



Prophecy of Failure and Denial | 14:27-31

- 27-28 – *The narrative naturally flows from 26 to 32, which tells us Mark intentionally inserts this dialogue at this point.*
 - *Jesus clearly knows the course of events facing him and that he will be reunited with his disciples after his resurrection.*
 - *Here Mark invites us to anticipate the flight of the disciples and the denial of Peter.*
- *The prophecy that “all will fall away” is prophesied by Zechariah 13:7-9.point.*
 - *Here God commands that the Shepherd “the man who stands next to me” be struck down*
 - *The scattering of the sheep is an integral part of the refining process which will create a new people of God.*
 - *The purpose of the striking and refining is so that a fountain can “be opened to house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity.”*
 - *Thus Jesus is speaking of a necessity that leads to redemption.*
 - *As sheep are scattered in panic when their shepherd falls, so the disciples will scatter in panic when Jesus, the center point of their fellowship, is struck down.*

Prophecy of Failure and Denial | 14:27-31

- 27 – *“You will all fall away” = “All of you shall be offended.” This emphasis is the offense.*
 - *For Peter seizes upon this point in vs. 29 and 31.*
 - *“To be offended” at Jesus is the opposite of believing & delighting in him. It is the desire to disassociate from him because too close an association invites the treatment he receives.*
 - *Every time Jesus speaks of his passion, he provokes a crisis for his disciples (8:31, 9:31, 10:32).*

- 28 – *The prophecy that the disciples will desert Jesus is counterbalanced by the promise of reunion in Galilee.*
 - *Galilee is designated as the place of renewed fellowship with Jesus. There the sheep will reunite with their Shepherd as emphasized by the announcement of the angel in 16:7.*
 - *This points to the resurrection as the point of renewal of a subsequent history.*
 - *The promise of renewal with Jesus and the triumph to follow was lost in the darkness of the disciples focus on Jesus’ impending death. (v. 31 – “if I must die with you . . .”)*
 - *This is identical to 8:31-33 where Peter fastened only up on the first part of the prophecy.*

Prophecy of Failure and Denial | 14:27-31

- 29 – *The explosive protest of Peter indicates he found Jesus’ comment in v. 27 offensive and he failed to hear anything of the triumph which followed.*
 - *He boldly asserted that he is an exception to the others.*
 - *This is a remarkable contrast to 8:32. There Peter denies suffering as Jesus’ lot. Here he accepts it not only for Jesus but for himself as well.*
 - *Peter’s profession of loyalty and that of the disciples serves only to highlight the completeness of their failure in the impending hour of crisis.*

- 30 – *Jesus’ solemn announcement that despite all good will, Peter would find Christ a stumbling block and offense is most emphatic. In the original, the “Amen!” is extreme.*
 - *Before the early morning hours when the second cock announces the dawn, Peter will have denied him three times. Note parallel call in 13:35-37.*
 - *Why 3 times? Peter’s refusal to acknowledge Jesus will be thorough & inescapable.*
 - *Jesus spoke of scattering and denial. The disciples spoke of a shared destiny.*
 - *Ironically within a few hours, Peter will summon the same vehemence to support his oath that he did not know the Nazarene (14:50).*

Gethsemane | 14:32-42

- *That Jesus prayed before his arrest to God to be delivered from the suffering which faced him is well established (here in Mark, Jn 17:1-18:1, Hebrews 5:7).*
 - *In the ancient world it was customary almost universally to pray out loud. So there is little doubt we have recorded Jesus' actual prayer.*
 - *By locating this episode between the prophecy of desertion and its fulfillment, Mark emphasized that Jesus had to face his hour of crises absolutely alone.*
 - *The heart of Gethsemane is that mystery in suffering can only be penetrated by those who walk with Jesus in the way of the cross.*
 - *Mark's readers needed strength for their own hour of trial and this narrative provided the encouragement.*
- *This is the third account in Mark of Jesus praying.*
 - *The others are 1:35 and 6:46 and the similarities are notable – solitude, night, an awareness of the demonic.*
 - *Mark places one at the beginning, one in the middle, and one at the end of his gospel. Mark saw these incidents as fundamental to understanding Jesus and his work.*

Gethsemane | 14:32-42

- *32 – The olive orchard called Gethsemane was part of an estate at the foot of the Mount.*
 - *Likely marked out by a stone wall, the name means "oil press" though there would have been other groves like it on the mountain.*
 - *The place was familiar to Jesus and his disciples (Lk 22:39, Jn 18:2) and the instruction to wait while he prayed would not have been unusual.*
- *33-34 – On other occasions, Jesus separates Peter, James & John (5:37, 9:2). He likely does so here because of the particular responsibility each assumes in sharing Jesus' destiny.*
 - *We just read of Peter's boisterous vow to never forsake Christ.*
 - *James and John, the sons of Zebedee, had also affirmed their ability to drink Jesus' cup (10:38-40) which is referenced in 36 as a reminder.*
 - *The failure to understand what it means to share Jesus' destiny and to identify with his sufferings, rather than privilege, appears to be the occasion of isolation from the others.*
 - *Their glib self-confidence exposes them to grave peril. Hence they are commanded to be vigilant as echoed in 37 & 38 (moment of trial when a man desires to be untrue to God).*

Gethsemane | 14:32-42

- *The urgency of Jesus' instruction was underscored by his experience of shuddering horror.*
 - *He was "appalled and profoundly troubled" and spoke of a depth of sorrow which threatened life itself.*
 - *The unusually strong language indicates that Mark understands Gethsemane to be the critical moment in Jesus' life when the full meaning of his submission to the Father confronted him with its immediacy.*
 - *In the wilderness Jesus had determined to bear the burden of judgment of God upon the people (1:8-13).*
 - *He had spoken repeatedly and in detail to his disciples about his passion.*
 - *When he set his face towards Jerusalem he did so with a resolve that "amazed" his disciples and made them afraid (10:32).*
 - *The reference to his baptism and his cup implies an awareness of the cost of submission (10:38). And doubtless Jesus had seen other men crucified.*

Gethsemane | 14:32-42

- *His demeanor throughout the arrest and trial was one of resolute calm.*
 - *The prayer for the passing of the cup does not spring from dreadful sorrow and anxiety. Nor an expression of fear before a dark destiny. Nor shrinking from physical suffering.*
 - *It is rather the horror of One who lives wholly for the Father at the thought of alienation from God which is required in the judgment of sin which Jesus assumes.*
 - *This horror results in the cry of dereliction in 15:34.*
 - *In Gethsemane Jesus came to be with the Father for an interlude before his betrayal, but found hell rather than heaven opened before him, and he staggered.*
- *35-36 – Separating himself a few yards from his disciples, Jesus prayed that "the hour" or "the cup" might pass from him.*
 - *Synonymous as both are metaphors for the passion in its deeper redemptive significance.*
 - *God's OT outpoured wrath is referred to as "the cup of staggering" (Ps. 60:3, Is 51:17-23).*
 - *"The hour" refers to "the hour has come" in v. 41 referring to betrayal, arrest, & execution.*
 - *"The cup" refers to 10:38 and can only be the cup of death and God's wrath that Jesus takes from the Father's hand in fulfillment of his mission.*

Gethsemane | 14:32-42

- *That the cup could be removed may have come from Is. 51:17-23 where God calls his people to rouse from their drunken stupor to recognize that the cup that made them stagger has been taken away.*
 - *But Jer. 49:12 speaks of those who did not deserve to drink the cup but must drink it.*
 - *The tension between grace and judgment seems to be expressed in Jesus' prayer as he confesses "all things are possible to you" with the firm resolve to submit to God's sovereign will.*
 - *Christ saw himself confronted in the cup not with cruel destiny but by the judgment of God*
- *"Abba, Father" shows us that Jesus prayed to God in the everyday language of the family.*
 - *When Jesus addressed God in this way, he did something new, for in early Judaism there is no evidence of "Abba" as a personal address to God.*
 - *This term would have been considered disrespectful in prayer and inconceivable.*
 - *But Jesus does not hesitate to speak to God as a child to his father – simply and confidently revealing the heart of his relationship with God.*
 - *"Abba" here is an expression of obedient surrender and unconditional faith in the Father.*

Gethsemane | 14:32-42

- *It is commonly assumed that Jesus went to Gethsemane seeking sympathy & support from his close disciples. And he returned to them seeking relief from his agonizing isolation.*
 - *This assumption is certainly false from the text.*
 - *The Gospels are clear that as the stress of the passion approached, the more confused and selfish those around Christ became.*
 - *The disciples continually failed to understand the necessity of the passion and were capable of sustaining only the most ordinary kind of affection for Jesus.*
 - *He had seen the moment they would abandon him. True friendship (sharing in most thoughts, feelings, hopes, sorrows, joys) was a reality Jesus seems not to have enjoyed.*
 - *This true friendship was possible with his Father alone. And it is to his Father that he turns in this hour of testing versus to his frail disciples.*
 - *"If it is possible" & "not what I will, but rather what you will" = Jesus' desire was conditioned on the will of God. He resolutely refused to set his will against his Father's.*
 - *Fully conscious his mission entailed submission to the holy wrath of God against human sin and rebellion, the will of Jesus clasped the transcendent, lofty and sacred will of God*

Gethsemane | 14:32-42

- 37-38 – *When Jesus interrupts his praying to return to the disciples, he finds them sleeping. From here on, the emphasis shifts from the prayer of Jesus to failure of disciples.*
 - *Jesus came to the disciples because he was concerned about them. Note Jesus' prayer for Peter in Luke 22:31-32.*
 - *Jesus' concern is evident in his encouragement "that you will not fall into temptation."*
 - *Jesus did not ask the entire company to pray but only these three. And he did not ask them to pray for him, but for themselves.*
 - *The remarkable element in this scene is that in the midst of unparalleled agony Jesus twice more came to check on his vulnerable disciples and to warn them of their danger of failure which was about to overwhelm them.*

- *The searching question is addressed first to Peter because he had affirmed his absolute allegiance the strongest. .*
 - *The fact that he could not keep watch for "one hour" portends his unfaithfulness.*
 - *The detail that Peter was asleep on three occasions anticipates his threefold denial.*

Gethsemane | 14:32-42

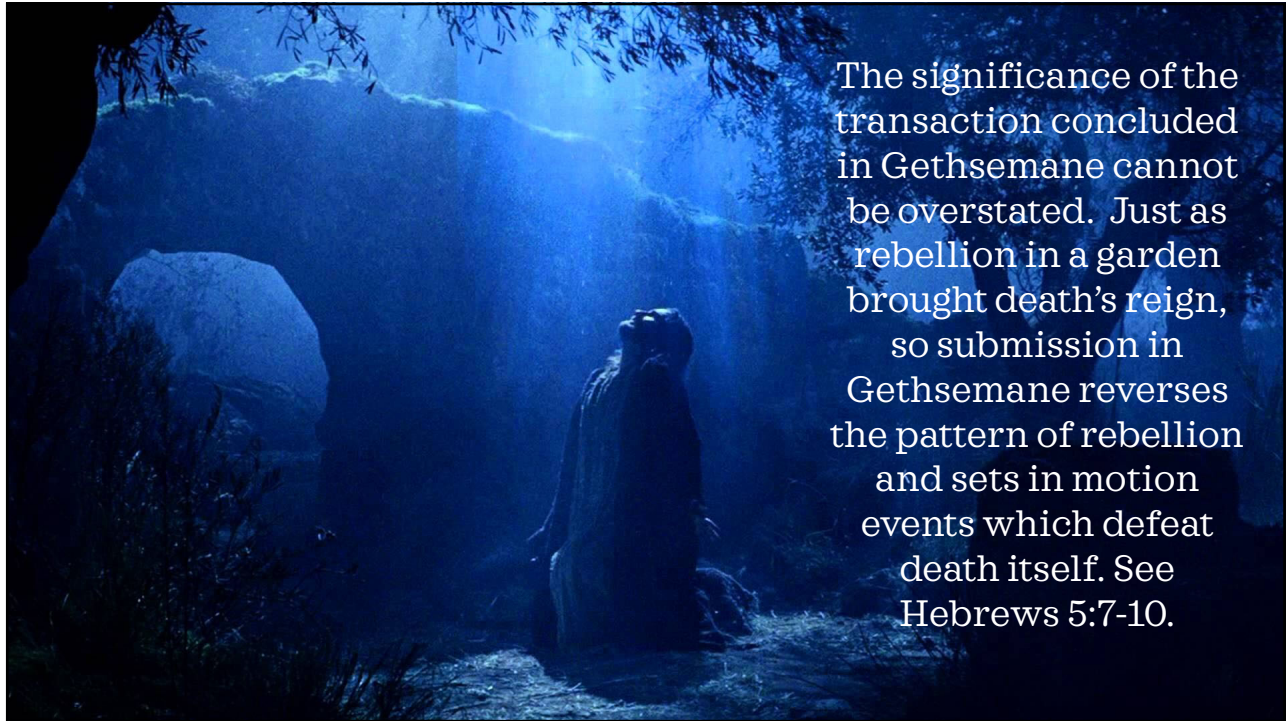
- *The charge to "watch and pray" however is in the plural to all three disciples.*
 - *"To watch" = to be spiritually awake so as to face the severe shifting of loyalties to come.*
 - *"Into temptation" = more than suffering alone, this form of sifting has the possibility of falling into sin. Temptation is an opportunity to be untrue to God.*
 - *The reference takes us back to Christ's temptation by Satan where he enters into the sphere of satanic power. Temptation is the time and place where Satan reigns.*
 - *And what plays out in the physical realm has cosmic repercussions in the struggle between God and the demonic.*
 - *Look at the consistent elements in the example of the Lord's Prayer – [Matt 6:9-13](#) "This, then, is how you should pray: " 'Our Father in heaven, hallowed be your name, 10 your kingdom come, your will be done, on earth as it is in heaven. 11 Give us today our daily bread. 12 And forgive us our debts, as we also have forgiven our debtors. 13 And lead us not into temptation, but deliver us from the evil one.'*
 - *Spiritual wakefulness and prayer in full dependence upon divine help is the only adequate preparation for crisis.*

Gethsemane | 14:32-42

- 39-40 – *Jesus himself observed the prayer vigil he had commanded of the disciples. He “made the same request” to his Father. But Mark accents the sifting of Jesus’ followers. Judas’ action dissolves the bond. The disciples sleeping further erodes it. The flight of the disciples would eliminate it entirely. Until Galilee.*
- *Note the similarities between Gethsemane and the Transfiguration.*
 - *Both experienced by same three disciples. Both times “they did not know what to say.”*
 - *Both took place on a mountain. Both at night.*
 - *Eyes & color appear in both, “Eyes weighed down”, “dazzling white”, “red drops of blood”*
 - *In both cases Jesus underwent an experience that changed his physical appearance.*
 - *In both Peter plays special part – first he alone speaks to Jesus, second he alone is addressed by Jesus*
 - *The climax of Christ’s glory prior to the resurrection was the Transfiguration. The climax of the revelation of Christ’s humiliation was Gethsemane.*
 - *In the Transfiguration the disciples saw “the form of God.” In Gethsemane they saw “the form of a slave” to God.*

Gethsemane | 14:32-42

- 41-42 – *Most likely this is a reproachful question. It underscores the utter inability of the disciples to understand the significance of the moment.*
- *“It is settled” can be interpreted by the statements which follow.*
 - *Jesus had prayed that “the hour” might pass from him. Now he says “the hour has come” as the possibility contemplated by his prayer has proven invalid.*
 - *The approach of Judas means “the Son of Man is handed over to sinners” is synonymous with the first statement.*
 - *This is Satan’s “hour” because “the sinners” are his agents. This is the moment when the power of sin and death will overwhelm Jesus and destroy him.*
 - *Jesus has been delivered by God into the realm of Satan’s power from which there is no protection.*
 - *That the transcendent Son of Man whose triumph is so emphatically affirmed in 13:26 should fall into the hands of sinners is only conceivable in terms of the sovereign will of God and the submission of the Son.*



The significance of the transaction concluded in Gethsemane cannot be overstated. Just as rebellion in a garden brought death's reign, so submission in Gethsemane reverses the pattern of rebellion and sets in motion events which defeat death itself. See Hebrews 5:7-10.