

Mark 14 pt. 2 v.26-42 Jesus in the Garden of Gethsemane

V.26 - The importance and legacy of singing together.

We see that Jesus and the disciples sang a hymn together.

I can't help but consider the intent of this time together. Jesus is preparing the hearts of His disciples for what happens next - namely that they are all told how they will fall away from Him that very night.

Singing is an important part of our fellowship with one another and it is an important part of our worship heritage.

Many have sought to identify what Jesus and His disciple sang that night.

Some have proposed that it was a traditional singing of Psalm 113-118 (M. Henry) or 116-118, called the Hallel (Guzik).

The details of what was sung is not recorded for us but we know that this sweet time of worship happened and that it was intentional and important.

So much is communicated in our worship songs. By them we commit to memory doctrinal truths, we worship our God with the praise of our lips, we attest to the wonderful works of God that He has wrought among us, we proclaim our expectation that Christ will come again, and so much more!

It is so important to be mindful in our times of musical worship. The early hymns adopted by the church were often straight out of God's Word, sometimes they were Psalms, perhaps just as Jesus and His disciples sang.

[Col 3:16 NKJV] 16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

[Eph 5:19-20 NKJV] 19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, 20 giving thanks always for all things to God the Father in the name of our Lord Jesus Christ,

Over the ages music has changed and it will continue to change but the message should not. What we are proclaiming with our lips should be thoughtful, doctrinally true, and honoring to God.

That doesn't mean that every song has to be upbeat, or every song has to be a funeral dirge, but they should be true - even as we are instructed by Christ that [Jhn 4:24 NKJV] 24 "God [is] Spirit, and those who worship Him must worship in spirit and truth."

So when our hearts are breaking, or we are sorrowful (as the disciples were this night - v.19) that is as good a time to sing to the Lord as any.

When we are joyful and in awe - that is a great time to sing to the Lord as well.

In that way we find ourselves in good company with the Psalmists, the disciples, and even the Lord Jesus Himself.

After this hymn they depart from what we call "the Upper Room," and travel to the Mount of Olives - just a short walk away. This place figures prominently in Jesus' ministry.

V.27 -

Earlier in the evening Jesus told the disciples that ONE of them would betray Him. In that moment they found themselves asking if they would be the perpetrator.

[Mar 14:18-19 NKJV] 18 Now as they sat and ate, Jesus said,  
"Assuredly, I say to you, one of you who eats with Me will betray Me."  
19 And they began to be sorrowful, and to say to Him one by one, "[Is]  
it I?" And another [said], "[Is] it I?"

Now Jesus tells them that ALL of them will fall away because of Him.

So certain is this that it is foretold, written of beforehand - Jesus  
quotes Zechariah 13:7

[Zec 13:7 NIV] 7 "Awake, sword, against my shepherd, against the  
man who is close to me!" declares the LORD Almighty. "Strike the  
shepherd, and the sheep will be scattered, and I will turn my hand  
against the little ones.

A most startling, abrupt, and humbling experience awaits these men.

It is true that Judas is the singular appointed betrayer in a league of  
his own who stands out to us but ALL of them will have their devotion  
to Jesus shaken - even in the face of their self-assured protests to the  
opposite.

V.28 - Jesus indicates by this saying that their relationship with Him is not severed by their momentary falling away - and they will all fall away.

We share a common nature with these disciples. We are prone to fall away.

As the Hymn declares:

Prone to wander, Lord, I feel it  
Prone to leave the God I love  
Here's my heart, oh, take and seal it  
Seal it for Thy courts above

-Come, Thou Fount of Every Blessing, Robert Robinson, 1758

So on the one hand we have the individual betrayer, and then we have the more general falling away - in which the disciples, and we ourselves presently, will require Jesus' grace.

He will not leave us nor forsake us - He goes before us, and He has promised to keep us.

[2Ti 2:11-13 NKJV] 11 [This is] a faithful saying: For if we died with [Him], We shall also live with [Him]. 12 If we endure, We shall also reign with [Him]. If we deny [Him], He also will deny us. 13 If we are faithless, He remains faithful; He cannot deny Himself.

One of the things the disciples do not address here in the following verses is Jesus' declaration of resurrection and what happens next in Galilee! They are so fixated on themselves that they fail to respond to Jesus' promise of resurrection.

As Jesus delivers to them this heartbreaking truth of betrayal, falling away, and his own death - He also delivers to them the good news of His resurrection. That He shall rule over death, and be reunited with them both bodily and forevermore.

V.29-31

Rather the disciples are fixated on this notion that their own convictions will not fail them. They believe that they are so devoted to Christ that they will never leave Him.

Peter says he will die if he has to, and in v.31 "they all said likewise."

In regards to this declaration by the disciples - we can only take them at their word.

There is no indication that they are attempting to deceive or manipulate Jesus here or that they are being insincere. They appear convinced of their own sincerity and wholly devoted to Jesus.

BUT! Nothing can stand against God's word. AND as they stand in the aftermath of Christ's words - that they will leave Him, that Peter will deny Him not once but three times in a night - perhaps their hearts are attempting to call up the courage to stand when the time of striking comes.

Another thing we must consider is that the disciples did not take Jesus' words at face value. They have been with him so long and yet they still attempt to ignore the certainty of what Jesus tells them - choosing to rather believe the best about themselves rather than the certainty of Christ's words. This is not new or uncommon. Peter has even rebuked Jesus in the past.

[Mar 8:31-32 NKJV] 31 And He began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and after three days rise again. 32

He spoke this word openly. Then Peter took Him aside and began to rebuke Him.

And now as Jesus declares their abandonment they say it is not so. Who is the master? Who is the Lord? Whose word is certain? It is Christ alone whose word is certain.

And yet we find ourselves likewise approaching some of the things that Jesus teaches us with skepticism - rationalizing our own rightness, explaining away the hard truths, or outright denial based on our own personal assessment that we are stronger, smarter, wiser than we actually are.

The disciples are about to be humbled. They are going to have to reckon with their own self-assuredness and bold proclamations to fight to the death after they have fled Jesus out of fear.

This is why we can never rest upon our own resolve. It will fail us. The only assurance we have in enduring to the end is that Christ Himself shall keep us. And WHEN we fall, when we are faithless, He remains faithful.

Does it hurt when that happens? Absolutely! But it is in those humbling moments that we come to know more about who we are in



Christ's kingdom, and, more importantly, we learn more about who Jesus is.

#### V.32-26 In the Garden of Gethsemane

It is in the Garden that we see Christ's humanity very clearly. He is not an emotionless husk of flesh but fully and completely human.

He feels every ounce of the weight that bears down upon Him, and so it must be - to bear the sins of the world.

It is in this moment as well that Jesus confesses His uniquely deep distress and sorrow to His close friends, Peter, James, and John.

This should give us some measure of encouragement to transparency as well on our times of pressing. Our Lord in His sorrow and distress was quite transparent - even vulnerable. As Jesus shared with them His distress and anguish the disciples began to see the pressing of Jesus that He would continue to endure.

“These three had boasted most of their ability and willingness to suffer with him; Peter here, in this chapter, and James and John (ch. 10:39); and therefore Christ takes them to stand by, and see what a struggle he had with the *bloody baptism* and the *bitter cup*, to convince them

that they knew not what they said. It is fit that they who are most confident, should be *first* tried, that they may be made sensible of their folly and weakness.” Henry, M. (1994). [Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume](#) (p. 1811). Peabody: Hendrickson.

We see here as well, some of Christ's prayer recorded from the Garden of Gethsemane.

It is a prayer for deliverance. Jesus cries out to the Father, using the unique term for God the Father - Abba.

Αββα - “an Aramaic word that means Father; it is a term of endearment used within the family circle (not unlike our word “dad”). (Mounce, Complete Expository Dictionary of Old and New Testament Words)

Jesus' prayer bears significantly on our understanding of God's will, sovereignty, and the total cost of redemption.

It is here that we learn that Jesus, the Lord of all creation, petitions God the Father for any other way to save mankind. He prayed (v.35) “if it were possible, the hour might pass from Him.” AND, “Take this cup away from me; nevertheless, not what I will, but what You will.”

What could this mean? Was Jesus willing to save His own skin and let humanity perish, to let humanity bear the wrath of God? No - but that if there is any other way then let that stand. Perhaps the Law? No. Perhaps moralism. No. There is only one way.

[Jhn 14:6 NKJV] 6 Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.

[Heb 9:11-15 NKJV] 11 But Christ came [as] High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. 12 Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. 13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, 14 how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? 15 And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.

Does Jesus' prayer mean that He is unwilling to pay the price? Not at all.

[Heb 12:2 NKJV] ...for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

We also see both of these questions reconciled in Jesus' prayer to the Father, "...not what I will, but what You will."

We see here that Jesus faces the temptations of the flesh. Just as He was tempted in Mark chapter 1 to fulfill the yearnings of the flesh and yet resisted to be our perfect High Priest so now Jesus wars against the flesh in the Garden.

In all things He submits Himself to the pre-ordained will of God, to redeem mankind through His suffering - and this anguish that Christ experiences in the Garden is part of that suffering.

Even as He proclaimed earlier in the evening, establishing the cup of the New Covenant by His own blood, now it is time for Him to drink it in fullness.

There is no other way. The cup does not pass from Jesus. It is not removed. He drinks it fully for our sakes. He bears in His body, His mind, His spirit the fullness of God's wrath upon Him for us.

V.37-42

Being in this desperate state and taking a brief pause from His prayers Jesus finds his closest friends asleep.

So much for resisting to the end! They are unable to stay awake for even an hour.

Peter, James, and John are here exhorted to watch and pray. This is a timely exhortation for us too as we wait patiently for our Lord's coming.

We often find that we are just like the disciples - the spirit is willing but the flesh is so weak.

[Gal 5:17 NKJV] 17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.

We want to identify with Jesus so badly! Our Spirits long for Him and cry out just like Jesus cried out.

[Gal 4:6 NKJV] 6 And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"

But we are often found sleepy, or sleeping - more than once, even after exhortation by Jesus Himself!

That is the nature of having this flesh body. So the disciples, in a sense, have already fallen away! They were unable to watch and pray - how can they hope to resist unto bloodshed?

I would note too that Jesus wasn't speaking from an uninformed position and that His words, "The Spirit is willing but the flesh is weak." Is something that Jesus KNEW and experienced deeply as He prays in the Garden for the cup to pass from Him.

Finally, sleepy disciples and all, the hour has come - divinely appointed, divinely fulfilled, the cup does not pass, there is no other way, Jesus Christ goes willingly to the cross after spending time in prayer with the Father and He goes for the sake of all mankind, betrayed by one of His own.

"Rise, let us be going" - not to flee but to fulfill and to begin the final conquering of death and despair.

[Jhn 16:20-22 NKJV] 20 "Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy. 21 "A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world. 22 "Therefore you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you.