

A Traitor's Kiss

Mark 14:43-52

Series: Christ our Focus

1. Introduction:

- a. When we last saw Jesus, we see him in the midst of His biggest spiritual battle.
- b. He is involved in prayer in which:
 - i. He is asking for the cup of tribulation to pass from Him.
 1. Is there another way that man can be saved apart from the sin-bearing substitutionary death upon the cross?
 - ii. He is surrendering ultimately to the will of God.
 1. Ultimately, Jesus does not demand but instead submits, "Not my will be done, but your will be done."
 - iii. The disciple are caught in slothful apathy. They have been warned repeatedly to watch and pray but instead they settle for physical and spiritual slumber.
 1. They are reduced to simple bravado without spiritual substance.
 2. They are a warning sign for any who would really on mere human effort instead of spiritual preparation and watchfulness.
- c. The crowd that comes to Christ is faceless; only Jesus and Judas are mentioned by name.

2. Verse 43 – The most heinous act ever committed.

- a. Immediately –
 - i. The answer to Christ's prayer was a, "No!" He would have to go to the cross and die as the only way to redeem man. We see this in this word – immediately the arrest and subsequent crucifixion of Christ begins to take shape.
- b. The crowd and soldiers are from the chief priest, scribes, and elders
 - i. Sadducees, Scribes, The Pharisees – Sanhedrin
 - ii. All that is about to happen is instigated by the religious authorities of the day in their refusal to accept the messiahship of Jesus Christ.
- c. Swords and clubs – they come armed in case resistance.

3. Verses 44-45 –Judas

- a. The Antagonist – Judas, is reintroduced to our attention as one of the twelve.
 - i. His help was essential as the leader of the mob.
 - b. The kiss as a signal
 - i. The signal takes the form of the ultimate act of duplicity
 - 1. An act of love is performed in a mission of hate.
 - c. Seize him – Christ was seized spiritually by the impending crucifixion and now the crucifixion seizes him physically
 - d. Rabbi – My Great One – becomes the first of many mockeries that Christ would have to endure.
4. Verses 46-47 –
- a. Peter wields the sword
 - i. **John 18:10** Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.)
 - ii. Peter is eager to show his faithfulness by acting in a way that actually demonstrates his carnality.
 - 1. He would not pray but he will fight.
 - iii. Spiritual warfare is different than physical warfare:
 - 1. **Ephesians 6:12-13** For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. (13) Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm.
 - 2. **Ephesians 6:17-18** and take the helmet of salvation, and the sword of the Spirit, which is the word of God, (18) praying at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints,
5. Verse 48-49 – Christ's reproach
- a. The overkill of weapons is stymied by Jesus' non-violent surrender
6. Verses 50-52 – Desertion
- a. The climax of the entire sad episode occurs in verse 50 when they all abandon Christ

- i. All drank the cup, all ate the bread, all pledged to die with him...All desert.
 - ii. Judas betrays but they all fail him.
- b. A naked man –
 - i. Ambiguity is purposeful, he is the representation of any disciple given the right circumstances.
 - ii. His lack of identity also invites readers to examine their own readiness to abandon Jesus.
 - iii. **Amos 2:15-16** he who handles the bow shall not stand, and he who is swift of foot shall not save himself, nor shall he who rides the horse save his life; (16) and he who is stout of heart among the mighty shall flee away naked in that day," declares the LORD.

7. Benediction –

- a. **Romans 3:9-12** What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, (10) as it is written: "None is righteous, no, not one; (11) no one understands; no one seeks for God. (12) All have turned aside; together they have become worthless; no one does good, not even one."