

5 Preparing for the death of the king (Mark 14)

We've reached the second last day of Jesus' life. We saw the crowds welcoming Jesus as their long-awaited king arriving at the capital, but the temple rejected his authority. Jesus confronted Jerusalem's leaders with stories, not swords (Mark 11–12). Privately, he disclosed the tragedy Jerusalem was bringing on itself: the city that would not follow his leadership would be invaded, and its temple demolished (Mark 13).

Any questions on what we covered previously before we continue to Mark 14?

5.1 Anointed for burial (14:1-11)

His end is near. The only question is when:

Mark 14:1-2 (NIV)

¹ Now the Passover and the Festival of Unleavened Bread were only two days away, and the chief priests and the teachers of the law were scheming to arrest Jesus secretly and kill him. ² “But not during the festival,” they said, “or the people may riot.”

Passover was one of three annual festivals everyone was to attend (Deuteronomy 16). It celebrated their liberation from slavery in Egypt, as death “passed over” the households that identified as belonging to the LORD (Exodus 12). It was the foundation of their nation as they entered into covenant relationship with the LORD (Exodus 24).

But the nation had fallen to other rulers again. God promised them a new exodus and a new covenant to reestablish them as his kingdom. That gave Passover an unpredictable element: some, like the zealots, might use this time to try to overthrow Roman rule.

The temple leaders knew this festival was a time for caution.

Mark 14:3-9 (NIV)

³ While he was in Bethany, reclining at the table in the home of Simon the Leper, a woman came with an alabaster jar of very expensive perfume, made of pure nard. She broke the jar and poured the perfume on his head.

⁴ Some of those present were saying indignantly to one another, “Why this waste of perfume? ⁵ It could have been sold for more than a year's wages and the money given to the poor.” And they rebuked her harshly.

⁶ “Leave her alone,” said Jesus. “Why are you bothering her? She has done a beautiful thing to me. ⁷ The poor you will always have with you, and you can help them any time you want. But you will not always have me. ⁸ She did what she could.

She poured perfume on my body beforehand to prepare for my burial.

⁹ Truly I tell you, wherever the gospel is preached throughout the world, what she has done will also be told, in memory of her.”



Alabaster jar with seal.

Bethany was a just short walk from Jerusalem. Simon is no longer a leper if he's hosting this party, but the memory of his uncleanness might be unsavoury for those who regard ritual purity as desirable in Passover week.

Why did the woman approach Jesus and pour out her life savings on his body? In a society where men and women were segregated, even at the synagogue, Simon's guests were uncomfortable with her expression of adoration for Jesus.

Ben Witherington provides the background:

Nard was a well-known eastern perfume with a very potent fragrance which came from a root found in India. The cracking of the vessel indicates that the woman intends to perform an extravagant act, not saving any of the perfume for later. ... The perfume was worth a year's wages of a day labourer, which leads Hurtado to suggest that "the substance may have been a family heirloom, something that could be sold in times of financial need." If so, this woman is acting very much like the widow with the two lepta, using all her social security for an act of devotion.¹⁵

Unlike the crowd that *rebuked her harshly* (verse 5), Jesus does not question her motives. He accepts her gift as more significant than she knows: "*pouring perfume on my body beforehand to prepare for my burial*" (verse 8).

That was the traditional way of honouring a person's body before it began to decay. Jesus died just before the Sabbath began on Friday evening. The first opportunity to prepare his corpse would be Sunday morning, and that will prove to be too late (16:1).

This wealthy woman has taken the only opportunity to take care of Jesus' body like this (verse 8). Before Jesus bears in his body the stench of human sin and death, she has done what humans ought to do: honoured him with the aroma of her recognition and devotion.

The disciples missed the miracle. Yes, Jesus' kingdom values include caring for the poor, but here's a rich person acknowledging Jesus' worth. That's more difficult than getting a camel through the eye of a needle—something the disciples regarded as impossible. Jesus assured them that God knows how to bring the rich and the poor together in the kingdom of his Messiah: "*For people this is impossible, but not with God; all things are possible with God*" (Mark 10:25-27). And here's the evidence: a wealthy person letting go of it all for the sake of the Messiah. That's worship.¹⁶

This wealthy woman became the forerunner of what the gospel calls all nations to do: recognize God's anointed as our Saviour and Lord (verse 9). She valued Jesus in a way that will never be forgotten.

¹⁵ Ben Witherington III, *The Gospel of Mark: A Socio-Rhetorical Commentary* (Eerdmans, 2001), 367.

¹⁶ The word worship comes from the Old English word *weorthscipe*, meaning 'worthiness, acknowledgement of worth. See the *Concise Oxford English Dictionary* (Oxford: Oxford University Press, 2004).

Judas doesn't believe it. He wants a social transformation where the rich are brought low and the kingdom is given to the poor. If Jesus is accepting extravagant gifts for his burial, the Jesus movement is coming to a dead end in his view:

Mark 14:10-11 (NIV)

¹⁰ Then Judas Iscariot, one of the Twelve, went to the chief priests to betray Jesus to them. ¹¹ They were delighted to hear this and promised to give him money. So he watched for an opportunity to hand him over.

The world of business and politics tends to divide over rich and poor. Jesus draws us all together under his leadership: the widow who trusted God with the little she had (12:44), and the wealthy woman whose extravagant gift honoured the king in ways that went beyond her understanding. What do you think?

5.2 Passover and the new covenant (14:12-26)

Passover is a week-long festival. The meal celebrating their release from slavery was probably held on Thursday night. ¹⁷ Each household prepared a lamb to recall the events of the night in Egypt when the LORD freed them from Pharaoh. Unleavened bread recalled how suddenly their deliverance arrived: no time for bread to rise.

Passover is still a major annual event for Jews today, but they do not serve lamb because animals should only be sacrificed at the temple, and there is no temple. ¹⁸

Mark 14:12-16 (NIV)

On the first day of the Festival of Unleavened Bread, when it was customary to sacrifice the Passover lamb, Jesus' disciples asked him, "Where do you want us to go and make preparations for you to eat the Passover?"

¹³ So he sent two of his disciples, telling them, "Go into the city, and a man carrying a jar of water will meet you. Follow him. ¹⁴ Say to the owner of the house he enters, 'The Teacher asks: Where is my guest room, where I may eat the Passover with my disciples?' ¹⁵ He will show you a large room upstairs, furnished and ready. Make preparations for us there."

¹⁶ The disciples left, went into the city and found things just as Jesus had told them. So they prepared the Passover.

Jesus is not like earthly kings. Herod lived in Galilee, but had a house in Jerusalem too. He had staff to prepare his meals and guards to protect him from traitors. God's anointed king borrows a room and asks his students prepare the meal. And among them is a traitor *looking for an opportunity to hand him over* (verse 10).

¹⁷ There is some difficulty in synchronizing the chronology of the Passover in John's Gospel with the Synoptics.

¹⁸ https://www.chabad.org/holidays/passover/pesach_cdo/aid/3288556/jewish/Can-We-Sacrifice-a-Paschal-Lamb-Nowadays.htm accessed 2026-08-08.

In the first century, people reclined around a low table for a meal, not on chairs:

Mark 14:17-21 (NIV)

¹⁷ When evening came, Jesus arrived with the Twelve.

¹⁸ While they were reclining at the table eating, he said, “Truly I tell you, one of you will betray me—one who is eating with me.”

¹⁹ They were saddened, and one by one they said to him, “Surely you don’t mean me?”

²⁰ “It is one of the Twelve,” he replied, “one who dips bread into the bowl with me. ²¹ The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born.”



Leonardo da Vinci, *The Last Supper* (c. 1495–1498). Wikipedia.

Picture the body language. As each one asks Jesus about their loyalty, do you see his eyes connecting with them each in turn? Eventually, Judas joins the choir so as not to stand out like a sore thumb: “*Surely you don’t mean me?*”

Betrayal hurts so much. King David knew: *Even my close friend, someone I trusted, who shared my bread, has turned against me* (Psalm 41:9). Perhaps taking his cue from his ancestor, Jesus leans in towards Judas, offering him his bread.

I doubt Judas could return Jesus’ searching gaze. I doubt Judas could take the bread.

It’s clear now. The Son of Man inherits all that’s wrong with the world, including the betrayal and the violence of those who kill to keep their power.

But the Son of Man is not like the beasts. He does not kill this traitor. He leaves Judas to God’s justice (verse 21). That’s what we’re called to do too (e.g. Romans 12:2-21).

The disclosure of the traitor provides an opportunity for Jesus speak of giving his life:

Mark 14:22-25 (NIV)

²² While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, “Take it; this is my body.”

²³ Then he took a cup, and when he had given thanks, he gave it to them, and they all drank from it.

²⁴ “This is my blood of the covenant, which is poured out for many,” he said to them. ²⁵ “Truly I tell you, I will not drink again from the fruit of the vine until that day when I drink it new in the kingdom of God.”

This is arguably the most important teaching anywhere in the Bible regarding what the death of Jesus means for us. Instead of taking the life of the traitor, Jesus offers his life as the means to reconcile heaven and earth, our eternal sovereign and the world that betrays and assassinates God's anointed.

In Jesus' body, we see two truths: the world seeks to eliminate him, and God raises him up. The disciples eat the Passover bread that represents both the death of the lamb and their emancipation to be kingdom led by the one God raises to life to lead us.

Jesus' statement about the *blood of the covenant* (verse 24) refers to Exodus 24:8, the original covenant that formed Israel into a nation under God's reign. When that kingdom fell, God promised *a new covenant* (Jeremiah 31:31-33). They would be God's kingdom again when David's son rode into Jerusalem on a donkey, bringing peace to the nations as *the blood of the covenant* brought a new exodus for God's people (Zechariah 9:9-11).

The new covenant is established with Jesus' blood. His blood declares two truths: the full extent of human sin is visible in the bloodshed of God's Messiah. But God's response to this murder is to raise him up and give him the kingship over the world—a new covenant in his blood that brings the earth back to heaven's governance.

Jesus explains this was his last meal with them before his death (verse 25). Next time he shares a meal with them it will be because he has been raised up and given the kingship, as he told them (Mark 8:38–9:1; Luke 24:25-49; John 21:13; Acts 1:4).

Mark 14:26 (NIV)

When they had sung a hymn, they went out to the Mount of Olives.

This is the only time Jesus sang (|| Matthew 26:30). There's no record of a gathered church singing in Acts either, just some prisoners singing in jail (Acts 16:25). So why do churches today focus so much on singing? Worship is far more than singing.

What would Jesus have sung? Dick France says it was probably the Psalms:

The singing of the 'Egyptian Hallel' (Psalms 113–118) was an established part of the ritual of the Passover meal. According to the Mishnah, Psalms 113–114 would be sung before the meal and Psalms 115–118 after it (*m. Pes.* 10:5–7).¹⁹

Psalm 118 was significant. The crowds used Psalm 118 to welcome King Jesus to Jerusalem (Mark 11:9). Jesus used Psalm 118 to warn the temple leaders not to reject the Son God had sent them (12:10-11).

¹⁹ R. T. France, *The Gospel of Mark: A Commentary on the Greek Text*, NIGTC (Eerdmans, 2002), 574.

5.3 When following Jesus is too difficult (14:27-31)

Jesus understood that the cross was a bridge too far for his followers:

Mark 14:27-28 (NIV)

²⁷ “You will all fall away,” Jesus told them, “for it is written:

“ ‘I will strike the shepherd, and the sheep will be scattered.’

²⁸ But after I have risen, I will go ahead of you into Galilee.”

The quotation is from Zechariah 13:7. After Zechariah declared that a son of David would ride into Jerusalem as the king restoring God's reign (9:9-17), the next two chapters focus on the *shepherds* who will lead them (fourteen times in Zechariah 10–11). Tragically, the shepherd would be struck down, and God's flock would be scattered as they were in the exile (Zechariah 13:7), yet God's reign would still be established: *The LORD will be king over the whole earth* (Zechariah 14:9).

Jesus understands these chapters of Zechariah as applying to the Messiah. He will be struck down as the shepherd of God's people, crucified as “*the king of the Jews*” (Mark 15:2, 9, 12, 18, 26, 32). The little flock following the shepherd would be scattered in disarray, no longer knowing what they believed. Yet the Father would raise him up, and he would *go ahead of them*, leading them as a Middle Eastern shepherd.

Jesus referred to Zechariah 9–14 several times. It's one of the passages that informed Jesus about how he would become king: by dying and being raised up by his Father. But his followers are still not prepared to see the Messiah arrested and placed on trial:

Mark 14:29-31 (NIV)

²⁹ Peter declared, “Even if all fall away, I will not.”

³⁰ “Truly I tell you,” Jesus answered, “today—yes, tonight—before the rooster crows twice you yourself will disown me three times.”

³¹ But Peter insisted emphatically, “Even if I have to die with you, I will never disown you.” And all the others said the same.

5.4 When there's no answer to his prayer (14:32-42)

Jesus is now facing death. Sometimes people imagine Jesus as all-knowing and almost floating above the ground, unaffected by pain and anguish. Mark won't allow that. Jesus' emotional state is *deeply distressed and troubled* (verse 32), *overwhelmed with sorrow to the point of death* (verse 34). His little flock will scatter as they see him struck down.

Mark 14:32-36 (NIV)

³² They went to a place called Gethsemane, and Jesus said to his disciples, “Sit here while I pray.” ³³ He took Peter, James and John along with him, and he began to be deeply distressed and troubled.

³⁴ “My soul is overwhelmed with sorrow to the point of death,” he said to them. “Stay here and keep watch.”

³⁵ Going a little farther, he fell to the ground and prayed that if possible the hour might pass from him. ³⁶ “*Abba*, Father,” he said, “everything is possible for you. Take this cup from me. Yet not what I will, but what you will.”



Gethsemane. (Photo: Allen Browne, 2017)

He calls on his *Abba*—the Aramaic word for “father.” Surely no father wants to see his child going through this. As King Théoden said beside his son’s grave in *Lord of the Rings*, “No parent should have to bury their child.”

Isn’t everything possible for God? Surely there’s another way?

The anguished Son waits for his Father’s help. Tonight there is only silence.

“*Take this cup from me*,” Jesus prayed. There is no response. He will give his life.

Mark 14:37-42 (NIV)

³⁷ 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? ³⁸ Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak.”

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

⁴¹ 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. ⁴² Rise! Let us go! Here comes my betrayer!”

His disciples are no help at all. He asked them to “*keep watch*” (verse 34), but his watchmen fell asleep (verses 37, 40, 41). For the rulers of this world, that would be a capital offence. But tonight it’s the king who is giving his life for his people, as they fall asleep with no understanding of what he is doing for them.

He wakes them to the reality of what the world is doing. *The Son of Man* (the one who inherits the authority God gave humans in the beginning) *is delivered into the hands of sinners* (the leaders who have taken authority into their own hands).

Last term we discussed how Jesus did not label people as “sinners” like the Pharisees did. Mark 14:41 is the exception: Jesus labels the rulers who are about to be rid of him as *sinners*. The ultimate expression of human sin is the rebellion against God’s authority, expressed in assassinating his anointed.

5.5 Arrested by temple guards (14:43-52)

Judas guessed where to find Jesus:

Mar k 14:43-51 (NIV)

⁴³ 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.

⁴⁴ Now the betrayer had arranged a signal with them: “The one I kiss is the man; arrest him and lead him away under guard.” ⁴⁵ Going at once to Jesus, Judas said, “Rabbi!” and kissed him. ⁴⁶ The men seized Jesus and arrested him. ⁴⁷ Then one of those standing near drew his sword and struck the servant of the high priest, cutting off his ear.

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

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

Mark says a *crowd armed with swords and clubs* had been *sent from the chief priests* (verse 43). They were led by *officers of the temple guard* (Luke 22:52). Temple guards (or *gatekeepers*) normally guarded the holy space, but there was a precedent for killing a false claimant to the throne (Queen Athaliah in 2 Chronicles 23:1-15).

The *kiss* (verse 44) is the normal cheek-to-cheek greeting in the Middle East. Judas has arranged that the first person he greets is the one they are to arrest.

Betrayal by a trusted friend feels soul-destroying. The kings knew the feeling:

Psalm 55:12-14 (NIV)

¹² If an enemy were insulting me, I could endure it;
if a foe were rising against me, I could hide.

¹³ But it is you, a man like myself, my companion, my close friend,
¹⁴ with whom I once enjoyed sweet fellowship at the house of God,
as we walked about among the worshippers.

At least one disciple is armed—Peter according to John 18:10. He swings into action to protect his king and slay his enemies. Picture the scene. The high priest's servant would be standing in front of his master to guard him. Peter swings. The servant ducks to the side, losing his ear rather than his head (verse 47).

Jesus halts the fight. Their response makes him look like a rebel leader who would kill to establish the kingdom of God. It contravenes everything he has taught them about taking up the cross and loving their enemies. They don't understand how non-violence saves the world. “Fight or flight” are the only options they know. Since Jesus removed the “fight” option, they flee (verse 50).

Is there something wrong with this picture? Weapons of violence under the cover of darkness, when Jesus has been with them every day in the temple courts?

Why does Mark include the detail of a fleeing disciple caught by his coat, choosing to leave his cloak to save his life? Is this Mark himself, as some church fathers suggested? Is it a reference to Amos 2:16 where *the bravest warriors will flee naked on that day*? All we know for sure is that even this strong young man is fleeing for his life, leaving Jesus alone to face those who want him dead (verse 50).

5.6 Condemned by the Sanhedrin (14:53-65)

The temple guards bring Jesus to the **Sanhedrin**. This was the highest Jewish council in Jerusalem, consisting of the upper echelon of the priesthood, the elders of the nation, and some experts on the Torah. These are the guys in power, the ones Jesus has repeatedly warning about (8:31; 11:27; 12:12).

Mark 14:53-59 (NIV)

⁵³ They took Jesus to the high priest, and all the chief priests, the elders and the teachers of the law came together. ⁵⁴ Peter followed him at a distance, right into the courtyard of the high priest. There he sat with the guards and warmed himself at the fire.

⁵⁵ The chief priests and the whole Sanhedrin were looking for evidence against Jesus so that they could put him to death, but they did not find any.

⁵⁶ Many testified falsely against him, but their statements did not agree.

⁵⁷ Then some stood up and gave this false testimony against him:

⁵⁸ “We heard him say, ‘I will destroy this temple made with human hands and in three days will build another, not made with hands.’ ”

⁵⁹ Yet even then their testimony did not agree.

Is this how you conduct an unbiased trial? They're scratching around for evidence to affirm their prejudice. The Torah warned against false witnesses (Deuteronomy 19:18-19), requiring at least two witnesses in agreement (Deuteronomy 17:6; 19:15).

Jesus is accused of **threats against the temple** (verse 58). As we've said, the conflict is between the two anointed roles: high priest, and king. Jesus said the temple would fall when Rome invaded (13:1-19). He said God would deal with the tenants who killed his son (12:1-12). He never threatened to take action against the temple. He said God invited him to take a seat while God dealt with his enemies (12:35-36). He said heaven would bring down the reigning powers and raise up the son of man (13:24-26).

They've twisted something Jesus said about his body being God's temple: that **they** would destroy the temple, and he would raise it up again in three days (John 2:19-22).

The real issue is the temple's rejection of Jesus as God's anointed king. They're not about to share power with the one the crowds recognized as the son of David who has come in the name of the Lord to save his people (11:9-11).

Mark 14:60-65 (NIV)

⁶⁰ Then the high priest stood up before them and asked Jesus, “Are you not going to answer? What is this testimony that these men are bringing against you?” ⁶¹ But Jesus remained silent and gave no answer.

Again the high priest asked him, “Are you the Messiah, the Son of the Blessed One?”

⁶² “I am,” said Jesus. “And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.”

⁶³ The high priest tore his clothes. “Why do we need any more witnesses?” he asked. ⁶⁴ “You have heard the blasphemy. What do you think?”

They all condemned him as worthy of death. ⁶⁵ Then some began to spit at him; they blindfolded him, struck him with their fists, and said, “Prophecy!” And the guards took him and beat him.

Jesus offers nothing in defence (verse 61, compare Isaiah 53:7). No credible witnesses have been found, so the high priest seeks to condemn Jesus by his own words, placing him under oath (Matthew 26:63).

The high priest's question contains two phrases that both mean the same thing. *Messiah* means anointed ruler, and the king was *the son* who represented on earth the reign of *the Blessed One* who reigns in the heavens (2 Samuel 7:14; Psalm 2:7). The high priest was not asking Jesus if he was the second person of the trinity, a doctrine he'd never heard of.

Jesus' words in verse 62 refer the high priest to Daniel's vision, where the Ancient of Days promised to rescue his people from the oppression of kingdom after kingdom:

Daniel 7:9, 13-14 (NIV)

⁹ “As I looked, **thrones** were set in place, and the Ancient of Days took his seat. ... ¹³ And there before me was one like a **son of man, coming with the clouds of heaven**. He approached the Ancient of Days and was **led into his presence**. ¹⁴ He was given authority, glory and sovereign power; all nations and people of every language worshipped him ...”

The *son of man* inherits the authority God originally gave humans, not through the forces of human armies (like the beasts do) but with the support of the angelic hosts (*clouds of heaven*). *Thrones* (plural) are set, and the son of man is led into the presence of the Ancient of Days, where he is given authority to reign over all the peoples of the earth. Of all the Messianic promises of the Old Testament, this one defines for Jesus his identity and vocation:

- His identity is son of man (81 times in the Gospels).
- His vocation is to save his people from the dominion of evil and death, restoring heaven's reign over the earth.

But Jesus does not look like the king they were expecting. He has no army to free his people as David did. He's a Galilean without the right connections. He has no formal training in interpreting the Torah and the Prophets. The high priest regards Jesus' regal claim as a *blasphemy* against the heavenly sovereign (verse 64).

The Sanhedrin condemns Jesus as *worthy of death*. They mock his claims to be anointed with God's Spirit, demanding he prove it by prophesying. After all, when Saul was anointed, *the Spirit of God came powerfully upon him and he joined in their prophesying* (1 Samuel 10:10). Note that prophecy is not predicting the future; it's speaking by direct revelation. If he a "seer," can he see who is being physically abusive while blindfolded? (verse 65).

Jesus has a radically different view of divine justice. The Sanhedrin has met to give Jesus what they think he deserves. The king is giving his life for his people instead of giving them what they deserve. Instead of handing out what we would consider just, he leaves the matter of justice to his Father to sort out.

5.7 Distanced from his disciples (14:66-72)

After running from the Garden, *Peter followed at a distance, right into the courtyard of the high priest* (verse 53). He would be arrested too if anyone recognized him as a follower of Jesus.

Mark 14:66-72 (NIV)

⁶⁶ While Peter was below in the courtyard, one of the servant girls of the high priest came by. ⁶⁷ When she saw Peter warming himself, she looked closely at him. "You also were with that Nazarene, Jesus," she said.

⁶⁸ But he denied it. "I don't know or understand what you're talking about," he said, and went out into the entryway.

⁶⁹ When the servant girl saw him there, she said again to those standing around, "This fellow is one of them." ⁷⁰ Again he denied it.

After a little while, those standing near said to Peter, "Surely you are one of them, for you are a Galilean."

⁷¹ He began to call down curses, and he swore to them, "I don't know this man you're talking about."

⁷² Immediately the rooster crowed the second time. Then Peter remembered the word Jesus had spoken to him: "Before the rooster crows twice you will disown me three times." And he broke down and wept.

A servant girl (verses 66, 69) is about as low on the ladder of first century society as you could get. Her word doesn't carry much weight, but she persists and others join in. It begins to look like Peter might end up literally carrying a cross, following Jesus down the road to crucifixion. His third denial is supported by curses—calling on God to deal with him if he really is a follower of Jesus (verse 71).

Jesus said they'd all abandon him, and that Peter would disown him three times before morning (14:27-31). As the rooster heralds Friday morning, Peter remembers his brash promises the night before.

Is this the end for Peter? Do those who disown Jesus publicly have any place in God's family? (Matthew 10:32). Does anyone have a place in God's family if the Son is killed? Peter *broke down and wept* (verse 72).

5.8 Conclusion

What has challenged you from Mark 14?

- a) The wealthy gift that unwittingly prepared for Jesus' burial?
- b) The Passover meal that transformed into a new exodus with a new covenant?
- c) The silence and unanswered prayer in Gethsemane?
- d) The different approaches to divine justice shown by the temple and the king?
- e) How to follow a king who'd die rather than fight those in power?

Your thoughts?

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In preparation for next time, read the final two chapters: **Mark 15–16.**