

people enjoy restored fellowship with him? Only because at the pinnacle of all of human history, in another garden called Gethsemane, the last Adam ([1 Cor. 15:45](#)) was arrested and led off to be killed ([Mark 14:32–50](#)).

Theological Soundings

DIVINE SOVEREIGNTY. There are two ways we might err in understanding God’s sovereignty. One way is to emphasize his sovereignty to the neglect of human responsibility. The other error is to so emphasize human responsibility that we neglect divine sovereignty. [Mark 14:21](#) holds both together in a healthy tension: “For the Son of Man goes as it is written of him [divine sovereignty], but woe to that man by whom the Son of Man is betrayed [human responsibility]!” While Jesus’ death was decreed long ago, this does not soften Judas’s sin in betraying him; while Judas betrayed Jesus, this does not mean such betrayal surprised God or was contrary to God’s wise providence.

THE LORD’S SUPPER. Protestant Christians acknowledge two sacraments instituted by the Lord Jesus Christ: baptism and the Lord’s Supper. Baptism relates to entrance into the new covenant community, and the Lord’s Supper relates to ongoing participation in that community. Specifically, the Lord’s Supper is the church’s way of regularly remembering and rejoicing in Jesus’ sacrificial death on our behalf ([Mark 14:22–25](#); also [Matt. 26:26–29](#); [Luke 22:18–20](#); [1 Cor. 11:23–26](#)).

Personal Implications

Take time to reflect on the implications of [Mark 14:1–15:15](#) for your own life today. Note the personal implications for your walk with the Lord in light of (1) the Gospel Glimpses, (2) the Whole-Bible Connections, (3) the Theological Soundings, and (4) this passage as a whole.

1. Gospel Glimpses
2. Whole-Bible Connections
3. Theological Soundings
4. [Mark 14:1–15:15](#)

As You Finish This Unit . . .

Take a moment now to ask for the Lord’s blessing and help as you engage in this study of Mark. And take a moment also to look back through this unit of study, to reflect on a few key things that the Lord may be teaching you—and perhaps to take note of these things to review again in the future.

Jesus' Betrayal and Trial

Mark 14:1–15:15

25/26 June

The Place of the Passage

This portion of Mark describes Jesus' last week, leading up to his crucifixion. As Jesus eats the Passover meal with his disciples, Judas has already agreed to betray Jesus, and Peter is on the verge of denying Jesus. The rapidly unfolding events of [Mark 14](#)–15 heighten the pace and tension of the Gospel of Mark as a whole, and the climactic death of Jesus is imminent.

The Big Picture

[Mark 14:1–15:15](#) recounts the events of Jesus' final week, leading up to the cross—Passover with his disciples, betrayal by Judas, denial by Peter, and trial before the Jewish council.

Reflection and Discussion

Read through the complete passage for this study, [Mark 14:1–15:15](#). Then review the following questions and write your own notes on them concerning this phase of Jesus' life and ministry. (For further background, see the ESV Study Bible, pages 1926–1930, available online at www.esvbible.org.)

The opening verses to [Mark 14](#) situate the narrative with respect to important Jewish events such as the Passover. In light of the flow of Mark's Gospel, and what is ahead for Jesus, why might Mark want to alert the reader to these events? Consider [1 Corinthians 5:7](#).

A denarius was a day's wage for a worker, so when the woman (probably Mary the sister of Lazarus) in [Mark 14:3–9](#) breaks an alabaster jar and pours over Jesus' head nard worth more than three hundred denarii, she is squandering almost a year's salary for a worker. Despite the protests of some who are there, Jesus does not object to what this woman has done. Why not?

At the Passover meal, the Jews remember and celebrate the beginning of Israel's deliverance from slavery, when the Lord brought judgment by killing the firstborn in every Egyptian house but "passed over" the Israelite houses where the blood of the Passover lamb had been applied ([Ex. 12:7, 12–13, 22–28](#)). Reflect on the theological significance of Jesus eating the Passover with his disciples at this point in Mark's Gospel.

What do we learn about the sovereignty of God in [Mark 14:21](#)? See also [Gen. 50:18–21](#), [Acts 2:23](#), and [Acts 4:27–28](#).

What does Jesus say the bread and the wine represent ([Mark 14:22–25](#))? How do Old Testament texts such as [Exodus 24:8](#), [Isaiah 53:12](#), and [Zechariah 9:11](#) shed light on this institution of the Lord’s Supper in [Mark 14](#)?

Read [Zechariah 13:1–9](#). Although Jesus quotes only one verse from this passage ([Zech. 13:7](#) in [Mark 14:27](#)), how does the whole passage in Zechariah shed light on broader events in Mark’s Gospel?

Jesus has just shared the “cup” of the new covenant with his disciples in [Mark 14:23–25](#). In the Garden of Gethsemane, Jesus then prays for the Father to take away this “cup” ([Mark 14:36](#)). The “cup” in Old Testament imagery represented God’s wrath ([Isa. 51:17–23](#); [Jer. 25:15–18](#)). What does this teach us about what Jesus is about to undergo?

Judas leads an armed crowd to Gethsemane and betrays Jesus with a kiss ([Mark 14:43–45](#)). Jesus is then led to the high priest ([Mark 14:53](#)), who asks Jesus, “Are you the Christ?” ([Mark 14:61](#)). Jesus responds with a theologically loaded answer that draws on various Old Testament texts: “I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven” ([Mark 14:62](#)). Read [Exodus 3:14](#), [Psalm 110:1](#), and [Daniel 7:13](#), along with their Old Testament contexts, to understand what Jesus is saying with this answer. How does the emphatic response of the high priest ([Mark 14:63–64](#)), who knew his Scripture well, clarify what Jesus is communicating?

How does Peter’s denial of Jesus ([Mark 14:66–72](#)) advance the narrative of the final days of Jesus’ life? That is, what do we learn about what Jesus suffered in these days?

In [Mark 15:1–15](#) Jesus is led before “the whole council” ([Mark 15:1](#)), meaning the Jewish Sanhedrin. It is here that Jesus is condemned to crucifixion under Pilate’s jurisdiction. What ironies do you detect in [Mark 15:1–15](#)? Consider what Pilate asks Jesus ([Mark 15:2](#)), who it is who accuses Jesus ([Mark 15:3](#)), and whom Pilate releases ([Mark 15:15](#)).

Read through the following three sections on Gospel Glimpses, Whole-Bible Connections, and Theological Soundings. Then take time to reflect on the Personal Implications this passage from Mark may have for your walk with the Lord.

Gospel Glimpses

AN UNANSWERED PRAYER. In the garden of Gethsemane Jesus prayed that, if possible, “the hour might pass from him” ([Mark 14:35](#)). “Remove this cup from me,” he asked ([Mark 14:36](#)). As the remainder of Mark’s Gospel goes on to

show, however, this prayer was not granted. The hour did not pass from Jesus. The cup of God's wrath was not removed from him. While this is perplexing to read, it is also our great hope as believers. For it is because God turned down Jesus' prayer for deliverance that you and I can know that God will do whatever it takes to deliver us from sin and death. We can be assured that all our prayers are heard because Jesus had a prayer to which God said no. This is why we pray "in Jesus' name"—because his rejection on the cross means that believers can have free access to the Father.

ACCUSED IN OUR PLACE. Twice in Jesus' trial, once before the Jewish council ([Mark 14:61](#)) and once before Pilate ([Mark 15:5](#)), Jesus remained silent before his accusers—false accusers. This is a glorious glimpse into the great hope of the gospel. We who often feel the voice of accusation within do, in ourselves, deserve such condemnation. Jesus, however, heard the voice of accusation even though he did not deserve condemnation. Yet he underwent condemnation on the cross so that you and I, who unlike Jesus truly are guilty, can silence the voice of accusation that bubbles up within. For Jesus was accused and condemned on our behalf. As John Calvin said, "Jesus remained silent before Pilate so that ever after he might speak for us."

Whole-Bible Connections

THE PASSOVER LAMB. [Mark 14](#) bristles with connections to the Passover event that is recorded in the book of Exodus. The Israelites celebrated Passover every year since their liberation from Egyptian captivity, a liberation that took place through the shed blood of a lamb. During the last of the ten plagues God sent on Egypt, in which God killed the firstborn of every Egyptian family, the angel of God "passed over" any Israelite houses that were marked with a lamb's blood. Picking up on this event, Jesus celebrated the Passover with his disciples in anticipation of the greatest liberation, in which another lamb was slain to save those who take refuge under its blood (see also [1 Pet. 1:19](#)). Revelation picks up on this theme, exulting in those who have conquered "by the blood of the Lamb" ([Rev. 12:11](#); note also [Rev. 5:6](#); [7:14](#); [13:8](#); [22:1–3](#)).

A GARDEN. The Bible opens with God's people in a garden containing a river and a fruit-bearing tree of life ([Gen. 2:9–10](#)) and closes with God's new people in a garden-city that likewise contains a river and a fruit-bearing tree of life ([Rev. 22:1–2](#)). Along the way, we see a hope for a restored garden in which God will once more dwell in happy fellowship with his people ([Isa. 51:3](#); [58:11](#); [Ezek. 36:35](#)). How does the first garden, in which mankind plunged through sin into ruin and death, culminate in a restored garden, in which God's