

Mark Chapter 14 Continued

Mark 14:17 "And in the evening he cometh with the twelve."

“Evening”:

The Passover meal was to be eaten at night after sunset, but had to be completed before midnight (Exodus 12:8-14).

“With the twelve”:

Peter and John may have rejoined Jesus and the other disciples and led them to the upper room.

This may also be a general reference to the 12, meaning that Jesus came with the other 10 disciples to meet Peter and John.

You remember in the last lesson that, Jesus had sent two of the disciples to prepare the feast, and they must have gone back to tell Jesus that all was ready.

Now all of them came back to town with Jesus.

Mark 14:18 "And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me."

“Sat ... did eat”:

The order of the Passover meal was:

- (1) Drinking a cup of red wine mixed with water (Luke 22:17);
- (2) The ceremonial washing of hands symbolizing the need for spiritual and moral cleansing;
- (3) Eating the bitter herbs, symbolic of the bondage in Egypt;
- (4) Drinking the second cup of wine, at which time the head of the household explained the meaning of Passover;
- (5) Singing of the Hallel (Psalm 113 – 118). At this point they sang the first two;
- (6) The lamb was brought out, and the head of the household distributed pieces of it with the unleavened bread;
- (7) Drinking the third cup of wine (see notes on 1 Cor. 10:16).

Jesus knew the thoughts and intents of Judas' heart.

Jesus knew who this was, but didn't say the name, because the others would have jumped Him.

Don't you know that this was difficult to hear?

Judas' guilt had to have already begun.

To eat and drink unworthily is a very serious thing, and that was just what happened here.

Mark 14:19 "And they began to be sorrowful, and to say unto him one by one, [Is] it I? and another [said, Is] it I?"

This was to be a joyful time, but the sorrow they saw in Jesus and this sad thing He told them troubled them greatly.

Each started examining himself, and then asked Jesus, "Is it I?"

Mark 14:20 "And he answered and said unto them, [It is] one of the twelve, that dippeth with me in the dish."

“Dippeth with me in the dish”:

There were likely several dishes around the table, Judas was probably one of several sitting near Jesus and thus would have dipped in the same bowl with Him.

We read in some of the other gospels a little more detailed information on this.

Jesus told that it was one of the twelve disciples.

Several of the disciples were close enough to dip into the bowl with Him, so that didn't narrow it down much.

This would be the night the Lord's Supper would be established.

John 13:26 "Jesus answered, He it is, to whom I shall give a sop, when I have dipped [it].

And when he had dipped the sop, he gave [it] to Judas Iscariot, [the son] of Simon."

You see, there was really no hiding for very long who this betrayer was.

Mark 14:21 "The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born."

“Son of man”:

See note on 2:10.

“As it is written”:

Jesus was no victim, His betrayal by Judas was prophesied in the Old Testament (Psalm 22; Isa. 53), and was part of God's predetermined plan to provide salvation (Acts 2:23).

"Good ... for that man if he had never been born":

John 8:21-24; 16:8-11.

This is because the terror Judas would experience in hell would be so great.

The severest punishment is reserved for Judas and others like him (Heb. 10:29).

This is one of the strongest statements in Scripture on human responsibility for believing in Jesus Christ, coupled with the consequences of such unbelief.

In the words "as it is written,":

Jesus refers to Old Testament prophecies about His atoning death.

An example would be (Isaiah chapter 53:1-12).

This was another prophecy of Jesus' death on the cross.

Surely, Judas would soon say himself, "It would have been better if I had never been born."

Even though this was part of God's plan from the foundation of the earth, Judas chose to be part of this.

Judas activated his free will to get involved.

God foreknew that Judas would do this, but Judas had a choice.

Verses 22-25:

At this point in the narrative, it appears that Judas had gone (John 13:23-30), and Jesus was alone with the faithful 11 disciples (see note on Luke 22:21).

Then it was that He transformed the Passover of the Old Covenant into the Lord's Supper of the New Covenant, creating a new memorial feast to remember God's deliverance from sin.

Mark 14:22 "And as they did eat, Jesus took bread, and blessed, and brake [it], and gave to them, and said, Take, eat: this is my body."

"As they did eat":

There is no indication from any of the gospel accounts as to which part of the meal they were eating, but it is very likely that this occurred just prior to eating the roasted lamb or concurrently with it.

It is significant that Jesus established the truth of New Covenant during eating the Passover.

“This is my body”:

Jesus gave new meaning to eating the bread.

The unleavened bread symbolized the severing of the Israelites from the old life in Egypt.

It represented a separation from worldliness, sin, and false religion and the beginning of a new life of holiness and godliness.

From then on in the Lord’s Supper, the bread would symbolize Christ’s body, which He sacrificed for the salvation of men (see note on Matt. 26:26).

We see here, the institution of the Lord's Supper.

Jesus is the Passover Lamb.

This was teaching the disciples that this bread is symbolic of His body.

It is very important that this bread be unleavened bread, because Jesus was without sin.

"Leaven" symbolizes sin.

Another reason this must be unleavened bread is that the bread on the table of the Hebrews for eight days during this celebration was unleavened bread.

Notice here also, that Jesus prayed over the bread before He passed it to the disciples.

This should be the order in our communion, as well.

Pray over it, pass it, and then take it.

Jesus was without sin, so the bread must be unleavened.

Mark 14:23 "And he took the cup, and when he had given thanks, he gave [it] to them: and they all drank of it."

“The cup”:

The third cup of wine in the ceremony (see note on 1 Cor. 10:16).

Jesus had called Himself the bread and drink of life which is actually necessary to sustain life on this earth.

He is Life.

When you partake of Jesus, you partake of everlasting Life.

The blood of Jesus is the element of salvation.

Without the shedding of blood there is no remission.

You see, the shed blood of Jesus placed on the mercy seat in heaven is what saves you and me.

In the Scripture above it says, "shed for many".

It was actually shed for whosoever will partake of His Life Eternal.

This New Testament is a last will and testament of Jesus Christ willing to give His followers His Life, so that they may live with Him and inherit the things the Father has provided.

Mark 14:24 "And he said unto them, This is my blood of the new testament, which is shed for many."

"This is my blood of the new testament":

The shedding of blood in a sacrifice was always God's requirement in establishing any covenant (Gen. 8:20; 15:10; Exodus 24:5-8).

Here Christ's blood needed to be shed for the remission of sins (Heb. 9:22; 1 Peter 1:19; see note on Matt. 26:28).

"For many":

This literary means "for the benefit of many".

The "many" are all who believe, both Jew and Gentile (see note on 10:45, compare Matt. 20:28).

"Testament";

Means "covenant."

We know that every word the Lord uttered was to teach us, as well as the disciples, something.

Mark 14:25 "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."

“Verily I say unto you”:

See note on 3:28.

“I will drink no more”:

Jesus declared that this would be the last Passover, and that He would not even drink wine with them again, since this was His last meal.

Until the inauguration of the millennial kingdom, believers are to share this memorial meal (see notes on 1 Cor. 11:23-24).

“Drink it new”:

This served as an assurance to them of Jesus’ return and His establishment of His earthly, millennial kingdom.

It possibly implies that the communion service will continue to be observed in the millennial kingdom, as a memorial to the cross.

It more probably indicates that Jesus would not have another Passover with them until entering the new kingdom.

It is also true that in the kingdom, commemorative sacrifices from the Old Covenant will be restored (Ezek. Chapters 43-45), which will have meaning never understood before the cross of Christ to which they pointed.

“Kingdom of God”:

The earthly millennial kingdom is in view.

This statement "fruit of the vine", lets us know that grape juice would be used to symbolize the blood of Jesus.

Jesus had just told the disciples that the bread was symbolic of His body and the wine was symbolic of His blood.

In the kingdom of God, we shall eat food at the Master's table set before us.

We have read of the river of life which we shall drink from and the tree of life which we shall eat fruit from.

All of these elements symbolize eternal life with Him where He provides all our needs.

Mark 14:26 "And when they had sung a hymn, they went out into the mount of Olives."

“Sung a hymn”:

Probably (Psalm 118), the last psalm of the traditional Hallel sung at Passover (see note on 11:1).

The “hymn” would be a selection of verses from the Hallel (praise) Psalms, especially Psalms Chapters 116 – 118.

Notice here also, that the disciples and Jesus sang.

This "Mount of Olives" is where the garden of Gethsemane is, and it is in very close proximity of Jerusalem.

It is in fact, a hill overlooking the old city of Jerusalem.

It is called the Mount of Olives, because it is covered with olive trees.

Mark 14:27 "And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered."

“Shall be scattered”:

See note on 4:17; Matt. 26:31.

This refers to the disciples’ temporary falling away from their loyalty to Jesus.

“It is written”:

Quoted from (Zachariah 13:7).

What was truly intended by offended, was that the disciples would suddenly be filled with doubt.

They did not even expect the authorities to take Jesus.

They thought Jesus would win that battle.

He did, but they did not understand the victory.

Jesus spoke again, a parable that they would surely understand.

He (the shepherd), would be smitten and the sheep (believers), who followed Him would scatter.

Sheep must have a Shepherd to keep them together.

Mark 14:28 "But after that I am risen, I will go before you into Galilee."

“Into Galilee”:

Jesus' promise to meet the disciples in His post-resurrection form (16:7; Matt. 28:16-17; see note on Matt. 28:7).

Galilee was home to these disciples.

Jesus spoke prophetically here, about His resurrection from the grave.

He had told them over and over of this, but they did not understand.

They had never seen anyone resurrected; and they thought perhaps, that He was speaking of life after death in the end days.

Jesus loves these disciples and tried to comfort them that He would return.

Mark 14:29 "But Peter said unto him, Although all shall be offended, yet [will] not I."

"Offended" means "fall away."

All of the disciples would desert Jesus.

Peter was a very excitable man.

He was one of the three (Peter, James, and John), who saw things like the transfiguration, that the other disciples had not been allowed to see.

Surely he, who was called the "rock", would be strong enough not to run when the time of the crucifixion came.

Mark 14:30 "And Jesus saith unto him, Verily I say unto thee, That this day, [even] in this night, before the cock crow twice, thou shalt deny me thrice."

"Verily I say unto thee":

See note on 3:28.

"Before the cock crow twice":

In Jewish reckoning of time, "cock crow" was the third watch of the night, ending at 3:00 a.m., which was when roosters typically began to crow (see note on 13:35).

Mark alone of the gospels, indicated that the cock crowed two times (verse 72; see the note on Matthew 26:34).

The very strongest of the lot, Peter, would get afraid, deny Jesus, and even curse in the process.

Jesus told Peter here, not only would you deny me, but you would deny me three times.

At that moment, while Peter was with Jesus, he could not believe that he would do such a thing.

Mark 14:31 "But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all."

"Vehemently":

Was used here to show us that Peter strongly answered back that he would not turn.

Peter and all the disciples were ready to fight for Jesus, but they did not understand Jesus' turning Himself over to be crucified.

All of the disciples said they would not desert Jesus.

The crucifixion of the cross was a horrible death, and when they got to this, they changed their minds.

It was easy to say they would not deny Him then, and that was because the great pressure had not been applied.

Mark Chapter 14 Continued Questions

1. Which of the disciples met with Jesus in the upper room?
2. While they were eating, what sad news did Jesus bring them?
3. Why did Jesus not call Judas by name in the accusation?
4. What did the disciples each ask Jesus?
5. Who did Jesus say it was in verse 20?
6. What would be established forever on this night?
7. In John, what was said that left no doubt who it was?
8. What did Jesus say about the one who would betray Him?
9. What statement would Judas feel like saying himself after the terrible guilt sets in?
10. How long had this been planned by God?
11. Why did this not make Judas innocent?
12. As they were eating, Jesus took bread, blessed it and gave it to them, saying what?

13. What was Jesus instituting here?
14. Jesus was what at this feast?
15. Why was it so important to use unleavened bread?
16. What should be the order in our communion services?
17. What was the juice in the cup symbolic of?
18. In verse 24, what did Jesus say the cup was?
19. What were two elements used here that are necessary to sustain life?
20. Without the shedding of blood there is no _____ .
21. Who does the many in "shed for many" include?
22. Where will Jesus drink this cup, again, with the disciples?
23. What makes us realize we should use grape juice?
24. What did they do before they left and went to the mount of Olives?
25. What city does the mount of Olives overlook?
26. What did it mean by the disciples being offended?
27. What happens to the sheep when the shepherd is done away with?
28. What positive promise did He make these disciples about His resurrection?
29. What did Peter say to Jesus about his loyalty?
30. Why was Peter considered the strongest of the group?
31. How many times did Jesus tell Peter that he would deny Him before the cock crowed twice?
32. What did the word "vehemently" try to convey to us about Peter's answer?