

# A Study of Mark – Lesson 41

## Mark 14:32-52 Gethsemane

**14** <sup>32</sup> They went to a place called Gethsemane, / and Jesus said to his disciples, / “Sit here while I pray.” / <sup>33</sup> He took Peter, / James / and John along with him, / and he began to be deeply distressed / and troubled. / <sup>34</sup> “My soul is overwhelmed with sorrow / to the point of death,” / he said to them. / “Stay here and keep watch.”

<sup>5</sup> Going a little farther, / he fell to the ground and prayed / that if possible / the hour might pass from him. / <sup>36</sup> “*Abba*, / Father,” / he said, / “everything is possible for you. / Take this cup from me. / Yet not what I will, / but what you will.”

<sup>37</sup> Then he returned to his disciples / and found them sleeping. / “Simon,” / he said to Peter, / “are you asleep? / Couldn’t you keep watch for one hour? / <sup>38</sup> Watch and pray / so that you will not fall into temptation. / The spirit is willing, / but the flesh is weak.”

<sup>39</sup> Once more he went away / and prayed the same thing. / <sup>40</sup> When he came back, / he again found them sleeping, / because their eyes were heavy. / They did not know what to say to him.

<sup>41</sup> Returning the third time, / he said to them, / “Are you still sleeping and resting? / Enough! / The hour has come. / Look, / the Son of Man is delivered / into the hands of sinners. <sup>42</sup> / Rise! / Let us go! / Here comes my betrayer!”

<sup>43</sup> Just as he was speaking, / Judas, / one of the Twelve, / appeared. / With him was a crowd / armed with swords and clubs, / sent from the chief priests, / the teachers of the law, / and the elders.

<sup>44</sup> Now / the betrayer / had arranged a signal with them: / “The one I kiss / is the man; / arrest him / and lead him away under guard.” /

<sup>45</sup> Going at once to Jesus, / Judas said, / “Rabbi!” / and kissed

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him. / <sup>46</sup> The men seized Jesus / and arrested him. / <sup>47</sup> Then one of those standing near / drew his sword / and struck the servant of the high priest, / cutting off his ear.

<sup>48</sup> “Am I leading a rebellion,” / said Jesus, / “that you have come out with swords and clubs to capture me? / <sup>49</sup> Every day I was with you, / teaching in the temple courts, / and you did not arrest me. / But the Scriptures must be fulfilled.” / <sup>50</sup> Then everyone deserted him / and fled.

<sup>51</sup> A young man, / wearing nothing but a linen garment, / was following Jesus. / When they seized him, / <sup>52</sup> he fled naked, / leaving his garment behind.

### ***Vocabulary***

1. **Deeply distressed:** Very upset. Distraught
2. **Overwhelmed:** Overpowered emotionally
3. **Seized:** Captured, Grabbed and arrested.
4. **Flee, fled, fled:** Ran away
5. **Linen:** Fabric made from flax
6. **Garment:** clothing

### ***Questions***

1. The disciples and Jesus had eaten their meal, probably the Passover. Why couldn't they stay awake?
2. What was the mood of Jesus?
3. What was his request to God?
4. Why would so many soldiers be necessary to arrest Jesus?
5. Why wasn't he arrested in the Temple since he was there daily?
6. It is late, dark, and lonely. Why was this time chosen to arrest Jesus?

## Notes

1. Alan Cole, in the Tyndale Commentary on Mark, tells us that Jesus “surrounds himself with two rings of prayer-supporters, almost like a king in battle surrounds himself by his body-guard. At the periphery (outside ring), near the garden entrance, were the eight; further in, the chosen three (Peter, James and John) were closest to him. To the three the Lord revealed something of the inner struggle that was his; this is one of the points in His life at which we see how real were the temptations of the wilderness (Mark 1:23-13), and why he rebuked Peter so sternly at the suggested avoidance of the cross (Matthew 16:22-23).
2. In verse 34, Jesus seems to be quoting from Psalm 42:5 or 11. Look this up and read it. This makes it a cry of faith, not of despair.

<sup>1</sup> As the deer pants for streams of water,  
so my soul pants for you, my God.

<sup>2</sup> My soul thirsts for God, for the living God.  
When can I go and meet with God?

<sup>3</sup> My tears have been my food day and night, while people say to me all day long,  
“Where is your God?”

<sup>4</sup> These things I remember as I pour out my soul: how I used to go to the house of God  
under the protection of the Mighty One with shouts of joy and praise among the festive  
throng.

<sup>5</sup> Why, my soul, are you downcast? Why so disturbed within me? Put your hope in God,  
for I will yet praise him, my Savior and my God.

<sup>6</sup> My soul is downcast within me; therefore I will remember you from the land of the  
Jordan, the heights of Hermon—from Mount Mizar. <sup>7</sup> Deep calls to deep in the roar of  
your waterfalls; all your waves and breakers have swept over me.

<sup>8</sup> By day the LORD directs his love, at night his song is with me—a prayer to the God of  
my life.

<sup>9</sup> I say to God my Rock, “Why have you forgotten me? Why must I go about mourning,  
oppressed by the enemy?” <sup>10</sup> My bones suffer mortal agony as my foes taunt me, saying  
to me all day long, “Where is your God?”

<sup>11</sup> Why, my soul, are you downcast? Why so disturbed within me? Put your hope in God,  
for I will yet praise him, my Savior and my God.

3. Jesus was troubled, but he could not be the Christ and avoid his death (drinking the cup). Here we are looking at the private agony of Jesus.
4. The Mount of Olives was most probably a private garden that Jesus was given permission to use. In Jerusalem, it was

crowded, and there were no public parks or gardens. This most probably came from a wealthy follower or believer in Jesus.

5. This passage ends with the traitor and a great number of guards arriving. The freedom of Jesus is over.
6. The crowd with Judas was composed of the people bearing clubs and swords. Judas had waited until he expected the disciples and Jesus to be asleep before bringing those who would take Jesus. Alan Cole, in the Tyndale Commentary, tells us that Judas brought Temple Police and young strong priests. At this point, Roman soldiers are not mentioned.
7. The betraying kiss of Judas is among the most famous kisses of the world. It still amazes, for it is called the *kiss of peace*.
8. Jesus rebuked the priests who had not arrested him in the daylight and in public, but waited until the depth of darkness and came with a crowd and weapons.
9. John 18:2-11 tells more details of what happened in the garden:  
<sup>10</sup> *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.)* <sup>11</sup> *Jesus commanded Peter, "Put your sword away! Shall I not drink the cup the Father has given me?"* Luke adds more information in Luke 22:51 *But Jesus answered, "No more of this!" And he touched the man's ear and healed him.*
10. Most scholars think that the young man mentioned in verses 51 and 52 was Mark himself. No other Gospels mention these two verses. We know from Acts 12:12 that the meeting place of the newly formed followers of Christ was at the home of Mary, the mother of John Mark. Possibly Mark stayed as near Jesus as he could during the time Jesus was in Jerusalem. It is also possible the Last Supper was held in her home, and Mark simply left with Peter.