

# “Jesus, Man of *Action*”

Mark 14:1-14:52

*And He went a little beyond them, and fell to the ground,  
and began to pray that if it were possible, the hour might pass Him by.*

*And He was saying, “Abba! Father!*

*All things are possible for Thee; remove this cup from Me;  
yet not what I will, but what Thou wilt.”*

*Mark 14:35-36, NAS*

## The Outline

7. The Passion Narrative, 14:1-15:47
  - A. The plot to seize Jesus, 14:1-14:2
  - B. The anointing in Bethany, 14:3-14:9
  - C. The betrayal by Judas, 14:10-14:11
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  - L. The death of Jesus, 15:33-15:41
  - M. The burial of Jesus, 15:42-15:47

## The Words

**Passover** - *πάσχα* - the Passover; (1) as the Jewish festival, which includes the Feast of Unleavened Bread (Luke 2:41); (2) in a narrower sense, of the actual Passover meal, as ordained in the Old Testament (Mark 14:1); (3) by metonymy, the lamb slain for the Passover meal: *the Passover* or *Paschal lamb* (Mark 14:12a); figuratively of Christ Jesus in his sacrificial death (1 Corinthians 5:7). See Deuteronomy 16:1-12.

**Costly** - πολυτελής - pertaining to being of great value or worth, implying in some contexts a monetary scale: *very costly, expensive* (Mark 14:3); figuratively: *of great value, very precious* (1 Peter 3:4).

**Pure** - πιστικός - trustworthy, faithful; as qualifying a substance: *pure, genuine, unadulterated*.

**Nard** - νάρδος - (1) a fragrant plant native to India: *(spike)nard*; (2) an aromatic oil extracted from its roots: *spikenard, oil, ointment, perfume of nard* (Mark 14:3).

**Good** - καλός - pertaining to a positive moral quality, with the implication of being favorably valued: *good, fine, praiseworthy*.

**Betray** - παραδίδωμι - to hand over to or to convey something to someone, particularly a right or an authority: *to give over, to hand over*. In some languages, however, it is impossible to speak of “handing over authority.” In some instances one may use a causative expression, for example, “to cause someone to have.”

**Prepare** - έτοιμάζω - prepare, make ready; (1) with a thing as an object: *put or keep in readiness, prepare* (Matthew 26:19); (2) with a person as object: *make ready, prepare* (Luke 1:17); (3) of what God provides for believers: *prepare, have ready* (1 Corinthians 2:9). With regard to preparing the Passover, Swete says the following: “Supposing the lamb to have already been slain, and returned to the house, there still remained much to be done; the roasting of the lamb, the provision of the unleavened cakes, the bitter herbs, the four cups of wine, the preparation of the room and the lamps; and in the preparation of the food there were many ritual niceties to be observed.”

**Covenant** - διαθήκη - basically, a settlement; (1) as a legal term in settling an inheritance, as common in the Greek and Roman world: *last will and testament* (Hebrews 9:16-17); (2) between two or more persons: *binding contract, agreement, treaty* (Galatians 3:15); (3) predominantly in the New Testament, as in the Old Testament and Septuagint, a declaration of the will of God concerning his self-commitment, promises, and conditions by which he entered into relationship with man: *covenant, agreement* (Luke 1:72; Mark 14:24; Hebrews 9:16-17).

**Hymn** - ύμνέω - to sing a song associated with religion and worship: *to sing a hymn, to sing a song of praise*.

**Fall Away** - σκανδαλίζω - cause to stumble; figuratively in the New Testament (1) actively as occasioning transgression: *cause to do something wrong or sin* (Matthew 5:29); passively: *be led into sin, be caused to do wrong* (2 Corinthians 11:29); in an absolute sense: *fall away, give up believing* (Matthew 13:21); (2) taking offense at Jesus or refusing to believe in him: *be offended* (Matthew 11:6); (3) furnishing an occasion for someone to be shocked or angered: *give offense to, offend* (Matthew 17:27).

**Distressed** - έκθαμβέω - only passive in the New Testament (1) *be (utterly) amazed, be astonished* (Mark 9:15); (2) *be alarmed, be greatly disturbed* (Mark 14:33); (3) *be frightened* (Mark 16:5-6).

**Troubled** - άδημονέω - to be distressed and troubled, with the probable implication of anguish: *to be troubled, to be upset, to be distressed*.

**Abba** - άββά - transliteration of the Aramaic for father; used as vocative (Mark 14:36). In a number of languages, a vocative form (that is to say, a form used in direct address) is different from a form used in speaking about God as Father.

**Kiss** - κατεφίλησα - of a fervent or affectionate greeting: *kiss tenderly*.

## The Quotations

“Awake, O sword, against My Shepherd,  
And against the man, My Associate,”  
Declares the LORD of hosts.

“Strike the Shepherd that the sheep may be scattered;  
And I will turn My hand against the little ones.”

- Zechariah 13:7, NAS

The LORD says to my Lord: “Sit at My right hand,  
Until I make Thine enemies a footstool for Thy feet.”

- Psalm 110:1, NAS

I kept looking in the night visions,  
And behold, with the clouds of heaven  
One like a Son of Man was coming,  
And He came up to the Ancient of Days  
And was presented before Him.

- Daniel 7:13, NAS