

Introduction

1. Daniel Akin writes poignantly about the importance of Jesus' prayer in Gethsemane and His quiet surrender to those who came violently to arrest Him.
2. "Gethsemane is the prelude to Calvary. Before He could surrender His body to be beaten and crucified on the cross, He must first surrender His will to His heavenly Father in the garden. In the first garden, the garden of Eden, Adam said to the Father, 'Not Your will but mine be done,' and all of creation was plunged into sin. In this second garden, the garden of Gethsemane, Jesus, the second Adam, says, 'Not My will but Yours be done,' and the redemption and salvation of all creation begins! Eden brought death. Gethsemane begins new life" (Daniel Akin, *Exalting Jesus in Mark*, 335-36).
3. **Read Mk 14:43-52.**

A. The Arrest of Jesus (43-47)

1. As Jesus gathered His disciples after His prayer time and their nap in Gethsemane, His betrayer arrived just as Jesus had said (cf., Mk 14:42).
2. Judas came with "a crowd" (Gk., *oxlos*), which usually refers to a mob or group with no official status.
 - a. This mob was comprised of Temple guards (cf., Lk 22:52) and some Roman soldiers (cf., Jn 18:3,12).
 - b. James Brooks notes, "Mark used the word 'crowd' (*oxlos*) for those Jesus taught and fed (2:4,13; 3:9; 4:1,36; 6:34,45; 7:14,17; 8:1,34; 10:1; 11:18; 12:12,37). Prior to this usage in 14:43 the crowd was never hostile to Jesus. After 14:43 (15:8,11,15), the crowd was always hostile to Jesus" (James Brooks, *Mark*, 236).
 - c. The members of this hostile crowd carried "swords and clubs."
 - d. They had been sent by "the chief priests, the teachers of the law, and the elders."
 - e. The long laid plans of the Jewish leaders to arrest and suppress Jesus were now in motion (cf., Mk 3:6, 11:18, 12:12, 14:10-11).
 - f. Those who arrested Jesus did not state the charges or give the reason for His arrest.
 - 1) Of course, these charges will be levelled as Jesus comes before the Sanhedrin in the next lesson.
 - 2) However, Jesus and His followers knew why He was being arrested—the pride and jealousy of the Jewish leaders.
3. Judas, "the betrayer" (Gk., *ho paradidous*), had arranged a signal for the crowd to know whom to arrest.
 - a. The agreed upon signal of betrayal was a kiss: "The one I kiss (Gk., *phileso*) is the man." (44a)
 - b. Judas wasted no time but went immediately (Gk., *euthus*) to Jesus, greeted Him as "Rabbi!" and kissed (Gk., *katephilesen*) Him. (45)
 - c. Brooks notes, "A kiss was a common way for a disciple to greet his teacher and beyond that an act of endearment between any two persons. The mention of it confirms the wickedness of Judas's act. . . . The word translated 'kissed' [v. 45] is an intensive form of the word in v. 44 and could indicate a prolonged kiss or a very elaborate one" (Brooks, 237).
 - d. Upon this signal, the mob of police and soldiers planned to "arrest" (Gk., *kratesate*) Jesus and "lead him away under guard" (Gk., *apagete asphalos*). (44b)
4. The only complication to their plan was precipitated by the impulsive reaction of one of the disciples who "drew his sword and struck the servant of the high priest, cutting off his ear" (47)
 - a. John recorded more details of this defense and gave the name of both the disciple and the servant who was struck: "Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. (The servant's name was Malchus.)" (Jn 18:10).
 - b. Luke told the rest of the story as Jesus ". . . touched the man's ear and healed him" (Lk 22:51).
 - c. Certainly, Peter's intentions were good but misguided.
 - 1) In this moment of surprise, he was ready to stand by his earlier affirmation to Jesus, "Even if I have to die with you, I will never disown you" (Mk 14:31).
 - 2) However, Peter still did not understand that these events were all a part of God's plan. He had not spent time in prayer as Jesus had. He had not heard or refused to hear Jesus' words (cf., Mk 8:31, 9:31, 10:33-34, 14:18-24,41-42 – "The hour has come").

B. Jesus Speaks to His Captures (48-50)

1. Jesus asked His captures about their approach in arresting Him.
 - a. “Am I leading a rebellion . . . that you have come out with swords and clubs to capture me?” (48)
 - 1) The word “rebellion” translates the Greek phrase *Os epi lesten* which literally means “as upon a thief.”
 - 2) Brooks notes, “. . . the word ‘thief’ probably refers not to a common criminal but to a revolutionary. The NIV interpretation therefore is quite accurate” (Brooks, 237).
 - 3) The Jewish leaders feared a rebellion of the people not only because of the hatred of the people for them but also because of the draconian rule of their Roman overlords who would hold them personally responsible for any uprising of the people.
 - 4) Jerusalem would ultimately be destroyed by the Romans in CE 70 due to just such a rebellion. The temple would be destroyed and the priests and Jewish leaders would be killed, imprisoned, or scattered. Their worst fears would eventually come true.
 - b. Jesus had openly taught in the temple courts but was not arrested there.
 - 1) The Jewish leaders feared the reaction of the people (cf., Mk 11:18, 12:12)
 - 2) In Luke, Jesus identified their reason for coming at night in secret: “. . . But this is your hour—when darkness reigns” (Lk 22:53).
2. Jesus also stated that events were unfolding because “. . . the Scriptures must be fulfilled” (49)
 - a. Jesus did not mention which Old Testament scriptures were being fulfilled.
 - b. Certainly, “I will strike the shepherd, and the sheep will be scattered” which He had just spoken to His disciples, was in mind (cf., Mk 14:27b quoting Zc 13:7).
 - 1) This prophecy was fulfilled as “. . . everyone deserted (Gk., *aphentes*) him and fled” (50).
 - 2) Brooks notes, “The position of the word [fled] at the end of the Greek sentence emphasizes that Jesus was left completely alone by those who might have been expected to stand by him” (Brooks, 238).
 - c. Perhaps Jesus had Is 53:12, from the last Suffering Servant psalm, in mind. “Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.
 - d. Jesus’ reference to Scripture may have been a general one to God’s ultimate plan of redemption that is found throughout the Old Testament.

C. A Young Man Flees the Scene (51-52)

1. Mark added a unique and curious detail at the end of his account of Jesus’ arrest. It is found only in his gospel: “A young man, wearing nothing but a linen garment, was following Jesus. When they seized him, he fled naked, leaving his garment behind” (51-52).
2. Most commentators believe his “young man” (Gk., *neaniskos* – a strong, valiant young man) was none other than John Mark himself.
 - a. Some commentators believe it was John Mark’s home in which the Last Supper took place (cf., Mk 14:13-15).
 - b. Warren Wiersbe writes, “Was this John Mark? We do not know, but since the gospel of Mark is the only one of the four gospels that records this event, the author could well have been writing about himself. If the upper room was in the home of John Mark, then perhaps Judas led the soldiers there first. John Mark may have hastily put on an outer garment and followed the mob to the Garden. The soldiers may have even tried to arrest him, so he fled” (Warren Wiersbe, *Be Diligent*, 169).
 - c. This “young man,” whoever he was, wore only a light “linen garment” (Gk., *sindona*), indicating possible wealth, which he slipped out of when he was seized by some of the mob.
 - d. He fled naked (Gk., *gymnos*) into the night and deserted Jesus as had the rest of Jesus’ followers.
 - e. Brooks notes, “Mark may also have wanted to associate ‘nakedness,’ which is an image of shame, with anyone who abandons Jesus (cf., 9:38)” (Brooks, 239).
3. This may be Mark’s seal of personal witness within his gospel and his confession of his own sin in deserting Jesus.

D. Questions/Thoughts for Reflection

1. Have you ever attempted to do something for the Lord that seemed right to you but turned out to be completely wrong?
2. Are you listening carefully to the Lord's words so that you will be ready to respond when the time of crisis comes?
3. Be one who lives and walks in the light of Jesus reflecting His light into a dark world. Do not be ashamed of Jesus or fearful of the world. Do not desert Him but stand faithfully with Him.
4. Can you, like Jesus, see how God has been or is at work for good even in some dark and dreadful things in your life or in this world?