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Supernatural Power

Stories from Mark’s Gospel

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# Week 14 | Mark 14:1–42

### Mark 14:1–42 Summary:

In the section of Mark, we’re covering this week, we’ll see Jesus’ final hours with his disciples. He’ll predict both Judas’ betrayal and Peter’s abandonment. We’ll also witness him agonizing over the suffering and death that are soon coming.

# Day 1

## Read

### Mark 14:1–10 (NIV)

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

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

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

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

10Then Judas Iscariot, one of the Twelve, went to the chief priests to betray Jesus to them.

## Study

* Anointing was a common practice in the ancient near east. It was common for hosts to anoint their guests as a sign of hospitality and respect. Kings were anointed as part of their enthronement. Bodies were prepared for burial by anointing them with oil and spices. We don’t know which kind of anointing the woman had in mind, but we can see how all three relate to Jesus. Jesus is the incarnate Son of God, an honored guest who came to dwell among humanity. He will be a crucified Messiah — the eternal king who dies before he is resurrected. Here a woman, not a priest or prophet, anoints Jesus in the home of a leper. Through this story, we once again see the unexpected way the love of God has saved us.

## Think about

This beautiful act of devotion is found between two horrible acts of malice. The religious leaders plot Jesus’ death and Judas plans his betrayal. The woman recognizes his worth.

It’s easy to draw a parallel between this woman and the widow who gave her two copper coins (Mark 12:41–44). Garland explains the connection this way:

“The widow threw everything she had (lit., “all things whatsoever she has, the whole of her living,” 12:44) into the treasury. Now this woman pours out everything she has on Jesus. Both women stand in contrast with men. The widow is an antithesis to the teachers of the law, who plunder widows’ houses, and the prosperous, who give only from their abundance (12:39–44). The anonymous woman is the antithesis of the disciple who will betray his master for whatever money the priests will give him and those tightfisted bystanders who mouth pious clichés about giving to the poor but take no action.

Both women serve as examples of total commitment that holds nothing back. [[1]](#footnote-2)

## Pray

I want to be someone who’s all in when it comes to Jesus, holding nothing back. How about you? Let’s all pray that we will see the surpassing worth of Jesus and commit to worshipping him with everything we have.

# Day 2

## Read

### Mark 14:12–20 (NIV)

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

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

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

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

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

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

## Study

* Garland helps us understand what the Passover meal looked like in Jesus’ day: “On the eve of Passover, 14 Nisan, work normally ceased at noon and the ritual slaughter of the Passover lambs began around 3:00 p.m. as the heads of the household brought their animals to the temple. The priests sprinkled the blood against the base of the altar and offered the fat on the altar. The animals were dressed with the legs unbroken and the head still attached to the carcass and returned to the worshipers. Because of the great number of people, the slaughter had to be separated from the place of eating. The only stipulation was that the lamb had to be eaten in Jerusalem, whose borders were expanded to accommodate the crowds. Worshipers returned to their homes or wherever they could find a nook or a cranny to spit the lamb on a stick for the late evening meal. This took place in the evening (after sunset) on 15 Nisan, strictly speaking, the first day of Unleavened Bread.”[[2]](#footnote-3)
* Jewish people traveled to Jerusalem from all over the Empire to celebrate the Passover, but there is special significance that Jesus was there for his final observation of the feast. According to Gombis, “It was customary for Jews to eat the Passover meal in Jerusalem, according to Deuteronomy 16:2: ‘Sacrifice as the Passover to the Lord your God an animal from your flock or herd at the place the Lord will choose as a dwelling for his Name.’ The associations of Jesus’s impending sacrifice during the Passover celebration invite the comparisons: Jesus is in Jerusalem as the sacrificial lamb. And just as the Passover celebrates God’s salvation of his people, the meal he will eat with his disciples will be a celebration of God’s salvation accomplished in Jesus and that looks ahead to ultimate redemption.[[3]](#footnote-4)

Think about

Gombis explains the sad irony in the way the disciple’s story plays out according to Mark’s gospel. The disciples grow increasingly confused about Jesus and the kingdom, while supposed outsiders regularly recognize Jesus and perceive the realities of the kingdom. Just “as Jesus is about to enter into his suffering through betrayal, false accusation, physical abuse, and death by crucifixion, his disciples will prove utterly faithless and will abandon him. Jesus, however, continues to claim them as ‘my disciples.’”[[4]](#footnote-5)

The events of Jesus’s betrayal, suffering, and death are unfolding according to the divine plan, as Jesus repeats in v. 21: “The Son of Man will go just as it is written about him.” This does not mean, however, that those who carry out the awful injustice will escape judgment. Judas will be culpable for what he does. Jesus’s words are chilling: “But woe to that man who betrays the Son of Man! It would be better for him if he had not been born.”[[5]](#footnote-6)

## Pray

Take some time today to praise Jesus for willingly sacrificing himself as the ultimate and final Passover lamb! Praise him that he forgives and redeems, even when we fail him.

# Day 3

## Read

### Mark 14:22–26 (NIV)

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

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

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

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

## Study

Jesus enacted the Passover meal with his disciples, making a couple of notable changes. Garland helps us understand what the meal usually looked like, and how Jesus modified it:

* “The head of a family took bread eaten at every meal, lifted it up, and said, “Praise be Thou, O Lord our God, King of the Universe, who causes bread to come forth from the earth.” After the Amen response, the bread was broken and distributed, mediating the blessing to each one who ate. The same was true over the wine. Jesus gives the traditional blessing of the bread a new twist by saying, “This is my body.” In effect, he says, “This is myself.” To a Semite, the body encompasses the whole person, not just the physical part of oneself.”[[6]](#footnote-7)
* What does Jesus’ statement, “This is my blood” imply? “Wine was considered to be the blood of the grape, plucked from the vine and crushed. The blood of the sacrificial animals was poured out by the priests on the altar as a sin offering to atone for the sins of the people (Lev. 4:17, 18, 25, 30, 34). When Jesus makes his statements, he is saying that *his* death is a new sacrifice offered to God. No more sacrificial victims need be killed, only bread broken and shared, wine poured out and shared.”[[7]](#footnote-8)

## Think about

Garland makes an important observation: “What is significant is that Jesus uses an article of food so simple and so universal that the disciples can never again recline at a meal, take bread, bless it, and break it without thinking of the last night that they were together with their Lord. Just as our memories are triggered by something that reminds us of the last moments we spent with a departed loved one, these disciples can never eat another meal without thinking about what Jesus did for them on the cross.”[[8]](#footnote-9)

Are we as mindful of what Jesus did for us, not just when we take the Lord’s Supper with our church family, but in our day to day activities? May we be continually praise Jesus for his love and sacrifice.

## Pray

Pray that the Lord’s Supper will be a meaningful act of worship for you every time you eat and drink with your church family.

# Day 4

Don’t miss the Pastor’s Pregame Podcast! Listen at [*CFhome.org/pregame*](https://subsplash.com/christfellowship-tx/lb/ms/+hg732gk) or through [*Apple Podcasts*](https://podcasts.apple.com/us/podcast/pastors-pregame/id1582563644).

## Read

### Mark 14:27–31 (NIV)

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

“ ‘I will strike the shepherd,

and the sheep will be scattered.’

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

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

30“Truly I tell you,” Jesus answered, “today—yes, tonight—before the rooster crows twice you yourself will disown me three times.”

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

## Study

* According to Alan Cole: “As Peter had distinguished himself by boasting, so he was to distinguish himself by failure, so that others, as well as he, might learn distrust of natural strength.” Jesus gives Peter a sign so he would remember the warning Jesus gave him when he hears the rooster crow.
* “Peter’s guilt is certainly not minimized here, but Mark makes plain that it was a guilt shared by all the apostolic band: *they all said the same*. Peter was here, as always, only the representative disciple, the mouthpiece of the apostolic band, possibly because of his very impulsiveness and outspokenness.”[[9]](#footnote-10)

## Think about

N.T. Wright says of Jesus in this scene:

“They will all, he says, abandon him. Again he is conscious of scriptural warnings, all of which he senses rushing together into a dense fulfilment. He has shepherded his little flock, from the time he gathered them in Galilee until now; now he, the shepherd, will be struck down, and for a time at least the flock will run away to wherever they can hide. Even this, though it will reflect their cowardice and confusion, is part of the plan: Jesus must go alone into the ‘time of trouble’, the great dark moment that is coming upon him. The disciples have no place there. They must pray to be spared it.”

“And Peter, the Rock—impetuous as ever, opening his mouth first and thinking afterwards—Peter will be turned inside out by the whole process. The triple prayer of Jesus in the garden will find a ghastly parody in the triple renunciation that Peter will make. Three times Jesus will place himself in the hands, and the will, of his Abba. Three times Peter, Jesus’ right-hand man, will deny that he even knows him.”[[10]](#footnote-11)

## Pray

We should rejoice in the mercy and grace of God. He has been as patient with you and I as he was with Peter! Praise God for his unconditional love for you, and pray for wisdom, courage, and endurance as you seek to follow Jesus in every area of your life.

# Day 5

## Read

### Mark 14:32–41 (NIV)

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

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

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

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

41Returning the third time, he said to them, “Are you still sleeping and resting? Enough! The hour has come. Look, the Son of Man is delivered into the hands of sinners.

## Study

* “The name **G**ethsemane means ‘oil press’, which suggests that the place (or plot of ground) was probably an olive orchard; John refers to a ‘garden’ (18:1). The traditional site of Gethsemane is situated on the lower slopes of the Mount of Olives, on the eastern side of the Kidron valley. It is dominated on the west by the temple mount which lowers over it, and is still an impressive and evocative site.”[[11]](#footnote-12)
* “Jesus does not enter his suffering stoically but biblically, with loud lament. Mark also reports that Jesus falls on the ground (14:35). Normally, one lifted one’s hands toward heaven and prayed aloud in a standing posture. But if a person was in particular distress, he might lie prostrate and pray face down (see 2 Sam. 12:16).”[[12]](#footnote-13)

## Think about

Both Garland and Wright give us insight into Jesus’ moments in Gethesemane:

Wright says, “We can only begin to imagine the effect on the disciples of the sudden change that came over Jesus in Gethsemane. Until that moment he had been in control: planning, directing, teaching, guiding. He had always been ready with a word or action. Now he is, as we say, falling apart, and warning them that they are going to collapse around him. As well they might.

The scene is so intimate and frightening that we feel almost embarrassed to be onlookers. Jesus’ own horror, and the disciples’ sleepy dismay, are raw human emotion, naked and unadorned.”[[13]](#footnote-14)

Garland explains, “In Gethsemane, Jesus meets the dreadful silence of heaven. There is no reassuring voice from heaven proclaiming, ‘This is my Son, whom I love.’ No dove descends; no ministering angels come to serve him. God has already spoken, and his Son must obey. Jesus overcomes the silence, fights off the human temptation to do as he wills, and through prayer acquiesces to God’s will. He will not try to evade the cup either by slipping away in the dark or by resorting to violence. He will accept the nails of the cross as he accepted the stones of the desert.”[[14]](#footnote-15)

## Pray

Jesus does not hide his emotions from the disciples or from us as he agonizes over the suffering ahead of him. We don’t have to hide our emotions from God either. Like Jesus, we should take our deepest thoughts and feelings to the Father and then yield ourselves to his perfect will.

Are you consistently bringing your cares to the Father? Are you searching his Word, listening in prayer, and gaining wise counsel as you seek his will? Are you ready and willing to obey? Pray over your answers.

Go back and reflect on all of [Mark 14](https://biblia.com/books/niv2011/Mk14). What is the Spirit saying to you through Mark’s Gospel?

1. David E. Garland, [Mark](https://ref.ly/logosres/nivac62mk?ref=Bible.Mk14.1-11&off=13058&ctx=ating+it+literally.+~The+widow+threw+ever), The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1996), 518. [↑](#footnote-ref-2)
2. Garland, 524. [↑](#footnote-ref-3)
3. Timothy G. Gombis, [*Mark*](https://ref.ly/logosres/strygdcm62mk?ref=Bible.Mk14.12-16&off=786&ctx=isciples%E2%80%9D+(v.+14).3%0a~It+was+customary+for), ed. Scot McKnight and Tremper Longman III, The Story of God Bible Commentary (Grand Rapids, MI: Zondervan Academic, 2021), 486–487. [↑](#footnote-ref-4)
4. Gombis, 492. [↑](#footnote-ref-5)
5. Gombis, 488. [↑](#footnote-ref-6)
6. Garland, 526. [↑](#footnote-ref-7)
7. Garland, 528. [↑](#footnote-ref-8)
8. Garland, 526–527. [↑](#footnote-ref-9)
9. R. Alan Cole, [Mark: An Introduction and Commentary](https://ref.ly/logosres/tntc62mkus?ref=Bible.Mk14.30&off=4&ctx=lating+himself.%0a30.+~As+Peter+had+disting), vol. 2, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1989), 301. [↑](#footnote-ref-10)
10. Tom Wright, [Mark for Everyone](https://ref.ly/logosres/evry62mk?ref=Bible.Mk14.26-52&off=5508&ctx=with+the+disciples.+~They+will+all%2c+he+sa) (London: Society for Promoting Christian Knowledge, 2004), 199. [↑](#footnote-ref-11)
11. Morna D. Hooker, [*The Gospel according to Saint Mark*](https://ref.ly/logosres/black62mk?ref=Bible.Mk14.32-33&off=6&ctx=tory+is+told.%0a32%E2%80%9333+~The+name+Gethsemane+), Black’s New Testament Commentary (London: Continuum, 1991), 347. [↑](#footnote-ref-12)
12. Garland, 539. [↑](#footnote-ref-13)
13. Wright, 198. [↑](#footnote-ref-14)
14. Garland, 541. [↑](#footnote-ref-15)