

Mark Chapter 14

Mark 14:1 "After two days was [the feast of] the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put [him] to death."

"The Passover": Friday of Passover which would have begun on Thursday at sunset. The Passover commemorated the "passing over" of the homes of the Israelites by the angel of death, who killed the firstborn of Egypt (Exodus 12:1 – 13:16).

The Passover began on the 14th day of Nisan (the first month of the Jewish calendar) with the slaying of the Passover lamb, and continued into the early hours of the 15th (see notes on Exodus 12:6; Matt. 26:2).

The "Feast of Unleavened Bread" This feast commemorated the departure of the Israelites from Egypt (Exodus 23:15). It began immediately after the Passover and lasted from the 15th of Nisan to the 21st of Nisan.

In fact, even the evening of the Passover was included in Feast of Unleavened Bread. Officially, Unleavened Bread began on the 15th of Nisan, but Unleavened Bread was also part of the Passover meal.

Passover was celebrated for the sparing of the firstborn of the Israelites when the firstborn of Egypt were killed by the tenth plague. The Hebrews sacrificed a lamb and put the blood over the door. Anyone in the house where the blood was over the door was spared. Where the blood of the lamb was not over the door, the firstborn died.

The Hebrews were told to remember and celebrate Passover every year. Jesus fulfilled Passover by being Himself the Passover Lamb.

Jesus was not only the Passover Lamb, but was the Unleavened Bread as well. He was without sin (unleavened), and He called Himself the "Bread of life". Even the fact that He was born in Bethlehem verifies this. "Bethlehem" means house of bread.

"After two days": In the context of Matt. 26:2, Jesus predicted His crucifixion was to take place in "two days," which would be Friday since when He was speaking it was Wednesday evening. Mark's time line here is the same as Matthew's (see note on Matt. 26:2).

"Chief priests" (see note on 8:31). "Scribes" (see note on Matt. 2:4).

These chief priests and scribes were the religious people of that day. I personally believe their jealousy caused them to want to destroy Jesus. They knew the people would follow Him, unless they destroyed Him.

Mark 14:2 "But they said, Not on the feast [day], lest there be an uproar of the people."

"Not on the feast day": Because the Passover had to be celebrated in Jerusalem, the city would have been overflowing, perhaps as many as two million people were there. Since many would have been from Galilee, an area where Jesus had many followers. And the religious leaders did not want to start a riot, they determined to wait until after the Passover season when the crowds would be diminished (see note on Matt. 26:5).

At feast time the city would be teeming with pilgrims; such crowds were easily incited to riot.

Jesus was very popular with the people. Many of them had been there when He performed a miracle. They were afraid these people would rise up and fight them to protect Jesus.

Verses 3-9: The incident recorded here had occurred the previous Saturday (John 12:1). It is Mark's account of the anointing of Jesus by Mary in preparation for His crucifixion (Matt. 26:6-13; John 12:2-8).

Mark 14:3 "And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured [it] on his head."

"Bethany" (see note on 11:1).

"Simon the leper": This man is mentioned in the New Testament only in connection with this narrative. Since a leper was an outcast in Jewish society, he was probably miraculously cleansed of his leprosy by Jesus and may have planned this meal for Jesus in gratitude (see notes on Lev. 13; Matt. 26:6).

"A woman": (John 12:3), identifies her as Mary, the sister of Martha and Lazarus, who were also present at this meal. Jesus was eating a meal with Simon. Nothing was too expensive for Mary to give to her Master.

The anointing of Jesus' head was in addition to washing His feet with her tears and wiping them with the hairs of her head. Martha and Mary loved Jesus very much. This was very expensive perfume, possibly, the most expensive in the land. Nothing they would do would ever repay Him for raising their brother, Lazarus, from the grave.

"Alabaster": This long-necked bottle was made out of a special variety of marble, a material which proved to be the best container for preserving expensive perfumes and oils (see note on Matt. 26:7).

"Spikenard": This oil was derived from the nard plant, which was native to India. That it was pure meant it was genuine and unadulterated, which is what made it so costly.

"Brake": She may have simply broken the neck of the bottle so that she could pour out the contents more quickly, an expression of her sincere and total devotion to the Lord.

Mark 14:4 "And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?"

"Some that had indignation ... said": John 12:4-5 says that Judas was the instigator and (Matt. 26:8), indicates that all the disciples, following Judas' lead, were angry with Mary's waste of a very valuable commodity.

John 12:4-5 "Then saith one of his disciples, Judas Iscariot, Simon's [son], which should betray him," "Why was not this ointment sold for three hundred pence, and given to the poor?"

Three hundred pence was nearly a year's wages for a man. We know that Judas really wanted that money put in the purse which he carried. He really wasn't interested in the poor. His greed for money later caused him to betray Jesus.

It seems that more than one of the disciples thought this perfume being poured on Jesus' head was a waste. The main complaint came from Judas though.

Mark 14:5 "For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her."

Three hundred "pence" is equivalent to a year's income for a rural worker.

"Given to the poor": While 11 of the disciples would have agreed to this use of the money, the fact is the poor may never have seen it. Since Judas was in reality a thief masquerading as the treasurer of the 12, he could have embezzled all of it (John 12:6).

This really was no one's business but hers, what she did with what belonged to her. Her unselfishness possibly, showed their greed even more than usual.

Mark 14:6-7 "And Jesus said, Let her alone; why trouble ye her? She hath wrought a good work on me." "For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always."

The world, then and now, is always full of the poor. Opportunity to help the poor is always there, but Jesus would be in their presence for only a limited time. This was not a time for meeting the needs of the poor and the sick, it was a

time for sacrificial worship of the One who would soon suffer and be crucified (see note on Matt. 26:11; compare 2:19).

Jesus' first remark was to protect her when he said, "Let her alone". She had humbled herself more than all of these disciples. He told them again that He would not be with them long. She, possibly, understood more of what Jesus had been telling them.

Mark 14:8 "She hath done what she could: she is come aforehand to anoint my body to the burying."

"Anoint my body ... to the burying": Mary did so probably without ever realizing what she was doing. Her anointing of Jesus became a symbol that anticipated His death and burial (see note on Matt. 26:12).

This statement shows that Jesus foresaw a criminal's death, for only in the case of a criminal's burial was the body not anointed before being laid to rest.

Please be assured that this was not embalming fluid as some of the Bible dictionaries indicate. Jesus was not embalmed. Embalming was an Egyptian practice. Hebrews were not embalmed; this was anointing perfume.

Mark 14:9 "Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, [this] also that she hath done shall be spoken of for a memorial of her."

"Verily I say unto you" (see note on 3:28). "Gospel" (see note on 1:1).

This was a prophetic statement by Jesus. Mary would be immortalized for anointing Jesus before His burial. The other gospels mentioned a woman and John said Mary.

Mark 14:10 "And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them."

"Judas Iscariot": Standing in sharp contrast to the love and devotion of Mary was the hatred and treachery of Judas. This disciple, who is understandably referred to last in the lists of the 12, was the son of Simon, who was also called "Iscariot." The name "Iscariot" means "man of Kerioth," which was a small town in Judea about 23 miles south of Jerusalem (3:19).

Thus, Judas was not a Galilean like the other disciples. It is clear that Judas never had any spiritual interest in Jesus, he was attracted to Him because he expected Jesus to become a powerful religious and political leader. He saw great potential for power, wealth, and prestige through his association with Him.

But Jesus knew what Judas was like from the start, and that this why He chose him as one of the 12. He was the one who would betray Him so that the Scripture and God's plan of salvation would be fulfilled (Psalms 41:9; 55:12-15, 20-21; Zechariah 11:12-13; John 6:64, 70-71; 13:18; 17:12).

"The twelve" (see note on 3:14). "Chief priests" (see note on 8:31).

We see here, that one of the elect twelve would be the one to betray Jesus. The chief priests had decided, you remember, to wait until after Passover, but they would not overlook this opportunity. It seems this happened soon after Mary anointed Jesus. Judas' greed was overwhelming. He would not overlook an opportunity for profit.

Mark 14:11 "And when they heard [it], they were glad, and promised to give him money. And he sought how he might conveniently betray him."

"Money": Matthew says the amount Judas agreed to as blood money was 30 pieces of silver (see note on Matt. 26:15).

"Sought how he might ... betray him": "Seeking" is better translated "began to seek." Judas was looking for a suitable occasion to carry out his evil plan, which would be when Jesus was away from the crowds (Luke 22:6).

We will see God redeeming the world in the most unlikely way, by the sacrifice of the Lamb of God (Jesus Christ), on the cross. Judas' greed was greater than his love for Jesus. Judas plotted to betray Jesus.

Mark 14:12 "And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?"

"Unleavened bread: Passover and the Feast of Unleavened Bread were so closely associated that both terms were used interchangeably to refer to the 8-day celebration that began with the Passover. Although Unleavened Bread is used here, Mark's clear intention is the preparation for Passover (see notes on verse 1; Matt. 26:17).

"When they killed the Passover": The lambs were killed on 14 Nisan at twilight (Exodus 12:6), a Hebrew term meaning, "between the two evenings," or between 3:00 and 5:00 p.m.

After the lamb was slaughtered and some of its blood sprinkled on the altar, the lamb was taken home, roasted whole and eaten in the evening meal with unleavened bread, bitter herbs, charoseth (a paste made of crushed apples, dates, pomegranates, and nuts, into which they dipped bread), and wine.

It is now Thursday.

Actually, unleavened bread was eaten all week. This was actually on the 14th of Nisan. This place they were speaking of had to be somewhere in Jerusalem.

Mark 14:13 "And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him."

"Two of his disciples": Peter and John (Luke 22:8). Only two people were allowed to accompany a lamb to the sacrifice.

"Man bearing a pitcher of water": This is the only way that Jesus identified the man. But he stood out because it was uncommon for a man to carry a pitch of water, women usually preformed that chore (see note on Matt. 26:18).

A man might commonly carry a wineskin, but general only women carries water jars. He would be easily spotted in a crowd and no words would have to be exchanged, there was already a warrant out for Jesus' arrest (John 11:57).

In (Luke 22:8), the Scripture tells us that the two disciples sent were Peter and John. The Lord was telling them how to recognize the man they must follow.

Mark 14:14 "And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest chamber, where I shall eat the passover with my disciples?"

"Guest chamber": The word is translated "inn" (in Luke 2:7). It typically referred to a place where a traveler could spend the night, a place of lodging or a guest room in someone's home, as was the case here (Matt. 26:18).

This was, perhaps, someone that Jesus already knew, but whether he knew Jesus before or not is unimportant. God had the man to be in this particular place. He would be receptive. This guest chamber Jesus told them of was a second story room, in fact, a very large room.

Mark 14:15 "And he will shew you a large upper room furnished [and] prepared: there make ready for us."

"Large upper room": This indicates the room was located upstairs, and may have been a roof chamber built on top of the house.

"Prepared": Peter and John were to prepare the Passover meal for Jesus and the other disciples.

God had this man prepare this upper room for the feast. How this man knew to have this guest chamber ready, we are not told, but we know that possibly, the Holy Spirit had caused the man to have these preparations made.

Mark 14:16 "And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover."

The Passover meal was to be eaten at night after sunset, but had to be completed before midnight (Exodus 12:8-14).

"Peter and John may have rejoined Jesus and the other disciples and led them to the upper room. This may also be a general reference to the 12, meaning that Jesus came with the other 10 disciples to meet Peter and John.

They had gotten the lamb, and had taken it to the temple to be sacrificed by the priest. This meat would be cooked at the house of the upper room. This would consist of the bitter herbs, wine, and unleavened bread, and be eaten and drunk by Jesus and the disciples.

Mark Chapter 14 Questions

1. What two ceremonial feasts overlapped?
2. What time of the year were these feasts?
3. In verse 1, we find that the intentions of the chief priests and scribes were to do what to Jesus?
4. What was Passover celebrating?
5. Who is the Passover lamb symbolic of?
6. Who is the unleavened bread symbolic of?
7. For how many years were the Jews to celebrate Passover?
8. Why were the priests planning to wait till after the feast day to capture Jesus?
9. Where did Jesus go, and was sitting at meat, when the ointment was poured on His head?
10. Who was the woman?
11. Why do you think she had done this?
12. How expensive was it?
13. How did the disciples feel about this?
14. In John, which disciple was mentioned specifically complaining?
15. Why do you suppose he felt this way?
16. Who did Judas go to and make a deal with?
17. How much money did they offer Judas?
18. What does the amount of money mean symbolically?
19. On the first day of Unleavened Bread, what did the disciples ask Jesus?

20. What city would the Passover be celebrated in?
21. Who went to make the arrangements?
22. What question were they to ask the man?
23. What name did they call Jesus by to the man?
24. Describe the room where they would feast.
25. What did the disciples do to prepare?

Mark Chapter 14 Continued

Mark 14:17 "And in the evening he cometh with the twelve."

"Evening": The Passover meal was to be eaten at night after sunset, but had to be completed before midnight (Exodus 12:8-14).

"With the twelve": Peter and John may have rejoined Jesus and the other disciples and led them to the upper room. This may also be a general reference to the 12, meaning that Jesus came with the other 10 disciples to meet Peter and John.

You remember in the last lesson that, Jesus had sent two of the disciples to prepare the feast, and they must have gone back to tell Jesus that all was ready. Now all of them came back to town with Jesus.

Mark 14:18 "And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me."

"Sat ... did eat": The order of the Passover meal was:

- (1) Drinking a cup of red wine mixed with water (Luke 22:17);
- (2) The ceremonial washing of hands symbolizing the need for spiritual and moral cleansing;
- (3) Eating the bitter herbs, symbolic of the bondage in Egypt;
- (4) Drinking the second cup of wine, at which time the head of the household explained the meaning of Passover;
- (5) Singing of the Hallel (Psalm 113 – 118). At this point they sang the first two;
- (6) The lamb was brought out, and the head of the household distributed pieces of it with the unleavened bread;
- (7) Drinking the third cup of wine (see notes on 1 Cor. 10:16).

Jesus knew the thoughts and intents of Judas' heart. Jesus knew who this was, but didn't say the name, because the others would have jumped Him. Don't you know that this was difficult to hear? Judas' guilt had to have already begun. To eat and drink unworthily is a very serious thing, and that was just what happened here.

Mark 14:19 "And they began to be sorrowful, and to say unto him one by one, [Is] it I? and another [said, Is] it I?"

This was to be a joyful time, but the sorrow they saw in Jesus and this sad thing He told them troubled them greatly. Each started examining himself, and then asked Jesus, "Is it I?"

Mark 14:20 "And he answered and said unto them, [It is] one of the twelve, that dippeth with me in the dish."

"Dippeth with me in the dish": There were likely several dishes around the table, Judas was probably one of several sitting near Jesus and thus would have dipped in the same bowl with Him.

We read in some of the other gospels a little more detailed information on this. Jesus told that it was one of the twelve disciples. Several of the disciples were close enough to dip into the bowl with Him, so that didn't narrow it down much. This would be the night the Lord's Supper would be established.

John 13:26 "Jesus answered, He it is, to whom I shall give a sop, when I have dipped [it]. And when he had dipped the sop, he gave [it] to Judas Iscariot, [the son] of Simon."

You see, there was really no hiding for very long who this betrayer was.

Mark 14:21 "The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born."

"Son of man" (see note on 2:10).

"As it is written": Jesus was no victim, His betrayal by Judas was prophesied in the Old Testament (Psalm 22; Isa. 53), and was part of God's predetermined plan to provide salvation (Acts 2:23).

"Good ... for that man if he had never been born" (John 8:21-24; 16:8-11). This is because the terror Judas would experience in hell would be so great. The severest punishment is reserved for Judas and others like him (Heb. 10:29).

This is one of the strongest statements in Scripture on human responsibility for believing in Jesus Christ, coupled with the consequences of such unbelief.

In the words "as it is written," Jesus refers to Old Testament prophecies about His atoning death. An example would be (Isaiah chapter 53:1-12).

This was another prophecy of Jesus' death on the cross. Surely, Judas would soon say himself, "It would have been better if I had never been born." Even though this was part of God's plan from the foundation of the earth, Judas chose to be part of this. Judas activated his free will to get involved. God foreknew that Judas would do this, but Judas had a choice.

Verses 22-25: At this point in the narrative, it appears that Judas had gone (John 13:23-30), and Jesus was alone with the faithful 11 disciples (see note on Luke 22:21). Then it was that He transformed the Passover of the Old Covenant into the Lord's Supper of the New Covenant, creating a new memorial feast to remember God's deliverance from sin.

Mark 14:22 "And as they did eat, Jesus took bread, and blessed, and brake [it], and gave to them, and said, Take, eat: this is my body."

"As they did eat": There is no indication from any of the gospel accounts as to which part of the meal they were eating, but it is likely that this occurred just prior to eating the roasted lamb or concurrently with it. It is significant that Jesus established the truth of New Covenant during eating the Passover.

"This is my body": Jesus gave new meaning to eating the bread. The unleavened bread symbolized the severing of the Israelites from the old life in Egypt.

It represented a separation from worldliness, sin, and false religion and the beginning of a new life of holiness and godliness. From then on in the Lord's Supper, the bread would symbolize Christ's body, which He sacrificed for the salvation of men (see note on Matt. 26:26).

We see here, the institution of the Lord's Supper. Jesus is the Passover Lamb. This was teaching the disciples that this bread is symbolic of His body. It is very important that this bread be unleavened bread, because Jesus was without sin. "Leaven" symbolizes sin.

Another reason this must be unleavened bread is that the bread on the table of the Hebrews for eight days during this celebration was unleavened bread.

Notice here also, that Jesus prayed over the bread before He passed it to the disciples. This should be the order in our communion, as well. Pray over it, pass it, and then take it. Jesus was without sin, so the bread must be unleavened.

Mark 14:23 "And he took the cup, and when he had given thanks, he gave [it] to them: and they all drank of it."

"The cup": The third cup of wine in the ceremony (see note on 1 Cor. 10:16).

Jesus had called Himself the bread and drink of life which is actually necessary to sustain life on this earth. He is Life. When you partake of Jesus, you partake of everlasting Life. The blood of Jesus is the element of salvation. Without the shedding of blood there is no remission. You see, the shed blood of Jesus placed on the mercy seat in heaven is what saves you and me.

In the Scripture above it says, "shed for many". It was actually shed for whosoever will partake of His Life Eternal. This New Testament is a last will and testament of Jesus Christ willing to give His followers His Life, so that they may live with Him and inherit the things the Father has provided.

Mark 14:24 "And he said unto them, This is my blood of the new testament, which is shed for many."

"This is my blood of the new testament": The shedding of blood in a sacrifice was always God's requirement in establishing any covenant (Gen. 8:20; 15:10; Exodus 24:5-8). Here Christ's blood needed to be shed for the remission of sins (Heb. 9:22; 1 Peter 1:19; see note on Matt. 26:28).

"For many": This literary means "for the benefit of many". The "many" are all who believe, both Jew and Gentile (see note on 10:45, compare Matt. 20:28).

"Testament" means "covenant."

We know that every word the Lord uttered was to teach us, as well as the disciples, something.

Mark 14:25 "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."

"Verily I say unto you" (see note on 3:28).

"I will drink no more": Jesus declared that this would be the last Passover, and that He would not even drink wine with them again, since this was His last meal. Until the inauguration of the millennial kingdom, believers are to share this memorial meal (see notes on 1 Cor. 11:23-24).

"Drink it new": This served as an assurance to them of Jesus' return and His establishment of His earthly, millennial kingdom. It possibly implies that the communion service will continue to be observed in the millennial kingdom, as a memorial to the cross.

It more probably indicates that Jesus would not have another Passover with them until the kingdom. It is also true that in the kingdom, commemorative sacrifices from the Old Covenant will be restored (Ezek. Chapters 43-45), which will have meaning never understood before the cross of Christ to which they pointed.

"Kingdom of God": The earthly millennial kingdom is in view.

This statement "fruit of the vine", lets us know that grape juice would be used to symbolize the blood of Jesus.

Jesus had just told the disciples that the bread was symbolic of His body and the wine was symbolic of His blood. In the kingdom of God, we shall eat food at the Master's table set before us. We read of the river of life which we shall drink from and the tree of life which we shall eat fruit from.

All of these elements symbolize eternal life with Him where He provides all our needs.

Mark 14:26 "And when they had sung a hymn, they went out into the mount of Olives."

"Sung a hymn": Probably (Psalm 118), the last psalm of the traditional Hallel sung at Passover (see note on 11:1).

The "hymn" would be a selection of verses from the Hallel (praise) Psalms, especially Psalms Chapters 116 – 118.

Notice here also, that the disciples and Jesus sang. This "Mount of Olives" is where the garden of Gethsemane is, and it is in very close proximity of Jerusalem. It is in fact, a hill overlooking the old city of Jerusalem. It is called the Mount of Olives, because it is covered with olive trees.

Mark 14:27 "And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered."

"Shall be scattered" (see note on 4:17; Matt. 26:31). This refers to the disciples' temporary falling away from their loyalty to Jesus.

"It is written": Quoted from (Zachariah 13:7).

What was truly intended by offended, was that the disciples would suddenly be filled with doubt. They did not even expect the authorities to take Jesus. They thought Jesus would win that battle. He did, but they did not understand the victory.

Jesus spoke again, a parable that they would surely understand. He (the shepherd), would be smitten and the sheep (believers), who followed Him would scatter. Sheep must have a Shepherd to keep them together.

Mark 14:28 "But after that I am risen, I will go before you into Galilee."

"Into Galilee": Jesus' promise to meet the disciples in His post-resurrection form (16:7; Matt. 28:16-17; see note on Matt. 28:7).

Galilee was home to these disciples. Jesus spoke prophetically here, about His resurrection from the grave. He had told them over and over of this, but they did not understand. They had never seen anyone resurrected; and they thought perhaps, that He was speaking of life after death in the end days. Jesus loves these disciples and tried to comfort them that He would return.

Mark 14:29 "But Peter said unto him, Although all shall be offended, yet [will] not I."

"Offended" means "fall away." All of the disciples would desert Jesus.

Peter was a very excitable man. He was one of the three (Peter, James, and John), who saw things like the transfiguration, that the other disciples had not been allowed to see. Surely he, who was called the "rock", would be strong enough not to run when the time of the crucifixion came.

Mark 14:30 "And Jesus saith unto him, Verily I say unto thee, That this day, [even] in this night, before the cock crow twice, thou shalt deny me thrice."

"Verily I say unto thee" (see note on 3:28).

"Before the cock crow twice": In Jewish reckoning of time, "cock crow" was the third watch of the night, ending at 3:00 a.m., which was when roosters typically began to crow (see note on 13:35). Mark alone of the gospels, indicated that the cock crowed two times (verse 72; see note on Matt. 26:34).

The very strongest of the lot, Peter, would get afraid, deny Jesus, and even curse in the process. Jesus told Peter here, not only would you deny me, but you would deny me three times. At that moment, while Peter was with Jesus, he could not believe that he would do such a thing.

Mark 14:31 "But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all."

"Vehemently" was used here to show us that Peter strongly answered back that he would not turn. Peter and all the disciples were ready to fight for Jesus, but they did not understand Jesus' turning Himself over to be crucified.

All of the disciples said they would not desert Jesus. The crucifixion of the cross was a horrible death, and when they got to this, they changed their minds. It was easy to say they would not deny Him then, because the great pressure had not been applied.

Mark Chapter 14 Continued Questions

1. Which of the disciples met with Jesus in the upper room?
2. While they were eating, what sad news did Jesus bring them?
3. Why did Jesus not call Judas by name in the accusation?
4. What did the disciples each ask Jesus?
5. Who did Jesus say it was in verse 20?
6. What would be established forever on this night?
7. In John, what was said that left no doubt who it was?
8. What did Jesus say about the one who would betray Him?
9. What statement would Judas feel like saying himself after the terrible guilt sets in?
10. How long had this been planned by God?
11. Why did this not make Judas innocent?
12. As they were eating, Jesus took bread, blessed it and gave it to them, saying what?
13. What was Jesus instituting here?
14. Jesus was what at this feast?
15. Why was it so important to use unleavened bread?
16. What should be the order in our communion services?
17. What was the juice in the cup symbolic of?
18. In verse 24, what did Jesus say the cup was?
19. What were two elements used here that are necessary to sustain life?
20. Without the shedding of blood there is no _____ .
21. Who does the many in "shed for many" include?

22. Where will Jesus drink this cup, again, with the disciples?
23. What makes us realize we should use grape juice?
24. What did they do before they left and went to the mount of Olives?
25. What city does the mount of Olives overlook?
26. What did it mean by the disciples being offended?
27. What happens to the sheep when the shepherd is done away with?
28. What positive promise did He make these disciples about His resurrection?
29. What did Peter say to Jesus about his loyalty?
30. Why was Peter considered the strongest of the group?
31. How many times did Jesus tell Peter that he would deny Him before the cock crowed twice?
32. What did the word "vehemently" try to convey to us about Peter's answer?

Mark Chapter 14 Continued 2

Mark 14:32 "And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray."

"The word "Gethsemane" means oil press. We already know that olive oil is symbolic of the Holy Spirit. We know this garden then, was filled with the Holy Spirit, and the garden filled with olive trees on a slope is referring to the Mt. of Olives.

Jesus frequented this spot with the disciples when He wanted to get away from the crowds to pray (John 18:1-2; see note on Matt. 26:34).

We see here, the need for everyone to pray. If the Lord of the whole world needs to pray, you can see how important it is for us to pray.

Mark 14:33 "And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;"

"Peter and James and John" (see note on 5:37). Jesus likely had them accompany Him into the garden because they were the leaders of the 12 and had to learn an important lesson to pass on to the others (verses 34-42).

"Amazed" and "heavy": The sense is that Jesus is deeply distressed as He contemplates the coming hours. The weight of the prospect threatens to pull Him under. The Greek word refers to a feeling of terrified amazement. In the face of the dreadful prospect of bearing God's full fury against sin, Jesus was in the grip of terror (see note on Matt. 26:38).

This heaviness was of His heart. Notice He took the three He always took with Him. The three He felt that He was the closest to. We know that God the Son dwelt in a body of flesh while He was here on this earth. This body would feel pain as any man.

Mark 14:34 "And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch."

"Sorrowful unto death": Jesus' sorrow was so severe that it threatened to cause His death at that moment. It is possible for a person to die from sheer anguish (Luke 22:44; see note on Matt. 26:38)

Jesus left the three disciples about half way between where He was to pray and where He had left the other eight disciples.

Mark 14:35 "And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him."

"If ... possible": Jesus was not asking God if He had the power to let the cup pass from Him, but if it were possible in God's plan. Christ was to soon partake of this cup in the cross as God's only sacrifice for sin (Acts 4:12).

"The hour": The time of His sacrificial death as decreed by God. It included everything from the betrayal (verse 41), to Jesus' trials, the mockery, and His crucifixion.

The flesh of Jesus was crying out. It was bad enough to be nailed to the cross and have all the pain associated with it, but the agony of dread was terrible. I really believe that Jesus praying for this to pass and then submitting to the will of God is a lesson for us.

Many times in the flesh the work that God has called us to do is not pleasing, but we must learn a lesson from Jesus here. We must learn to say with Jesus, "I may not like the work, but I will submit to your will, O Lord." Our flesh many times is weak, but we must allow the spirit to rule over the flesh.

Mark 14:36 "And he said, Abba, Father, all things [are] possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt."

By the word "Abba," Jesus addresses God with the household term for Father. This was unheard of in Palestinian Judaism at that time. It points to Jesus' unique relationship to God. An endearing, intimate Aramaic term that is essentially equivalent to the English word "daddy" (Rom. 8:15; Gal. 4:6).

This was the only place in the Bible where Jesus called the Father, "Abba". There are two other mentions of the name, one (in Romans 8:15), and one (in Galatians 4:6). In Romans and Galatians, it is the Christian calling the Father, "Abba". They call Him, "Abba", because they have received the spirit of adoption.

All things are possible to God. If the cup were to pass, all of humanity would be lost. As I said in the previous paragraph, Jesus was teaching here that if He is to be our Lord, we must get to the point that we can say, "Not my will, but Thine be done." In Jesus, the will of the flesh submitted to the will of the Spirit.

"Cup": This was the cup of divine wrath referred to in the Old Testament (Psalm 75:8; Isaiah 51:17; Jer. 49:12). Christ was to endure the fury of God over sin, Satan, the power of death, and the guilt of iniquity (see notes on Matt. 26:39; Luke 22:42; John 18:11).

"Not what I will, but what thou wilt": This reveals Jesus' total resolution and resignation to do the will of God. He came into the world to do God's will and that remained His commitment while here (see notes on Matt. 26:39; John 6:38-40).

Mark 14:37 "And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?"

"Simon": Jesus' use of "Simon" may have implied that Peter was not living up to the significance and meaning of his new name, "Peter" (see note on Matt. 16:18).

"One hour": This suggests that Jesus had spent an hour praying, a duration in which Peter had been unable to stay awake.

We see quickly here, that Peter's bragging that he would stand by Jesus to the end would not even pass this very first test. These three disciples who loved Jesus so dearly had succumbed to the weariness of the flesh.

Mark 14:38 "Watch ye and pray, lest ye enter into temptation. The spirit truly [is] ready, but the flesh [is] weak."

"Watch": This Greek word means "to keep alert." Jesus was encouraging Peter, James and John to discern when they were under spiritual attack. They were not to let their self-confidence lull them to sleep spiritually.

"The flesh is weak": Because willing spirits are still attached to unredeemed flesh, believers are not always able to practice the righteousness they desire to do (Rom. 7:15-23; see note on Matt. 26:41).

These words spoken to the disciples were teaching how to avoid temptation. It is just as current now as it was then. Their temptation would be to deny that Jesus was Messiah, because of their fear of crucifixion. Our temptation is to follow the ways of the flesh and avoid being sacrificed, as well.

The flesh and the spirit have always fought for the soul of man. Jesus Christ the Lord was willing, but the flesh that He dwelled in was weak. The disciples' flesh was weak. Our flesh is weak as well. The only way to overcome temptation then and now is to listen to the spirit, and not the flesh. We are told over and over by Jesus to take up our cross and follow Him.

Mark 14:39 "And again he went away, and prayed, and spake the same words."

This also is a lesson for us. God will not be angry with us, if we pray three times for the same thing. The Lord will allow us a space of time to get our flesh under subjection to our spirit. In Jesus' case, very shortly the flesh yielded to the will of the Father.

Mark 14:40 "And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him."

We see here that Peter, James, and John did not desire not to wait, but were overcome by the sorrow of what they were hearing. They succumbed to the flesh and slept.

Mark 14:41 "And he cometh the third time, and saith unto them, Sleep on now, and take [your] rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners."

"Sleep on now, and take your rest": The 3 disciples remained indifferent not only to the needs of Christ at that moment, but their need of strength and watchfulness for the impending temptation that all 11 would face. The disciples needed to learn that spiritual victory goes to those who are alert in prayer and depend on God, and the self-confidence and spiritual unpreparedness lead to spiritual disaster.

"Son of man" (see note on 2:10).

Perhaps here, there was an interval of time before Judas came, and Jesus told them to take their rest before he got there. At any rate, there was no more need to watch, because He was through praying.

I believe He called Himself here "Son of man" to show that His flesh was in the hands of the sinners to destroy His body. The time was at hand. Jesus called the people who did this to Him sinners whether they were Gentiles or Jews.

Mark 14:42 "Rise up, let us go; lo, he that betrayeth me is at hand."

Jesus would not hide from them. He went forth to meet them in fact. When He had decided to do this, He went forth to get it done then. Of course, the Spirit within Him had known from the beginning that this was the purpose of Him being on earth. This was no surprise to Jesus.

Mark 14:43 "And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders."

"Judas, one of the twelve" (see notes on 3:19; Matt. 26:47). All the gospel writers refer to him this way (verses 10, 20; Matt. 26:14, 47; Luke 22:47; John 6:71); and in so doing, they display remarkable restraint in describing and evaluating Judas.

Especially in this context, such a simple description heightens the evil of his crime more than any series of derogatory epithets or negative criticisms could do. It also points out the precise fulfillment of Jesus' announcement (in verses 18-20).

"A great multitude with swords and staves": This 'crowd' was a carefully selected group whose sole purpose was arresting Jesus so He could be put to death. A cohort (600 men at full strength), of Roman soldiers (John 18:3, 12), was in this crowd because the Jewish leaders (Luke 22:52), who organized the throng needed permission from Rome to carry out the death penalty and feared the crowds

The "swords" were the regular small hand weapons of the Romans, and the wood "clubs" were ordinary weapons carried by the Jewish temple police. The arresting party would have included not only Roman soldiers, but a mixture of Jewish police and other Jewish authorities.

"Chief priests ... scribes ... elders": Although 3 distinct sections of the Sanhedrin (as indicated by the Greek definite article with each), they were acting in unity. These Jewish leaders had evidently for some time (see note on 3:6;

11:18), hoped to accuse Jesus of rebellion against Rome. Then His execution could be blamed on the Romans and the leaders could escape potential reprisals from those Jews who admired Jesus.

The Sanhedrin likely had hurried to Pontius Pilate, the Roman governor, to ask immediate use of his soldiers. Or perhaps acted on a prearranged agreement for troop use on short notice. Whatever the case, the leaders procured the assistance of the Roman military from Fort Antonia in Jerusalem.

We see here, that the religious people of the day were Jesus' worst enemies. They came out to get Jesus with weapons like He was a common criminal. My own opinion of these chief priests, scribes, and elders is that they were afraid of losing the members of the synagogue to Jesus.

Jesus had a message of hope, and people with needs in their lives had their needs met in Him. They had no power in their message at all. Their jealousy caused them to do this to Jesus.

Mark 14:44 "And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead [him] away safely."

"Kiss": In addition to being a special act of respect and affection, this kind of kiss was a sign of homage in Middle East culture.

Out of the varieties of this kiss (on the feet, on the back of the hand, on the palm, on the hem of the garment), Judas chose the embrace and the kiss on the cheek. The one that showed the closest love and affection, normally reserved for one with whom a person had a close, intimate relationship (such as a pupil for his teacher).

Judas could not have chosen a more despicable way to identify Jesus, because he perverted its usual meaning so treacherously and hypocritically.

A kiss was the greeting believers used in those days. Many times before, Jesus had vanished in the midst of them. This time He would not, because He knew that it was time.

Mark 14:45 "And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him."

"Master" (see note on 9:5).

"Kissed him": "Kissed" is an intensified form of the verb for "kiss" (in verse 44), and it denotes a fervent, continuous expression of affection (Luke 7:38, 45; 15:20; Acts 20:37). It was with intensity that Judas pretended to love Christ. The act was likely prolonged enough so the crowd had time to identify Jesus.

Disciples commonly greeted their rabbi in this way.

An enemy could not get this close, but this one who claimed to be Jesus' friend betrayed Him with a kiss. He was not truly Judas' Master.

Mark 14:46 "And they laid their hands on him, and took him."

The "they" here was the mob with Judas.

Mark 14:47 "And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear."

"One of them that stood by": Simon Peter (John 18:10), one of the two disciples who brought a weapon (Luke 22:38). Mark and the other synoptic writers do not identify Peter explicitly, perhaps because they wrote earlier than John, during the time when Peter would still have been in danger of Jewish revenge.

"A servant of the high priest": Malchus (John 18:10). He was neither a soldier nor temple policeman, but rather was a high-ranking personal slave of Caiaphas, the High-Priest, probably sent along to observe Judas and report on the events of the evening.

The swordsman was Peter (John 18:10).

Peter was ready to fight to the death for Jesus, if necessary. Malchus was the name of the servant, and we read in Luke that Jesus healed the ear. Just this miracle alone should have told them who He was. They were blinded and could not see the Truth.

Mark 14:48 "And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and [with] staves to take me?"

"As against a thief": Jesus expressed a righteous resentment toward the crowd's actions and attitudes. "Thief" was normally a highwayman or armed bandit who would resist arrest. The setting which the crowd orchestrated was completely inconsistent with His well-known ministry as a religious teacher.

John goes into greater detail in (18:4). Jesus told them who He was and asked them to let the disciples go. Read all of it.

Mark 14:49 "I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled."

"Temple" (see note on 11:11). This was the most public place in Jerusalem.

"The scriptures must be fulfilled": Entirely apart from the crowd's sinful intentions against Jesus, God was sovereignly using them to fulfill prophecy (Isa. 53:7-9, 12), and accomplish His gracious purposes (see note on Matt. 26:54).

Jesus constantly looks to the Old Testament Scripture for strength and direction as He undergoes His last hours.

Jesus was saying here, you have no power at all over me, just as you did not when I was in the temple. This I allowed to happen to fulfill the Scriptures.

Mark 14:50 "And they all forsook him, and fled."

"And fled": The disciples found no comfort in Jesus' reference to Scripture but instead their faith in Him collapsed as they realized He would not resist arrest and that they also might be captured.

The "all" here, means the eleven disciples. They all ran from fear.

Mark Chapter 14 Second Continued Questions

1. In verse 32, where did Jesus go?
2. What does the word mean?
3. Which three disciples did Jesus take part of the way with Him when He went to pray?
4. What was sorrowful about Jesus when He told the three to wait and watch with Him?
5. What did Jesus do when He left the three disciples?

6. What did He ask the Father to let pass?
7. What lesson did Jesus want us to learn by Him praying, but still submitting to God's will?
8. In verse 36, Jesus calls the Father what?
9. What other two places in the Bible was this name used by believers?
10. If the cup were passed over, what would have happened to all of humanity?
11. Who did Jesus scold for not being awake when He went to them?
12. Why did Jesus warn Peter, James, and John to watch and pray?
13. He said, "The spirit truly is ready but the _____ is weak".
14. What was the temptation of the disciples?
15. What two things have always fought for the soul of man?
16. What is the only way to avoid temptation?
17. How many times did Jesus pray to the Father to let the cup pass?
18. When Jesus went back to check on Peter, James and John, how did He find them?
19. Who did Jesus say He was betrayed into the hands of?
20. Why does the author believe Jesus called Himself "Son of man" in verse 41?
21. Who were classified as sinners in verse 41?
22. Who came with Judas to arrest Jesus?
23. What caused these religious people to do this to Jesus?
24. What name did Judas call Jesus that he did not mean?
25. How did Judas greet Jesus?
26. What did Peter do to the servant of the high priest?
27. What was the servant's name?
28. "I was in the temple teaching daily", was what Jesus said to them, so why did Jesus allow them to take Him then?
29. Which of the disciples left Him?