
a *Grace Notes* course

The Gospel of Mark

an expositional Bible study

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Lesson 14

Mark 14:1-71

Grace Notes

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The Gospel of Mark

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Instructions for Completing the Lessons

There are sixteen (16) lessons in the MARK course curriculum, one lesson for each chapter.. There will be questions in the Quiz for each lesson on the topics that are named here.

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Instructions

Read the introduction to the study of Mark.

Study the Mark chapter for this lesson, by reading the verses and studying the notes. Be sure to read any other Bible passages that are called out in the notes.

Before taking the Quiz, **Review** all of the notes in the Mark lesson.

Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.

When you have completed the Quiz, be sure to SAVE your file. If your quiz file is lost, and that can happen at Grace Notes as well, you will want to be able to reproduce your work.

To send the Quiz back to Grace Notes, follow the instructions on the Quiz page.

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Chapter 14

Harry Ironsides during his ministry to the Indians of Northern Arizona once asked a man if he knew what the conscience was: The man replied that he did, it was like a three cornered stone in his heart. When he was doing what he knew was right the stone was still. But when he did what he knew was wrong the stone turned and the corners hurt very much. But if I keep doing wrong the corners wear smooth and it doesn't hurt anymore.

The people we examine in this chapter have had the corners of their conscience worn smooth - it no longer hurts.

While our Lord is on the Mt. of Olives teaching his disciples about things to come, the religious leaders were also talking. They were trying to find a way to eliminate, exterminate Jesus Christ.

Throughout that day at the Temple they had tried to dismiss Him with words and that did not work. In the arena of argumentation, Jesus won. So now they decide that He must go, that they must somehow arrange His death.

Mark 14:1

Now the Passover and Unleavened Bread was two days off; and the chief priests and the scribes were seeking how to seize Him by stealth, and kill Him.

We are told that the Passover and the Feast of Unleavened Bread was two days away. We know that Jesus was crucified the day prior to the Sabbath. But that was not the weekly Sabbath but the Sabbath that commemorated the Passover.

If we are to accept literally that Jesus spent three days and three nights in the grave, we must put the crucifixion on Wednesday which is really a position that predates that Roman Church's view of a Friday crucifixion.

With the crucifixion on Wednesday, the account at the beginning of Mark 14 would be Monday night with the events of the remainder of Mark 14 being on Tuesday.

There is no doubt that the four Gospels create some confusion as to chronology. And we may have to at times admit we cannot reconcile all the

statements of chronology we also proclaim we know someone who knows it all, to the minute, our Heavenly Father.

As Mark writes this account of the conspiracy of the Chief Priests and the scribes, under the inspiration of the Holy Spirit, he intensifies their evil by beginning with the fact that the Passover is just two days away.

Even verse 2 testifies to their resolve and how set they were in their evil scheme and even worked their plot around one of the most holy celebrations in Israel.

Mark 14:2

for they were saying, Not during the festival, lest there be a riot of the people.

In these two verses we see three things:

1. Rejection of dependence
2. Difficulty and,
3. Indifference

As they approached this most Holy of times for Israel the Chief Priests and the Scribes were entrenched in reversionism and sin:

Chief priests and the scribes:

1. These two groups represented the spiritual and legal leadership of Israel.
2. The Chief Priest: The High Priest at this time was Caiaphas and was the son-in-law of the former high priest, Annas, who continue to wield considerable power. The collective term Chief Priests included the High Priest, the Captain of the Temple, the Temple overseers, and the Temple treasurers.
3. The responsibility of the priestly group was a spiritual responsibility. They were to lead the people to God through worship and instruction.
4. The Scribes were the lawyers of Israel. They interpreted Old Testament Law and the Talmud and made application of these principles to nation.
5. Hence, the Scribes represent the legal arm of Israel while the priests represent the spiritual impetus in Israel.

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And both have turned against the Lord Jesus Christ, the very institutions that were to serve now turned to seize the Lord and kill him.

I want you to realize where this puts the Lord: He was without help. Formal Spiritual help was not available and the legal system was now set against Him - He was being put into a helpless situation.

But not hopeless -

How would you feel if your church turned against you. If the board and I were plotting your death, if we even got the police and the county attorney's office in on the conspiracy. If every place you turned for help rejected you? You would be in a helpless situation, but never, never hopeless.

God was preparing the humanity of Christ for tremendous glory and honor. And in doing so he was allow the plan of Satanic evil to turn against the One who came to serve and to save.

The reason they had to keep on trying to figure out how to do this is because their plot to kill the Lord conflicted with the Passover.

This was a difficulty but they were so firm in their evil resolve that they would work, and work, and work at getting around this problem,

Principle: Evil can be very tenacious, Once man establishes that the attaining of a certain goal will fulfill his needs he will usually stop at nothing until that goal is reached.

Even with the Passover at hand, they were going to figure out a way to reach their evil goal.

Principles of the Passover:

Israel's Passover was a very important annual event for the Jews and is steeped in Biblical regulation as well as centuries of cultural tradition.

Every aspects of the Passover shares one thing in common, they all point to the person and work of the Messiah, our Savior, Jesus Christ.

And it is in this that we see the INDIFFERENCE of the Priests and the Scribes. They were working around the Passover, that points to Christ, while working to kill Christ.

Historical background:

1. The Passover celebrates the event that lead up to the Exodus. When Pharaoh of Egypt allowed the 2. 5 million Hebrews leave Egypt under the leadership of Moses.

Exodus 12 explains how the faithful of the Hebrews were to sacrifice a lamb putting the blood on the door posts and lintel of the house. With this as a covering and a picture of Christ's sacrifice on the Cross, the angel of death passed over those houses and brought death of the first born only to those who had not heeded the command.

Pharaoh's son died that night as did many Egyptians, but the desired result was secured, Pharaoh let the people go.

2. The historical event of the passing over and the subsequent Exodus was celebrated annually by the Jews in the first month of the Hebrew calendar.

This celebration recognized a dramatic event in the history of Israel and represented a division between bondage to Egypt and freedom in living unto God.

Application: By the death of Christ and the application of that death to the individual believing sinner, he is passed out of death unto life.

Romans 6:23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

1 John 3:14 We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death.

3. The celebration of Passover actually involved two feast that came together as one. The Feast of the Paschal (Passover) Lamb and the feast of unleavened bread.

The Lamb looked to the sacrifice of Christ as the Lamb of God who takes away the sins of the world.

John 1:29 The next day he saw Jesus coming to him, and said, Behold, the Lamb of God who takes away the sin of the world!

The Bread looks to Christ as the bread of life.

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John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst.

John 6:48 I am that bread of life.

The Lamb looks to our salvation while the bread looks to the sustaining of the Christ Centered Life.

4. The Lamb was to be a male lamb, one year old, without spot or blemish. Peter states that Jesus was such a sacrifice.

1 Peter 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

5. The Passover sacrifice was the only sacrifice that was not to be done by the priests but by the members of the family who together would partake of the Passover supper.

In the CHRISTIAN LIFE we recognize the universal priesthood of all believers, as does the scriptures:

1 Peter 2:5 You also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

1 Peter 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light.

6. As the lamb was prepared, no bones were to be broken. Furthermore it could not be boiled, but had to be roasted over the fire.

In the same way no bones of Christ were broken although that was a normal event in crucifixion.

John 19:36 For these things came to pass, that the Scripture might be fulfilled, Not a bone of Him shall be broken.

7. The Passover supper was a communal supper for a family or a number of people. Not for just one.

Just as Jesus Christ made salvation available for the entire human race:

1 John 2:2 He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.

8. In the Jewish home on the night of the Passover supper, the door of the house was to be open at midnight and left open. The Jews saw this as symbolic of the prophecy that the Messiah could come at any moment.

In the same way Christians of the Church Age keep a figurative door open realizing that Jesus could return at any moment. This is what is meant by the imminent return of Christ.

1 Thessalonians 5:2 For you yourselves know full well that the day of the Lord will come just like a thief in the night.

9. A portion of the blood of the paschal lamb was to be collected and the priests of the Tabernacle were to throw the blood at the base of the alter.

This was symbolic of the effectiveness of the sacrifice and thus the future work of Christ in dying on our behalf.

Colossians 1:14 In [Jesus Christ] whom we have redemption, the forgiveness of sins.

1 Corinthians 10:16 Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ?

10. Everything about the Passover looked to the Messiah, the Lamb of God who would once and for all take away the sins of the World. Our Passover is Jesus Christ.

Back to Mark 14:1 and 2

The chief priests and the scribes were seeking how to seize Him by stealth, and kill Him; for they were saying, Not during the festival, lest there be a riot of the people.

So it in the midst of the preparations for Passover that the religious leaders and the legal representatives of Israel conspire to kill the Lord Jesus Christ.

With everything around them, the masses of people who are visiting the city for the feast, the worship at the Temple, the sacrifices, the celebration, that they, in their indifference to that which is right in front of them desire to kill the Messiah, the Lord Jesus Christ.

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Principles:

1. Jesus Christ came with the truth, these religious and legal leaders rejected the truth.

Jesus invaded their comfort level, their pretence, their style of relating. He rocked their boat.

2. For these leaders Jesus was adversity. And these had three choice they could have made:

Use adversity as opportunity to change: But their style of relating, of separatist ministry, was too secure for them to consider they could be wrong.

To change would make them dependant upon God and they had spent too much in gaining their independent stature of control over the people.

Deny the adversity: Which they had done but Jesus kept on presenting truth.

Eliminate the adversity: Kill the Lord Jesus Christ.

3. Their personal needs and the goals that were established from those needs were overriding common sense, integrity, legality, morality, and every other thing that was right.

4. They were blinded by their arrogance and hardened in their hearts, which resulted in evil in their actions.

5. They would, even in the face of the difficulty presented by the Passover, they would find a way to kill the Lord Jesus Christ.

And ever since then we see people in the face of all the facts, in the presence of the proof, in the reality of the revelation, in the evidence that tells man of eternal God - continue to scheme, to plot, to conspire to kill the Lord Jesus Christ.

But while they put him to the death of the cross, He did not die, death could not hold the Lord of Glory and today, while some think they have killed the knowledge of the Lord Jesus and removed Him from our world - they have not.

It is only their refusal to depend upon Him, their continuing evil in the face of difficulty, and their indifference to truth that allows them the fantasy that they can do away and do without the Lord Jesus Christ.

As Jesus prepares for the unknown of the Cross, we have seen him deal with the religious leaders and teach his disciples of things to come. Last

week we saw the reaction of the Priests and Scribes as they plotted his death. Now we shift the scene to Bethany, where Jesus and his disciples have retired for the night.

Mark 14:3

While He was in Bethany at the home of Simon the leper, and reclining at the table, there came a woman with an alabaster vial of very costly perfume of pure spikenard; and she broke the vial and poured it over His head.

Simon was a resident of Bethany of Judah who had been healed by the Lord of his leprosy.

Leprosy was a disease that made a person an outcast among his people. But now healed he is living in the village, entertaining friends. And with Jesus and his disciples being in Bethany he invites them over for a feast.

So at the beginning of this paragraph, we see the response of appreciation. Simon had been an outcast, but Jesus touched him and he was healed, now he again a part of society, but takes advantage of an opportunity to express love and appreciation for the Savior.

Reclining at the table is idiomatic for dinner. And dining together is a picture of fellowship. So we see a time of fellowship sparked by Simon's appreciation.

The fellowship was not limited to Simon and Jesus alone. In John's Gospel we find that Mary, Martha, Lazarus, and the disciples are all present.

Principle: Fellowship with the Son, our Savior, includes fellowship with others who are His.

1 John 1:3 What we have seen and heard we proclaim to you also, that you also may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ.

Principle: Christ's fellowship with us is something that we can extend to others. It is not something we hold in private but express to others.

Now in midst of this dinner party, one of the guests, Mary of Bethany (John 12:3), comes to Jesus with an alabaster vial of costly perfume of

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pure spikenard, and begins to anoint the Lord Jesus Christ.

Now at this point we need to examine four things:

1. The purpose of Mary
2. The attitude of the disciples
3. The response of Christ
4. The result of this anointing

First we must understand a very simple truth: Mary loved her Lord, Jesus Christ -

Now consider what it meant for Mary to love her Lord. What is it like to love someone for whom you can do nothing.

We most often express our love by doing something for the one we love. Love can find its highest expression when it can do something for the one we love that they cannot do for themselves.

But to love the Lord of Glory, the one who was very God, the Savior, the Messiah who has come to earth to pay the price for sins - how can show your love for Him?

In it is this home with this strong desire to express her love to her Lord that she comes to Him with an alabaster vial.

The alabaster vial:

1. In 1 Chronicles 29:2 David assembled the items for the Temple of God. We are told that there was alabaster in abundance.
2. Alabaster is a white, pure, marble type of stone that is formed from stalactites in caves.
3. Two interesting things about it: It is high in hydrated calcium sulphate and it takes a long, long, time to form.
4. Calcium, one of the basic building blocks of the human body. Giving strength to bone, to the frame. And sulphate, which burns with a clear blue flame. And alabaster takes years, centuries to form in caves of the earth.
5. The calcium looks at Jesus' humanity, the sulphate at the pure deity of the Lord, and the time of formation the centuries of promise that predicted that Messiah would come -

6. And what did Mary do to that alabaster vial, she broke the vial. Just as Christ would be broken on the Cross.

And then in her love she pours its contents on his head and on his feet.

Can you imagine what it was like for Mary who wanted to do something to show her love to Jesus, and could do nothing. But then remembers the alabaster vial, perhaps the most costly and precious thing she has, something she may have had with her for years, and she gives it to her Lord.

Now I do not think she understood the significance of what she was doing. That was not important to her. She just wanted to show her love for Jesus Christ.

And she was doing something that is not prohibited in the Word of God, in any of the pages or pages of Law, it was not even contrary to the Talmudic Law.

She had the right, the freedom, the prerogative to do what she did, but notice the attitude of the disciples.

The Attitude of the Disciples:

Well, simply put I have to describe the attitude of the disciples as intrusive, interfering, out of line, and filled with pretense.

Mark 14:4,5

But some were indignantly remarking to one another, Why has this perfume been wasted? For this perfume might have been sold for over three hundred denarii, and the money given to the poor. And they were scolding her.

Now notice: The act of adoration and appreciation was between Mary and Jesus. Although it was in the presence of others it had nothing to do with them. But they chose to intrude.

We are told in Mark that some were indignant, in Matthew we are told this group was the disciples, and in John we find the spokesman was Judas.

Not only were they INDIGNANT: The words means to be angry or to be unwilling.

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It is used only in the Synoptic Gospels to describe the attitude or emotions directed at a real or assumed wrong.

And while their attitude was one of indignation against Mary, their actions went even further:

1. For what purpose has this perfume been wasted. They assume this was waste of a valuable commodity. This assumption is totally based upon their norms and standards. They assume and they conclude - a waste

2. Then they get into the I've got a better idea syndrome. For this perfume might have been sold for a whole years wage and the money given to the poor. Now over in John 12:6 We are told that Judas was saying this - not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it. But as he said it the others concurred with his better idea.

3. The result was that they started to scold Mary. SCOLD is a word that actually means to snort like an animal, and means to express great displeasure, and to give stern warnings.

It is a verb in the middle voice, they thought they could benefit themselves by putting down someone else.

Now can we even begin to imagine how Mary felt in the midst of this?

Put yourself in her place. She comes with most precious thing she had and freely, willingly gives it to her Lord. And all of sudden everyone is against her, criticizing her, accusing her, and coming up with their better ideas.

Have you ever done something you believed to be so right and have interpreted as being so wrong.

For a moment don't even think in terms of spiritual things, just the things we do for others and right when we receive think we will receive commendation, instead condemnation.

We think applause and receive attack,

We want praise and instead we are punished,

We want to be the hero and end up the goat,

We have all had things like that happen but now think of it in terms of spiritual service and worship.

The words spoken, the innuendos, the judgments, the criticism, all coming against us for doing something we thought was so right.

But into this conflict comes the Lord.

Mark 14:6

But Jesus said, Let her alone; why do you bother her? She has done a good deed to Me.

I think we can well imagine what she felt like but notice she did not speak up. Perhaps she was too confused, too frustrated, more likely, too hurt. She did not attempt to vindicate herself, justify her actions.

She did not have to, her Lord would speak for her.

1. Let her alone
2. Why do you bother her
3. She has worked a good work to me

A few observations:

1. What she did opposed no standard or law. She gave the most precious thing she had to the Lord Jesus Christ
2. What she did had nothing to do with the others
3. The disciples were wrong in intruding into another's adoration and appreciation of the Lord
4. The Lord vindicated her. She did not have to reason with the disciples, explain to them what she was doing and why, try to convince them and justify herself. The Lord would do this for her.

Deuteronomy 32:36 For the Lord will vindicate His people, And will have compassion on His servants; When He sees that their strength is gone, And there is none remaining, bond or free.

5. The Lord Jesus was not going to allow Mary to be harmed and the disciples to be so wrong.

Application: How many Christians have had their enthusiasm stolen, their love for God lost, their desire to serve subverted, by the critics?

Application: In any area of service and worship that is dictated to in the Word of God people may

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need to be taught what is right and what is wrong but what about in the things that are not specified in the Scripture? And there are many. Have we any right to criticize and judge? Of course not - but we do.

Let's look at it this way. Were the disciples ministering encouragement to Mary? Or were they ministering discouragement.

6. We must put ourselves on both sides. We must not criticize others in areas of non-essentials and when we are criticized we must let the Lord vindicate us.

We must let alone and be left alone in the worship of our Savior and Lord.

Mark 14:7

The Lord is not going to allow this incident to pass without taking advantage of it to teach a Bible class.

We should not think it unusual that the Lord saw a Bible class in everything. He is going to use this situation to teach three principles. These principles describe:

1. Priorities
2. Assets
3. Promise

For the poor you always have with you, and whenever you wish, you can do them good; but you do not always have Me.

Your priorities will determine your taking advantage of opportunities.

The contrast the Lord draws is between what is always present, the poor, and the rare opportunities we might have to serve the Lord Jesus Christ.

We always can do something for the poor but how often do we get a chance to advance the cause of Christ?

The Lord is not taking anything from the poor but he is challenging the disciples and us to take the opportunities that he presents to serve Him.

The only way this will be accomplished is if He is our priority in all of life.

Mark 14:8

She has done what she could; she has anointed My body beforehand for the burial.

The statement in the Greek text reads that she did with what she had.

The Lord Jesus never asks us to do anything more than that. To use the assets we have that are really provisions of His grace, in His service.

In doing this she also did something she was not aware of. She anointed His body for burial.

Application: Just as she was unaware of the significance of what she did, we are unaware of the significance of what we do as we serve the Lord. We often have no idea of the far reaching implications of our application of doctrine in sacrifice and service.

But it is the Lord Jesus Christ who can take the meager things we do and make them significant and as the next verse tells us, make even us significant.

Mark 14:9

And truly I say to you, wherever the gospel is preached in the whole world, that also which this woman has done shall be spoken of in memory of her.

The Lord makes a promise, a promise that the sacrifice of this one woman, Mary of Bethany, will be spoken of in the whole world.

Now I want you to see something in summary:

She willingly sacrificed what she had as a simple expression of love to the one who was her Savior.

She was opposed and misunderstood, even criticized for what she did.

She was vindicated, not by her power but by the Words of the Lord.

And then she was given an honor that she could not have worked for, planned for, or even dreamed of -

She became a memorial of love and grace to the world.

Mary of Bethany is the only one in the Bible this promise is made to.

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I think we can learn a few things from Mary's sacrifice and service about the character of christian service today:

1. She did what she did without talking about it. She knew what she wanted to do and it was within the area of flexibility of the Scriptures and she did it without approval of the disciples.

Too often today we hesitate, we talk instead of walk. We hear about great plans that never come about. We seek approval where no approval is needed.

2. She did not delay in her service. She was not even in her own home but she could not wait until later to give to the Lord.

Today we procrastinate, we say we want to serve and never get around to it. We are carried away on the winds of worry and the cares of this world.

3. She did plan - she had to bring the alabaster vial with her to the dinner party.

Too often those who do not hesitate also do not plan. You need to plan but remember what Patton said:

A good plan today is better than a perfect plan tomorrow - there are no perfect plans.

Principles:

1. Don't procrastinate or hesitate. If you desire to minister in service to the Lord do it now.
2. Plan, even seek wise counsel and advice, but don't let the strength of your service rest in the approval of others.
3. Don't be distracted from your service by the critics. The critics will be with you always. Leave them

As we begin to see the betrayal of our Lord by Judas we have two questions to ask and to answer:

1. Are there Judases in your life?
2. And what power over you do they have?

Mark 14:10,11

And Judas Iscariot, who was one of the twelve, went off to the chief priests, in order to betray Him to them. And they were glad when they

heard this, and promised to give him money. And he began seeking how to betray Him at an opportune time.

These two verses reveal the initial overt action of betrayal by Judas Iscariot.

Each of the Synoptic writers mention this action. Matthew adds that the amount of money given was thirty pieces of silver, Luke adds that Judas spoke not only with the chief priests but also the captains of the Temple guard. Luke also adds that Judas sought a way to betray Christ in the absence of the people, to do this by stealth.

But what we see here is not some mere isolated incident of overt sin. Overt sin really is - what we see here is the result of a process that had been forming for a very long time. Forming not only during the public ministry of Christ but from ages pastas conditions were set up by Satan and yet controlled by God, that would eventually lead to the Cross of Christ.

Read Acts 1:16

Prior to the day of Pentecost, after Jesus had ascended to sit at the right hand of God in glory, Peter gave a brief message to the faithful gathered in Jerusalem.

Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus.

Peter recognized that the betrayal of Jesus by Judas was a fulfillment of prophecy that was written 1000 years prior to the actual act of sin.

Peter refers to Psalm 41:8-9 A wicked thing is poured out upon him, That when he lies down, he will not rise up again. Even my close friend, in whom I trusted, Who ate my bread, Has lifted up his heel against me.

While David spoke this regarding very real situations in his own life, the prophecy of this passage refers to Judas' betrayal of Jesus Christ.

A few observations:

1. The betrayal of Christ was predicted 1000 years before it occurred.
2. Jesus, in His humanity, knew the Scriptures and knew of this prophecy.

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3. The reference to raising the heel goes back even further to the time of the fall. In condemning Satan God said the heel of the Messiah would crush the head of Satan.

In the betrayal of Christ, Satan uses Judas to try to turn this around. That the death blow may be to Christ rather than on him.

4. **Principle:** While Jesus knew what Satan was attempting and what Judas would do, He also knew something more important, that God His Father would preserve Him and protect Him.

Read John 6:70

In the passage the Lord is talking about the utter uselessness of human effort in following Him. Upon hearing this, many who had followed him out of the energy of the flesh went away - but the twelve remained:

John 6:70 Jesus answered them, Did I Myself not choose you, the twelve, and yet one of you is a devil?

In this remarkable statement we have two principles revealed:

1. Jesus Christ chose the one who would eventually betray him.
2. He did nothing to prevent the betrayal. Instead He put His trust, His faith in the Father's perfect plan. The mention that one of the disciples is a devil reveals the one who is directing Judas in his negative volition, Satan is playing Judas, using him a part of his plan of evil.

And eventually Satan will even completely control Judas and posses him.

Now, back to Mark 14:10.

These two verses continue the opening verses of Mark 14, as the chief priests and the scribes sought a way they might put Jesus to death.

There hope in pulling off their evil deed rested in finding someone who had been with Jesus who would accuse Him of false teaching.

This plot proved to be an opportunity for Judas to advance himself. But Judas involvement in the evil plot did not just develop out of thin air.

We can look at a number of things that brought Judas to this point in time when he would betray Christ:

1. He had misplaced loyalty: Of all the twelve, Judas was the only one who was a Judean. All the others were of Galilee.

Being a Judean he had more of a loyalty to the religious leaders of Jerusalem than the others.

However, this was a loyalty that was misplaced

2. He had wrong expectations: Being a Judean, Judas had a greater desire to see the Romans out of Jerusalem than did the rather distant Galileans.

Thus, when Jesus started to talk of a spiritual kingdom rather than a literal kingdom that would expel the Romans, Judas became disenchanted with the Messiah.

This is a problem of expectation. Judas was willing to follow and serve Jesus as long as He was the Messiah according to his own definition.

This is a distraction based upon wrong expectations

He wanted the Lion and rejected the Lamb

3. He was also greedy: In the account studied last week we noted that John tells us that it was Judas who was angry at Mary for wasting the valuable perfume. And put forth the idea that it should have been sold and the money given to the poor.

John 12:6 Now Judas said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it.

So he was out for profit rather than the prophet of God.

His priorities were wrong and this lead to sin.

4. He was afraid: As Judas had heard Jesus speak of His sacrifice and death, he soon figured out that this leader, this Jesus, was not going to be around much longer.

Even when Mary anointed Jesus, Judas heard the prophecy that she was anointed Him for death.

Judas concluded that this was the time to change sides, do what he could to secure His future. He was afraid what his association with Jesus might mean if Jesus was to die.

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5. And then, into the midst of this, we have the influence of Satan. Satan's plan was to destroy the Savior and he found a willing pawn for his game in Judas, the Judean.

Satan had an agenda, and at this time he thinks his goal will be accomplished.

6. **Principle:** The attitudes of disloyalty, wrong expectations, the sins of greed and fear, all worked tossed up the conditions that allowed Satan to control Judas and for Judas to betray Christ.

Sin is not accomplished in a vacuum, there are reasons, some very deep in the soul and deep in development, that eventually result in overt sins.

But one thing we must bear in mind: This sin, this betrayal, this evil working of Satan, is fully known by God - and God is in control.

And it is here, in the humanity of Christ, and His response to His betrayal, that we can make a very important application to the Judas that we may have in our own lives.

What is Jesus doing while Judas is betraying Him, look at these passages, what is our Savior doing - nothing!

Betrayal is evil!

It is for money, base gain, it is done in secret. Judas did not even go to the Temple but the priest's residence or palace. And as he considered how to carry this off he again knew he had to do what he would do in secret.

Now all of us have experienced disloyalty, maybe you were even betrayed by someone. If you have suffered a divorce you know exactly what I am talking about. The feeling of being thrown away by another human being and it is even worse when the one who throws you away is someone you love.

And that is exactly what is happening with the Lord Jesus Christ, as Judas threw him to evil authorities.

Let me paint a picture for you:

Let's say I introduce you to someone. You are single and they are single (good, more frowns than smiles). And then I tell you that you are going to fall in love with that person. And I also tell you that they are no good, they are not loyal,

they are manipulative, they are greedy, they are out for themselves, and they will betray you.

You would probably punch me out and get away from that person as fast as you could. And that would be the proper action to take -

But what if I also told you that God spoke to me (now we are just imagining this remember, use some of your way out imagination) and that I then tell you, that what this person will do to you is part of God's perfect plan. Then what would you do?

That was exactly the issue faced by the Lord Jesus Christ. And he not only did nothing to prevent the betrayal but knowing it was to come he continued to love Judas.

NOW HE WILL warn him, but he did not tell Peter to go take care of him, He did not leave town, He did not try to vindicate himself before his accuser.

Instead he trusted in the plan, the perfect plan of the heavenly Father.

Principles:

1. People can provide some adversity. In normal relationships we will experience the adversity of our fallen condition. More so in a situation where one has turned against us.
2. God is greater than the adversity of people. God is in control and he has not lost his grip on our lives nor has he failed us in his plan for us.
3. We cannot control what others do to us nor what they might say to us or even about us. You can only control yourself and you can only change yourself.
4. God alone can bring the cursing of adversity into blessing in our lives.
5. We cannot see into the future, God can. He knows the beginning and the end of everything that happens in our lives.
6. The Judases in your lives have no power over you. The power of God is greater, His plan is perfect - all we must do is live the life of faith in the person and finished work of Christ and in the Father's perfect plan.

Mark Lesson 14

Mark 14:12

And on the first day of Unleavened Bread, when the Passover lamb was being sacrificed, His disciples said to Him, Where do You want us to go and prepare for You to eat the Passover?

We are living in a new age of evangelical legalism. No longer the mere do's and don't's of things considered right or wrong, but a legalism that says we can come to love the Lord by service. It is a subtle legalism that tells Christians that by their doing they will eventually have the love, the joy, the grace of God.

Jesus and His disciples are in Jerusalem to celebrate the Passover. This Passover will, however, be the last. The week of celebration will end in the crucifixion. The once and for all sacrifice of the lamb of God for the sins of mankind.

Hebrews 10:10 By this will we have been sanctified through the offering of the body of Jesus Christ once for all.

The final, complete, finished, once and for all sacrifice.

But the sacrifice of the Cross had not yet occurred and the Lord Jesus Christ is going to use the last Passover to institute the Lord's Supper.

We have already examined that the Passover celebration was not only the first feast of the Jewish calendar but also of all the feasts it most directly pointed towards the coming of the Messiah.

The feast was one that was celebrated with family and friends and included the eating of the Pascal lamb, fresh fruits and vegetables and the new or unfermented wine.

The feast looked back to the birth of the nation of Israel as they were released from the bondage of Egypt in 1440 BC after their death angel has slain the first born of every house on which was not placed the blood of the innocent lamb.

As every other Passover looked back to the birth of Israel, this Passover would look ahead to the birth of the church.

Now the disciples came to Him and asked a question:

Where do You want us to go and prepare for You to eat the Passover?

This is a remarkable statement that we will return to. But for now I want to deal with the remaining verses in this paragraph.

Mark 14:13-16

And He sent two of His disciples, and said to them, Go into the city, and a man will meet you carrying a pitcher of water; follow him; and wherever he enters, say to the owner of the house, The Teacher says, Where is My guest room in which I may eat the Passover with My disciples? And he himself will show you a large upper room furnished and ready; and prepare for us there. And the disciples went out, and came to the city, and found it just as He had told them; and they prepared the Passover.

Simply put, we see that Jesus, at some time during the days before the Passover, had made prior arrangements to celebrate the Passover meal with His disciples.

Some observations:

1. There is an element of secrecy in the preparations for the Passover meal.

Even prior to the Triumphal Entry, the religious leaders had put out a covert warrant for Jesus arrest:

John 11:57 Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he should report it, that they might seize Him.

We have also noted that the religious leaders feared the people and would not arrest Christ in a public place.

So the time of Triumphal entry was out as was the time Jesus and his disciples spent at the Temple. In the evening the Lord retired to Bethany which was outside of the jurisdiction of the Temple guard.

Mark Lesson 14

BUT NOW the Passover meal, which must be celebrated in Jerusalem, was at hand. And there was a need for secrecy.

2. Jesus had made an arrangement with a man, called here the owner of the house, to provide a place and the provisions of the Passover meal.

Some suppose this may have been Mark's parents home and the same home and upper room mentioned in Acts 1.

3. The owner of the house had a male servant who daily drew water from the one of the city wells.

Normally, the women of Israel carried the water. So a man carrying water was not a common sight. Jesus knew if his disciples, Peter and John (Luke 22:8), went to the city they would spot this servant.

4. Peter and John were to follow the servant to the home, go in and speak to the owner saying:

The Teacher says, Where is My guest room in which I may eat the Passover with My disciples?

This was a pre-arranged signal, the mention of the Teacher, with the definite article indicates a specific teacher, the Lord Jesus, and a specific signal.

5. The room was furnished and ready and the disciples were then to prepare the meal.

FURNISHED is a perfect, passive, participle. Indicating that this was a past completed accomplishment, and that it was done for the disciples.

There part was to take that which was provided and prepare the meal.

6. Verse 16 tells us that this all occurred according to plan.

Back in verse 12 --

And on the first day of Unleavened Bread, when the Passover lamb was being sacrificed, His disciples said to Him, Where do You want us to go and prepare for You to eat the Passover?

I mentioned before that this is a remarkable statement made by the disciples and it shows a change in attitude previously not seen.

The disciples are coming to the Lord and wanting to do something for Him.

Where do you wish us to go and prepare the Passover that you might eat?

And once there, prepare for you the Passover that you may eat:

The remarkable thing in this question is that the disciples were wanting to do something for Jesus Christ their Lord:

They wanted to serve the Savior!

Principles:

1. Prior to this time the disciples were more concerned with how Jesus could serve them and help them. Now, after three years of ministry, they desire to serve Jesus Christ.

2. Serving Christ was going to require some work. Yet they desired to do the work. Now this is a very simple point but important. If someone just walked up to you, some casual friend, and said I want you to spend a whole day preparing a fantastic feast for me, you would no doubt find an excuse to be busy that day.

But if there was someone you loved you might even invite them to a fantastic feast that you had spent the whole day preparing and have great joy when they sat at your table and enjoyed the meal.

Now what is the point: You never hesitate to do something, even if it requires time, money, effort, for someone you love.

Is it a heavy burden to do things for those you love. No. Quite the opposite. It is a joy, a pleasure. But only when the love is there first.

3. Their desire to serve the Lord was not a means of fulfilling the life of faith but a result of the life of faith.

It was only after the years they had spent with Christ that their love for Him became the motivation for their desire to serve Him.

And here is where we make a dramatic distinction of doctrine with the pervasive thinking in Christianity today.

Mark Lesson 14

Most churches, even Bible Churches, teach that by doing, by service, by somehow developing a servant attitude, that we grow closer to Christ.

But they have it backwards, it is growing closer to Christ through faith and trusting His Word, resulting in friendship and love, that we then serve Him as a result, never a means.

This distinction is very subtle. Most Christians are taught that they must do something, maybe only develop an attitude (not even as extreme as any works legalism), and in doing that they will find fulfillment in the Lord.

Illustration: Kindred Spirit, Autumn 1991, page 3.

Develop a Christ like Character, make a personal impact for Christ, have a vibrant expression of life - all which can be accomplished by pretence.

And pretence is a heavy burden to carry in life.

Matthew 11:28-30 Come to Me, all who are weary and heavy-laden, and I will give you rest. Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and you shall find rest for your souls. For My yoke is easy, and My load is light.

Did you hear those words of our Savior. *My yoke is easy, my load is light?*

There are a few things in life that really frighten me. And perhaps top on the list is hearing someone say that the Christian life is really hard.

Whenever I have heard that, from two people in the past years, they have gone negative, they have set aside the priority of Christ in their life..

When I hear that expression of a heavy burden in the Christian life I know something is all wrong. That the flesh has found it way into their pretend Christian life.

Now granted, if you are pretending that the Christian life is a very heavy burden, it is a load that will break you, and cause you to reject Christ and His word.

You are primed and ready for the reaction-distracted stage of reversionism (backsliding).

Because the christian life is not hard unless you are going about it all wrong.

Illustrations:

Men, have you ever tried to do a job and not had the right tool. How good is a lawn mower without a blade? Every try to work on an imported car without a set of metric sockets and wrenches?

Ladies, how easy is it to prepare a fine meal if you are missing the main ingredient? Or to teach our children in Sunday school without a lesson.

There are main ingredients or essential tools that are necessary to get the results. With that tool the job is easy, without it, it is a difficult task.

Husbands and wives: How hard and what a heavy burden it would be to serve your spouse, to work and share your earnings, to prepare a meal, to iron a shirt. To do all the things we might do for each other if there was not that essential ingredient of love?

Would any of you be so foolish to try and develop a relationship and a love for another by doing things for them.

Think back when you were dating. Think of some of the extraordinary things you did for that one special person you loved. Did you ever hesitate thinking the burden of the relationship was heavy, not at all. Even the most tasks that took time, and money, and effort, became very light.

Are you beginning to see how absurd we have become in telling Christians to live the Christ Centered Life apart from the essential ingredient of a personal love and relationship with Christ?

And with that attitude we have developed a generation of Christians who see the Christian life as heavy burden rather than a load that is light?

Have you ever said or perhaps thought, that being a Christian is really hard - if you have something is terribly wrong.

Principles: The light burden of the Christ Centered Life:

1. When you love someone that love motivates you to want to do things for them.
2. In doing things for the one you love the labor is not heavy but light, joyful, exciting.

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3. It is only when you try to do a part from love that the burden becomes heavy.

NOW LOOK AGAIN AT MATHEW 11:28-30

Come to Me, all who are weary and heavy-laden, and I will give you rest. Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and you shall find rest for your souls. For My yoke is easy, and My load is light.

The invitation is to the believer, who is carrying a heavy burden because they are trying to live the CHRISTIAN LIFE from pretense and the energy of the flesh.

Preceding this we have a prayer of Jesus in which he praises the Father revealing truth to those who are as children. Those who have no false expectation and easily give their burdens to the Lord.

The promise is the promise of rest

Then we are to take upon us the yoke of Christ. This is to be in harness with Him.

Then, once in harness (in fellowship, moving in the same direction) we are to learn from Him. This is what the disciples did for three years and what we do in the CHRISTIAN LIFE

The motive for this is a precedent for us: The Lord is gentle and humble in heart. There is no pretense or pretending with the Lord. We can fully trust Him, He hides nothing from us.

And again we have the promise of rest but here connected with the Old Testament prophets:

Jeremiah 6:16 Stand by the ways and see and ask for the ancient paths, Where the good way is, and walk in it; And you shall find rest for your souls.

Then a functional motive: For you see (GAR) my yoke is easy and my load is light.

To be in harness, in fellowship with Christ, moving in the same direction he is moving, is easy.

CHRISTOS fit for use, pleasant, mild, good, the exact opposite of bitter.

The word LOAD refers to that which is carried without reference to weight. It does not bear down. It is light.

When you say the Christian Life is hard to live - something is wrong. You are trying to live by pretense, getting the works, the serve before the love for the Lord.

Remember the pattern: The disciples have been with the Lord, learning from Him, about Him, walking with Him day by day.

Now, out of their maturity and love for the Lord they want to, desire to serve Him.

And then what happens? The same thing that happens today when you grow in Christ, are conformed to His image.

You find that he has already made the provision.

1. The disciples anticipated a very hectic and busy day finding a place, getting a lamb, butchering it, cooking all the food, setting the table, on and on.
2. But they wanted to do this because of their maturity and love for the Lord.
3. But Jesus had already made the provision of the place and the food.
4. The heavy burden of a busy day, became very light

Just like for us today, the heavy burdens of life became very light because of the provision and the power of our Lord, Jesus Christ.

In Matthew 5:44 the Lord Jesus Christ taught that we are to love our enemies, and pray for those who persecute you.

In verse 17 to 21 we are going to see the grace of Lord as he warns his disciples that one of them will betray him and given Judas an opportunity to repent.

Mark includes nine verse that describe the Last Supper. Of all the Gospel writers, Mark includes the least information regarding this event. The reason for that is he is concerned with getting across just three important points of information.

1. The final fellowship that Jesus had with his disciples, his close friends, the twelve, on the evening prior to the Cross.

Mark Lesson 14

2. A warning regarding the disciple who would betray the Lord Jesus and the Lord's confidence that God was in control.

3. The instituting of the Lord's supper. The breaking of the bread and the taking of the cup. No longer a looking back to Israel's Passover, now a remembrance feast of Fellowship with Christ.

Mark 14:17

And when it was evening He came with the twelve.

The mention of the time of day as being evening is significant in the attempt to work out the chronology of the last days and even hours of the earthly life of Christ.

Normally, the Jews of Israel ate an early meal, later afternoon. Understandable since they did not have extensive artificial lighting. But the Passover meal was celebrated to be observed on a specific day and since the day for the Jews began at sunset (rather than midnight), the meal became the first event of the new day.

The conflict comes in when we find that the Passover was to be celebrated on Nisan 15th which would make this Thursday evening or the first hours of Friday. Which would put the crucifixion on Friday rather than on Thursday which allows for the literal three days and three night in the grave. When we study the Gospel of John where the problem is more apparent we will spend some time with Christology. For now let me offer two options. First, this was a meal celebrating the upcoming Passover which Jesus knew He would not attend. It was permissible to celebrate the meal early. Second, Jesus and His disciples followed a different calendar that the Jew of Jerusalem. The Qumram community (the dead sea scrolls) noted in their writings that different groups and even geographical regions held the Passover on days other than Nisan 15th.

Jesus provided and the disciples prepared. The disciples had prepared the place, the lamb, the bread, the vegetables cooked in bitter herbs (reminder of the bitterness of their Egyptian sojourn), and the new wine (boiled grape juice), looking forward to the sinless state of eternity.

As part of the preparation for the meal the owner of the home, who we briefly meet last week, would have gone through the home and removed any leaven.

Jesus' provision was of a room, furnished and made ready as a place for the disciples to prepare the meal. Jesus had previously arranged for the lamb, the ingredients for the bread, the vegetables, the herbs, the grapes. And he had made the room ready which meant that the leaven had been removed.

Leaven is a symbol for sin, for evil, for human view point. The disciples were not expected to get rid of the leaven themselves. Just like today, God does not expect us to use our human ability to get rid of the sin, the evil, the Human viewpoint in our lives. He does it, he forgives, he cleanses, he restores, and then he conforms us to the image of Christ.

The fact that Christ provided all that was necessary for the meal parallels the provision of Christ today. He provides what we need for life, for happiness, for friendship and fellowship. He provides the logistics we need to live and to grow in Him and then he provides the special blessings as we have capacity to appreciate and enjoy His grace.

All the disciples had to do was show up, make themselves available, and take that which was provided and prepare it.

The PREPARATION is a picture of the believer applying the provisions of doctrine, the promises and the principles. The Lord provides them, we apply them.

The participle used for the phase: When evening came, is middle voice as is the verb Came when it refers to Jesus and His disciples coming to this upper room.

The double middle voice indicates strong benefit, the benefit of the Passover meal and the benefit of this time of fellowship with these believers and their Lord.

Principle: Time spent with the Lord in fellowship and time spent with other believers in fellowship will benefit you.

Mark Lesson 14

Mark 14:18

And as they were reclining at the table and eating, Jesus said, Truly I say to you that one of you will betray Me-- one who is eating with Me.

The first part of this verse describes the traditional setting for a meal in the ancient world:

They were reclining on reclining couches around a low table. They did not sit in chairs as we do but they reclined on their sides with the heads at the table.

A few observations:

1. The upper room was a secure place unknown by the Temple authorities who wanted to arrest the Lord.
2. The ones present, except for Judas, were all believers.
3. The center or focus of attention was the Lord Jesus Christ
4. During the courses of the meal the Psalms were read and the story of the original Passover was told. The Word of God was a part of this meal.
5. And the disciples were relaxed, reclining at the meal.
6. All this adds up to a picture of what we have today: A security in the presence of Christ, kept safe from our enemies; The fellowship of other believers, encouraging one another. Our focus is on the Lord Jesus Christ and on the Word of God which is the mind of Christ

And in our environment we can recline, which is a picture of faith rest. Faith rest while we fellowship with the Lord Jesus Christ.

But into this secure fellowship the Lord brings some adversity:

Truly I say to you that one of you will betray Me-- one who is eating with Me.

This announcement no doubt had an upsetting impact upon the disciples. Everything was so pleasant, so great, there would have been laughter and joy around this table. And the for their Lord to say that one of the ones present with them would betray Him would have been a shock.

The word betray is PARADIDWMI ,a verb used about 120 times in the New Testament with the idea of delivering over, or giving over, or betraying for destruction.

The Lord uses a future tense which makes the indictment even more sure. This is not mere speculation or possibility, this will happen.

The inclusion of the additional statement: One who is eating with me -

Makes this situation even more horrendous. The height of treachery in the ancient world was to betray one you had actually sat down with and eaten a meal.

The meal table was to be a place of fellowship and rest and here it has become a pretense for treachery and betrayal.

This is also the fulfillment of prophecy given in the Psalms by David:

Psalm 41:9 Even my close friend, in whom I trusted, Who ate my bread, Has lifted up his heel against me.

Historically that was spoken of Ahithophel who turned against David. Prophetically of Judas.

Now the Lord did not reveal which disciple would do this so the speculation runs rampant.

Mark 14:19

They began to be grieved and to say to Him one by one, Surely not I?

GRIEVED is LUPEW _pres, passive, inf. They were caused to grieve by this statement.

It is a word that could be translated STRESS, and is translated sorrow, and distress.

In their grief and sorrow and stress they one by one ask a question: Is it I?

MEITI EGW _Surly, not I, which expects a negative answer.

One by one: Meaning that Judas also asked the question.

A very important thing to note at this point:

Here we have the Lord Jesus Christ telling his disciples that he is going to be delivered over for destruction, death, by one of them and they - are

Mark Lesson 14

more concerned about covering themselves, exonerating themselves, getting themselves off the hook and in the clear than they are about the imminent death of their friend, and Savior, Jesus Christ.

The news that one of them would betray Jesus shifted the attention of these disciples from the Lord to themselves. Their focus is now on self rather than on the Savior.

I think we all have to ask ourselves whether we would react any differently, or do we react any differently.

When we find in the Word of God that we all potentially turn from Christ in our sins and in our Human effort, what is our reaction - Is it?

Principles:

1. All the disciples, except John, abandoned the Lord Jesus Christ when He went to the Cross.
2. Apart from Christ, the whole human race is under the condemnation of sin. All have sinned, like sheep we have all gone astray.
3. We are warned in the Word that the potential of fallen away from Christ is very real:

1 Corinthians 10:12 *Therefore let him who thinks he stands take heed lest he fall.*

2 Peter 3:17 Be on your guard lest, being carried away by the error of unprincipled men, you fall from your own steadfastness.

4. When we are warned of our frailty, our potential to sin, to fall short of God's grace and perfect plan, we must keep focused upon Jesus Christ.
5. We can never protect ourselves against this potential. Only the Lord can protect us and provide what we need to make the right decisions in the Christian life.

In every temptation he has provided the way of victory.

The disciples were distracted by self-protection and their attempt at self-vindication.

Mark 14:20

The Lord did not answer their questions but gives them a warning:

And He said to them, It is one of the twelve, one who dips with Me in the bowl.

Again we see the indictment that the treachery is so extreme that one who fellowships with the Lord at this meal is the same one who will betray Him.

The bread was dipped into the bitter herbs and was a reminder of the bitter past, of the time prior to the Exodus when Israel was under slavery in Egypt.

Here is Judas, having already gone to the Priests to conspire to betray the Lord, dipping the bread into the herbs of bitterness and yet at the same time planning a bitter betrayal of the Lord Jesus.

This statement served as an opportunity for Judas to repent, to believe in Christ as his Savior - yet he did not.

Mark 14:21

So there is a further warning:

For the Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born.

This verse establishes a contrast, on the one hand the death of the Messiah was foretold and will be the fulfillment of the prophecies of the Old Testament

The word GO is UPAGW which means to depart, to return, to return home. And this is what the Lord will do by way of His sacrifice of death, return in victory and glory to the Father.

But on the other hand, the one who would betray the Savior is under great condemnation.

Principle: While nothing happens that is out of the control of God, to oppose God and His plan brings condemnation. God allows man to have freewill, freewill even to oppose Him.

But woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born.

The word WOE is an interjection translating a horrible state, how horrible it will be -

Mark Lesson 14

To that man though whom the Son of Man is betrayed.

Then the warning:

Good for him if that man was not born.

What Judas is doing, out the hardness of his heart, from the blackness of his soul, covered by the scar tissue of rejecting and rejecting Christ as his Savior seals his fate. Condemnation in time as well as through all eternity.

But I want you to consider this -

The same thing that was said of Judas can be said of anyone who dies without Christ, without hope, and without eternal life.

The eternal cries of the unbeliever in hell will forever echo this statement - had I never even been born.

His sin had found him out, he was warned by the Lord, his fate of eternal damnation was revealed by the Savior.

But it did no good. He was hardened in his sin. He knew he was wrong, he knew he was headed for tremendous condemnation.

Yet he did not repent. After this he got up and left the meal. And in this we see that the one who opposes the Lord who has done everything for them can never stand in the presence of Christ.

We of course know the rest of the story. That in his remorse Judas tried to give the money back to the priests, that he regretted but did not repent and turn to the Lord. That in his depression he tried to take his own life only to have the rope break and he fell upon the rocks where his intestines burst open.

What a horrible fate, and yet just as Judas was warned man today is warned and yet rejects.

The believer will never face the horrors of eternal damnation in hell but discipline received in life can make hell on earth for the believer.

Listen to the warnings, focus upon Christ, realize that everyone of us is just a decision away from betraying Christ and living in reversionism.

Caesar Marcus said: *He lives doubly who enjoys the memories of the past.*

Neil Strait said: *The memory can draw the good things from experience and draw dividends from them through out life.*

Paul Boese states: *The beauty of memory is that it still see memory even when the beauty has faded.*

In the following verses, we are going to see the Lord establish a memorial, a time set aside to enjoy, to draw from, to see the beauty in who He is and what He has done.

Mark briefly records the important events of the Last Supper that became the precedent for the Communion Supper celebrated by the Christian in the CHURCH AGE

So much of the Gospel of Mark lays for us a foundation in which we can see the words and works of the Lord Jesus Christ and build from that foundation a relationship, a personal relationship with Christ today.

Mark, if you remember, was writing mainly to Roman believers and Mark, more than any other Gospel writer, reveals more of the actions of Christ. And it is from the actions of Christ that we can see the divine ideal for the Christian.

We are to be conformed to the image of Christ. This conformation process is not accomplished out of our own effort and energy but by the renewing of the mind by the learning, thinking, and applying of the Word of God:

Romans 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.

So it is in passages such as this that we see the character of Christ, we see His promises to us, His compassion, and His warnings. In these verses we see the Savior institute a memorial which we today, even 2000 years later, observe as we remember Christ and have confidence that His promises are sure.

In this passage we will also see one of the primary problems of life. Promise verses integrity. Because while the Lord is going to make a promise from his integrity, we will see in the following section that the disciples are also going to make a promise that will lack integrity.

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Mark 14:22

And while they were eating, He took some bread, and after a blessing He broke it; and gave it to them, and said, Take it; this is My body.

The PASSOVER feast was a formal worship celebration. It followed a set procedure that had been observed in Israel for nearly 1500 years.

Every aspect of the celebration, even when food was not being eaten, was considered part of the meal.

The sharing of the bread would have occurred prior to the main part of the meal and after Judas had left the upper room (John 13:30).

The first formal round of conversation occurred when the youngest person present would ask the host why the Passover was observed.

Probably John ask this of the Lord Jesus Christ and Jesus responded with the story of Moses and Pharoah and the night in which Pharoah let the children of Israel leave Egypt.

The telling of that story was a very solemn part of the meal that would give way to joy and celebration.

This looked ahead to the blend of the joy and sorrow that is part of life and is meet by the provision of God in His grace and His care.

That story reminded all present of the power of God and his lovingkindness over His people.

After the Passover story Jesus took the bread and broke it with his hands.

The bread:

1. There were three loaves of unleavened flat bread at the Passover table.
2. These were round cakes wrapped in a white linen cloth.
3. The three cakes reminded the people of the Trinity, the Father, the Son, and the Spirit.
4. The Lord would have taken the middle loaf and started to break it with his hands.
5. The Jews never put a knife to bread, always breaking it with their hands.

Then Jesus gave each disciple a piece of the bread and said:

Take it, this is my body -

The bread is a symbol of the body of Christ, His sinless life lived on our behalf.

The sinless life of the Savior established two precedents:

1. The qualification of Christ to be the one, the only one, who could die for the sins of the World. Only the innocent lamb of God could be our substitute on the Cross.
2. The sinless life of Christ also established a precedent for the Christian life. Christ was sinless in His humanity, by the power of the Spirit and the Word that he used and applied.

In the same way sin need not be our master. When we, by our own decisions, make ourselves slaves to sin, we have a precedent in Jesus.

He was the bread of life and as we partake of that bread we can live, by God's power and provision which is Jesus Christ, a life unto God and not slaves to sin.

Now we will sin but as Paul would later teach, Sin and the sin nature need not have any power over us.

A few more observations of the bread:

1. The bread was unleavened, and unleavened bread is great when freshly baked but soon turns hard and is very hard to eat.

This reminds us that we must partake of the bread of life, the Lord Jesus Christ, every day. Daily learning, thinking about Him and applying his truth to our lives.

We cannot merely store up the Word which is the mind of Christ. Carrying it around, unused, unapplied, saving it for a time of spiritual hunger.

We must daily partake of that which God provides. If we do not we will go into the food basket for bread and find that is hard as a rock, unusable, unable to be applied.

2. When the bread was baked it was baked on racks which put dark stripes on the loaves.

Mark Lesson 14

When Jesus was arrested he was beaten with whips and his back showed the stripes of this abuse.

Peter would later write and quote Isaiah 53:5 and say:

1 Peter 2:24 The Lord Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His stripes you were brought together.

A subtle reminder that the Lord Jesus would suffer for the sins of the human race.

The lamb was to be a male, a year old. It was killed between the evenings of the day prior to the Passover meal. The blood was taken to the Temple and poured on the brazen altar. The bones of the lamb were not to be broken and it was roasted over the fire.

Jesus Christ was the lamb of God and he was sacrificed between the evenings. No bone was broken and his sacrifice was received by God as a propitiation for our sins satisfying once and for all the justice of God.

1 Peter 1:18-19 Knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.

During the meal the guests also eat bitter herbs that reminded the Jew of his bitter past apart from the work of God. Every bit made the Jew think of the bitterness of life apart from the perfect plan and provision of God.

The guests also eat this meal with their sandals on and their walking sticks near by to remind them of the possible swift deliverance of the Lord.

Following the washing of the disciples feet mentioned in John 13 they would have put their sandals back on.

Both prior to and following the meal a number of Psalms were read:

Prior to the Meal Psalms 113 and 114 were read:

Following the Meal Psalms 115 to 118 were read:

Consider the significance of the Lord himself reading Psalm 118:

It is better to take refuge in the Lord Than to trust in man. It is better to take refuge in the Lord Than to trust in princes. I shall not die, but live, And tell of the works of the Lord - The Lord has disciplined me severely, But He has not given me over to death - I shall give thanks to Thee, for Thou hast answered me; And Thou hast become my salvation. The stone which the builders rejected Has become the chief corner stone.

It would have been prior to the reading of these last Psalms that Jesus took the cup and established a second memorial in His name.

Mark 14:23

And when He had taken a cup, and given thanks, He gave it to them; and they all drank from it.

The cup contained unfermented wine, really nothing more than boiled grape juice fresh from the vine.

This was the one feast in which the Jews did not drink alcoholic wine. The juice must be without fermentation which parallels the purity of the sacrifice of Christ on the Cross.

One interesting regulation of cup was that the Jews who were observing the Passover were to obtain the fresh, unfermented juice at all costs. Apart from the Lamb no other item or regulation was considered more important. The Jews were to have this emblem present even if it meant going in debt or selling off household good to obtain it.

Now when we realize that this cup was a symbol of the new covenant made by God through Christ we see why there was such importance attached to it.

There is nothing more important than to obtain salvation, go in debt, sell your good, set all else aside to have salvation in Christ.

During the meal four cups were passed and enjoyed by the guests. The first cup was the cup of greeting, the second was the blessing, the third cup was the cup of thanksgiving which was the cup that Jesus took at this point.

Mark Lesson 14

The blessing was asked prior to the meal and thanksgiving was made following the meal.

Mark 14:24

After the Lord offered a prayer of Thanksgiving he gave the disciples the cup and they each drank of it. He then said:

And He said, This is My blood of the covenant, which is poured out for many.

The BLOOD OF CHRIST is a symbolic metonym for the violent deaths that Christ died on the Cross.

His spiritual death satisfied the Justice of God and became, once and for all, the substitutionary payment for our sins.

His physical death was a testimony of completion and the work of Christ being done. In his physical death His body went into the grave, His spirit returned to the Father, and His soul descended into Sheol, the place of the dead. Three days later the omnipotence of God the Father and God the Holy Spirit reunited the body, soul, and spirit of Christ and our Lord was resurrected.

We celebrate this unique resurrection every Sunday as we worship God in Spirit and in Truth.

The word COVENANT is used specifically. There are two words in the Greek language for covenant or testament:

1. SUNTHEIKEI which refers to an agreement made between two equals each having responsibilities in the covenant.
2. DIATHEIKEI which refers to an agreement with the terms arranged by only one part and the conditions benefiting a second party.

It is the second word, DIATHEIKEI, we have in our passage. An agreement made by God on behalf of man and then extended to man - that is grace.

And that is what we have symbolized by the CUP, the sacrifice of Christ on the Cross that rejected human involvement, human effort, human merit, human good.

But took human sins and paid the price. Jesus was our substitute and that is the New Covenant

under which man now exists - believe in Christ and be saved.

The preposition FOR is looks at a substitution, Jesus Christ took our place on the Cross, he had you personally in mind and died for your sins.

Mark 14:25

This verse is a promise to the disciples and to us:

Now we have already observed that there were four cups passed at the Passover meal. The one mentioned in v 23 was the third cup, the cup of Thanksgiving.

Jesus now does something unusual. He does not observe the fourth cup but instead says:

Truly I say to you, I shall never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.

The fourth cup is the Cup of Completion, taken to show the completion of all things. But for Christ, all things were not complete.

Following his sacrifice on the Cross, he was resurrected, then ascended to be seated at the right hand of God where He is in present session.

He will return for His church, He will judge the earth during the Tribulation, He will come to earth a the Second Advent and establish the Millennial Kingdom, and it is only after these things that He will drink the fourth cup of completion.

After the resurrection and prior to the ascension, Jesus eat and drank with His disciples. But it was not the fourth cup, that is reserved for the Kingdom, in the Garden of God, when we take the Cup of completion and toast our Lord Jesus Christ.

The words FRUIT OF THE VINE are specific, used to distinguish this ceremonial cup of the Passover and the completion of all things from the standard word for wine.

Here we have GENEIMATOS TEIS AMPELON

The word for WINE is OINOS (EE-NOS) which is used about 35 times in the New Testament including Ephesians 5:18 and I Timothy 5:23.

Mark Lesson 14

So the Lord is talking about a special drink, a special toast, we will share with Him in eternity.

This last Passover became the Lord's Supper that we continue to celebrate, a time that we take the Bread and are reminded of the humanity of Christ, when we take the cup, and are reminded of the Word of Christ.

And we look ahead to a time when we will raise the cup in honor to our Lord Jesus Christ.

But don't ever forget that there was one only eleven disciples present. One had left, one whom Christ loved, who had the same opportunity as every one else to believe in Christ.

There is only one ritual as part of the Christ Centered Life and that is the ritual of the Lord's Supper that Christ instituted that night in Jerusalem.

We, as Christians, are commanded to many mental attitudes but only one action. To partake of the bread and the cup remembering our Lord and Savior, His life and His death.

I Corinthians 11:28 But let a man examine himself, and so let him eat of the bread and drink of the cup.

Are a Christian, are at rest at the table with your Lord, are you remembering Him - tonight we will have an opportunity to do just that.

Will you stand with Him or leave with Judas?

We live in a day and age when there is a real problem between promise and integrity. A lot of people make promises but they do not have the integrity to follow though on their promises.

In our passage we are going to see one of the disciples make a promise he does not have the integrity to keep.

After the last Passover supper which became the first Communion supper, the Lord and His disciples left the upper room, went out of the city, and came to the Olive grove on the western slope of the Mt. of Olives.

Mark 14:26

And after singing a hymn, they went out to the Mount of Olives.

UMENW, with the hard breathing mark is the word from which we get the English HYMN.

The tradition end of the Passover supper was for all present to sing a hymn. This would have been anyone of the Psalms adapted to music or from the hymn writers of the day.

They would have gone out of the city just south of the Temple mound area, as they went along the south side of the Temple and through the East Gate I can only imagine that Jesus thought of the historical events that had taken place near that gate. David, fleeing the city at the time of the Absalom rebellion, later Ezra being called upon by the people to teach them the Word of God, and now Jesus, walks out of the city past the Temple that was erected to be the seat of His glory and had become a den of apostasy.

They would have crossed the brook Kidron and then gone into the olive grove. In the center of the grove was Gethsemane, the press of Olives, and this would be their destination.

Mark 14:27

As they making this short journey, perhaps thirty minutes, the Lord began to teach them with predictions and promises:

In his humanity, Jesus knows that the hour has come for his betrayal, arrest, conviction, and death.

He also knows that on every previous occasions where he has attempted to prepare His disciples for His death that they have resisted, even argued that this must not happen.

So now, as the hour draws even closer, His desire is to prepare them, but not prepare them so much for His death, but prepare them for their reaction to His death.

And Jesus said to them, You will all fall away, because it is written (Zechariah 13:7), I will strike down the shepherd, and the sheep shall be scattered.

The word SAID is the present tense of LEGW, . Mark could have used either this word or LELEW, by using LEGW he put emphasis on the content of what was being said. LELEW put emphasis on the process of that which is explained.

Mark Lesson 14

The present tense indicates that this statement was repeated as a warning to these disciples.

The word FALL AWAY is SKANDALIZW " •, a future, passive, indicative.

Kenneth Wuest: SKANDALIZW means to see in another what I disapprove of and what hinders me from acknowledging his authority.

John Grassmick adds: It means to take offense at someone or something and therefore to turn away and fall into sin.

So Jesus' prediction is that His disciples while be offended at His suffering and death, they will not acknowledge His authority that existed even in His own sacrifice, they will run, they will turn from dependence upon Him, they will fear that what happens to Jesus could also happen to them, they will scatter.

Jesus applies the Old Testament statement found in Zechariah 13:7

I will strike down the shepherd, and the sheep shall be scattered.

In quoting this portion of this verse, Jesus goes all the way back to the Hebrew Text, ignoring the Septuagint in order to bring out a singular noun as well as the tense of the Hebrew Text.

1. It is God (Singular rather than the plural of the LXX) who smites the Shepard. The death of the Messiah may be at the hands of men but God is in control.

2. The subject of the second of the quote is the sheep who are caused to be scattered (passive),but not by God, the subject of the first phase, but by the suffering and death of the Shepherd.

As with SKANDALIZW the verb DIASKOR-PIZW, is a future, passive, indicative.

Some observations:

1. Jesus is giving them a prediction regarding what they are going to do.
2. The future tense and the passive voice, used twice, both indicate that this is a prediction rather than a warning
3. A warning is given so something can be avoided. A prediction of something that is going

to occur is given to alert someone so their reaction will not be inappropriate.

4. Jesus taught His disciples and His Word teaches us with both warnings and predictions.

Illustration:

Isaiah 53:6 and I Peter 2:25 We are all like sheep and have gone astray.

Romans 3:23 For all have sinned and fall short of the glory of God.

5. The Lord tells us, we will sin. This is predicted so that when we do sin we can be on the alert. Alerted to the fact that we have not lost our salvation, that we can rebound and recover.

1 John 2:1 I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.

6. It is the Lord's plan to prepare us, not only for what he has for us, not only for our spiritual successes, but also for our failure. The problem is we too often refuse to believe the predictions and when they become reality, we are ill equipped and ill prepared to deal with ourselves, our sin, our turning and running from the Lord.

7. In our passage the Lord alerts the disciples that they will turn and run, but that is only part of the prediction.

Mark 14:28

But after I have been raised, I will go before you to Galilee.

With the prediction of their sin of running away to save their own necks - there is a promise.

This promise begins with the strong contrast ALLA, ,in contrast to their reaction we have divine action.

The word RAISED is an infinitive that looks to the results of his death, death would not hold the Lord Jesus and that was a promise.

That is really good news, and the good news should eliminate any sorrow over the bad news of his death and their running away.

He goes on to say as part of His promise:

I will go before you to Galilee -

Mark Lesson 14

The verb GO BEFORE is a future, active, indicative which looks at the assured results of a current situation.

The pronoun YOU is UMEIS, a second person plural. This become a promise, I will be in Galilee and you, the eleven disciples, will be there with me.

So we could say that in these two verse we have prediction, that is the bad news, and promise, which is the good news.

BUT NOTICE WHAT PETER does with all this:

Mark 14:29

But Peter said to Him, Even though all may fall away, yet I will not.

He disagrees with the prediction and at the same time ignores the promise.

And in doing so Peter expresses so real arrogance:

The pronouns ALL and I are real emphatic in this verse.

1. By ALL he is referring to the other disciples present, they may fall away but no Peter.
2. The pronoun I which is EGW, is rarely used in the Greek language, usually it is part of the first person verb, but here it is used and used at the end of the statement which makes it even more emphatic.

They all may fall away but yet not I -

Peter sets himself up for a fall. In denial, when you think you are above falling, it is only a short time before you will fall.

Let's consider what Peter has done:

1. FIXATION: Peter ignored the promise and fixates upon the prediction that he and the others will fall away
2. ARROGANCE: He takes issue with the prediction and goes into arrogance
3. UNREASONABLE: He fails to see through the prediction to the promise that he will be with Jesus in Galilee. He is not using proper reason and thinking.
4. SELECTIVE LISTENING: He is not listening to the whole message, and gets upset about the one

part he does listen to 5. CRITICAL: He becomes critical and condemning of the other disciples

6. LACK OF THINKING: He fails to think, to consider the promise and gets hung up on the prediction

But recognize that Peter is not that different than any one of us. We too often reject the whole message and get hung up on the part that might offend us or tell us that we will fail, that we are weak. We can too easily go into arrogance thinking that we could never fail or fall away.

We look at a statement such as the one made by Paul in 2 Corinthians 12:10

- for when I am weak then I am strong.

And we get hung up on the weakness and fail to see the promise of divine strength that we can have in Christ

In dealing with Teenagers over the years I have so often seen a statement of warning become a point of arrogance, not me, it would never happen to me, I'd never do this or that.

And I have had to stand by and see the very thing denied become a reality - because of arrogance, ignorance, failing to see one's self as weak and sinful

Mark 14:30

At this point the Lord Jesus has two options: He can emphasize the promise, repeating that He will again be with the eleven disciples, including Peter, in Galilee even after His death - . or

He can emphasize the prediction with the intention of getting Peter to abandon his arrogance and be prepared for the failure he is going to face.

IT IS THE SECOND OPTION the Lord takes. The reason is, is that the promise is no good unless the sin is first dealt with.

Peter is in arrogance, in denial, refusing to believe he could ever fail his friend, his Lord and Savior, Jesus. And whenever a believer falls into that type of denial he is putting emphasis on self, one's own ability, one's own strength.

The wonderful promises of future fellowship in time with the Lord Jesus Christ can be made void

Mark Lesson 14

by us when we fail to face our frailty and weakness.

In our own supposed strength, loyalty, determination, and even condemnation of others we move away from dependence upon the Lord Jesus Christ and depend upon the weak vessel of self.

So the Lord is going to deal with the arrogant boast of Peter but it is going to do no good.

Again a prediction, this time very specific:

And Jesus said to him, Truly I say to you, that you yourself this very night, before a cock crows twice, shall three times deny Me.

As the boast of Peter was very emphatic, this statement of the Lord is also very emphatic.

YOU - YOURSELF using the second person pronoun

The cock crowing was idiomatic for the time just before sunrise and the Lord says that prior to that time Peter will deny him not just once, but three times.

The verb DENY is a future, middle, indicative. The middle voice carries even a greater indictment, the denial will be to benefit self. To protect self. To save his own skin.

This denial contradicts the one thing we are to deny:

Mark 8:34 And He summoned the multitude with His disciples, and said to them, If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me.

Perhaps it was because Peter remember not only this prediction but also the earlier words of his Lord and the instructions to deny self that caused such great shame when he did, before the next morning, deny even knowing Christ on three occasions.

So great would be his shame that he went out of the city and wept bitterly and on the day of the Cross was hiding, in fear of the authorities, and in anger at self, and shame before his Savior.

Mark 14:31

But on this night, as the Lord was so eager to prepare His disciples for their own weaknesses, Peter's arrogance would not listen to reason:

But Peter kept saying insistently, Even if I have to die with You, I will not deny You! And they all were saying the same thing, too.

Peter made a big mistake:

He began to identify himself by his actions and attitude towards the Lord rather than the actions and attitude of Jesus towards him.

We make the same mistake when we begin to shape our identify by who and what we are and what we think we will or will not do rather than depend, entirely, upon Christ and see ourselves only in Him. When we shift our attention to self, we become self protecting, and will even fall into denial and demanding when our mistaken identity is challenged.

So in his mistaken view of self, Peter is so insistent that he would never deny Jesus that the other disciples chimed in. Their arrogance did not want to be left out -

He was insistent - He kept on saying -

And then he goes even further in His boast:

Even if I have to die with you, I will not deny you!

But Peter there was only one who would die, the One whose death would mean more than end of life, but rather a beginning of new life, a forgiveness of sins, a death that was an entrance to life forever for Jesus and for all who believed Him.

But arrogance never listens to the promise, and will go to even greater and greater lengths to protect its pretence.

The Lord chose to end the conversation right here. If He had gone on, who knows, Peter may have ended up boasting He could die for Jesus rather than the other way around.

We see here a scenario of arrogance, denial, self-protection, pretence, even demanding and condemning of others.

Mark Lesson 14

What type of a person who could for so long walk so closely with the Lord and then fall into this type of sin?

A person just like Peter, a person just like you and me. Think not? Do you think that this could never be your story? Peter thought that and before morning he deny: His Lord, His Savior, His friend.

But even greater than Peter's denial, our denial, our sin and our falling away is the love of our Lord Jesus Christ:

1. As with Peter, He prepares us to face our own weaknesses
2. As with Peter, He gives us promises of hope in time and in eternity
3. As with Peter, He teaches us about the devastating sins of arrogance can bring
4. As with Peter, He will be there waiting for us and as with Peter, He never says I told you so -

Read John 21:7

The promise was that Jesus would be with them in Galilee. Peter and the disciples are fishing and a man appears, standing on the shore -

That disciple therefore whom Jesus loved said to Peter, It is the Lord. And so when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped for work), and threw himself into the sea.

You see, the real issue is not in your weakness, your turning away, the issue is not in your sin but in your Savior. You will sin, that is certain, but will you be the first to jump the ship of sin and swim to be embraced by the Savior who is there - waiting for you?

The great German reformer Martin Luther said: There are two things every man must do alone. He must do his believing alone and he must do his dying alone.

In the Garden of Gethsemane we see Jesus, on the eve of His death, surrounded by His disciples, but we see Him alone.

We are with Jesus and His disciples the night before the crucifixion. We are mere hours away from his arrest, trails, and death on the Cross. In

this portion of Mark, chapter fourteen, we see the agony of anticipation that rested heavily upon our Lord as He faces the unknown.

We are going to see Jesus, in His humanity, face the greatest adversity of His life. And we are going to see Him face it alone. His disciples who have followed after him for three years, who have proclaimed loyalty. Who have declared they would never let their friend down are going to be of no help, no comfort, no encouragement in this great hour of need.

But He will endure His distress and His trouble and he will do this with one thing in mind - your salvation.

Mark 14:32

They came to a place named Gethsemane; and He said to His disciples, Sit here until I have prayed.

Jesus had been prepared, in His humanity, by the Father with truth for what was going to be the greatest crisis of His life, the Cross.

Having doctrine, applying doctrine, He now prays.

Mark punctuates his Gospel with three times in which Jesus prayed:

1. At the onset of His popular ministry in Galilee, Mark 1:35
2. At the beginning of His specific ministry to His disciples, Mark 6:46
3. And now as He prepares Himself for the sacrifice of the Cross, that hour that He must endure alone, Mark 14:32

The verb PRAYED is PROSEUCOMAI an aorist, middle, subjunctive.

From this we see that Jesus planned to pray. This was not spontaneous, but pre-determined

The middle voice looks at benefit to the one who prays. Jesus would be benefited by praying to the Father just as we are benefited when we pray to the Father.

Mark Lesson 14

Principles:

1. As we face dramatic events in our lives we must apply doctrine and accompany that application with prayer
2. This type of prayer is predetermined and designed to benefit you in your hour of trial

As we examine the Lord in the garden and the distress he endured as he faced the Cross we will see how we can also face the difficulties of life. We will see the value of prayer in the process but we must remember that first, there was the application of truth learned, metabolized, and applied - followed by prayer.

Mark 14:33

And He took with Him Peter and James and John, and began to be very distressed and troubled.

Of all the disciples, these three were the closest to the Lord. It is understandable that at a time of great distress the Lord would want His closest friends near-by.

But there is another reason these three were chosen to come with the Lord and observe His distress and listen to His prayer.

Each one, Peter, James, and John, had boasted of their resolve to follow Jesus wherever He went, even to death. Each one had a confidence that was falsely built upon their human resolve and their human outer strength.

Peter: Mark 14:31 Even if I have to die with you, I will not deny you.

James and John: Mark 10:38-39 They boasted that they could be baptized with the baptism of Christ and even drink of the cup of death that he would drink

Here we have three disciples who thought they had it all together, who could do anything, never fail, never stumble, no sign of weakness or distress or trouble

But they would see their Lord, the God-man, on His knees before the Father and they would hear the prayers of absolute dependence that He would offer to the Father.

They would see that in the weakness of the humanity of Jesus there was the omnipotent strength of God the Father.

Mark 14:34

And He said to them, My soul is deeply grieved to the point of death; remain here and keep watch.

Peter, James, and John not only saw the distressed and troubled Savior but hear Him declare that He was deeply grieved.

We have three words that describe the mental attitude of our Lord:

1. **DISTRESSED:** This is ADJMONEW a present, active, infinitive that shows this is a result of something else, the impending hour of the Cross. It means to be weighted down, to sense the heavy burden, here, the heavy burden of bearing the sins of the world.

2. **TROUBLED:** This is EK-QAM-BEW again as an infinitive of results, but here as a passive voice. It is used only by Mark and refers to the idea of being surprised, amazed, troubled.

3. **DEEPLY GRIEVED:** Which is PERILUPOS a nominative fem adjective.

The feminine form of an adjective parallels the infinitive in that this is a responsive action. It means to be deeply sad. The PERI prefix intensifies this sadness.

These three words describe the Lord's response and action regarding the three categories of adversity He was facing that night prior to the Cross:

1. He was distressed at His disciples. There inability to comprehend the magnitude of what was about to occur.

So easily had Peter said, I'll die with you. So quickly did the other disciples agree. Jesus, was distressed over His friends, and that was adversity.

2. He was troubled at He faced the unknown. He was about to become sin for us.

Mark Lesson 14

2 Corinthians 5:21 He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.

Jesus Christ, who had resisted the temptations of Satan himself, now had to take upon Himself the sins of the world. This was one of the two unknown adversities he faced.

3. The other unknown resulted in Jesus being deeply grieved. The word grieved carries with it the idea of missing someone, grieving a lost loved one or someone who is far away.

As Jesus faced the Cross He knew that He would be separated from the Father during the hours of darkness on Golgotha. Never, in all the eons of eternity past, had He been separated from the Father.

As he anticipated this unknown He was intensely grieved.

When it says "He was Grieved to the point of death" we have improper preposition with the genitive form of the word death.

This looks at the Lord anticipating His death, that hour that has now come. It is not to be understood to mean that He was ready to expire in grief, but He grieved his impending death.

Mark 14:35

In each of these categories of adversity, Jesus had and would continue to applied doctrine.

Prior to going to the Garden of Gethsemane He had taught His disciples in the upper room. The account recorded by John in John 13 through 17 tells us of the doctrine taught and applied and the Lord's high priestly prayer on behalf of his disciples.

So the distress was handled with doctrine accompanied by prayer.

In verse 34 we see the Lord praying regarding the third adversity, the separation He would experience from the Father.

And He went a little beyond them, and fell to the ground, and began to pray that if it were possible, the hour might pass Him by.

Very few verses in the Bible focus our attention upon the humanity of Christ as do these verse of our Lord in the garden.

If we fail to understand that Jesus was fully man while at the same time being fully God we lose valuable application that can be made from these passages.

Look at the next verse:

Mark 14:36

And He was saying, Abba! Father! All things are possible for Thee; remove this cup from Me; yet not what I will, but what Thou wilt.

These verses demonstrate the humanity of Christ. His anticipation of the Cross and the very real desire He had to avoid the unknown - but more importantly, they demonstrate the dependence, the trust, the faith He had in His heavenly Father.

In His humanity the Lord was no different than anyone of us who, when faced with the unknown, when anticipating that which is a legitimate fear, would not cry out to God and ask - if there any other way.

But the victory is in the last statement of verse 36:

Yet not what I will, but what Thou wilt -

Without sin, without evil, without malice, our Savior puts His case before the Father and puts His destiny in the hands of an omnipotent God.

As far as I am concerned, this is the greatest statement a child of God can ever make. It is the zenith of the Christian life, it is the goal we should all seek, the very apex of faith - not my will, but you will be done.

Let's analyze this prayer:

1. The HOUR referred to is, as we have noted, the time of separation on the Cross. When Jesus would rhetorically cry to the Father, My God, My God, Why hast thou forsaken me.
2. The Lord does not ask the Father to take this away, only if it is possible, if there is any other way to achieve the goal of salvation, let it be done.
3. When the Lord addressed the Father with the Aramaic term ABBA, He was showing His close and personal intimacy with God.

Mark Lesson 14

The Jews would never have used such a personal term. Abba was what a child would endearingly call his father, some have said our word Daddy comes close to the personal intimacy expressed with the word Abba.

4. Jesus recognizes the omnipotence of God, all things are possible for Thee. This statement is a declaration of the trust that Jesus had in the Father, and that the Father was in control of all things.

5. The CUP looks at the baptism of the Cup, when the sins of the human race would be poured out upon Christ while He was on the Cross.

Jesus would be called upon to face with all horror, the sins of mankind. Every sin you ever committed or ever will commit, was poured out on Christ, the sinless lamb of God, and He paid the price, so that you could have so great a salvation.

6. Nevertheless: ALLA _the strong contrast, Not what I will but what Thou wilt.

Jesus put Himself wholly in the hands of a holy God, a God to whom all things are possible. A God with whom if there had been any other way of salvation would have removed the hour and the cup from His only begotten Son.

But this sacrifice must be made, the justice of God could be satisfied in no other way but by the death of the Cross.

In this final statement we see that Jesus depended upon the Father and that His motive for doing so was your salvation, my salvation, the grace of salvation offered to the entire human race.

Why was Jesus willing to let God's will be done? Because of you and I and His love for us.

Jesus had you personally in mind at the Cross but he also had you personally in mind as He approached the Cross, as He prayed in the garden for the strength to endure spiritual death so that we might have spiritual life.

Mark 14:37

When we put the four Gospels together we find that Jesus left the disciples three times and went ahead alone to pray.

Each time, upon returning to where the disciples were left to wait, watch, and pray, He found them asleep.

And He came and found them sleeping, and said to Peter, Simon, are you asleep? Could you not keep watch for one hour?

Jesus wanted His closest friends, these disciples, to be praying for Him and with Him in this great time of trial. But instead, they chose to fall asleep.

Now granted, they had a busy day and a busy evening celebrating the Passover meal. But this is a very critical moment in Jesus' earthly ministry. He needed their support in prayer. But they did not have the maturity to give it.

There are two principles and two applications we find in these verses:

1. The Lord Jesus Christ had to face the Cross and endure the Cross alone. Even at the Cross all but one of His disciples would abandon Him. He alone could go to the Cross because He alone was the sinless Lamb of God who could take away the sins of the world.

Application: There are times that you must go through the trials of your life, fulfilling God's destiny for you, alone -

You may even ask help and comfort of others but the help and comfort will not be there.

This shows us the importance of maturing to the point of spiritual autonomy. While we may have a tremendous support system from other believers, there is that time when we will find ourselves in no-man's land.

You may be hurting, others will see you hurting, but they will not understand. You may reach out for help, but no one is there.

But there is someone there, someone who is always there, someone who has said; I will never leave you nor forsake you. When you think you are all alone facing the trials of life, remember, you are never alone, God is always there.

And while the disciples slept, Jesus knew He could depend totally upon the heavenly Father.

2. The second principle we see is in the Lord's response to the sleeping disciples.

Mark Lesson 14

Now if you asked someone to do something for you and they let down, how would you respond.

Jesus did not scold, He did not rebuke. Instead He used this opportunity of failure on the part of the disciples to teach them.

Mark 14:38

Keep watching and praying, that you may not come into temptation; the spirit is willing, but the flesh is weak.

How is temptation avoided: By watching and praying.

The word WATCH means to stay on the alert, and we avoid temptation when we are alerted to temptation. Our weakness, the sins that so easily throw us.

And then we pray, prior to the temptation because the spirit is willing but the flesh is weak.

The words willing and weak are both adjectives that describe the condition of the spirit of the believer and the flesh of the believer.

The Lord taught these disciples that they may, with their spirit, say all kinds of things. I'll die with you, I'll never deny you, I can go to the very end with you - but when it comes to the doing, the flesh is weak.

Our application from this is that we must use our failure and even the failure of those close to us as opportunities to learn of the greatness of God's grace and power and our own weakness.

Not a time to offend, to rebuke but a time to learn how to be strong in Christ when we are so weak in the flesh

Mark 14:39

Having patiently taught the disciples Jesus goes again to the Father in prayer.

And again He went away and prayed, saying the same words.

Only to come to the disciples a second time -

Mark 14:40

And again He came and found them sleeping, for their eyes were very heavy; and they did not know what to answer Him.

Again he goes away alone to pray -

Mark 14:41

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

This time he rouses them from their sleep, and tells them the hour has come.

Jesus knows that Judas is leading the Temple guard to this place of prayer and rest

Mark 14:42

Arise, let us be going; behold, the one who betrays Me is at hand!

The verb ARISE is imperative, a command.

But the verb LET US GO is very interesting. AGWMEN and is in the subjunctive mood.

Let us go, if we can, if it is the will of God, if this is part of the divine plan.

Even in the timing of His betrayal and arrest, Jesus put His life in the hand of the Father.

Do what Jesus is showing us as His word reaches down through the centuries to us, sitting here today?

He is demonstrating for us, teaching us, that regardless of what you may face in life, the greatest trial, the greatest tragedy, facing these tests alone, that you need not fear, you need not panic -

You can fully depend, with all confidence and hope upon your heavenly Father. And you can depend upon him for everything.

Jesus time alone, in prayer, in the Garden is going to be harshly interrupted in Mark 14:33.

At the last supper He was with His friends, in the Garden, He was alone with His Heavenly Father, and now He will be thrown into the Arena of

Mark Lesson 14

Antagonism, as he is arrested and endures the mockery of six illegal trials before both the Jews and the Romans and then is put upon the Cross to die.

Mark 14:43-45

And immediately while He was still speaking, Judas, one of the twelve, came up, accompanied by a multitude with swords and clubs, from the chief priests and the scribes and the elders. Now he who was betraying Him had given them a signal, saying, Whomever I shall kiss, He is the one; seize Him, and lead Him away under guard. And after coming, he immediately went to Him, saying, Rabbi! and kissed Him.

A number of observations can be made from these verses:

Judas had betrayed Jesus to the religious leaders who were able to enlist the aid of the Temple guard in the arrest.

John 18:3 tells us that this multitude was made up of the officers of the chief priests, called the servants of the court, and a band of soldiers who would have been the Temple guard, who would have been Levites.

They came well armed expecting to have to take Jesus by force, but the Scriptures predicted, more than 700 years before this night that the Messiah was -

Isaiah 53:7 He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth.

The signal that Judas arranged to identify Jesus was a kiss. A common old practice and even in European countries today. A man kissing a man on the cheek as a form of greeting. This was an expression of hospitality, welcome, appreciation, and friendship.

But here, this warm and friendly greeting, was twisted and perverted and made into a covert signal to expose the alleged criminal, Jesus.

Principle: Evil has no boundaries in its working of evil, there is no restraint, no common courtesy, no

integrity or valor. Evil will use anything, twist even that which is beautiful, to achieve its sinister ends.

A kiss of greeting becomes a prelude to death.

Judas also calls the Lord RABBI (Mark 14:45), which means *My Master*, a term of respect and yet there is not respect or honor given in this betrayal. There is only gross contempt.

These two last observations demonstrate two principles:

FIRST: In his hardness of heart, with the soul covered over with scar tissue, there was nothing that Judas would not do or use to achieve his evil goal.

When scar tissue takes over the soul, sensitivity is gone, love is perverted, anger becomes the impetus of life - and common values and common courtesy, respect, honor, and orientation to authority is gone.

We are later told by Paul to watch out for the person whose soul is damaged by the scars of sins:

Romans 16:17 Now I urge you, brethren, keep your eye on those [mark them] who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them.

SECOND: The actions and words of Judas appeared to be cordial, warm, friendly, but behind them is a sinister plot to betray Christ.

The principle is that attitude, what is going on in the mind, is far more real than the words and works that we may see.

The facade of friendliness, this mask of manner, was there to hide the attitude of anger and hostility that led Judas to betray the Lord Jesus.

Mark 14:46

And they laid hands on Him, and seized Him.

The word LAID HANDS is EPIBALLW a word used for lawful arrest.

The charges would have been drawn up by the Sanhedrin and would have included the indictments they had made against Jesus during His ministry:

Mark Lesson 14

1. Blasphemy, first mentioned in Mark 2:7
2. Breaking the Sabbath, Mark 2:24, 3:2-6
3. And The practice of magic or sorcery, Mark 3:22

The arrest itself followed the legal formula required by Rome for the nations under its control. There was probably a written arrest warrant, the correct and legal individuals were there to take Him into custody.

But the next word shows us that all this is a sham, there verdict of guilt had already been determined.

Remember that at the beginning of this chapter we saw the religious leaders plotting to arrest Christ. This is the fulfillment of their evil plan.

The word SEIZED is KRATEW and means to arrest with the intention of putting to death.

The aorist tense looks at a completed action. These religious bullies thought that they had completed their plan of doing away with this Jesus from Nazareth.

But man can never hinder the perfect plan of God.

Mark 14:47

But a certain one of those who stood by drew his sword, and struck the slave of the high priest, and cut off his ear.

Mark does not give us a great deal of information regarding this incident. Remember that Mark is writing at the direction of Peter and we will see that it was Peter who pulled the sword. I think he may have asked Peter if he should mention him by name and Peter probably responded with a plea to God if that was really necessary. Ah but Peter, Luke and John give us the rest of the story.

John 18:10-11 Simon Peter therefore having a sword, drew it, and struck the high priest's slave, and cut off his right ear; and the slave's name was Malchus. Jesus therefore said to Peter, Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?

Luke adds that Jesus healed the man:

Luke 22:51 But Jesus answered and said, Stop! No more of this. And He touched his ear and healed him.

1. Again we see that it is Peter who goes into action. Somewhere the big fisherman had managed to get a sword and he is not a very good swordsman.

He aims for the head of Malchus, the priests servant, but he missed, and ends up cutting off the man's ear.

2. Jesus' response to this is twofold. First, he tells Peter to put the sword away. And He tells him that what is happening is all part of God's perfect plan.

Secondly, he touches Malchus' ear and heals him. So this man who came out to arrest Jesus is now the recipient of Jesus' compassion and power.

Principles:

Zeal can be misdirected. Peter no doubt thought he was doing the right thing, and was doing it with considerable enthusiasm, but it was wrong. It was misplaced zeal. We must always follow the Lord, not get out ahead.

When we do get out ahead of the plan of God, we end up over our heads and in areas in which we lack capacity.

Like Peter we may end up with a sword and have no idea how to use it. When we start pursuing our own plan or arranging our own agenda, we will find ourselves in over our heads.

For all the humor of this situation, it could have been very disastrous. It could have been the spark that could have ignited a fire fight between the well armed Temple police and guards and the disciples.

Every one there with Jesus could have been killed that night. No more disciples, all because of Peter's misdirected zeal.

Principle: When we get ahead of God in His plan we can do considerable damage to those around us.

And just like Peter, we may have zeal, enthusiasm, we may appear to be very courageous, but we are wrong.

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But Jesus our Lord is greater than even our failures, our mistakes, our misdirected enthusiasm that could cause so many problems.

He healed the ear, He made the mistake of Peter work for good in the perfect plan of God.

So often we will mess up, but the Master takes our messes and makes them more than manageable, but magnificent in the magnitude of His perfect plan.

Mark 14:48,49

Jesus expresses his indignation at their manner of arresting Him:

Remember again Mark 14:1-2 They were seeking how to seize Him by stealth, and kill Him; for they were saying, Not during the festival, lest there be a riot of the people.

So in their fear they put together a covert plan to arrest Christ.

And Jesus answered and said to them, Have you come out with swords and clubs to arrest Me, as against a robber? Every day I was with you in the temple teaching, and you did not seize Me; but this has happened that the Scriptures might be fulfilled.

The fulfillment of Scripture Jesus refers to is the prediction given by Isaiah in Isaiah 53:12

Because He poured out Himself to death, And was numbered with the transgressors.

Jesus notes how well armed they are and then asks if they thought they were coming to arrest a robber.

The word ROBBER is LJS-TJS which was a word used for a zealot or political, revolutionary, criminal.

Now if they were coming to arrest a Zealot then such a well armed force may be necessary, but He is a teacher, a Rabbi.

He then reminds them that for the past number of days he was with them daily in the Temple, why did they not arrest Him then.

We could add that every night during His stay in Jerusalem he was in Bethany, just a short distance away. But they had no jurisdiction in Bethany.

So lack of jurisdiction, and fear of a public arrest, resulted in this secret, covert action.

Now I want to draw just a simple principle from this: When you have to start going to great lengths to cover yourself and what you do, just maybe something might be wrong!

Maybe the difficulty you might have in pulling something off is God's way of slowing you down so you can think and think doctrine.

By the Lord Jesus making their evil scheme so apparent He was giving them the truth - something the religious leaders had a hard time swallowing.

But that is what the truth does. It exposes the error, the sin, the evil, and just as the words of Christ did that night of His arrest, they continue to do so today. They expose that which is false.

These two verses give us a very simple principle: The Word of God will reveal the sin of man.

Mark 14:50

And they all left Him and fled.

Remember what Jesus had said earlier that evening when he quoted Zechariah 13:7

Mark 14:27 You will all fall away, because it is written, I will strike down the shepherd, and the sheep shall be scattered.

The disciples left him, they ran, in fear of their lives, and now Jesus was really - all alone with the Father.

Mark 14:51,52

Mark alone records this somewhat unusual incident.

And a certain young man was following Him, wearing nothing but a linen sheet over his naked body; and they seized him. But he left the linen sheet behind, and escaped naked.

The incident is included to show the speed in which the disciples and any other followers of the Lord fled the scene, abandoning the Lord Jesus to the Temple guard.

But we are left with a number of questions as to who this young man is:

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The term CERTAIN YOUNG MAN was used in other the LXX to refer to young men who were strong, valiant, faithful, and wise.

In Amos 2:16 we are told that there is coming a time when: Even the bravest among the warriors will flee naked in that day, declares the Lord.

And the flight of this young man pre-figures that time when many will flee from judgment.

The young man was probably a man of wealth, the linen coat was worn only by men of means while the more common folks wore coats of wool.

The fact that he had nothing under his garment tells us that he decided to come to the garden with the disciples very quickly. The disciples remember, had been dressed for dinner so to speak.

So here is a young man who decided to follow Jesus and now flees in fear.

We live in a world and in a society where justice is held in high regard. That is not unlike the world in which our Lord came to, to minister and die for our sins. The Jewish and Roman systems of jurisprudence were considered the most advanced the world had to offer in their day. However, justice then as today is so often not just.

Six hundred before the time of our Lord's earthly ministry the prophet Habakkuk stood on the walls of Jerusalem, looking over the city and declared that:

Habakkuk 1:4 That: The law is ignored and justice is never upheld. For the wicked surround the righteous; Therefore, [when justice does go forth] justice comes out perverted.

Never in the history of the human race was that statement more true than when our Lord was dragged before the Jewish and Roman courts and then sentenced to die for crimes of which he was innocent. A facade of justice went forth, but it went forth perverted.

Mark gives us just a brief account of the trials of the Lord Jesus Christ.

When we put all four Gospels together we see that Jesus endured a night of six trials, not one but six. Each one was false in every way and nothing

more than a facade of justice that had already decided that Jesus had to die.

The first trial was before Annas, the political boss of Jerusalem

The second was before Caiaphas, the High Priest.

The third trial was held at daybreak before the Sanhedrin once they realized a trial at night was invalid

The fourth trial was before Pilate and Pilate found no guilt in this man from Nazareth

The fifth trial was before the Jewish monarch Herod who demanded a miracle and when Jesus would not perform for him has him beat and sent Jesus back to Pilate

The sixth trial was before Pilate again in which he again found no fault in Him but put him before the people to be released, but the people chose Barabbas. But Pilate was pressured by the Jews to carry out the execution.

Here in mark fourteen we have the second trial. The formal trial before the high Jewish council.

Mark 14:53

And they led Jesus away to the high priest; and all the chief priests and the elders and the scribes gathered together.

These groups made up the high Jewish council or the Sanhedrin. There was an interesting balance of power in this council. The Chief priest represent religious Israel, many of the scribes were Pharisees representing traditional Israel and the Talmud. The elders were leaders of the aristocracy and would have been aligned with the Sadducees who represented the more progressive Greek and Roman cultures.

Now usually these three groups could not agree on the time of day, but Satan had been at work. Their common animosity towards Jesus, whose message of grace and truth contradicted everything these leaders had built in the energy of the flesh, became a focal point, a point of fixation, and they now joined together to destroy the Lord Jesus.

We must remember also that from the very first verse of Mark 14 we have learned that their

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agenda of destruction is set prior to the trials, prior even to the arrest. Everything that is happening is sham, its false, its a cover-up in legal clothing for the evil heart of man.

The decision had already been made - Jesus was to die.

Mark 14:54

And Peter had followed Him at a distance, right into the courtyard of the high priest; and he was sitting with the officers, and warming himself at the fire.

Mark includes this statement about Peter because he is going to come back to him later in the chapter. But by telling this he also shows us something about Peter and about ourselves.

Remember verse 50 And they all left Him and fled. The ALL would have included Peter, but now, after running away to save his own skin, he comes back, to follow after, at a distance. And we know that when he is pressed to the test, he will fail and deny His Lord not once, but actually six times.

I think that little phrase, "And he followed Him at a distance", is a description of many Christians today.

Indeed they follow Christ, their Lord, their Savior, but there is always a distance. Not wanting to get too close, not wanting to identified in such close association with Him.

But their fate is the same fate that would soon meet Peter. He was put to the test and when questioned as to whether or not he knew this Jesus of Nazareth, he denied His Lord.

And what of the child of God today who follows but only at a distant, when the test comes he will run, he will hide, he will deny.

But Mark includes this note regarding Peter's whereabouts to set up a later passage, so we now return to this second trial.

Mark 14:55

Now the chief priests and the whole Council kept trying to obtain testimony against Jesus

to put Him to death; and they were not finding any.

Here is where we begin to see some of the illegal aspects of this show trail.

The council, the Sanhedrin, was like a jury, they were to hear accusations of illegal action. Under Jewish Law the accusers were the prosecutors, the accusers brought the matter to the council, the jury of judges.

The jury, then as now, was to be impartial. They were not the ones who would bring a charge or accusation.

How would you like to walk into a court room where you are the accused and find the jury box filled with the people who have accused you of a crime. Justice goes forth but it goes forth perverted.

The subject of the sentence is very clear. It was the chief priests and the council who were trying to obtain testimony against Him, they were the real accusers behind the witnesses for the prosecution.

Their efforts were proving to be rather vain, they could not find any consistent testimony against Jesus.

Mark 14:56-59

Describes the testimony at this trial.

For many were giving false testimony against Him, and yet their testimony was not consistent. And some stood up and began to give false testimony against Him, saying, We heard Him say, I will destroy this temple made with hands, and in three days I will build another made without hands. And not even in this respect was their testimony consistent.

When we read in the English text the accusation that Jesus said:

I will destroy this temple made with hands, and in three days I will build another made without hands.

If this charge could be verified, the penalty would be death. The Romans viewed the desecration or destruction of any religious shrine as a capital offense. If proven the Romans would have

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allowed the Jews to stone Jesus to death, and Satan would have won.

We might read this as being an accurate description of what Jesus said in Mark 13:2. But there is a vast inconsistency.

The accusation is that Jesus said He would destroy the Temple. The part regarding the rebuilding in three days is really immaterial. The charge of an intent to destroy the Temple was serious regardless of anything else.

The verb destroyed is KATALUW and the accusers chose to make it a future, active, indicative.

Mark 13:2, And Jesus said to him, Do you see these great buildings? Not one stone shall be left upon another which will not be torn down.

The same verb, KATALUW is an aorist, passive, subjunctive which indicates a potential future event and with the passive voice removes Jesus as the one who was doing the tearing down. Jesus is stating a prophetic fact, not saying he would tear it down.

But the accusers change the verb tense, voice, and mood and even then they cannot get it straight, they are inconsistent in the parsing of a verb.

Principles:

1. The intent to destroy the Temple would have been a capital crime in both Jewish and Roman Law.
2. If proven the Romans would have allowed the Jews to stone Jesus which was Satan's intent.
3. Satan did not want Christ to be crucified. he knew enough prophecy to know that crucifixion could be the altar for the once and for all atonement for sins.
4. Satan wanted the Jews, Jesus own people, to cast the stones that would bring an end to the ministry of grace and truth.
5. But one Greek word, put in the wrong tense, voice, and mood, foiled his evil plan.

Satan had put together quite a plan up to this point. But God is in control, and all the control that God needed to exercise was over one little

verb - And Satan was tearing his hair out because his pawns, the accusers, could not get it right.

Principle: God is in control of even the verbs, the smallest word, the apparent insignificant aspects of our lives. And yet His phenomenal control preserved the plan for His Son, our Lord, Jesus Christ.

Application: What does it take for God to control our circumstances, our destiny, our fate - sometimes just one little word spoken one little way. No wonder we call Him, Abba, our Father!

A criminal who had often come before the courts was scheduled to appear once more. He was greatly relieved when he heard that a man who had been his lawyer on previous occasions was to be the magistrate. But his attitude changed when his former counsel declared, When I was your attorney, I defended you, but now I am your judge! I will hear the evidence, and then I must deal with you according to the oath I have taken to administer justice.

We have seen the opening round of the second of the six trials of Christ on the night prior to the crucifixion. We noted that Satan had put together a master plan to destroy Christ, the promised Messiah, but God frustrated that plan with one little change on the tense, voice, and mood of a verb.

We saw how God is in control to bring about His perfect plan of redemption for mankind.

Witness after witness appeared in the center of the court of the Sanhedrin but no two agreed as to exactly what it was this Jesus had said. The charge of conspiracy to desecrate the Temple, a capital offense both to the Jews and the Romans which, if proven, would have meant stoning to death, was not proven.

I think the attitude of the one who is behind all this, Satan the master of evil, is seen in the reaction of Caiaphas the High Priest.

Mark 14:60,61a

How did Jesus respond to this [I can only imagine that while the accusers was coming forward and getting the verb tenses all wrong He was saying thank you to His Father]:

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And the high priest stood up and came forward and questioned Jesus, saying, Do You make no answer? What is it that these men are testifying against You? But He kept silent, and made no answer.

Mark paints a very dramatic picture of the High Priest, who was Caiaphas, coming from the circle to the center of the ring, to face Jesus, the accused.

Not willing to give up, this man who was given over to Satan, tries to get Jesus to incriminate Himself.

The question he asked is really WHY are you making no answer to the accusations? Why are you not trying to defend or vindicate yourself?

The Lord Jesus Christ kept silent, even at these questions of the high priest, but His silence does not mean there was no reason, as a matter of fact there are two reasons He fulfills the prophecy of Isaiah who said the Lamb of God will open not His mouth . .

The two reasons for silence:

1. There is nothing to respond to. There are no accusations. Jewish law required two consistent testimonies. Consistent down to the very verb tense, voice, and mood. And for all the verbiage, they were left with garbage.
2. In His humanity, it was not His job to vindicate Himself against false testimony. The temptation was there, to shout out, it's all a lie, and it was. But again, he kept silent.

Would our Lord do less than David who prayed:

Psalm 7:8 The Lord judges the peoples; Vindicate me, O Lord, according to my righteousness and my integrity that is in me.

Psalm 26:1 Vindicate me, O Lord, for I have walked in my integrity; And I have trusted in the Lord without wavering.

Psalm 43:1 Vindicate me, O God, and plead my case against an ungodly nation; O deliver me from the deceitful and unjust man!

And Jesus had the promise of God:

Deuteronomy 32:36 For the Lord will vindicate His people, And will have compassion on His servants.

In this there is an application to us today. There will be times you will be falsely accused, or wrongly talked about. Your character may be assassinated or others may merely misunderstand your intent.

I have good news for you, the job of vindication is not yours but Gods. He is your heavenly father and you can rest assured, he is in control.

We can waste so much time running around trying to prove our point, defend our position, that we never get around to doing anything.

Furthermore, when we are falsely accused we too often have a mental attitude break down and we get focused upon who said what, where, when, rather than getting on with the Christ centered life.

The good news is that your heavenly Father will vindicate you -

And that means you can relax, keep silent, and move on in God's plan for your life.

Mark 14:61b

Again the high priest was questioning Him, and saying to Him, Are You the Christ, the Son of the Blessed One?

A direct question as to whether or not Jesus claimed to be the promised Messiah.

1. The title CHRIST is equal to the Old Testament title MESSIAH, known by the Jews as the promised one who would once and for all take away the sins of the world. So that title looks at the relationship of the promised Messiah to mankind as the Redeemer.

2. Son of the Blessed One: Is a title also reserved for the promised Messiah and looks at the relationship of the Messiah to God the Father.

The High Priest knew his theology and the Old Testament He knew that the Messiah would come in human form but that He would also share with God the creator a unique relationship.

The fact that the question is so specific reflects the knowledge this man had and knowledge is a dangerous thing if not obeyed.

He knew - yet he rejected

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He had knowledge - but chose ignorance

He had the mandate - but he disobeyed

He could have believed - but instead he attacked

Based upon what he knew of the Scriptures, the Savior, the Son of God, and this man Jesus who was standing before him and His service and sacrifice - Caiaphas should have been on his knees in the presents of Jesus.

But instead he schemed and plotted to accuse and destroy.

To whom much is given, much is required, and this man had much, and is now sealing his fate in the hardness of his heart.

While Jesus is on trial in this earthly court, Caiaphas is on trial in a greater court, the eternal supreme court of heaven and his accusations, in the face of what he knew and in the face of the one standing before him, is a conviction of eternal spiritual death.

He is judging Jesus, yet he is the one who is being judged:

Matthew 7:2 For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.

It is at the asking of this question, that silence is broken, and the Lord speaks:

Mark 14:62

And Jesus said, I am; and you shall see the Son of Man sitting at the right hand of Power, and coming with the clouds of heaven.

Jesus says the same thing to Caiaphas, the High Priest, that He said to Moses nearly 1500 years before -

Exodus 3:6 I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.

And once His identity was established Jesus went on to declare His destiny:

Citing Psalm 110:1 and Daniel 7:13 He added:

And you shall see the Son of Man sitting at the right hand of Power, and coming with the clouds of heaven.

So while Jesus kept silent during the accusations of action, he now gave testimony to His identity and destiny:

Principles:

1. Confidence of actions in the Word require no defense. God will vindicate His servants.
2. We must not be distracted trying to defend ourselves from the critics. To do so shifts our focus from the Lord to people and their opinions.

Jesus was silent during the time of false accusation. His heavenly Father worked His defense.

3. Our identity in God's family, our position, is to be clear. As was the Lord's, He was the Messiah.

The most powerful statement we can make to World is that we know who we are and where we fit in to the grace plan of God. To confidently proclaim that we are in Christ.

4. Our destiny as believers must also be clear before the World.

The second most powerful statements your life can make is that it is a life in which you know where you are going. This is a privilege of the Christian to know their eternal destiny and to know that in time God has a plan for your life.

5. **Application:** Do not get distracted by trying to vindicate what you do in your service to the king, but do not hesitate to declare that you belong to the king and you have, in Him, a destiny.

Mark 14:63

And tearing his clothes, the high priest said, What further need do we have of witnesses?

Caiaphas, the High Priest, concludes that there is no further need of any witnesses.

He tore his clothing to show His contempt for Christ. But the tearing of clothing can also symbolize a contempt for self but it did not in this case.

Mark 14:64

You have heard the blasphemy; how does it seem to you? And they all condemned Him to be deserving of death.

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Leviticus 24:16 prescribed death by stoning to those who blasphemed God -

But they were unable to carry out this sentence. This is more a legal opinion than a formal writ of capital punishment.

It is at this point that Satan began to panic. His evil plan was falling apart. He would have wanted the court to continue to press the charge of attempted Temple desecration which would have brought a death penalty under both Jewish and Roman law. But the Sanhedrin is not cooperating with Satan and instead are working a plea bargain. If they can charge Jesus with blasphemy maybe the Romans will take care of Him.

They all wanted Him to die, Satan wanted Him to be stoned, but as we will see, God is in Control and His plan will go forth.

Now the next verse shows us the desperation of the court and the Temple guard:

Mark 14:65

And some began to spit at Him, and to blindfold Him, and to beat Him with their fists, and to say to Him, Prophecy! And the officers received Him with slaps in the face.

The Old Testament teaches that the Messiah will be the greatest prophet. So these members of the court and the guard are putting Jesus to the test. He claims to be the Messiah so they, in their demanding position, demand prophecy.

When their demands are not met they beat the Lord Jesus:

We are told in Isaiah 52:14 that the beating Jesus received during this night and morning of illegal trials were so severe that he became unrecognizable:

Isaiah 52:14 So His appearance was marred more than any man, And His form more than the sons of men.

This is an act of desperation, and act of frustration, they knew they had to take the accused before the Roman authorities and they did not know what would happen. So they spit on and beat the Lord Jesus Christ.

And He stood there and took it!

And He did this for you and me so He could go to His death and pay the price the justice of God demanded for our sins.

Throughout this night the Lord Jesus endured deceit, humiliation, physical abuse, slander, vindictiveness like the world has never witnessed and He did for us.

John 15:13 Greater love has no one than this, that one lay down his life for his friends.

The famous physician Dr. James Simpson of Scotland once gave this stirring testimony: "When I was a boy, I saw a sight I shall never forget - a man tied to a cart and dragged through the streets of my hometown. His back was torn and bleeding from the whip. It was a shameful punishment! For many offenses? No, for just one. Did anyone offer to bear some of his lashes? No! He endured them alone. His penalty was determined by a changing human law and was the last instance of its enforcement.

"When I was a student at the university, I saw another sight that lingers in my memory - a man being led to the gallows. His hands were tied, and his face was pale as death. Thousands of eager eyes were on him as he walked slowly to the place of execution. Did anyone ask to die in his place? No! He underwent the full sentence of the law alone. For many offenses? No! For only one! He had stolen some money, and he paid with his life. It was the penalty of a changing law, for it was the last time capital punishment was inflicted for that crime.

"I saw another sight I shall never forget - myself a sinner, standing on the brink of an eternal Hell. For one sin? No! For many grievous wrongs committed against the unchanging laws of God. I looked again and behold, Jesus Christ became my substitute? He bore in His own body on the tree all the punishment for my sins. He suffered, *the just for the unjust*, that He might bring me to God."

During World War II, a military governor met with General George Patton in Sicily. When he praised Patton highly for his courage and bravery, the general replied, Sir, I am not a brave man, The truth is, I am an utter craven coward. I have never been within the sound of gunshot or in sight of

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battle in my whole life that I wasn't so scared that I had sweat in the palms of my hands. Years later, when Patton's autobiography was published, it contained this significant statement by the general: I learned very early in my life never to take counsel of my fears.

In our passage we are going to look at fear, we are going to see that fear is very present in our lives. We are going to see that victory is not in the absence of fear but is in the face of fear as we depend upon the Lord Jesus Christ.

We previously anticipated our current passage as we studied Peter during the last supper. At that time the Lord Jesus told His disciples that upon His arrest they would scatter in fear of their own lives. But Peter disagreed, more than just disagreement, he argued with the Lord and strongly proclaimed that he would never leave his Lord, Jesus Christ.

Just turn back with me to verse 29 (vv 29-31):

But Peter said to Him, Even though all may fall away, yet I will not. And Jesus said to him, Truly I say to you, that you yourself this very night, before a cock crows twice, shall three times deny Me. But Peter kept saying insistently, Even if I have to die with You, I will not deny You!

Perhaps it was this strong insistence that set Peter up for what was to occur. It was Shakespeare who penned the line, Perhaps you protest too much - referring to one whose protest was there only to hide the fear of failure.

I see these verses as being a communication of crisis:

1. First, there is the crisis of denial. The failure of Peter, the strongest disciple, denying His Lord.
2. Secondly, the crisis of faith. Peter's fear replacing what was once a strong faith that proclaimed it would never deny, and would even die for the Savior.
3. Thirdly, a crisis of conscience. Peter, going from the courtyard, weeping bitterly, knowing that he had denied the one who would never deny Him.

4. Fourthly, it is a crisis of fear. The fear that overwhelmed Peter was not the problem, the problem was that fear led to failure rather than dependence upon the Lord Jesus Christ.

When we look at this passage as a communication of crisis we have to consider what was the basis for the crisis.

And what we see as we look below the action to the motivation is fear!

The concept of fear is used three ways in the Bible:

1. There is a fear of an authority which is tantamount to respect and obedience to that authority

2. There are legitimate fears. These come in two categories:

1) A fear of our own actions and decisions that result from stupidity or ignorance:

EXAMPLE: You should be afraid if you have decided to take a nap on the freeway. That is stupid.

EXAMPLE: You should also have a healthy fear of things you are ignorant about. Like electricity, the brakes on your car, a medical problem. Those fears can lead you to action and to caution.

2) A second legitimate fear is a fear on not doing what God wants you to do nor taking advantage of all that God has for you.

3. The third type of fear is emotional irrational fear that is a motivation for abnormal function in life.

This type of fear is part of the distraction package of Satan, his will for you as opposed to God's will:

- 1) Fear: Including anxiety and worry
- 2) Guilt: Lack of faith in forgiveness
- 3) Anger and Hostility: Towards others
- 4) Discouragement: Leading to distraction

The more you surrender to fear the more things you will fear.

Fear in the life of the child of God builds in more and more fear and this fear pulls you away from the confidence and courage you can have in Christ. We see this in the events that build up to Peter's denial of his Lord, his friend, Jesus Christ.

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Peter's denial of Christ did not occur in a vacuum. It was not the impetus of others actions but rather the result of something else. When we read of the denials we see that which is on the surface. The overt, verbal sin of denial. But as with all sin there is much that is not seen.

Like the iceberg in which only a minor part is visible above the surface, sin is the visible part of problems in the life of the believer.

Below the surface of Peter's sin we see the motives of sin. A lack of security, a lack of faith in God's plan and the promises of Christ, a lack of dependence upon the Savior who would die for sin - all resulting in FEAR.

Legalism would be content with eliminating the actions of sin without dealing with the attitudes that lie beneath the surface. But controlling or containing action, even eliminating action does not reflect a changed life, only a controlled life. It does not represent a life that has been conformed to the image of Christ but merely a life that conforms to acceptable limits of society and morality.

What God has for us is something far greater.

Mark 14:66-71

Peter's three denials of Christ:

And as Peter was below in the courtyard, one of the servant-girls of the high priest came, and seeing Peter warming himself, she looked at him, and said, You, too, were with Jesus the Nazarene. But he denied it, saying, I neither know nor understand what you are talking about.

And he went out onto the porch. And the maid saw him, and began once more to say to the bystanders, This is one of them! But again he was denying it.

And after a little while the bystanders were again saying to Peter, Surely you are one of them, for you are a Galilean too. But he began to curse and swear, I do not know this man you are talking about!

Peter, the big fisherman, who earlier that evening had drawn a sword and was willing to stand before the Temple guard to defend his friend

Jesus, now shrinks in fear at the accusations of a servant girl.

We look at this and have to ask, what happened.

Emotional irrational fear becomes a basis for more and more fear and more and more things to fear. Thus, a snowballing effect:

1. The more you surrender to fear the things you will fear. Today you fear one thing, tomorrow two, the next day three. The more you surrender to fear the more you move into a position of weakness. Things you never feared become major sources of fear in your life.

2. Fear eliminates the Christian's spiritual identity.

Unsure of salvation: Fear death, fear God in an emotional irrational abnormal manner

Principle: That is where even legitimate fears of not using all that God has provided can go over the line and become emotional and irrational leading to abnormal behavior.

Illustration: The young man who is learning, thinking, and applying doctrine, doing everything right, but gets involved in emotional irrational fear thinking there is something God has hidden that he is not doing. His fear eventually will wipe him out of the CHRISTIAN LIFE.

Illustration: Be in so much fear of not being a servant of God that you sell everything and become a bum.

3. As spiritual identity erodes you lose sight of the purpose for which you have been left upon the earth. Fear results in the loss of your personal sense of destiny.

To mature in doctrine and thus glorify the Lord.

With that loss you fear your role in life, in your home, in school, on the job.

4. As you surrender more and more to fear, fear become the motivation in your life.

Fear is a the great motivator for many people. These people are losers in time while they may be believers.

Their life style of fear has eliminated the power, love,, and sound mind they are to have as believers (II Timothy 1:7).

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5. As fear surrounds you, you can suffer anxiety attacks, tension, ulcers, and physical illnesses that are induced by abnormal thinking.

This life style of fear can easily lead to dependence upon either illegal or prescription drugs. On alcohol, on other people.

Isaiah 28:1 Woe to the proud crown of the drunkards of Ephraim, And to the fading flower of its glorious beauty, Which is at the head of the fertile valley Of those who are overcome with wine!

Some people live in such fear that they can never stand to be alone, inactive, at rest.

This in itself shows us that fear is not on the outside, but on the inside.

6. This emotional irrational fear is totally destructive.

People can spend so much time being afraid of death, of going broke, of starving, and on and on that they can never enjoy life.

Fear destroys capacity for life. Thus when any of the good things of life come your way you are too afraid of losing them to enjoy them.

7. Fear also make you herd-bound. Your fear causes you to follow the crowd. You already lack the spiritual identity God wants you to have and thus you seek identity through dependence on the crowd.

Let's see these seven principles at work in Peter's denial of Christ:

Mark 14:27-31 As Jesus and His disciples walked from the last supper to the Mt. of Olives he warned them of the fact that they would scatter at His arrest.

Peter strongly protests this information (v 29 and 31).

When we begin overly protesting and say we would never do this or that, it is very often that protest that is attempting to hid the fear we have that we will do exactly that of which we are warned.

Have you seen this in your children. My wife and I have seen it in the foster girls we have had in our

homes. It is a denial of weakness and an attempt at strength through verbiage rather than doctrine.

Mark 14:50 In the garden, after the incident with the sword, Peter and all the disciples run in fear for their lives.

So fear started as Peter was afraid of self, but now he is afraid of the Temple guard who came to arrest Jesus. And this fear results in abandoning Christ.

Mark 14:54 Between the garden and the courtyard Peter begins to build a little courage and follows after Christ, but at a distance.

But this is not courage and confidence in Christ, it is not following Christ as we should - He follows Him but only at a distance.

Principle: Fear puts a distance between you and your Savior.

And then our passage: Mark 14:67

And as Peter was below in the courtyard, one of the servant girls of the high priest came to him -

And Peter was afraid and out of that emotional and irrational fear he denied his Lord, friend, Jesus Christ.

Dr. Edward Weeks put our attitude regarding fear this way: To live with fear and not be afraid is the final test of maturity.

In our study of the apostle Peter we have observed over the past two weeks a man who let fear bring him to the point of destruction, who allowed his fear to make him afraid.

Where does this emotional irrational increasing more and more fear come from.

When we fear and that fear makes us afraid, where does it come from.

Now we noted that there is a fear that is legitimate based upon that which is unknown. We should have a fear, a healthy fear of the things we know little or nothing about.

Such as electricity, the breaks on your car, walking alone in a dangerous area of town.

But we are talking about the emotional irrational fear that brings on abnormal reactions - such as denying ones friend, as did Peter.

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Where does that fear come from:

Turn in your Bible to Genesis, Chapter three -

Gen 3:6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

8 And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

9 Then the Lord God called to the man, and said to him, Where are you?

10 And he said, I heard the sound of Thee in the garden, and I was afraid because I was naked; so I hid myself.

Principle: Fear began with the Fall

1. As soon as man fell through sin, fear became a core emotion of life.

2. Prior to the fall, in the presence of Christ, there was no fear. There was no sin, there was no fear. Man was on friendly terms with God. Man knew he was secure in Christ and significant in his environment.

3. After Adam and the woman sinned they quickly adjusted to their new condition and there was still no fear.

But then the Lord came into the garden, and Adam was afraid - he experienced something that was unknown prior to that moment: FEAR

4. This new emotion occurred when Adam, in the presence of the Lord, recognized that he was naked.

But remember, he wasn't physically naked, that would be the Hebrew word AROM (he was wearing fig leaves) but here we have EROM which refers to a figurative or spiritual nakedness.

5. Man in his sinful condition, is afraid at the presence of the Lord. But here is where it gets interesting - in our saved condition, the presence of the Lord dispels fear.

6. We can only imagine the feeling that attended Adam's emotion of fear. He had broken a promise, he was disloyal, he had rejected God's provision, he was going die, he was embarrassed, he was shamed, his security was shattered, he was sure God would be angry, and yet he did not even know anger - he was sure the Lord would reject him.

7. And it is those same feeling that overwhelm us whenever we are afraid. And that fear comes when we as believers are not in the presence of the Lord.

That is why is Genesis 26:24, Deuteronomy 31:6, I Chronicles 28:20, Isaiah 43:5, and Jeremiah 46:28 the Lord repeatedly tells his people -

Be not afraid, for I am with thee.

But Adam, being our prototype in the flesh, in sin, and the power of the sin nature, which was pretty new to Adam, did not know that he need not fear.

So fear became the core motive of his actions.

1. And we are told what Adam did, he hid himself from the presence of the Lord.

2. He feared rejection so he ran. Ultimately man's greatest fear comes at thought of rejection by God, but we also attach fear to those more tangible who might reject us.

3. Once fear consumes us we will be motivated by fear. Fear is like a cancer cell that intensifies and multiplies. Soon we are consumed by fear and fear becomes a lifestyle.

3. When we have the core emotion of fear and that is not dispelled, the motive of fear will develop a core strategy to deal with the fear.

There are three basic strategies in dealing with fear:

1. We hide, we lie, we cry.

2. We can just give up and cry, often on the inside, allowing our emotions to run and ruin our lives.

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Remember Nehemiah, chapter 8. The wall was built and the people went to Ezra wanting Bible class. And as he taught of their sins and the sins of their fathers, remember what they did - they wept at the revelation that God had rejected them. But Nehemiah and the elders told them not to wept and mourn their failure, but celebrate the grace of God.

3. Adam hid in fear, so did Elijah, he ran and hid in a cave because he was afraid.

We may be able to run and hide from the people whom we fear but we can never hide from the omnipresence of the Lord

4. And then we lie - like Peter did in the courtyard of the high priest when a servant girl asked if he knew this Jesus who was on trial.

Read Matt. 14:22-31

Immediately after the feeding of the 5,000 Jesus sent the crowds away, told the disciple to get in there boat and go to the other side of the sea of Galilee, and He went up into a mountain to pray.

But a storm raged on the sea and the disciples were getting nowhere, and their master had left them, no one dared speak it but they were afraid.

And at the proper time, at just the right moment, when they finally gave up in their own power, Jesus came to them walking on the surface of the sea.

Matt 14:27 But immediately Jesus spoke to them, saying, Take courage, it is I; do not be afraid.

28 And Peter answered Him and said, Lord, if it is You, command me to come to You on the water.

29 And He said, Come! And Peter got out of the boat, and walked on the water and came toward Jesus.

30 But seeing the wind, he became afraid, and beginning to sink, he cried out, saying, Lord, save me!

31 And immediately Jesus stretched out His hand and took hold of him, and said to him, O you of little faith, why did you doubt?

I wonder, if in the courtyard that night, having denied his Savior, his Lord, his fiend, Peter

thought about that other night on the sea of Galilee.

When he learned that if you keep you eyes fixed upon Jesus there is nothing to fear. That as fear might arise it can be dispelled, that it need not be the core emotion, the core motivation, nor lead to the core strategies of fallen man.

You see, for fallen Adam it was the presence of the Lord that brought fear, but for you, and me, and Peter, it is the presence of the Lord that dispels fear.

And that is where Peter's fear in the courtyard came from, he thought he lost his Lord.

Peter was in the courtyard, alone. His friend who for three years he had been with had been taken away. His Savior was surrounded by the sinners, His Lord was in the midst of the legalists. He looked up and only heard the angry shouts of Sanhedrin calling for the death of Jesus, Peter's friend.

Then a servant girl asks: You, too, were with Jesus the Nazarene. But he denied it, saying, I neither know nor understand what you are talking about. And he went out onto the porch. And the maid saw him, and began once more to say to the bystanders, This is one of them! But again he was denying it. And after a little while the bystanders were again saying to Peter, Surely you are one of them, for you are a Galilean too. But he began to curse and swear, I do not know this man you are talking about!

He had the emotion of fear, the motivation of fear, and lies and denial became the strategy of fear.

That Jesus has promised (Matthew 28:20) *I am with you always*, even to the end of the age.

In the presence of the Lord we Christians need never have fear as our core emotion, as our core motivation, nor do we need to engage in the strategies that fallen man uses to deal with fear.

EMOTIONAL AND IRRATIONAL FEAR:

We began our study of FEAR with a promise.

Read 2 Timothy 1:7

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

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That spirit of fear is a life-style of fear in which a believer rejects the power, love, and sound mind principle and ends up in the fear/panic ploy.

Fear/panic is the opposite of Faith/rest -

This Spirit or LIFESTYLE OF FEAR is the opposite of what God has provided for us:

When we are in this emotional irrational fear we:

1. Do not have divine power: The F/HS
2. We do not have love: The relaxed mental attitude of love that allows us to deal rationally with others even our enemies
3. We do not have a sound or rational mind: Fear eliminates the ability to think, emotions take over and you go from fear to panic.

The Bible lists many fears that men have and indicates that they are contradictions in the life of the believer who should be trusting God and not in fear and panic:

1. Basically three sources of emotional irrational fear:

- a. People: Including individuals and systems
- b. Self: That which you fear that has been fabricated from your own mind or background. Like a fear of the dark, wind, storms, fear of crowds, various phobias
- c. Satan: The fear he can bring through evil, through demons and demon indwelt and influenced people.

2. Some verses on what we fear and yet need not fear:

Psalm 3:6 10,000 people being against us

Psalm 18:4 Ungodly men

Psalm 91:5 and I Peter 3:14 War, acts of Terrorism, and threats

Isaiah 8:12 and Hebrews 13:6 People and Conspiracies

Psalm 112:7 Evil or bad news (telegrams)

Proverbs 3:24 Night and sleeping

Proverbs 3:25 Sudden fears (reverse concentration)

Ezekiel 2:6 Words or what people say

Daniel 4:5 Dreams

Jeremiah 42:11 and Proverbs 20:2 Rulers and Kings

Matthew 25:25 Your boss or employer

Joel 2:22 Wild beasts (snakes)

Matthew 14:30 Nature, the wind and the sea

Acts 18:9 and Philippians 1:14 Preach the Word of God.

Mark 9:32 Ask questions

Psalm 119:39 Fear of the reproach of your own sins

Mark 5:15 Demon possessed people

Hebrews 2:15 Death, both actual and anticipatory

Fear is a sin of the Emotions:

1. Fear is an abnormal function of emotions.

Emotions are to be appreciators of the soul. They are not designed to think, claim promised, apply doctrine, or function in a crisis.

2. There are two ways emotions can function (right or wrong):

a. In normal emotions the emotions respond to the authority and thinking in the soul. Thus, you emotionally appreciate that which you understand

b. In abnormal emotions the emotions control the soul and blanks out all thinking.

It is abnormal emotions that produce fear, worry, anxiety, anger, hatred which then compound to more and more mental attitude sin

3. Fear can never think under pressure.

Fear is emotional and irrational and cannot apply doctrine nor claim promises. When emotions take over the thinking is short circuited.

Reaction factors set in and instead of thinking through a problem you react irrationally and begin trying to sooth your fears with Human viewpoint, psychology, psychocybernetics, meditation, etc.

The result of a life style of fear is being a loser in the Christian Life.

4. The biblical alternative to fear is courage:

Deuteronomy 31:6 Be strong and of a good courage, fear not, nor be afraid of them: for the

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LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

Christian courage is thinking and functioning under pressure as if there were no abnormal situations nor crisis circumstances.

Thus, in the midst of crisis you claim promises, use doctrinal principles, and have no emotional irrational fear that leads to abnormal function in life,

Christian courage makes you a winner -

The alternative to fear

For you as a believer, as a Christian, there is an alternative to emotional irrational fear. That alternative is based upon what God has provided for you as one of His children, and the result of that alternative is courage. But courage does not come when you merely psych yourself out or when you deny the existence of the things that you fear. Courage is built in as you grow in Christ.

Three principles of growth:

1. The first principle of dispelling fear is PERSONAL SPIRITUAL IDENTITY:

a. Your spiritual identity begins with knowing that you are saved, that you are a believer. This is not a feeling nor is this based upon what you do or how you act.

Based upon the declaration of the WORD OF GOD. The Bible tells with that:

John 1:12 But as many as received Jesus Christ, to them gave he right to be the sons of God, even to them that believe on his name:

b. The second part of spiritual identity is knowing that you are functioning in the CHRISTIAN LIFE according to God's plan.

This means that daily you are concentrating on the intake and application of the WORD OF GOD.

You are growing in the grace and the knowledge of the Lord Jesus Christ as mandated in 2 Peter 3:18

That you have not lost your first love, your love of the Word of God that tells you what God your father wants you to think, to say and do in life..

c. Along with that second part of spiritual identity is knowing that you are in fellowship. that having your sins confessed you F/HS and are empowered not by self but by the Spirit as He uses the doctrine you have in your soul.

d. The final phase of spiritual identity is knowing that God has eternally provided for you. That there is right now a place in heaven with your name on the mail box.

Regardless of what man might do to you, even to the point of death - eternity is secure.

We called citizens of heaven, we are merely sojourners here on earth (Philippians 3:20).

The second weapon against fear is knowing that God has a plan for your life and that a perfect God can come up with nothing less than a perfect plan. This develops a sense of personal destiny.

Within that plan we know that God has promised to provide for us. That while seeking first the kingdom of God and His righteousness, He will add to our lives the things of life (Matthew 6:33).

Also that within that plan we may face those things that might cause men to fear:

a. Testing and trials from God that show us our need for His Word and demonstrate to us that His Word is sufficient:

James 1:2-3 Believers, count it all joy when you fall into various trials. Knowing that when those trials are passed by your faith the result is endurance.

b. Also, God will allow temptation to come your way as a warning and to show you His Power in His word as it is in your soul.

1 Corinthians 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.

Your understanding and trust in the biblical fact that God has a plan for you leads to a PERSONAL SENSE OF DESTINY.

And that is a weapon against emotional irrational fear.

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3. The third weapon in conquering fear is recognizing the greater reality of the Word of God.

Claiming specific promises that God has provided regarding situations in life that can bring fear.

Instead of the fear/panic ploy you engage in the faith/rest principle.

Knowing Promises:

Proverbs 3:24 When you lie down, you will not be afraid; When you lie down, your sleep will be sweet.

Psalm 56:3 What time I am afraid, I will trust in thee.

Psalm 23:4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Hebrews 13:6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

2 Timothy 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Then knowing the promise, trusting and resting in the greater reality of the promise.

A self-test for handling fear

Perhaps one of the greatest universal fears of man is death. Yet as a believer we are told we need not fear death.

Your attitude towards death, either your own or the death of a fellow believer shows you a lot regarding your handling of fear.

John 14:1-3 Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Principle: When you come to the point where you do not fear death you are ready to live and not fear life.

Death of the believer is the greatest promotion you will ever experience. Absent from the body you will be face to face with the Lord - forever.

Psalm 116:15 Precious in the sight of the LORD is the death of his saints.

Mark Lesson 14 Quiz

Instructions

The following questions relate to your study of this lesson.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

Grace Notes

% Warren Doud

1705 Aggie Lane

Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

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Questions on Mark Lesson 14

1. Why did the chief priests and scribes not want to seize Christ during the Passover festival?

Answer:

2. Who was the High Priest at the time of Christ's trial and crucifixion?

Answer:

3. What event does the Passover celebrate?

Answer:

4. If the wages of sin is death, what is the gift of God?

Answer:

5. When John the Baptizer saw Jesus coming to Him (before Christ began His ministry), what did he say about Him?

Answer:

6. Whose home did Christ visit in Bethany?

Answer:

7. What was in the vial that Mary of Bethany poured over Jesus' head?

Answer:

8. The Lord Jesus rebuked Mary for wasting the precious perfume on Him? [True/False]

Answer:

9. Which disciple was it who, after Christ's resurrection, told the assembled disciples that a scripture was fulfilled regarding Judas Iscariot's betrayal of Christ?

Answer:

10. Judas was not concerned about the poor, but he was greedy for the money that the spikenard would have brought in if it had been sold. [True/False]

Answer:

11. "For my _____ is easy, and my _____ is _____."

Answer:

12. If you were not redeemed with corruptible things, like silver and gold, what was the price of your redemption?

Answer:

Mark Lesson 14

13. At the Passover dinner of Christ and the disciples, what did the wine in the cup represent?

Answer:

14. What was the name of the place where Christ went to pray, before he was seized by the guards?

Answer:

15. What Old Testament scripture passage states that when Christ like a lamb led to the slaughter, who was silent?

Answer:

End of Quiz