

F. Eyes heavy: "And again he came, and found them sleeping, for their eyes were very heavy; and they knew not what to answer him" (40).

1. Extremely tired and in deep sorrow, their eyes closed in sleep.
2. The Lord again failed to find the human sympathy he sought in his hour of agony from his sleeping disciples.

G. The hour is come: "And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners" (41).

1. His spirit having overcome the flesh, the guard was being dismissed.
2. The "hour" of his betrayal had arrived.

### III. THE BETRAYAL AND ARREST (14:42-50).

A. "Arise, let us be going": behold, he that betrayeth me is at hand" (42).

1. "While he yet spake, lo, Judas, one of the twelve came..." (Matt. 26:47).
2. He then gave himself voluntarily to be a ransom for sin (John 10:17; 1:29).

B. One of the twelve: "And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. Now he that betrayed him had given them a token, saying, whomsoever I shall kiss, that is he; take him and lead him away safely. And when he was come, straightway he came to him, and saith, Rabbi; and kissed him" (43-45).

1. The "multitude with swords and staves" was to discourage or overcome any resistance his arrest might arouse among his followers.
2. The "token" used by Judas thus became the sign of the most hypocritical and vile deed in history.

C. Drew his sword: "But a certain one of them that stood by drew his sword, and smote the servant of the high priest, and struck off his ear" (47).

1. John 18:10 reveals it was Peter who drew the sword.
2. Luke 22:51 tells that Jesus touched and healed the ear.

D. As against robbers: "And Jesus answered and said unto them, Are ye come out, as against a robber, with swords and staves to seize me? I was daily with you in the temple teaching, and ye took me not: but this is done that the scriptures might be fulfilled. And they all left him and fled" (48-50).

## STUDIES IN MARK--LESSON FORTY-TWO

### The Agony of Jesus In Gethsemane

Mark 14:32-50; Matt. 26:36-56; Luke 22:39-54; John 18:1-11

#### INTRODUCTION -

##### I. LESSON LINKS AND CONTEXT.

- A. John gives the most complete record of the events which occurred after the supper in the upper room (John 13-17).
- B. After the departure of Judas, the address of Jesus recorded in John 14, 15 and 16, and the prayer in John 17, some of which may have been spoken enroute to Gethsemane (14:31; 18:2), Jesus and the eleven made their way in darkness across the brook Kidron to a garden about  $\frac{1}{2}$  mile east of the city.
- C. "Gethsemane," which means "a place of oil (olive) presses," is on the Mount of Olives, one of the most interesting Bible mountains. David crossed it barefoot, as he fled from Absalom. Jesus came that way on his triumphant entry (Luke 19:41-44). He ascended from it (Acts 1:9-12).

##### II. NATURE AND IMPLICATIONS OF THE LESSON.

- A. The Lord's agony in Gethsemane, during the darkest and most tragic night, is one of the most touching moments of his life upon earth.
- B. Jesus had "oftimes resorted thither with his disciples" (John 18:2; Luke 22:39).
- C. "Jesus entered Gethsemane not to escape death but to prepare for it. In the wilderness (Matthew 4) he had armed himself for life, in the garden he armed himself for death—the pain and suffering it involved"—Cox, Minister's Monthly, 6-69, p. 510.
- D. Prayer is a blessed privilege, a solemn duty, and a powerful opportunity.
- E. The fame of this small plot of ground is entirely dependent upon this visit and prayer of Jesus. Consider what one visit of Jesus can mean in the heart and life of a soul today!

#### DISCUSSION -

##### I. THE LORD'S SORROW (Mark 14:32-34).

- A. A place named Gethsemane: "And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray" (32).
  1. It was then "a garden" (John 18:2), whether public or private.
  2. There were eleven disciples present, Judas having departed earlier (John 13:30).
  3. "While I go yonder and pray" (Matt. 26:36): Eight

were left near the entrance.

4. His purpose there was to spend time alone with God in earnest prayer.

B. Sore troubled: "And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled" (33).

1. Facing betrayal, arrest, trial, shameful mocking, and crucifixion, Jesus chose the same three disciples to be nearest him that had been with him on the holy mount of transfiguration and in the death chamber of Jairus' daughter.
2. While Matthew employs the milder term "sorrowful," Mark describes the immensity of the Lord's burden with "greatly amazed and sore troubled."
3. All his life Jesus had been "a man of sorrows and acquainted with grief" (Isaiah 53:3). But now the very shadow of the cross had fallen across his path and his humanity felt it fully.

C. Sorrowful unto death: "And he saith unto them, my soul is exceeding sorrowful even unto death: abide ye here and watch" (34).

1. That was the climax of his sorrows. The weight of pressure upon his soul was so heavy that, unless dispelled, he could not survive, but would die under it.
2. Into this "hour of darkness," there were combined the pain, shame and burden of the bitter betrayal, the agony of Calvary, and the enormous weight of the sins of the whole world.

## II. IN PRAYER (14:35-41).

A. If it were possible: "And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him" (35).

1. "He parted from them about a stone's cast" (Luke 22:41).
2. "Hour" is used in his prayer interchangeably with "cup," a common Hebrew figure meaning one's divinely appointed portion, lot or fortune (Ps. 23:5; 15:8; Isa. 51:17; Ezek. 22:31)—McGarvey—P, p. 688.
3. Standing in prayer expresses respect. Kneeling is a posture expressing more humility. Prostrate on the ground is the posture expressing utter submission, helplessness and intense supplication.
4. "If it were possible" expressed the Lord's desire, if possible to save the world from sin and bring the lost into his kingdom some other way.

B. Not what I will, but what thou wilt: "And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt" (36). Cf. G.A., 10-18-79, 649.

1. "This cup" was "the hour" (v.35) of sorrow" (v. 34).
2. "Abba" is the Aramaic word meaning "Father" (cf. Rom. 8:15; Gal. 4:6).
3. "All things are possible" with God, but not always wise and good. Jesus could see the infinite wisdom of God's will, which is always "infinitely better for us than our own."--Cox.
4. If God could not redeem sinful men otherwise, Jesus could see "the joy that was set before him," and wanted it that way (Heb. 12:2).
5. We probably will never be able in this life to understand fully why God could not accomplish his purpose without the death of Jesus, but we can believe that he died for us "according to the scriptures;" and that through the merit of his blood there is redemption and hope.

C. Findeth them sleeping: "And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour" (37)?

1. The physician Luke gives the reason for their sleep: "For sorrow" (22:45).
2. He had greatly desired their watchful fellowship that hour.
3. Surrendered to sorrow, their eyes became "heavy" (Matt. 26:43), and the mind of the flesh (body) ruled (Matt. 26:41).
4. Their failure evidently deeply affected Jesus.

D. Two essentials: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (38).

1. The enemy and his dreadful hour were at hand.
2. Prayer without watching is not enough & "watching without prayer is self-trust"--Cox.
3. "The spirit" is often ready to do right, but is led away by the tendencies of weak flesh or body inclinations.

E. The same words, but not vain repetition: "And again he went away, and prayed, saying the same words" (39).

1. Earnest prayer, though repeated, is not vain (2 Cor. 12:8).
2. Jesus was "heard for his godly fear" (Heb. 5:7). God answered his prayer with an angel who strengthened him (Luke 22:43).