

14:1-2 JSLT attempt to be in control

- 'not during the festival'...
- sets up contrast with Jesus in rest of Ch14



14:3-11 Precious: a death to be cherished

14:3-9 Woman gives away pure nard worth over 300 denarii
assume London living wage ≈ over £33,000

14:10-11 Judas takes 'money' (30 pieces of silver, Matthew 26:15)
assume 30 shekels ≈ 120 denarii ≈ £13,000

14:12-31 Willingness: Jesus in total control over his coming death

14:12-16 Very specific dinner plans

14:17-21 Predicts his betrayal, but doesn't stop it

14:22-25 Announces his death as part of God's covenant (promise)

14:26-31 Predicts the disciples' abandonment

- an opportunity to not abandon him?
- predicts reunion (forgiveness?) afterwards (14:28)

Which 'covenant'?

Likely the covenant of peace from Isaiah 54:9-10

⁹ 'To me this is like the days of Noah,
when I swore that the waters of Noah
would never again cover the earth.
So now I have sworn not to be angry with you,
never to rebuke you again.
¹⁰ Though the mountains be shaken
and the hills be removed,
yet my unfailing love for you will not be shaken
nor my covenant of peace be removed,'
says the LORD, who has compassion on you.
(NIVUK)

14:32-72 Love: peak emotional suffering for his friends

14:32-42 Let down by Peter, James and John while facing *God's cup of wrath*TM

- disowned-x3 trailer (14:41)

14:43-52 Betrayed by Judas with fake devotion

14:53-65 Jesus on trial with JSLT: strong amidst false accusations

14:66-72 Peter on trial with servant-girl: weak amidst true accusations

'Cup of wrath'

Many Old Testament books use the imagery of a *punitive cup of strong, intoxicating wine* to illustrate God's anger at sin:

- Isaiah 51:17-23
- Jeremiah 26:15-29; 49:12; 51:7
- Ezekiel 23:31-34
- Lamentations 4:21-22
- Habakkuk 2:15-17
- Obadiah 1:16
- Psalm 75:8

Diagnostic questions

- 14:1-11 1. Precious
Cherishing Jesus' death is Christianity 101. Yet we are often not nearly as grateful as we ought to be. Why might this be?
- 14:12-31 2. Willingness
When you think of Jesus' death on the cross, how often do you consider his *control* or *willingness* to die? Why?
- 14:32-72 3. Emotional suffering
The physical suffering of Jesus is often highlighted in evangelistic talks (e.g. 'Christians wear little crosses, or replica execution devices around their necks'), but his emotional suffering might not be as highlighted. Why might this be?
4. Love
Jesus loves his undevoted friends (like Peter, James and John) to the extent of going through tremendous emotional suffering for them. But their love is clearly limited. How do you feel about this inequality of devotion

Getting back into the text

- 14:1-2 1. The leaders are planning how and when Jesus will die. Which details make their control look less secure than they would like?
- 14:3-11 2. Mark could simply have told us that the woman anointed Jesus. What do the details about the ointment, its price and the breaking of the flask contribute to our experience of her action?
3. What makes the criticism of the woman sound reasonable, even godly? How does Jesus' reference to his burial change the way we hear that criticism?
4. What happens to our appreciation of the woman when her action is placed between the leaders' plotting and Judas' offer? What does the movement of money contribute?
- 14:12-16 5. What does finding each meal preparation detail fulfilled do for us as readers, just before Jesus begins describing what else will happen that night?
- 14:17-21 6. Jesus describes the betrayer's closeness to him, particularly their sharing of food. What do these details make us feel about a betrayal whose outcome we already know?
- 14:22-25 7. The Lord's supper account is used slightly differently by different authors, e.g. Matthew explains *forgiveness*, Luke commands *remembrance*, Paul in his 1st letter to the Corinthians *explains worthy participation*. What is Mark's angle? (Obviously, overlap between authors is possible!)
8. Read Isaiah 54's promises alongside Jesus' words about his blood. What is striking about the relationship between what this covenant promises its beneficiaries and what it costs Jesus?
- 14:26-31 9. What would be the model response of a disciple, having heard the Zechariah 13:7 quote?
10. Notice where Jesus places his promise of reunion: between his prediction of their desertion and his prediction of Peter's denial. What is the significance of this?
- 14:33-42 11. Note the language describing Jesus' emotions, his posture and his requests. How do these details affect the way we hear the final sentence of his prayer?
12. Follow the repeated movement between Jesus praying and returning to his sleeping friends. What do we experience through these repeated returns that a single report of their falling asleep would not convey?
- 14:43-52 13. Why does Mark make us hear Judas' respectful greeting and watch his kiss? What would be lost from the scene if Judas simply pointed Jesus out to the crowd?
14. Why do you think Mark includes the naked man?
- 14:53-72 15. Draw out the details of Jesus' trial that you find particularly infuriating.
16. What do you make of Peter going as far as to call down curses on himself in his denials?
17. How does reading both scenes together affect our view of Jesus?

anyone says to you, "Look, here is the Messiah!" or, "Look, there he is!" do not believe it. ²² For false messiahs and false prophets will appear and perform signs and wonders to deceive, if possible, even the elect. ²³ So be on your guard; I have told you everything in advance.

²⁴ 'But in those days, following that distress,

“the sun will be darkened,
and the moon will not give its light;
²⁵ the stars will fall from the sky,
and the heavenly bodies will be shaken.”^a

²⁶ 'At that time people will see the Son of Man coming in clouds with great power and glory. ²⁷ And he will send his angels and gather his elect from the four winds, from the ends of the earth to the ends of the heavens.

²⁸ 'Now learn this lesson from the fig-tree: as soon as its twigs get tender and its leaves come out, you know that summer is near. ²⁹ Even so, when you see these things happening, you know that it^b is near, right at the door. ³⁰ Truly I tell you, this generation will certainly not pass away until all these things have happened. ³¹ Heaven and earth will pass away, but my words will never pass away.

³² 'But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father. ³³ Be on guard! Be alert^c! You do not know when that time will come. ³⁴ It's like a man going away: he leaves his house and puts his servants in charge, each with their assigned task, and tells the one at the door to keep watch.

³⁵ 'Therefore keep watch because you do not know when the owner of the house will come back – whether in the evening, or at midnight, or when the cock crows, or at dawn. ³⁶ If he comes suddenly, do not let him find you sleeping. ³⁷ What I say to you, I say to everyone: "Watch!"

14 Now the Passover and the Festival of Unleavened Bread were only two days away, and the chief priests and the teachers of the law were scheming to arrest Jesus secretly and kill him. ² 'But not during the festival,' they said, 'or the people may riot.'

³ While he was in Bethany, reclining at the table in the home of Simon the Leper, a woman came with an alabaster jar of very expensive perfume, made of pure nard. She broke the jar and poured the perfume on his head.

^a Isaiah 13:10; 34:4

^b Or *he*

^c Some manuscripts *alert and pray*

⁴ Some of those present were saying indignantly to one another, 'Why this waste of perfume? ⁵ It could have been sold for more than a year's wages^a and the money given to the poor.' And they rebuked her harshly.

⁶ 'Leave her alone,' said Jesus. 'Why are you bothering her? She has done a beautiful thing to me. ⁷ The poor you will always have with you,^b and you can help them any time you want. But you will not always have me. ⁸ She did what she could. She poured perfume on my body beforehand to prepare for my burial. ⁹ Truly I tell you, wherever the gospel is preached throughout the world, what she has done will also be told, in memory of her.'

¹⁰ Then Judas Iscariot, one of the Twelve, went to the chief priests to betray Jesus to them. ¹¹ They were delighted to hear this and promised to give him money. So he watched for an opportunity to hand him over.

¹² On the first day of the Festival of Unleavened Bread, when it was customary to sacrifice the Passover lamb, Jesus' disciples asked him, 'Where do you want us to go and make preparations for you to eat the Passover?'

¹³ So he sent two of his disciples, telling them, 'Go into the city, and a man carrying a jar of water will meet you. Follow him. ¹⁴ Say to the owner of the house he enters, "The Teacher asks: where is my guest room, where I may eat the Passover with my disciples?"' ¹⁵ He will show you a large room upstairs, furnished and ready. Make preparations for us there.'

¹⁶ The disciples left, went into the city and found things just as Jesus had told them. So they prepared the Passover.

¹⁷ When evening came, Jesus arrived with the Twelve. ¹⁸ While they were reclining at the table eating, he said, 'Truly I tell you, one of you will betray me – one who is eating with me.'

¹⁹ They were saddened, and one by one they said to him, 'Surely you don't mean me?'

²⁰ 'It is one of the Twelve,' he replied, 'one who dips bread into the bowl with me. ²¹ The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born.'

²² While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, 'Take it; this is my body.'

^a Greek *than three hundred denarii*

^b See Deuteronomy 15:11.

²³ Then he took a cup, and when he had given thanks, he gave it to them, and they all drank from it.

²⁴ 'This is my blood of the^a covenant, which is poured out for many,' he said to them. ²⁵ 'Truly I tell you, I will not drink again from the fruit of the vine until that day when I drink it new in the kingdom of God.'

²⁶ When they had sung a hymn, they went out to the Mount of Olives.

²⁷ 'You will all fall away,' Jesus told them, 'for it is written:

“‘I will strike the shepherd,
and the sheep will be scattered.’”^b

²⁸ But after I have risen, I will go ahead of you into Galilee.'

²⁹ Peter declared, 'Even if all fall away, I will not.'

³⁰ 'Truly I tell you,' Jesus answered, 'today – yes, tonight – before the cock crows twice^c you yourself will disown me three times.'

³¹ But Peter insisted emphatically, 'Even if I have to die with you, I will never disown you.' And all the others said the same.

³² They went to a place called Gethsemane, and Jesus said to his disciples, 'Sit here while I pray.' ³³ He took Peter, James and John along with him, and he began to be deeply distressed and troubled. ³⁴ 'My soul is overwhelmed with sorrow to the point of death,' he said to them. 'Stay here and keep watch.'

³⁵ Going a little farther, he fell to the ground and prayed that if possible the hour might pass from him. ³⁶ 'Abba,^d Father,' he said, 'everything is possible for you. Take this cup from me. Yet not what I will, but what you will.'

³⁷ Then he returned to his disciples and found them sleeping. 'Simon,' he said to Peter, 'are you asleep? Couldn't you keep watch for one hour?' ³⁸ Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak.'

³⁹ Once more he went away and prayed the same thing. ⁴⁰ When he came back, he again found them sleeping, because their eyes were heavy. They did not know what to say to him.

^a Some manuscripts *the new*

^b Zechariah 13:7

^c Some early manuscripts do not have *twice*.

^d Aramaic for *father*

Isaiah 51:17-23

¹⁷ "Wake yourself, wake yourself,
stand up, O Jerusalem,
you who have drunk
from the hand of the LORD
the cup of his wrath,
who have drunk to the dregs
the bowl, the cup of staggering.
¹⁸ There is none to guide her
among all the sons she has borne;
there is none to take her by the hand
among all the sons she has brought up.
¹⁹ These two things
have happened to you
—who will console you?—
devastation and destruction,
famine and sword;
who will comfort you?
²⁰ Your sons have fainted;
they lie at the head of every street
like an antelope in a net;
they are full of the wrath of the LORD,
the rebuke of your God.
²¹ Therefore hear this,
you who are afflicted,
who are drunk, but not with wine:
²² Thus says your LORD, the LORD,
your God who pleads
the cause of his people:
"Behold, I have taken from your hand
the cup of staggering;
the bowl of my wrath
you shall drink no more;
²³ and I will put it into
the hand of your tormentors,
who have said to you,
'Bow down, that we may pass over';
and you have made your back
like the ground
and like the street
for them to pass over."

<u>Mark 8:31-13:37</u> Surprise #2 Jesus' kingdom is for the humble, not externally religious	<u>Mark 14:1-16:8</u> Surprise #3 The mighty eternal King Jesus did actually suffer a miserable death
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⁴¹ Returning the third time, he said to them, 'Are you still sleeping and resting? Enough! The hour has come. Look, the Son of Man is delivered into the hands of sinners. ⁴² Rise! Let us go! Here comes my betrayer!'

⁴³ Just as he was speaking, Judas, one of the Twelve, appeared. With him was a crowd armed with swords and clubs, sent from the chief priests, the teachers of the law, and the elders.

⁴⁴ Now the betrayer had arranged a signal with them: 'The one I kiss is the man; arrest him and lead him away under guard.' ⁴⁵ Going at once to Jesus, Judas said, 'Rabbi!' and kissed him. ⁴⁶ The men seized Jesus and arrested him. ⁴⁷ Then one of those standing near drew his sword and struck the servant of the high priest, cutting off his ear.

⁴⁸ 'Am I leading a rebellion,' said Jesus, 'that you have come out with swords and clubs to capture me? ⁴⁹ Every day I was with you, teaching in the temple courts, and you did not arrest me. But the Scriptures must be fulfilled.' ⁵⁰ Then everyone deserted him and fled.

⁵¹ A young man, wearing nothing but a linen garment, was following Jesus. When they seized him, ⁵² he fled naked, leaving his garment behind.

⁵³ They took Jesus to the high priest, and all the chief priests, the elders and the teachers of the law came together. ⁵⁴ Peter followed him at a distance, right into the courtyard of the high priest. There he sat with the guards and warmed himself at the fire.

⁵⁵ The chief priests and the whole Sanhedrin were looking for evidence against Jesus so that they could put him to death, but they did not find any. ⁵⁶ Many testified falsely against him, but their statements did not agree.

⁵⁷ Then some stood up and gave this false testimony against him: ⁵⁸ 'We heard him say, "I will destroy this temple made with human hands and in three days will build another, not made with hands."' ⁵⁹ Yet even then their testimony did not agree.

⁶⁰ Then the high priest stood up before them and asked Jesus, 'Are you not going to answer? What is this testimony that these men are bringing against you?'

⁶¹ But Jesus remained silent and gave no answer.

Again the high priest asked him, 'Are you the Messiah, the Son of the Blessed One?'

⁶² 'I am,' said Jesus. 'And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.'

Naked man

Some scholars speculate that the young naked man is Mark the author, writing himself into the story in a cryptic and perhaps cheeky manner...

⁶³ The high priest tore his clothes. 'Why do we need any more witnesses?' he asked. ⁶⁴ 'You have heard the blasphemy. What do you think?'

They all condemned him as worthy of death. ⁶⁵ Then some began to spit at him; they blindfolded him, struck him with their fists, and said, 'Prophecy!' And the guards took him and beat him.

⁶⁶ While Peter was below in the courtyard, one of the servant-girls of the high priest came by. ⁶⁷ When she saw Peter warming himself, she looked closely at him.

'You also were with that Nazarene, Jesus,' she said.

⁶⁸ But he denied it. 'I don't know or understand what you're talking about,' he said, and went out into the entrance.^a

⁶⁹ When the servant-girl saw him there, she said again to those standing round them, 'This fellow is one of them.' ⁷⁰ Again he denied it.

After a little while, those standing near said to Peter, 'Surely you are one of them, for you are a Galilean.'

⁷¹ He began to call down curses, and he swore to them, 'I don't know this man you're talking about.'

⁷² Immediately the cock crowed the second time.^b Then Peter remembered the word Jesus had spoken to him: 'Before the cock crows twice^c you will disown me three times.' And he broke down and wept.

15 Very early in the morning, the chief priests, with the elders, the teachers of the law and the whole Sanhedrin, made their plans. So they bound Jesus, led him away and handed him over to Pilate.

² 'Are you the king of the Jews?' asked Pilate.

'You have said so,' Jesus replied.

³ The chief priests accused him of many things. ⁴ So again Pilate asked him, 'Aren't you going to answer? See how many things they are accusing you of.'

⁵ But Jesus still made no reply, and Pilate was amazed.

⁶ Now it was the custom at the festival to release a prisoner whom the people requested. ⁷ A man called Barabbas was in prison with the rebels who had

^a Some early manuscripts *entrance and the cock crowed*

^b Some early manuscripts do not have *the second time*.

^c Some early manuscripts do not have *twice*.