

GETHSEMANE  
--MARK 14:27-42--

INTRODUCTION:

The intense pain over sin that Jesus suffered at the grave of Lazarus was much like the pain, heartache, and severe anguish that Jesus experienced in the garden of Gethsemane. We will never understand the depths of His agony, in those early morning hours before the cross. That agony was infinitely greater than anything anyone else in human history has ever experienced. The spotless Lamb of God would soon be separated from His heavenly Father and He would be crushed under divine wrath in order to pay the penalty of the sins of others. No agony could be greater than knowing that He would soon drink the cup of God's wrath and judgment against sin.

I. JESUS' PREDICTIONS (Mark 14:27-31)

- a. When we ended our study of Mark last week, Jesus and His disciples had just celebrated the last Passover and the first \_\_\_\_\_ Supper in the upper room in Jerusalem.
- b. Though Jesus predicts the weakness of the disciples in these verses, these same verses reveal several wonderful \_\_\_\_\_ about the Lord Jesus.
- c. First, Jesus' omniscience in contrast to the lack of understanding and doubt of His \_\_\_\_\_.
- d. The \_\_\_\_\_ of Jesus Christ is also displayed in this passage. (Zechariah 13:7)
- e. Jesus Christ showed His \_\_\_\_\_ by looking beyond the cross to His resurrection.
- f. Even though Jesus predicted they would fall away and cited O. T. prophecy to verify this truth, Peter \_\_\_\_\_ protested.
- g. Peter refused even to receive this \_\_\_\_\_.
- h. The pride of the eleven contrasts sharply with the \_\_\_\_\_ of Jesus in His willingness to die on a cross for their sin.

II. JESUS' PAIN (Mark 14:32-34)

- a. Jesus led the disciples to a \_\_\_\_\_, an olive grove on the slope of the Mount of Olives.

- b. When they arrived at the garden, Jesus "*said to His disciples, 'Sit here until I have \_\_\_\_\_.'*" (Mark 14:32, NASB95)
- c. As Jesus anticipated what would soon take place, He began to be very distressed and \_\_\_\_\_.
- d. The main cause of His distress and anguish was neither Israel's rejection, nor Judas' betrayal, nor the disciples' \_\_\_\_\_.
- e. His grief was brought on, first and foremost, by the horrifying recognition that He would soon become the bearer of \_\_\_\_\_ and the object of God's wrath.

III. JESUS' PETITION (Mark 14:35-36)

- a. The sorrow and grief that Jesus experienced defies comprehension because it was a \_\_\_\_\_ struggle.
- b. Near midnight and into the early hours of the morning, just hours before His death, the Son of God endured Satan's final \_\_\_\_\_ to deter Him from the cross. (Hebrews 5:7)
- c. Jesus' tearful prayer was "*that if it were possible, the \_\_\_\_\_ might pass Him by.*" (Mark 14:35, NASB95)
- d. Jesus always addressed God as His \_\_\_\_\_.
- e. Next He acknowledged His \_\_\_\_\_ omnipotence.
- f. Jesus Christ's prayer was an inquiry into whether or not \_\_\_\_\_ might be accomplished through some other means.
- g. Though this horror made Him cry out to avoid the cross, the Lord Jesus was completely \_\_\_\_\_ to the will of the Father. (Philippians 2:8)

IV. JESUS' PRONOUNCEMENT (Mark 14:37-41a)

- a. Jesus, in the midst of His \_\_\_\_\_, went to check on the three disciples He had brought with Him.
- b. Jesus \_\_\_\_\_ Peter, but in light of what is happening, His rebuke was mild and gracious.
- c. Jesus left them again and went away and \_\_\_\_\_, saying the same words that we just read a few minutes ago.

- d. Jesus returned a third time to pray, petitioning the Father three times to remove the \_\_\_\_\_ of suffering.
- e. During this third time of prayer the disciples had fallen \_\_\_\_\_ again.

V. JESUS' SURRENDER (Mark 14:41b-42)

- a. Jesus had \_\_\_\_\_.
- b. Much to the shock of the sleepy disciples, the Lord announced, "*Behold, the Son of Man is being \_\_\_\_\_ into the hands of sinners.*" (Mark 14:41, NASB95)
- c. Jesus did not shrink back in fear or try to hide; Jesus \_\_\_\_\_ went out to meet His attackers.

CONCLUSION:

As we come to the end of this passage of Scripture, the application is simply this: all of us should give ourselves to regular daily prayer. If you are not living a life of dependent prayer, you are sinning. Jesus told the disciples to watch and pray, to be alert and pray. Without prayer you will not have the strength necessary to follow Christ. The call to prayer is a call to discipline. Many reject this idea, they may argue it promotes legalism. But there is an eternity of difference between legalism and discipline. Legalism has at its core the thought of becoming better and thus gaining merit through religious exercise. The Pharisees are a perfect example of legalism. Discipline springs from a desire to please God. Paul, an outspoken opponent of legalism admonishes us to "...discipline yourself for the purpose of godliness;" (1 Timothy 4:7, NASB95) As God's servants we must exercise ourselves with an athletic-like discipline as we pursue God's purposes for our lives. There will be no prayer life without this discipline. Jesus modeled it for us throughout His life, and in today's passage He showed us that the only way to wrestle with temptation is with prayer. He was triumphant to the end.