

The Gospel of Mark
Lesson 20
Mark 14:27 – 15:21

Review

- Baptism and Temptation (1:1-13)
- Year-Long Ministry in Judea (John 1:19-4:45)
- Galilean Ministry (1:14-7:23)
- Withdrawal with Disciples into Various Gentile Regions (7:24-8:26)
- The Road to Jerusalem (8:27-10:52)
 - The First Passion Prediction Unit (8:27-9:29)
 - The Second Passion Prediction Unit (9:30-10:31)
 - The Third Passion Prediction Unit (10:32-52)
- The Passion Week (11:1-15:47)
 - The Date of the Triumphal Entry
 - Sunday The Triumphal Entry
 - Monday Cursing the Fig Tree
Driving Out Money Changers from the Temple
 - Tuesday Teaching on Faith and Forgiveness
Jesus' Authority Questioned
Parable of the Vine-growers
Jesus Answers Religious Leaders – Priorities, Resurrection, Great Commandment
Jesus Questions Religious Leaders
Hypocrisy Condemned
The Widow's Mite
The Olivet Discourse – Things to Come
Jewish Leaders Plot to Kill Jesus
Mary Anoints Jesus and Judas Plans to Betray Him
The Passover Celebration
The Lord's Supper
- The Resurrection (16:1-20)

Foretelling Scattering and Peter's Denial

²⁷And Jesus said to them, “You will all fall away, because it is written, ‘I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP SHALL BE SCATTERED.’”²⁸“But after I have been raised, I will go ahead of you to Galilee.”²⁹But Peter said to Him, “Even though all may fall away, yet I will not.”³⁰And Jesus said to him, “Truly I say to you, that this very night, before a rooster crows twice, you yourself will deny Me three times.”³¹But 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 also.

- In Luke and John this prediction is limited to Peter and took place during the last supper. Matthew and Mark expand this prediction of desertion to the eleven with special emphasis on Peter. Perhaps the original prediction took place in the upper room and then on the way out to Gethsemane it was reiterated with emphasis on Peter.
- The verb translated fall away (σκιδνάω) means to take offense at someone or something and thereby turn away and fall into sin. The Bible Knowledge Commentary: NT
- In desperation to avoid the same fate as Jesus, the disciples turned away from Him. Zechariah prophesied this in 500BC.

⁷ “Awake, O sword, against My Shepherd,
And against the man, My Associate,”
Declares the LORD of hosts.
“Strike the Shepherd that the sheep may be scattered;
And I will turn My hand against the little ones. Zech 13:7

- Even with this prediction of desertion, Jesus promises reunion in Galilee.
- Peter insisted he was the exception to the “you will all fall away.” Jesus then told Peter that he would not only desert Him but would “deny” Him three times.

Prayer in Gethsemane

³²They came to a place named Gethsemane; and He said to His disciples, “**Sit here until I have prayed.**” ³³And He took with Him Peter and James and John, and began to be very distressed and troubled. ³⁴And He said to them, “**My soul is deeply grieved to the point of death; remain here and keep watch.**” ³⁵And 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. ³⁶And He was saying, “**Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will.**” ³⁷And He came and found them sleeping, and said to Peter, “**Simon, are you asleep? Could you not keep watch for one hour?**” ³⁸“**Keep watching and praying that you may not come into temptation; the spirit is willing, but the flesh is weak.**” ³⁹Again He went away and prayed, saying the same words. ⁴⁰And again He came and found them sleeping, for their eyes were very heavy; and they did not know what to answer Him. ⁴¹And He came the third time, and said to them, “**Are you still sleeping and resting? It is enough; the hour has come; behold, the Son of Man is being betrayed into the hands of sinners.**” ⁴²“**Get up, let us be going; behold, the one who betrays Me is at hand!**”

- Gethsemane was a garden filled with olive trees on the Mount of Olives. This place would have been well known to Judas as Jesus and the disciples met there often. (cf. John 18:2)

²Now Judas also, who was betraying Him, knew the place, for Jesus had often met there with His disciples. John 18:2

- Jesus left the disciples at the garden entrance and took Peter, James, and John with Him into the garden. Jesus then left the three to move farther into the garden and pray.
- Jesus’ **soul** was **deeply grieved to the point of death**. Jesus was in extreme anguish. He was about to bear the totality of the Father’s wrath for all sin of all time. The prospect of what was to come threatened to cause Jesus’ death. He was under so much stress that drops of blood came out of his pores like sweat.

⁴³Now an angel from heaven appeared to Him, strengthening Him. ⁴⁴And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground. Luke 22:43 through Luke 22:44

- Jesus prayed a prayer of submission to His “Daddy’s (Abba) will. He recognized the Father’s ability to provide a different means to accomplish the sacrifice for salvation, yet submitted Himself to the plan that would lead Him to the cross.
- Three times Jesus came and found the disciples sleeping when they should have been “keeping watch.” The disciples were about to enter into a difficult period when they would be tempted to fall away from Jesus. The disciples failed to understand the spiritual truth that “**the spirit is willing, but the flesh is weak.**” Only by being alert (watching) and praying can one overcome temptation and testing and allow its spiritual benefit to be seen in our lives.

²Consider it all joy, my brethren, when you encounter various trials, ³knowing that the testing of your faith produces endurance. ⁴And let endurance have *its* perfect result, so that you may be perfect and complete, lacking in nothing. James 1:2-4

- **It is enough.** – Sleeping, opportunity to prepare yourself, time to attempt to be an encouragement to Me by praying for what is about to come, etc?

Betrayal

⁴³Immediately while He was still speaking, Judas, one of the twelve, came up accompanied by a crowd with swords and clubs, *who were* from the chief priests and the scribes and the elders. ⁴⁴Now he who was betraying Him had given them a signal, saying, “Whomever I kiss, He is the one; seize Him and lead Him away under guard.” ⁴⁵After coming, Judas immediately went to Him, saying, “Rabbi!” and kissed Him. ⁴⁶They laid hands on Him and seized Him. ⁴⁷But one of those who stood by drew his sword, and struck the slave of the high priest and cut off his ear. ⁴⁸And Jesus said to them, “**Have you come out with swords and clubs to arrest Me, as you would against a robber?**” ⁴⁹“Every day I was with you in the temple teaching, and you did not seize Me; but *this has taken place to fulfill the Scriptures.*” ⁵⁰And they all left Him and fled.

⁵¹A young man was following Him, wearing *nothing but* a linen sheet over *his* naked *body*; and they seized him. ⁵²But he pulled free of the linen sheet and escaped naked.

- Judas, the chief priests, scribes, and elders with a crowd that they had incited came to Gethsemane to arrest Jesus after going to Mark’s home where the Passover had been celebrated.
- Judas used a sign of affection and respect (a kiss) as a sign of betrayal.
- Jesus offered no resistance, but Peter attempted armed resistance. Peter cut off the right ear of Malchus, Caiaphas’ servant (John 18:10-13). Jesus then restored the ear (Luke 22:51).
- Jesus had taught in the temple that entire week and they did not arrest for fear of the crowd. Yet they came at night in cowardice. At this time all His disciples left and fled as He was arrested.
- This unusual episode, unique to Mark, supplements verse 50 emphasizing the fact that all fled, leaving Jesus completely forsaken. Most interpreters believe that this young man (□□□□□□□□, a person in the prime of life, between 24 and 40 years of age) was Mark himself. If so, and if he was the son of the house owner (vv. 14-15; cf. Acts 12:12) that night’s events may have occurred as follows. After Jesus and His disciples left Mark’s father’s house after the Passover, Mark removed his outer cloak (cf. Mark 13:16) and went to bed wrapped in a linen sleeping garment (lit., “cloth”). Shortly afterward a servant may have aroused him with the news about Judas’ treachery since Judas and the arresting force had come there looking for Jesus. Without stopping to dress Mark rushed to Gethsemane perhaps to warn Jesus, who had already been arrested when Mark arrived. After all the disciples fled, Mark was following Jesus and His captors into the city when some of them seized Mark, perhaps as a potential witness, but he fled from them naked, leaving his linen sleeping garment in someone’s hands. The Bible Knowledge Commentary: New Testament

The Second Jewish Trial

⁵³They led Jesus away to the high priest; and all the chief priests and the elders and the scribes gathered together. ⁵⁴Peter 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. ⁵⁵Now 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. ⁵⁶For many were giving false testimony against Him, but their testimony was not consistent. ⁵⁷Some stood up and *began* to give false testimony against Him, saying, ⁵⁸“We heard Him say, ‘I will destroy this temple made with hands, and in three days I will build another made without hands.’” ⁵⁹Not even in this respect was their testimony consistent. ⁶⁰The high priest stood up *and came* forward and questioned Jesus, saying, “Do You not answer? What is it that these men are testifying against You?” ⁶¹But He kept silent and did not answer. Again the high priest was questioning Him, and saying to Him, “Are You the Christ, the Son of the Blessed *One*?” ⁶²And 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.**” ⁶³Tearing his clothes, the high priest said, “What further need do we have of witnesses? ⁶⁴“You have heard the blasphemy; how does it seem to you?” And they all condemned Him to be deserving of death. ⁶⁵Some began to spit at Him, and to blindfold Him, and to beat Him with their fists, and to say to Him, “Prophesy!” And the officers received Him with slaps *in the face*.

- Jesus' trial before the Jewish religious authorities included a preliminary hearing by Annas (John 18:12-14, 19-24), an arraignment before Caiaphas, the high priest, and the Sanhedrin at night (Matt. 26:57-68; Mark 14:53-65), and a final verdict by the Sanhedrin just after dawn (cf. Matt. 27:1; Mark 15:1a; Luke 22:66-71). The Bible Knowledge Commentary: New Testament

Jesus' Six Trials	
Religious Trials	
Before Annas	John 18:12-14
Before Caiaphas	Matthew 26:57-68; Mark 14:53-65
Before the Sanhedrin	Matthew 27:1-2; Mark 15:1a; Luke 22:66-71
Civil Trials	
Before Pilate	Matt 27:2, 11-14; Mark 15:1-5; Luke 23:15; John 18:28-38
Before Herod	Luke 23:6-12
Before Pilate	Matt 27:15-26; Mark 15:6-15; Luke 23:13-25; John 18:39-19:6

- The chief priests, elders, and the scribes convened a hasty preliminary trial around 3 AM.
- This hasty night meeting was deemed necessary because: (1) In Jewish criminal law it was customary to hold a trial immediately after arrest. (2) Roman legal trials were usually held shortly after sunrise (cf. 15:1) so the Sanhedrin needed a binding verdict by daybreak in order to get the case to Pilate early. (3) With Jesus finally in custody they did not want to delay proceedings, thereby arousing opposition to His arrest. Actually they had already determined to kill Him (cf. 14:1-2); their only problem was getting evidence that would justify it (cf. v. 55). Perhaps also they wished to have the Romans crucify Jesus to avoid the people's blaming the Sanhedrin for His death. The Bible Knowledge Commentary: New Testament
- The information concerning the trial before the Sanhedrin probably came from secret disciples like Nicodemus.
- The Sanhedrin were attempting to convict Jesus by gaining testimony against Him, but the testimony did not agree.

⁶“On the evidence of two witnesses or three witnesses, he who is to die shall be put to death; he shall not be put to death on the evidence of one witness. ⁷“The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. So you shall purge the evil from your midst. Deut. 17:6-7
- Caiaphas attempted to salvage the tense situation when the continued false charges were failing to establish a case or elicit a response from the Lord. The High-Priest could not understand how Jesus could remain silent and not offer any defense. MacArthur Study Bible Page 1497.
- Caiaphas asked “Are You the Christ, the Son of the Blessed *One*?” – Are you the divine Messiah?
- Jesus' answer was an emphatic yes. And even though the Sanhedrin was about to crucify Jesus, in the resurrection they would see Him.
- The high priest tore his clothes in response to Jesus' words indicating he believed that Jesus had blasphemed. Since they believed Jesus had blasphemed, there was no need for more witnesses so they moved for a verdict. Those of the Sanhedrin that were present condemned Jesus to death.

- Some Sanhedrin members showed their contempt through mockery and physical abuse. To spit in someone's face was an act of total repudiation and gross personal insult (cf. Num. 12:14; Deut. 25:9; Job 30:10; Isa. 50:6). On account of His messianic claims they blindfolded Him, struck Him with their fists and demanded that He prophesy who hit Him. This reflects a traditional test of messianic status based on a Rabbinic interpretation of Isaiah 11:2-4. The true Messiah could judge such matters without the benefit of sight (cf. Babylonian Talmud *Sanhedrin* 93b). But Jesus refused to submit to their test and remained silent (cf. Isa. 53:7; 1 Peter 2:23). When He was returned to the temple guards (cf. Mark 14:54), they followed their superiors' example and continued beating Him with open-handed slaps on the face (cf. Luke 22:63-65). The Bible Knowledge Commentary: NT

Peter's Denials

⁶⁶As Peter was below in the courtyard, one of the servant-girls of the high priest came, ⁶⁷and seeing Peter warming himself, she looked at him and said, "You also were with Jesus the Nazarene." ⁶⁸But he denied *it*, saying, "I neither know nor understand what you are talking about." And he went out onto the porch, and a rooster crowed. ⁶⁹The servant-girl saw him, and began once more to say to the bystanders, "This is *one* of them!" ⁷⁰But again he denied 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." ⁷¹But he began to curse and swear, "I do not know this man you are talking about!" ⁷²Immediately a rooster crowed a second time. And Peter remembered how Jesus had made the remark to him, "**Before a rooster crows twice, you will deny Me three times.**" And he began to weep.

- Not only did Peter remember Jesus' words but also saw Jesus looking at him.

⁶⁰But Peter said, "Man, I do not know what you are talking about." Immediately, while he was still speaking, a rooster crowed. ⁶¹The Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, "**Before a rooster crows today, you will deny Me three times.**" ⁶²And he went out and wept bitterly. Luke 22:60-62

- The account of Peter's failure is really an account of true faith and repentance. Even though Peter failed, when confronted he repented and his relationship with Jesus was renewed (John 21:15-19).

The Third Jewish Trial

^{15:1}Early in the morning the chief priests with the elders and scribes and the whole Council, immediately held a consultation; and binding Jesus, they led Him away and delivered Him to Pilate.

- Early in the morning – probably between 5 and 6 AM on Friday April 3, AD 33.
- Immediately held a consultation – The council claimed Jesus was guilty of blasphemy. However, they needed a plan to obtain a guilty verdict from the Roman governor since blasphemy was not punishable under Roman law.
- Though the Sanhedrin could pronounce a death sentence it could not exercise capital punishment. So a condemned prisoner had to be turned over to the Roman authorities for a death sentence to be carried out (cf. John 18:31; TDNT, s.v. "□□□□□□□□," 1:865-6). The Roman governor could either ratify or rescind the Sanhedrin's death sentence (cf. John 19:10). If rescinded, a new trial had to be conducted before a Roman court in which the Sanhedrin had to prove that the defendant had committed a capital crime under Roman law. Since the charge of blasphemy (cf. Mark 14:64) was not punishable by Roman law it was not mentioned in the following trial. In its place the Sanhedrin substituted a charge of treason, turning Jesus' acknowledgment that He was the Messiah into a traitorous political claim that He is "the King of the Jews" (cf. 15:2; Luke 23:2). The Roman court surely could not ignore that charge. The Bible Knowledge Commentary: NT
- The next to see Jesus would be Pilate.

The First Roman Trial

²Pilate questioned Him, “Are You the King of the Jews?” And He answered him, “*It is as you say.*” ³The chief priests *began* to accuse Him harshly. ⁴Then Pilate questioned Him again, saying, “Do You not answer? See how many charges they bring against You!” ⁵But Jesus made no further answer; so Pilate was amazed.

- Pilate had sole responsibility for the Roman court’s decisions. The proceedings, usually held in public, opened with an indictment by the plaintiff followed by the magistrate’s interrogation and further testimony from the defendant and other witnesses. When all the evidence was in, the magistrate usually consulted with his legal advisers and then pronounced the sentence, which had to be carried out immediately. The Bible Knowledge Commentary: NT
- The council charged Jesus with blasphemy, but the only charge that interested Pilate was that Jesus claimed to be a king which was treasonous.
- Jesus answers cryptically to Pilate – “*It is as you say.*” – This answer is understood to mean “Yes, but not in the way you think.”
- Pilate told the council that he did not believe Jesus to be guilty.

⁴Then Pilate said to the chief priests and the crowds, “I find no guilt in this man.” ⁵But they kept on insisting, saying, “He stirs up the people, teaching all over Judea, starting from Galilee even as far as this place.” Luke 23:4-5

- This caused the council to accuse Jesus even more, but Jesus, uncharacteristic of a prisoner on trial for his life, did not respond.
- Learning that Jesus was a Galilean and hoping to avoid making a judgment against Him, Pilate sent Him to Herod Antipas, governor of Galilee (cf. 6:14), also in Jerusalem at the time. But Herod soon returned Him to Pilate. Only Luke recorded this middle phase of the civil trial (cf. Luke 23:6-12). The Bible Knowledge Commentary: NT

⁵But they kept on insisting, saying, “He stirs up the people, teaching all over Judea, starting from Galilee even as far as this place.” ⁶But when Pilate heard it, he asked whether the man was a Galilean. ⁷And when he learned that He belonged to Herod’s jurisdiction, he sent Him to Herod, who himself also was in Jerusalem at that time. ⁸Now Herod was very glad when he saw Jesus; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign performed by Him. ⁹And he questioned Him at some length; but He answered him nothing. ¹⁰And the chief priests and the scribes were standing there, accusing Him vehemently. ¹¹And Herod with his soldiers, after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to Pilate. ¹²Now Herod and Pilate became friends with one another that very day; for before they had been enemies with each other. Luke 23:5-12

The Third Roman Trial

⁶Now at *the* feast he used to release for them *any* one prisoner whom they requested. ⁷The man named Barabbas had been imprisoned with the insurrectionists who had committed murder in the insurrection. ⁸The crowd went up and began asking him *to do* as he had been accustomed to do for them. ⁹Pilate answered them, saying, “Do you want me to release for you the King of the Jews?” ¹⁰For he was aware that the chief priests had handed Him over because of envy. ¹¹But the chief priests stirred up the crowd *to ask* him to release Barabbas for them instead. ¹²Answering again, Pilate said to them, “Then what shall I do with Him whom you call the King of the Jews?” ¹³They shouted back, “Crucify Him!” ¹⁴But Pilate said to them, “Why, what evil has He done?” But they shouted all the more, “Crucify Him!” ¹⁵Wishing to satisfy the crowd, Pilate released Barabbas for them, and after having Jesus scourged, he handed Him over to be crucified.

