

MARK Lesson 14

Mark Chapter 14

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Memory verses for this week: *Prov 6:6 Go to the ant, thou sluggard; consider her ways, and be wise: Prov 6:7 Which having no guide, overseer, or ruler, Prov 6:8 Provideth her meat in the summer, and gathereth her food in the harvest.*

Introduction: We continue with our study of Mark this week as we cover the first half of Chapter 14. Jesus taught the disciples in Chapter 13 about what would happen during the end times and what we should expect. We were warned to not be surprised when the world hates us because of our love for God. Jesus taught about the blooming of the fig tree and how there would come 7 years of tribulation on the earth. Tribulation that will be worse than any before it on the earth. We were warned to be watching for Christ's return.

I. The Plot to Put Jesus to Death

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 was a feast of the Jews instituted in the days of Moses while they were in the land of Egypt. We read about it in Exodus Chapter 12 and it tells us here what they were to do at this feast. We know it was in remembrance of God passing over the firstborn child and not putting that child to death if they had the blood sprinkled on the door posts and lintel.

Exo 12:1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying,

Exo 12:2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Exo 12:3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

Exo 12:4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the

lamb.

Exo 12:5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

Exo 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

Exo 12:7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

Exo 12:8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

Exo 12:9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

Exo 12:10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

Exo 12:11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover.

Exo 12:12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

Exo 12:13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

Exo 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

...

Exo 12:24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

Exo 12:25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

Exo 12:26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

Exo 12:27 That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he

smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

Today we don't celebrate the Passover feast, but we remember what Christ did for us there on Calvary when we partake of the Lord's supper. In our church, we typically observe this once per year as they did the Passover feast. We know that God truly passed over us and our sins when we know Jesus as our Lord and Savior.

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

In the purpose of God, the decision for Christ to come and die for our sins was decided long ago.

Rev. 13:8, And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Luke 9:51, And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem.

Phil. 2:8, And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

The priests and the scribes decided to take Him by deceit and kill Him. However, He was not to be killed on the feast day. This was due to the fact that they were afraid of the pilgrims. In reality, the providence of God overruled in this.

Psa. 76:10, Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

Psa. 2:4-6, He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion.

The religious leaders wanted to destroy Christ, but they were afraid to take Jesus during the feast unless there be an uproar of the people. Jesus was surrounded by several thousand Galileans who would be taking part in the feast. What is hard to believe is that we see no record that anyone prayed or considered what God thought of their plan. We need to be fearful of anyone with big plans without consulting God about them.

J. Vernon McGee had some more information considering the Passover feast.

The Passover was observed on the fourteenth day of the first month, which is the Jewish month Nissan and corresponds to our April. "In the fourteenth day of the first month at even is the LORD'S passover" (Lev. 23:5). Then the Feast of

Unleavened Bread was on the fifteenth day of the same month and it continued for seven days thereafter. “And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread” (Lev. 23:6). It was, I think, the intention of these eleven rulers to take Jesus at the end of the Passover season, after the crowds had left Jerusalem, and then put Him to death.

They decided they would not do it on the feast day—that is, during the Passover season, which is the Feast of Unleavened Bread and which extended for seven days. You see, at the end of that seven days the people would begin to leave Jerusalem and then they would reach out and put their hands upon Him. The reason they didn’t want to touch Him during the feast days was that they feared an uproar or a riot. The crowds were in Jerusalem for the feast and the people held Jesus in high esteem. The common people heard Him gladly. He fed and healed them.

II. The Anointing at Bethany

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.

This anointing is recorded also in Matthew’s account of the gospel in chapter 26 while John records it in John 12:2-8. This is not the same anointing as mentioned in Luke 7:36-50. This anointing was done by Mary of Bethany in Judea. It mentions that it happened at the house of Simon the leper. We don’t know much about this man, but most likely he was a leper who had been healed by Jesus. Three times in the gospels we see Mary, and each time she is at the feet of Jesus. (Luke 10:38-42; John 11:31-32; and John 12:1-8; Mark 14.)

While Jesus sat to eat, a woman comes in and pours ointment on Jesus’ head. The precious ointment was very costly.

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

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.

Mark 14:6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

Notice the attitude of the people at the act of the woman when she anoints the Lord with ointment. Some had indignation while others considered it a waste. Some felt that the money this ointment could have brought might have been better used to help the poor. Makes you wonder if those who complained and grumbled helped the poor themselves? Sometimes those most vocal in complaining are not doing anything for the Lord when it comes to helping those in

need.

Judas was the ringleader, but other disciples also complained. It was valued at about \$50.00, and some say that it was a year's wages. The concern for the poor was hypocrisy.

John 12:5-6, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

Jesus said she had done a good work and He commended her because He knew her heart.

Acts 15:8, And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us.

Some are willing to take from the treasury of the Lord to spend on almost any project, but they won't give anything themselves to that project. We need to be people who have liberal hearts and a willingness to help others. Jesus was always ready to help those in need, while he himself was poor and had not even a place to lay his head.

Mat 8:19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

Mat 8:20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

Verse 5 says some murmured against the woman also. When you try to do something in the work of the Lord, be sure there will be some that will criticize. But we need to please one, and that is the Heavenly Father. Jesus declares the woman had wrought a good work in what she had done for him.

Mark 14:7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

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

We hear a lot of people talk about trying to end poverty by government programs, but Jesus says that the poor will always be with us. He tells them that any day of the week we can help the poor, but what this woman did for him could not always be done. He soon would be dying there on Calvary, and this woman had brought the ointment to anoint his body for burying. I believe she did all she could... do we do all we could for the Lord? I'm afraid I come up short on this most days. The Lord was going away, but the poor would always be around. This woman's anointing was for Christ's burial.

Matthew Henry said this about the anointing.

But Christ makes it to be an act of *great faith*, as well as *great love* (v. 8); “*She is come aforehand, to anoint my body to the burying, as if she foresaw that my resurrection would prevent her doing it afterward.*” This funeral rite was a kind of presage of, or prelude to, his death approaching.

See how Christ's heart was filled with the thoughts of his death, how every thing was construed with a reference to that, and how familiarly he spoke of it upon all occasions. It is usual for those who are *condemned to die*, to have their coffins prepared, and other provision made for their funerals, while they are yet alive; and so Christ accepted *this*. Christ's death and burial were the lowest steps of his humiliation, and therefore, though he cheerfully submitted to them, yet he would have some marks of honour to attend them, which might help to take off the *offence of the cross*, and be an intimation how *precious in the sight of the Lord* the death of his saints is.

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.

Jesus tells those there that what this woman did would be remembered throughout the whole world wherever the gospel is preached. Were it not for this woman, Bethany may have been forgotten. If a person devotes their time, money, and talent in the service of the Lord, many think it is a waste. When money is given for missions, many think it is a waste, and that it should be given to the poor.

What she did for Jesus was spoken of for a memorial of her. The small things that you and I do, while they may seem insignificant, if they are done for the Lord out of a heart of love, God will accomplish much through them. And God will not fail to reward those who do things in the name of the Lord.

Mat 10:39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

Mat 10:40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

Mat 10:41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

Mat 10:42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

III. Judas Covenants to Betray Christ

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

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.

Judas goes to the chief priests and offers to betray the Lord. They are happy to hear that he is willing to do this, and they promised him money. He got approximately \$18 in our money today. (30 pieces of silver.) What a small amount of money to betray the greatest person that ever lived on earth... the only one who never sinned.

Mat 26:15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

Mat 26:16 And from that time he sought opportunity to betray him.

Judas was prophesied to be the betrayer.

John 6:70-71, Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

Mary gave her best in love, while Judas gave his worst in hatred. We have no record of Judas ever calling Jesus Lord. The fact is Judas was never saved.

I Cor. 12:3, Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

John 13:18, I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

Acts 1:25, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

Judas sold Christ for the price of a slave.

Ex. 21:32, If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

IV. The Preparation for the Passover

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?

The Passover Supper was prepared and Jesus ate the Passover Supper one day early. The next day the Jews had not yet ate the Passover.
John 18:28; 19:14

It was the first day of unleavened bread when they killed the Passover lamb. The Passover lamb was slain in the afternoon around 3pm on the 14th day of the Jewish month Nissan. The disciples know it is time, and they ask the Lord where should they go to prepare the Passover.

Lev 23:4 These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.

Lev 23:5 In the fourteenth day of the first month at even is the Lord's passover.

Lev 23:6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

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.

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

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

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.

Jesus tells two of the disciples, Peter and John, to go to a certain place and gives them instructions as to what they were to do. They were to go into the city and find a man bearing a pitcher of water. Men did not usually carry water, this was considered a woman's job. Once they found him, they were to follow him and wherever he entered, that was to be where they were to ask the Goodman of the house for the guestchamber. The Goodman of the house would show them a large upper room that would be furnished and prepared for them. And as was always the case, the men go and things are just like Jesus said they would be. Everything is prepared and waiting for them.

The original passover consisted of three things.

- a. The roasted lamb reminded them of the blood applied.
- b. The unleavened bread reminded them of His sinless life, and their haste in leaving Egypt.
- c. The bitter herbs reminded them of their years of bondage.

V. The Last Passover

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

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.

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?

That evening, as Jesus sat with his 12 disciples, he tells them that one at the table would betray him. This shocks them all, and they begin to ask, "Is it I?" Jesus says that the one who will betray him is "the one of the twelve, that dippeth with me in the dish." The passover supper was observed in the evening, and they ate it together. The Passover looked back to their deliverance from Egypt, but it also looked forward to the death of Christ. He was the lamb without blemish and without spot.

John 1:29, The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

I Cor. 5:7, Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

Jesus predicts the betrayal in verse 18.

John 6:70, Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

Psa. 41:9, Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

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

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.

They were surprised and sorrowful. At this point, according to John 13:22-30, Judas was identified and left. Then the Lord's Supper was instituted without him. They did not at this time know who the betrayer was. (John 13:27-30)

Jesus says 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. Jesus says it would have been good if he had never been born. Judas Iscariot was with the Lord, but he was not a saved man. Jesus said he was of his father the devil, and was called the son of perdition.

Luke 22:3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

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.

John 13:27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

John 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

John 17:12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

J. Vernon McGee identified Judas Iscariot as the 'son of perdition in his commentary on the New Testament.

"Those that thou gavest me"—we have election mentioned again. There are certain things which I believe that to me are not contradictory, but they certainly are paradoxical. Election and free will happen to be one of those. I wish you could have met me when I graduated from seminary. I was a smart boy then and I even had the answer to election and free will. But I have a little more sense than I had then, and I realize that we simply do not understand it.

Judas Iscariot is, of course, "the son of perdition." He fulfilled the prophecies concerning him.

VI. Jesus Institutes the Lord's Supper

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.

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 Lord's Supper is one of two ordinances of the New Testament Church. The first of course is baptism, which is our doorway of entrance to the church, and the second is the Lord's supper. Both have rules and should be followed exactly. No lost person should be baptized, and certainly no one out of the Lord's will should be partaking of the Lord's Supper. We do not believe the Lord's supper is a Christian ordinance, but a church ordinance. Therefore we believe that only members of the local church can partake of the Lord's Supper. There are many rules given in Corinthians concerning the Lord's Supper. The bread that we eat symbolizes the broken body of Christ, while the cup (or grape juice) represents the blood of Jesus.

As the Passover Supper looked forward to the cross, the Lord's Supper would look back to the cross. Only the disciples who were saved, baptized and in the Church were present (Judas had already left). Only saved, Scripturally baptized members of the local church where it is being observed, have any right to partake of it. The unleavened bread typified His sinless body. Jesus did not turn these elements into His actual body and blood. They only symbolized it.

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

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.

Jesus explains what the cup was all about, and promises that he will not drink the fruit of the vine again until he comes again in the kingdom of God. This will be during the Millennial Reign of Christ after the 7 years of Tribulation.

VII. Peter's Denial Foretold

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

This is one of the greatest points we have to prove that Jesus established his church during his earthly ministry. Most of Christendom teaches that the church began on the day of Pentecost, but we believe it began in the Lord's ministry. We have scripture stating that the Lord would sing in the church. But this is the only instance we have of Jesus singing in the bible. Would that not mean that the church was in existence at this time, particularly since they were observing a church ordinance?

Heb 2:11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

Heb 2:12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

The fruit of the vine typified His sinless blood. Notice it is the "cup," and "fruit of the vine" that is used. The word wine is never mentioned in regard to the Lord's Supper, although wine had a two fold meaning in Israel even in those days. The Lord's Supper also points forward to His Second Coming. They ended the service by singing a hymn.

VIII. Jesus Predicts Peter's Denial

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.

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

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

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.

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.

Jesus warns that all the disciples would be offended and stumble.

Zech. 13:7, Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

God warns His own today to be aware of how we are weak and need the Lord every day. The Shepherd (Christ) was to be smitten and to die. It appears that they forgot these words, and had to be reminded by the angel, so they missed the comfort.

We know that verse 27 was so true. Smite the shepherd and the sheep shall be scattered. Jesus tells them that after He is risen, he will go before them into Galilee. Peter was always quick to speak, and he says "Although all shall be offended, yet will not I." Jesus tells him that this day, before he cock crows twice, he would deny him 3 times. Peter becomes more adamant and says more vehemently, "If I should die with thee, I will not deny thee in any wise." And note what the others said... "Likewise also said they all." We had better be careful when we brag what we will do in the flesh. In church capacity, we may feel really faithful and ready to face anything. But take us out of the church, get us one on one with the world, and persecution comes, we must have the grace of

the Lord to stand strong.

In verse 30, the Lord specifically warns Peter. But he is fully confident that he will not falter and makes a boastful promise. Self confidence is a very dangerous thing and we should take warning.

I Cor. 10:11-13, Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The problem we all face is that it is easy inside the church in the midst of other Christians to boast great things, but when we go out among the world, only by God's grace can we stand strong. We will soon find all of them following Christ from afar off.

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.

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

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

In verse 32, the word Gethsemane means "oil-press". In other words, this was a press for squeezing oil out of olives. The mount of olives was so named because it was covered in olive trees. Olive oil was used for cooking, as a hair dressing, as a salve, and for fuel for lamps in this day. The three were given instructions to tarry and watch. These three men, Peter, James, and John made up the Lord's close inner circle and were taken with him several other times on special occasions.

Mark 5:35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

Mark 5:36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

Mark 5:37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

Mark 5:38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

Mark 9:2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

Mark 9:3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

Mark 9:4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

It was prophesied that Jesus would tread the winepress alone.

Isa 63:1 Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

Isa 63:2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?

Isa 63:3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

IX. The First Prayer

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.

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.

Jesus' first prayer was that the hour might pass from him 'if it were possible.' I get very disturbed when so called bible scholars point to these verses and say that Jesus was asking to not have to go to Calvary. Jesus made the covenant with the Father in eternity past, and perhaps his main purpose of existence was to come to earth, live a sinless life, and then go and die for our sins there on Calvary. Believe me, Jesus was ready to go to the cross and pay our sin penalty. He did this voluntarily... no man took his life from him.

John 10:17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

John 10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Mat 26:52 Then said Jesus unto him, Put up again thy sword into his

place: for all they that take the sword shall perish with the sword.

Mat 26:53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

Mat 26:54 But how then shall the scriptures be fulfilled, that thus it must be?

John 19:8 When Pilate therefore heard that saying, he was the more afraid;

John 19:9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

John 19:10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

John 19:11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

In verse 35 it says Jesus went a little farther. This He did in all things. We need to be those who will go a fit farther as Christians.

Could it have involved an attempt on the part of Satan to kill Christ before He went to the cross? The cup involved our awful sin. This scene should give us a fresh view of the exceeding sinfulness of sin.

Psa. 75:8-9, For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them. But I will declare for ever; I will sing praises to the God of Jacob

He would be made sin for us, and bear our sin in His own body.

I Pet. 2:24, Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

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

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

Jesus would tread the winepress alone and would be forsaken by the Father.

This is the cup He would drink.

John 18:11, Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Jesus finds the disciples asleep and Peter was rebuked in verse 37.

Watch and pray, is the answer to temptation.

1Cor 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Jesus' prayer was for the Father's Will to be done. When he finds the disciples sleeping and asks them if they could not watch for one hour. The Master gives them good advice... "Watch ye and pray, lest ye enter into temptation." Prayer is our best safeguard against temptation. And the last part of verse 38 is so true. Our spirit is willing, but our flesh is so weak. Only with God's help can we overcome. The weakness of the flesh is what prompted Paul's comments to the Romans.

Rom 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

Rom 7:19 For the good that I would I do not: but the evil which I would not, that I do.

Rom 7:20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

Rom 7:21 I find then a law, that, when I would do good, evil is present with me.

Rom 7:22 For I delight in the law of God after the inward man:

Rom 7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Rom 7:24 O wretched man that I am! who shall deliver me from the body of this death?

Rom 7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

X. The Second Prayer

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

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

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.

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

Jesus prays the same prayer the second time, asking the Father's Will be done. Christ simply was asking God if it be possible, that he could go on and partake of the bitter cup that awaited him. When he returns and finds the disciples sleeping, he tells them to sleep on. He says it is enough, and the hour has come for He to be betrayed into the hands of sinners.

Even the third time He returned the disciples were asleep. In verses 41 and 42, Christ announced His soon betrayal. How sad that the disciples failed Him in His greatest hour of need. Today when His enemies now speak out against Him, it is also sad that 20th Century disciples also are asleep. May the Lord help us to wake up in this crucial hour.

X1. Christ's Betrayal and Arrest

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.

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.

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

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

The prior night, as they prepared to take the Lord's Supper, Jesus told the disciples that one of them would betray him. And actually identified Judas as the one, but they did not seem to understand at that time. As the mob approaches, Judas tells those with him that he would go up and kiss the one who they were to take. He shows concern for Christ as he says "lead him away safely." If he was really concerned for Jesus, he would never have betrayed him. Judas knew the place to find Jesus, and kissed Him. What a hypocrite.

John 18:2, And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

There was a great multitude that accompanied Judas. Those with swords may have been Roman soldiers. Those with staves may have been temple police, and

other recruits for the arrest. It was a prearranged signal to be a kiss.

Their plan was to take Him safely and securely. How little they knew about Jesus, when they seemed to think that He would escape. Judas called Him Master (Rabbi), for He never called Him Lord. This was no doubt Judas' real evaluation of Jesus.

I Cor. 12:3, Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

XII. Peter Smites with the Sword and then Follows from Afar

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.

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?

Peter cut off the ear of Malchus.

John 18:10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

John 18:11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Luke the physician tells us of the healing of this ear.

Luke 22:51, And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. We do not fight with physical weapons.

II Cor. 10:3-5, For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

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

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

Mark 14:51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:

Mark 14:52 And he left the linen cloth, and fled from them naked.

Jesus questions why they came out like they did to arrest Him. He had stood daily in the temple teaching, and he was not touched. (As it says... to fulfill scriptures.) Just as Jesus had warned them the prior day, all of the disciples forsook him and fled. It says a certain young man who was not identified had a linen cloth cast about him. When they tried to hold him, he left the cloth behind and fled naked from them. This possibly could have been John Mark, but we are not sure of this.

It says they all forsook Him and fled. Thus the beginning of the fulfillment of what Christ warned them in verse 27. It is also deplorable that when many are preaching another Jesus, that many Christians are forsaking the Lord Jesus.

II Cor. 11:4, For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

Matthew Henry pointed out how mean these were that come and took Christ.

His own disciples had run away from him; but this young man, having no concern for him, thought he might securely attend him, especially being so far from being armed, that he was not so much as clothed; but the young men, the Roman soldiers, who were called to assist, laid hold of him, for all was fish that came to their net. Perhaps they were now vexed at themselves, that they had suffered the disciples to run away, and they being got out of their reach they resolved to seize the first they could lay their hands on; though this young man was perhaps one of the strictest sect of the Jewish church, yet the Roman soldiers made no conscience of abusing him upon this occasion. Finding himself in danger, he left the linen cloth by which they had caught hold of him, and fled away naked. This passage is recorded to show what a barbarous crew this was, that was sent to seize Christ, and what a narrow escape the disciples had of falling into their hands, out of which nothing could have kept them but their Master's care of them; If ye seek me, let these go their way, Jn. 18:8. It also intimates that there is no hold of those who are led by curiosity only, and not by faith and conscience, to follow Christ.

XIII. Jesus Brought Before the High Priest and Sanhedrin Council

Mark 14:53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

Mark 14:54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

Jesus was first led away to the house of the High Priest. Remember this is in

the night when no normal meetings would be taking place. It says the priest, scribes, and elders were assembled at the High Priest's house. Peter was following, but from a distance. I know the disciples had reason to be fearful for their lives. But God is not pleased when we as Christians follow from afar. We should be willing to speak up for God and be known as Christians. While these verses are in context of salvation, we need to always stand up for the Lord.

Mat 10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

Mat 10:33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Christ was first taken before Annas the former high priest.

John 18:24, Now Annas had sent him bound unto Caiaphas the high priest.

Then He is taken before Caiaphas the high priest. In verse 53, it says the chief priests were also there. This would include the Sanhedrin, the highest official body among the Jews. Evidently they were hastily assembled. If Joseph of Arimathaea was present he did not consent unto His death.

Luke 23:50-51, And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.

Mark 14:55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

Mark 14:56 For many bare false witness against him, but their witness agreed not together.

In haste they failed to have found proper witnesses. To put Jesus to death they must have two or three witnesses according to the law.

Deut. 17:6, At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

II Cor. 13:1, This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

Heb. 10:28, He that despised Moses' law died without mercy under two or three

witnesses.

There was not a fair trial, as they had already decided to kill Him. Even the witnesses they found perjured themselves and did not agree with one another. Bad thing about lying is that its hard to keep your story straight.

Mark 14:57 And there arose certain, and bare false witness against him, saying,

Mark 14:58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

Mark 14:59 But neither so did their witness agree together.

There were many false witnesses that came and accused Christ, but they could not agree. When you have testimony, you need consistency to find someone guilty of a crime. Some came and witnessed against Him concerning his statement about destroying the temple and raising it up in three days. But Jesus spake of the temple of his body.

John 2:19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

John 2:20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

John 2:21 But he spake of the temple of his body.

Mark 14:60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

Mark 14:61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

Mark 14:62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Finally the High Priest stands up and demands to know why Christ is not defending himself. I'm sure he hoped he would say something that would condemn him. He then asks Him straight on, "Art thou the Christ, the Son of the Blessed?" Jesus speaks the truth and tells him when He would see Him coming the clouds at the right hand of God.

They have no real case, but the High Priest tries to bluff the Saviour in verse 60. Christ still makes no answer. He came for this very thing, and if it was not meant to happen at this time, it would not have happened.

Isa. 53:7, He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

The high priest then asks if He is the Christ. In verse 62, Jesus answers with "I Am" which is a divine name.

Ex. 3:14, And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

John 18:6, As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

Jesus tells them of His exaltation and His coming in judgment announced. They thought they had Him on trial, but it was the other way around.

J. Vernon McGee said this about these questions by the High Priest.

Jesus did not defend Himself against such obvious falsehood. Again He was fulfilling prophecy: "... as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. 53:7). The silence of Jesus surprised and annoyed the high priest. He wanted Jesus to answer to see if He might condemn Himself. Finally, the high priest put Him under oath. Under oath Jesus claimed to be the Messiah, the Son of God. He could make no higher claim. He added a claim that could pertain only to the Son of God: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13–14).

The high priest understood what He said and all the implications of it. He displayed his intense emotion by tearing his garment. In doing this, he broke the Mosaic Law, as the garment of the high priest was not to be torn.

Mark 14:63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

Mark 14:64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

Mark 14:65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

The High Priest charges Jesus with blasphemy, and they all condemned Christ to be guilty of death. In verse 64, they pass the death sentence on Jesus. At this

point, illegal mob violence then takes over. Lots of things were being done wrong in this trial. First, it was illegal to hold such a trial at night. Then one prophecy after another started being fulfilled. Some begin to spit on him, other hit him and were very rough in handling Him. In mockery, they tell Him to prophesy. If they had realized who Christ truly was, I don't believe this would have happened. But they were blinded by religious fervor thinking they were doing God a favor. But sinful men treat Jesus terribly. Don't be surprised when we are not well spoken of by the world. If they put our master to death, they will not reverence us.

XIV. Peter Denies Christ

Mark 14:66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

Mark 14:67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

Mark 14:68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

Mark 14:69 And a maid saw him again, and began to say to them that stood by, This is one of them.

Peter begins his denial of being with Christ. He first says he was not with Jesus, and then tells the second maid that he was not one of them. While not a real trial, Peter was in a trial of his own. Before the whole world, he would deny the Lord. Peter was in the courtyard by the fire on his first denial. There is first the accusation of the maid. When he makes his last denial, the rooster crows.

How could this have happened to the one with perhaps the greatest zeal of the disciples? Several led to his fall.

- a. He failed to heed the warning that Jesus gave him.
- b. His self-confidence was very apparent back in verse 29. The spirit may be willing, but our flesh is so weak.
- c. He failed to watch and pray in the garden.
- d. Earlier in verse 47, he fought against the will of God.
- e. His cowardly flight. v. 50
- f. He followed afar off. v. 54
- g. He associated with the enemies of Christ. v. 54.

Let us learn from his experience.

Mark 14:70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy

speech agreeth thereto.

Mark 14:71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

Mark 14:72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Again he is accused of being a follower of Jesus, and this time to be more believable, Peter starts to curse and swear, telling them that he didn't even know the man. Again the cock crew, and Peter remembered the words of the Lord. As Jesus said would happen, Peter had denied him three times. I'm sure if that had happened to us, we would have wept bitterly also.

This was the third denial by Peter. Those around him began to accuse him. They said his Galilean accent betrayed him. In verse 71, we see the reaction of Peter. The "curse" here also speaks of a curse for not telling the truth.

In Gal. 1:8-9, the same word (anathematizo) is used.

Gal. 1:8-9, But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

To "swear" meant that he put himself under oath as is used in Heb. 3:11, *So I swear in my wrath, They shall not enter into my rest.* So Peter's sin not only involved his denial of the Lord but also of not telling the truth. Verse 72 tells of the rooster's sermon and Peter's repentance.

In the Luke account, it is mentioned that the Lord looked at Peter at this time. Can you imagine how you would feel to have done this?

Luke 22:60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

Luke 22:61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

Luke 22:62 And Peter went out, and wept bitterly.

But as I mentioned in our study of Matthew, God was not through with Peter. After he repented in tears, God used him in a great way to preach the message on the day of Pentecost which saw thousands come to Christ for salvation

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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