coffman's Commentaries on the Bible, Commentary on Mark 14:62.

"You will see the Son of Man sitting at the right hand of power (i.e. of God).' This is a reference to Psalms 110:1. Here was a direct claim to be God's 'right hand man' as sovereign over the world, based on a Psalm that was seen as Messianic. And He further declares that this would happen to Him as 'the Son of Man'.

'The son of man --- coming on the clouds of heaven.' See Daniel 7:13 where it refers to the representative of Israel coming into the presence of God to receive an everlasting throne. There are no grounds for seeing this as referring to the second coming, an idea which would have been foreign to those present. They would rightly have seen it as signifying His approach to God to be enthroned and glorified. (Matthew's 'from now on ---' (Matthew 26:64) specifically excludes it from referring to the second coming). Here then is a further claim that He is to receive kingship, authority and glory from God. So Jesus' claim was that as Son of Man He was about to share God's authority and be exalted as ruler of the world and as God's representative King. He was to be a heavenly Messiah. And in Matthew and Luke He further claimed that this would become apparent to them - 'you shall see' - as His Kingly Rule was exercised. This went beyond the idea of the earthly Messiah ruling over the world. It was a claim to divine exaltation."

— Peter Pett, Peter Pett's Commentary on the Bible, Commentary on Mark 14:62.

As we can see from the commentaries above, Jesus was proclaiming to be the Messiah, he wasn't arguing that the Sanhedrin would see him, but that this prophecy would be fulfilled by the *IAM*, the Messiah. This prophecy was fulfilled when Jesus ascended to the Right-Hand of the Father (Acts 1:9-11), and was visibly seen seated at the Right-Hand in Acts 7 by Stephen before his Martyrdom. The proof that the Messianic claim was so severe the next passages shows us the reaction of the high-priest.

Mark 14:63-64 NASB

Tearing his clothes, the high priest said, "What further need do we have of witnesses? [64] You have heard the blasphemy; how does it seem to you?" And they all condemned Him to be deserving of death.