

Mark 14:26-52

Mark 14:26-31 –

26 - “And when they had sung a hymn, they went out to the Mount of Olives.

27 - And Jesus said to them, “You will all fall away, for it is written, ‘I will strike the shepherd, and the sheep will be scattered.’

28 - But after I am raised up, I will go before you to Galilee.”

29 - Peter said to him, “Even though they all fall away, I will not.”

30 - And Jesus said to him, “Truly, I tell you, this very night, before the rooster crows twice, you will deny me three times.”

31 - But he said emphatically, “If I must die with you, I will not deny you.” And they all said the same.

Map N

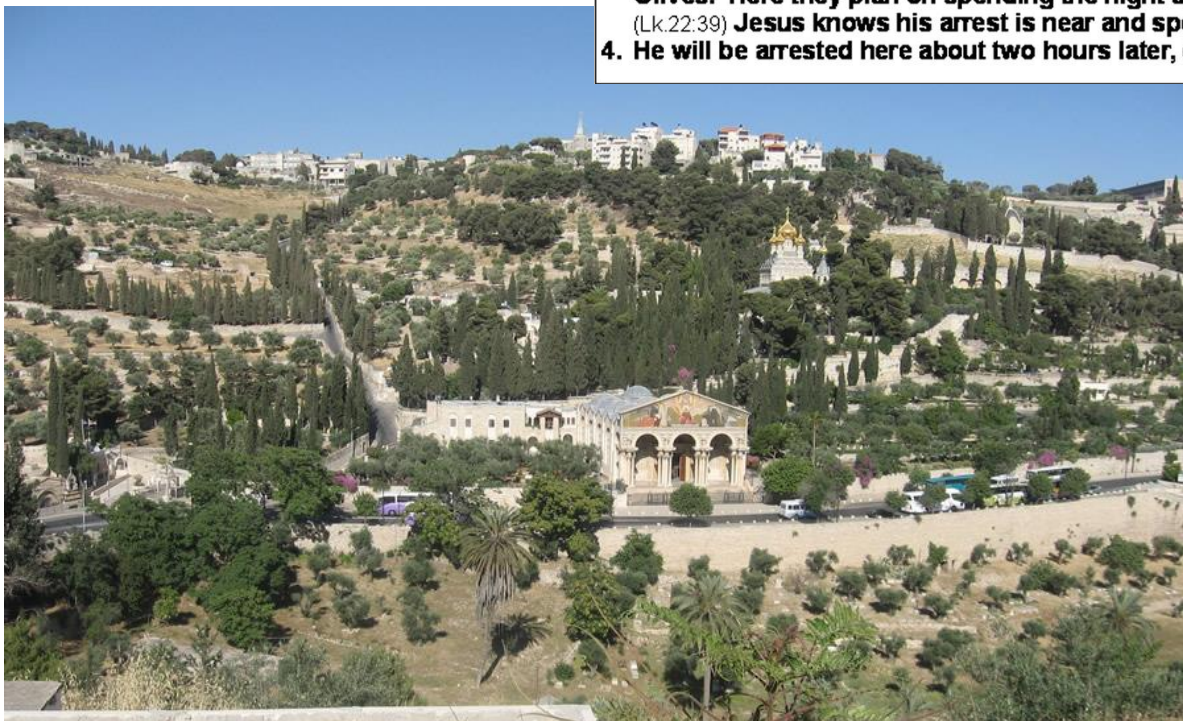
THURSDAY Jesus' Last Week
Mt.26:17-56; Mk.14:12-52; Lk.22:7-53; Jn.13:1-18:12

1. The disciples ask Jesus where he wanted them to make preparations for the meal. (Mt.26:17) Jesus sends Peter and John to prepare the meal. (Lk.22:8) They are told to go into the city and follow a man, who is carrying a jar of water on his head, to a house with a large upper room. (Lk.22:10-12)

2. Jesus eats this final meal with his disciples in a large upper room in a home in Jerusalem. It is likely this was the home of John Mark's mother. (Acts 12:12)

3. After the meal they leave the city about midnight, crossing the Kidron Valley to an olive grove (Jn.18:1) called the Gethsemane (literally, “press of oils” referring to a place of an olive press) on the Mount of Olives. Here they plan on spending the night as they had before. (Lk.22:39) Jesus knows his arrest is near and spends time in prayer.

4. He will be arrested here about two hours later, or about 2:00 am.





**View of the Eastern Gate of Jerusalem (Golden Gate)
as viewed from the Garden of Gethsemane
midway down the Mount of Olives.**



Mark 14:32-42 –

32 - “And they went to a place called Gethsemane. And he said to his disciples, “Sit here while I pray.”

1. “Gethsemane” means “oil press” from *Gatz semani*
2. Some think this was a cave like structure used as an olive press. It would be in use during the harvest season in fall and winter, but idle at this time of year.
 - a. Early Christians are mentioned as using candles to visit Gethsemane
 - b. Theodosius in the 500’s AD clearly identifies Gethsemane as a cave.
 - c. John 18:1 calls it a garden, but the garden with Olive trees would certainly been outside the cave:

“When Jesus had spoken these words, he went out with his disciples across the brook Kidron, where there was a garden, which he and his disciples entered.”

33 - And he took with him Peter and James and John, and began to be greatly distressed and troubled.

34 - And he said to them, “My soul is very sorrowful, even to death. Remain here and watch.”

1. Psalm 42:1-11, particularly 42:5 and 11, speak of the sorrow in a trial not understood, but also of faith and hope in God.
2. “Watch” is *gregoreite* the same word he had told his disciples to do in the parable of the doorkeeper in Mark 13:34-37

- a. In fact, in Exodus 12:42 this Passover night was to be a night of watching:
“It was a night of watching by the Lord, to bring them out of the land of Egypt; so this same night is a night of watching kept to the Lord by all the people of Israel throughout their generations.”

35 - And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him.

1. “possible”
 - a. By definition this is a contraction in terms
 - b. The next verse says, “all things are possible for you.”
 - c. But, the definition and purpose of the Christ was to be a substitute and suffer for the people.
 - d. So, yes, it is possible to remove the cup, but not possible to remove the cup and Jesus still be the Christ. If Jesus is the Christ then this is not possible.
 - e. The priests challenged Jesus to do the same thing in the contradictory ignorance in Mark 15:31-32 when they said,
“So also the chief priests with the scribes mocked him to one another, saying, “He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross that we may see and believe.””

36 - And he said, “Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will.”

1. The “cup” of God’s wrath is for the enemies of God as in Psalm 75 (Psalm 75:8)
2. God’s will is in Philippians 2:8 (7-11) -
“emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”

37 - And he came and found them sleeping, and he said to Peter, “Simon, are you asleep? Could you not watch one hour?”

1. “Simon” was his old name for the old self-strong, self-serving, boastful man.
“Peter” (“Cephas”) was the new name for the humbled, grace receiving servant.

38 - Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.”

1. Here prayer overcomes the flesh. The spirit without prayer will be ruled by flesh.
2. Same case in 9:18, 28-29 when the disciples could not (same Greek word) heal the boy at the base of Mount Hermon:
“his disciples asked him privately, “Why could we not cast it out?” And he said to them, “This kind cannot be driven out by anything but prayer.” (Mark 9:28-29)

39 - And again he went away and prayed, saying the same words.

40 - And again he came and found them sleeping, for their eyes were very heavy, and they did not know what to answer him.

41 - And he came the third time and said to them, “Are you still sleeping and taking your rest? It is enough; the hour has come. The Son of Man is betrayed into the hands of sinners.

42 - Rise, let us be going; see, my betrayer is at hand.”

Mark 14:43-50 –

43 - **“And immediately, while he was still speaking, Judas came, one of the twelve, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders.**

1. Judas’ plan it appears was to find out where the group was camping for the night, wait until the disciples were asleep and then lead the armed crowd to arrest Jesus without facing much resistance. Although, Judas surely anticipated Peter’s zealousness and resistance.
2. The armed crowd included the temple police (Levites) and young priests

44 - **Now the betrayer had given them a sign, saying, “The one I will kiss is the man. Seize him and lead him away under guard.”**

45 - **And when he came, he went up to him at once and said, “Rabbi!” And he kissed him.**

46 - **And they laid hands on him and seized him.**

1. Two signs of peace and fellowship:
 - a. Kiss of peace for greeting
 - b. Address of respect and submission, “Rabbi”

47 - **But one of those who stood by drew his sword and struck the servant of the high priest and cut off his ear.**

1. This is Peter in John 18:10 written in 85-90 AD well after Peter’s death, one of the “sons of thunder”

48 - **And Jesus said to them, “Have you come out as against a robber, with swords and clubs to capture me?”**

49 - **Day after day I was with you in the temple teaching, and you did not seize me. But let the Scriptures be fulfilled.”**

50 - **And they all left him and fled.**

1. Fulfilling Jesus’ words in Mark 14:27 and Zechariah 13:7

Mark 14:51-52 –

51 - **“And a young man followed him, with nothing but a linen cloth about his body. And they seized him,**

1. “Young man” is *neaniskos* in Greek referring to an older teenager (15-19)
2. This “young man” has long been understood to be Mark (John Mark) himself . This gives more credibility to the Gospel of Mark.
3. Mark leaves out many details, but for some reason includes this event or memory of his own. Why would this be included if it was someone else other than Mark?

52 - **but he left the linen cloth and ran away naked.**

1. This young man may have been asleep in his under garment using his outer garment for a sleeping pad.
2. He wakes up in the commotion, sneaks away into some brush covering and is only in his undergarment.