



MARK 14:27-53

Gethsemane and Betrayal

- Mark 14:26–53 (Isaiah 53:2–10; Daniel 9:26; Zechariah 13:7)
- Matthew 26:30–56
- Luke 22:39–53
- John 18:1–11

MARK 14

- Conveniently—favorable, opportune
- Craft—deceit, treachery, trickery
- Betray—hand off, deliver
- Sore amazed—to be very excited, alarmed
- Very heavy—distressed, anxious, troubled



MARK 14

- Soul—Isaiah 53:10—
When thou shalt make
his soul an offering for
sin—*nepeš*—breath,
living being, life, mind)
- Exceeding sorrowful—
deeply grieved, very
sad
- Abba—Aramaic father



Jesus had been earnestly conversing with His disciples and instructing them; but as He neared Gethsemane, He became strangely silent. He had often visited this spot for meditation and prayer; but never with a heart so full of sorrow as upon this night of His last agony. (*DA 685.2*)

But now He seemed to be shut out from the light of God's sustaining presence. Now He was numbered with the transgressors. The guilt of fallen humanity He must bear. Upon Him who knew no sin must be laid the iniquity of us all. So dreadful does sin appear to Him, so great is the weight of guilt which He must bear, that He is tempted to fear it will shut Him out forever from His Father's love. **Feeling how terrible is the wrath of God against transgression**, He exclaims, "My soul is exceeding sorrowful, even unto death." (*DA 685.2*)

As they approached the garden, the disciples had marked the change that came over their Master. Never before had they seen Him so utterly sad and silent. As He proceeded, this strange sadness deepened; yet they dared not question Him as to the cause. His form swayed as if He were about to fall. Upon reaching the garden, the disciples looked anxiously for His usual place of retirement, that their Master might rest. Every step that He now took was with labored effort. He groaned aloud, as if suffering under the pressure of a terrible burden. Twice His companions supported Him, or He would have fallen to the earth. (*DA 685.3*)

Near the entrance to the garden, Jesus left all but three of the disciples, bidding them pray for themselves and for Him.

With Peter, James, and John, He entered its secluded recesses. These three disciples were Christ's closest companions. . . . now in His great struggle, Christ desired their presence near Him. Often they had passed the night with Him in this retreat. On these occasions, after a season of watching and prayer, they would sleep undisturbed at a little distance from their Master, until He awoke them in the morning to go forth anew to labor. But now He desired them to spend the night with Him in prayer. Yet He could not bear that even they should witness the agony He was to endure.

(DA 686.1)

He went a little distance from them—not so far but that they could both see and hear Him—and fell prostrate upon the ground. He felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. This agony He must not exert His divine power to escape. As man He must suffer the consequences of man's sin. As man He must endure the wrath of God against transgression. (*DA* 686.3)

Christ was now standing in a different attitude from that in which He had ever stood before. His suffering can best be described in the words of the prophet, “Awake, O sword, against My shepherd, and against the man that is My fellow, saith the Lord of hosts.” Zechariah 13:7. As the substitute and surety for sinful man, Christ was suffering under divine justice. He saw what justice meant. Hitherto He had been as an intercessor for others; now He longed to have an intercessor for Himself. (*DA* 686.4)

As Christ felt His unity with the Father broken up, **He feared that in His human nature He would be unable to endure the coming conflict** with the powers of darkness. In the wilderness of temptation the destiny of the human race had been at stake. Christ was then conqueror. Now the tempter had come for the last fearful struggle. For this he had been preparing during the three years of Christ's ministry. Everything was at stake with him. If he failed here, his hope of mastery was lost; the kingdoms of the world would finally become Christ's; he himself would be overthrown and cast out. (*DA* 686.5)

But if Christ could be overcome, the earth would become Satan's kingdom, and the human race would be forever in his power. With the issues of the conflict before Him, Christ's soul was filled with **dread of separation from God**. Satan told Him that if He became the surety for a sinful world, the separation would be eternal. He would be identified with Satan's kingdom, and would nevermore be one with God. (*DA* 686.5)

The human heart longs for sympathy in suffering. This longing Christ felt to the very depths of His being. In the supreme agony of His soul He came to His disciples with a yearning desire to hear some words of comfort from those whom He had so often blessed and comforted, and shielded in sorrow and distress. The One who had always had words of sympathy for them was now suffering superhuman agony, and He longed to know that they were praying for Him and for themselves. How dark seemed the malignity of sin! Terrible was the temptation to let the human race bear the consequences of its own guilt, while He stood innocent before God. If He could only know that His disciples understood and appreciated this, He would be strengthened.

(DA 687.3)

Rising with painful effort, He staggered to the place where He had left His companions. But He “findeth them asleep.” Had He found them praying, He would have been relieved. Had they been seeking refuge in God, that satanic agencies might not prevail over them, He would have been comforted by their steadfast faith. But they had not heeded the repeated warning, “Watch and pray.” At first they had been much troubled to see their Master, usually so calm and dignified, wrestling with a sorrow that was beyond comprehension. (*DA* 688.1)



They had prayed as they heard the strong cries of the sufferer. They did not intend to forsake their Lord, but they seemed paralyzed by a stupor which they might have shaken off if they had continued pleading with God. They did not realize the necessity of watchfulness and earnest prayer in order to withstand temptation. (*DA* 688.1)



Having made the decision, He fell dying to the ground from which He had partially risen. Where now were His disciples, to place their hands tenderly beneath the head of their fainting Master, and bathe that brow, marred indeed more than the sons of men? The Saviour trod the wine press alone, and of the people there was none with Him. (*DA 693.1*)

But God suffered with His Son. Angels beheld the Saviour's agony. They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread.

There was silence in heaven. No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin. (*DA 693.2*)

The worlds unfallen and the heavenly angels had watched with intense interest as the conflict drew to its close. Satan and his confederacy of evil, the legions of apostasy, watched intently this great crisis in the work of redemption. The powers of good and evil waited to see what answer would come to Christ's thrice-repeated prayer. Angels had longed to bring relief to the divine sufferer, but this might not be. No way of escape was found for the Son of God. In this awful crisis, when everything was at stake, when the mysterious cup trembled in the hand of the sufferer, the heavens opened, a light shone forth amid the stormy darkness of the crisis hour, and the mighty angel who stands in God's presence, occupying the position from which Satan fell, came to the side of Christ. (*DA* 693.3)

The angel came not to take the cup from Christ's hand, but to strengthen Him to drink it, with the assurance of the Father's love. He came to give power to the divine-human suppliant. He pointed Him to the open heavens, telling Him of the souls that would be saved as the result of His sufferings. He assured Him that His Father is greater and more powerful than Satan, that His death would result in the utter discomfiture of Satan, and that the kingdom of this world would be given to the saints of the Most High. He told Him that He would see of the travail of His soul, and be satisfied, for He would see a multitude of the human race saved, eternally saved. (*DA* 693.3)

Christ's agony did not cease, but His depression and discouragement left Him. The storm had in nowise abated, but He who was its object was strengthened to meet its fury. He came forth calm and serene. A heavenly peace rested upon His bloodstained face. He had borne that which no human being could ever bear; for He had tasted the sufferings of death for every man.

(DA 694.1)

The sleeping disciples had been suddenly awakened by the light surrounding the Saviour. They saw the angel bending over their prostrate Master. They saw him lift the Saviour's head upon his bosom, and point toward heaven. They heard his voice, like sweetest music, speaking words of comfort and hope. The disciples recalled the scene upon the mount of transfiguration. They remembered the glory that in the temple had encircled Jesus, and the voice of God that spoke from the cloud. Now that same glory was again revealed, and they had no further fear for their Master. He was under the care of God; a mighty angel had been sent to protect Him. Again the disciples in their weariness yield to the strange stupor that overpowers them. Again Jesus finds them sleeping. (*DA 694.2*)

No traces of His recent agony were visible as Jesus stepped forth to meet His betrayer. Standing in advance of His disciples He said, “Whom seek ye?” They answered, “Jesus of Nazareth.” Jesus replied, “I am He.” As these words were spoken, the angel who had lately ministered to Jesus moved between Him and the mob. A **divine light** illuminated the Saviour’s face, and a **dovelike form** overshadowed Him. In the presence of this divine glory, the murderous throng could not stand for a moment. They staggered back. Priests, elders, soldiers, and even Judas, **fell as dead men to the ground.** (*DA 694.5*)

The angel withdrew . . .

But quickly the scene changed. The mob started up. The Roman soldiers, the priests and Judas, gathered about Christ. They seemed ashamed of their weakness, and fearful that He would yet escape. Again the question was asked by the Redeemer, “Whom seek ye?” They had had evidence that He who stood before them was the Son of God, but they would not be convinced. To the question, “Whom seek ye?” again they answered, “Jesus of Nazareth.” The Saviour then said, “I have told you that I am He: if therefore ye seek Me, let these go their way”—pointing to the disciples. He knew how weak was their faith, and He sought to shield them from temptation and trial. For them He was ready to sacrifice Himself. (*DA* 694.6–695.1)

The disciples were terrified as they saw Jesus permit Himself to be taken and bound. They were offended that He should suffer this humiliation to Himself and them. They could not understand His conduct, and they blamed Him for submitting to the mob. In their indignation and fear, **Peter proposed that they save themselves**. Following this suggestion, “they all forsook Him, and fled.” But Christ had foretold this desertion, “Behold,” He had said, “the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me.” John 16:32. (*DA* 697.2)

JESUS

Jesus entered into controversy with no man. He had a work to do in the world. After His baptism John pointed to Him as “the Lamb of God, that taketh away the sin of the world.” [John 1:29.] Even when in the wilderness of temptation He was met by Satan, **He held no controversy with His foe.** He took His stand upon the written Word.

(12LtMs, Ms 38, 1897, par. 4)

His stainless life was a rebuke, and many avoided his presence; but there were some who sought to be with him because they felt at peace where he was. He was gentle, and **never contended for his rights**; but his own brethren scorned and hated him, showing that they did not believe in him, and casting contempt upon him. (*YI* December 12, 1895, par. 2)

Jesus did not contend for His rights. Often His work was made unnecessarily severe because He was willing and uncomplaining. Yet He did not fail nor become discouraged. He lived above these difficulties, as if in the light of God's countenance. He **did not retaliate** when roughly used, but bore insult patiently. (*DA 89.4*)

Again and again He was asked, **Why do You submit** to such spiteful usage, even from Your brothers? It is written, He said, "My son, forget not My law; but let thine heart keep My commandments: for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man." Proverbs 3:1-4. (*DA 89.5*)

From the time when the parents of Jesus found Him in the temple, His course of action was a mystery to them. **He would not enter into controversy**, yet His **example** was a constant lesson. He seemed as one who was set apart. His hours of happiness were found when alone with nature and with God. Whenever it was His privilege, He turned aside from the scene of His labor, to go into the fields, to meditate in the green valleys, to hold communion with God on the mountainside or amid the trees of the forest. The early morning often found Him in some secluded place, meditating, searching the Scriptures, or in prayer. From these quiet hours He would return to His home to take up His duties again, and to give an example of patient toil. (*DA 89.6*)

- He brought a **purser atmosphere** into the home. (Chapter 9 *DA*)
- His life was as **leaven** working amid the elements of society.
- **Harmless and undefiled** he walked among the thoughtless, the rude, and the uncourteous, as well as among the unjust publicans, the reckless prodigals, the unrighteous Samaritans, the heathen soldiers, the rough peasants, and the mixed multitude.
- When he saw men weary but compelled to bear heavy burdens, he spoke a **word of sympathy** here and there. He **shared their burdens** and **repeated to them the lessons** he had learned from nature of the love, the kindness, and the goodness of God.

- He taught all to look upon themselves as endowed with **precious talents** which if rightly employed would secure for them eternal riches.
- By his example he taught that **every moment of time** is fraught with eternal results and is to be cherished as a treasure and to be employed for holy purposes.
- He **passed by no human being as worthless** and sought to apply the saving remedy to every soul.
- In whatever company he found himself, he presented a lesson that was **appropriate to the time and the circumstances**.

- He sought to **inspire with hope** the most rough and unpromising with the assurance that they might become blameless and harmless, attaining such a character that is manifest in the children of God.
- When he met those under Satan's control who had no power to break from his snare and were discouraged, sick, tempted, and fallen, he would speak **words of tenderest pity** that were needed and could be understood.
- When he met those who were fighting a hand-to-hand battle with Satan, he encouraged them to **persevere**, that they would win, for angels of God were on their side and would give them the victory.

- He was the **healer of the body and the soul**.
- Every phase of suffering came to his notice, and to every sufferer he brought relief. His kind words were a soothing balm. None could say that he had worked a miracle; but **virtue—the healing power of love**—went out from him to the sick and distressed.
- And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. (Luke 8:46)
- In an **unobtrusive way** he worked for people, and this is why, after his public ministry began, so many heard him gladly.

- He **did not attack** the precepts or practices of the learned teachers, but when reproved for His own simple habits, he presented the word of God in justification of his conduct.
- Yet Jesus walked alone. In purity and faithfulness, “he trod the wine press alone, and of the people there was none with Him. He carried the awful weight of responsibility for the salvation of men. He knew that unless there was a decided change in the principles and purposes of the human race, all would be lost. This was the burden of His soul, and none could appreciate the weight that rested upon Him. Filled with intense purpose, He carried out the design of His life that He Himself should be the light of men” (*DA* 92.2).



- Judas did not, however, believe that Christ would permit Himself to be arrested. In betraying Him, it was his purpose to teach Him a lesson....Judas knew not that he was giving Christ up to death....Since He had escaped so many snares, thought Judas, He certainly would not now allow Himself to be taken....If Jesus really was the Messiah, the people, for whom He had done so much, would rally about Him, and would proclaim Him king. (*DA* 720.5–721.1)



- In amazement he saw that the Saviour suffered Himself to be led away. Anxiously he followed Him from the garden to the trial before the Jewish rulers. At every movement he looked for Him to surprise His enemies, by appearing before them as the Son of God, and setting at nought all their plots and power. But as hour after hour went by, and Jesus submitted to all the abuse heaped upon Him, a terrible fear came to the traitor that he had sold his Master to His death.
- As the trial drew to a close, Judas could endure the torture of his guilty conscience no longer. Suddenly a hoarse voice rang through the hall, sending a thrill of terror to all hearts: He is innocent; spare Him, O Caiaphas! (*DA* 721.3–.4)



- Judas now cast himself at the feet of Jesus, acknowledging Him to be the Son of God, and entreating Him to deliver Himself. The Saviour did not reproach His betrayer. He knew that Judas did not repent; his confession was forced from his guilty soul by an awful sense of condemnation and a looking for of judgment, but he felt no deep, heartbreaking grief that he had betrayed the spotless Son of God, and denied the Holy One of Israel. Yet Jesus spoke no word of condemnation. He looked pityingly upon Judas, and said, For this hour came I into the world.
- A murmur of surprise ran through the assembly. With amazement they beheld the forbearance of Christ toward His betrayer. Again there swept over them the conviction that this Man was more than mortal. (*DA* 722.2–.3)

