

## **Dr. Mark Jennings, Mark, Session 22, Last Supper, Arrest, Trial, Peter (Mark 14:26-72) Resources from NotebookLM**

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

### **1. Abstract of Jennings, Mark, Session 22, Last Supper, Arrest, Trial, Peter (Mark 14:26-72), Biblicalelearning.org, BeL**

**Dr. Mark Jennings' lecture** on Mark 14:26-72 analyzes the **Last Supper**, where Jesus predicts betrayal and the disciples' abandonment. The session examines **Jesus' prayer in Gethsemane** highlighting his distress and submission to God's will, and the subsequent **arrest of Jesus** orchestrated by Judas and the religious authorities. The lecture further scrutinizes the **Jewish trial** focusing on the charges against Jesus and his affirmation as the Messiah and Son of Man. Finally, it details **Peter's denial** of Jesus as predicted, contrasting his actions with Jesus' steadfastness and foreshadowing potential for restoration.

**2. 18 - minute Audio Podcast Created on the basis of Dr. Jennings, Mark, Session 22 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (New Testament → Gospels → Mark).**



**Jennings\_Mark\_Session22.mp3**

### **3. Briefing Document: Jennings, Session 22, Last Supper, Arrest, Trial, Peter (Mark 14:26-72)**

#### **Briefing Document: Analysis of Mark 14:26-72**

**Overview:** This briefing document summarizes the main themes and important ideas presented by Dr. Mark Jennings in his lecture on Mark 14:26-72. This section of Mark's Gospel covers the transition from the Last Supper to Jesus' arrest in the Garden of Gethsemane, his trial before the Sanhedrin, and Peter's denial. Jennings emphasizes the themes of abandonment, the fulfillment of scripture, Jesus' obedience and authority, the contrast between Jesus and the disciples (especially Peter), and the theological significance of these events.

#### **Main Themes and Important Ideas:**

##### **1. Prediction of Abandonment and Peter's Denial:**

- Following the Last Supper and the singing of a hymn (customary for Passover), Jesus and his disciples went to the Mount of Olives.
- Jesus predicts that all the disciples will fall away, referencing Zechariah 13:7 ("I will strike the shepherd, and the sheep will be scattered"). Jennings highlights the "apocalyptic reality" and "divine cause for suffering" in this prophecy, noting the eventual "vindication and restoration" even if the disciples don't grasp it immediately.
- Jesus offers a hint of hope, stating, "But after I am raised up, I will go before you to Galilee."
- Peter vehemently protests, "Even though they all fall away, I will not." The other disciples echo Peter's sentiment.
- Jesus foretells Peter's specific denial: "Truly I tell you, this very night before the rooster crows twice, you will deny me three times." Peter insists, "If I must die with you, I will not deny you."
- Jennings draws a parallel between Peter's denial here and his earlier rebuke of Jesus' prediction of suffering in Mark 8, highlighting the irony of the one who confessed Jesus as Messiah being the one who denies him.

## 2. The Agony in the Garden of Gethsemane:

- Jesus' prayer in Gethsemane reveals his deep anguish: "Abba, Father, all things are possible for you. Remove this cup from me, yet not what I will, but what you will."
- Jennings points out the structure of the passage emphasizes Jesus' "loneliness or isolation" and the "failure of the disciples" who repeatedly fall asleep despite Jesus' pleas for them to watch and pray.
- The word "Abba" is highlighted as a unique and intimate address to God by Jesus, unprecedented in pre-Christian Palestinian Judaism. Jennings cautions against oversimplifying it as merely "Daddy," suggesting it was a term used by adult children for their father.
- The "cup" is interpreted as a significant symbol of suffering and, more importantly, "divine judgment" and "God's wrath" in the Old Testament. Jennings argues that Jesus' prayer is not solely about avoiding physical suffering but about the burden of taking on God's judgment.
- Jennings discusses the theological implication that on the cross, God the Father is "fully present in his wrath," pouring out his judgment upon God the Son, allowing believers to experience the Day of the Lord vicariously.
- Jesus' submission ("yet not what I will, but what you will") is presented as a "beautiful display of the relationship between God the Son and God the Father" and the "perfect suffering servant motif."
- The disciples' inability to stay awake underscores their failure in contrast to their earlier confidence. Jennings suggests their silence when rebuked indicates their awareness of their failure.
- Jesus' statement, "It is enough. The hour has come. The Son of Man has been betrayed into the hands of sinners," marks the culmination of his prayer and the arrival of the predicted moment. Jennings finds the phrase "in the hands of sinners" ironic, given Jesus' own association with sinners, and potentially indicative of the atonement where he takes the place of sinners.

### 3. The Arrest of Jesus:

- Judas arrives with a crowd from the religious authorities, identifying Jesus with a prearranged kiss.
- Jesus questions the need for such a forceful arrest ("Have you come out against a robber with swords and clubs to capture me?"), highlighting his daily public teaching in the temple where they could have arrested him openly.
- Jennings emphasizes that despite the betrayal and arrest, Jesus' authority is still present as he submits to fulfill the scriptures ("but let the Scriptures be fulfilled").
- The incident of a disciple (identified as Peter in John's Gospel, but unnamed in Mark) cutting off the ear of the high priest's servant is briefly mentioned. Mark's concise treatment of this, without the healing or dialogue found in other Gospels, is noted, suggesting Mark's focus is immediately on Jesus' response to his captors.
- The strange episode of the young man fleeing naked is discussed. Jennings suggests two possible interpretations: it could be a reference to someone known to Mark's community or a humble, even shameful, autobiographical insertion by John Mark himself.

### 4. The Trial Before the Sanhedrin:

- Mark presents two trial scenes: a Jewish one before the Sanhedrin and a Roman one before Pilate. The Jewish hearing's purpose was to gather evidence for a capital sentence from the Romans.
- Jennings notes Mark's structure, possibly a "smirking sandwich" or a rotation of scenes, interweaving the trial with accounts of Peter following at a distance and his denial.
- A stark contrast is drawn between Jesus' faithful testimony that he is the Messiah and Peter's denial that he even knows Jesus. Jennings states, "Jesus testifies that he is the Messiah, which means suffering. Peter denies that he knows Jesus and that he must escape it. Peter is risking losing his life to protect, losing his soul to protect his life."
- The historicity of the Sanhedrin trial is addressed in light of potential violations of the Mishnah's regulations regarding capital cases (e.g., trials at night, during festivals, without a second hearing). Jennings offers several responses: the authorities may have disregarded their own rules in their haste and secrecy; the Mishnah codifies later practices; and the event in Mark may be less a formal trial

and more an effort to build a case against Jesus for Pilate. Furthermore, the Sanhedrin in Mark is primarily Sadducean, not Pharisaic as represented in the Mishnah.

- Despite the lack of formal legal adherence, the Jewish leaders' rejection of Jesus is clear. They sought to find fault, charge him with blasphemy, and find grounds for Roman intervention.
- The trial reveals the chief priests' need to consolidate their opposition against Jesus, fearing the crowds.
- The testimony against Jesus regarding the temple is inconsistent. Jennings suggests this might support the idea of Jesus cleansing the temple on more than one occasion, with the witnesses misremembering or conflating events.
- When directly asked by the high priest, "Are you the Christ, the Son of the Blessed?", Jesus answers affirmatively: "I am, and you will see the Son of Man seated at the right hand of power and coming with the clouds of heaven."
- Jennings argues that Jesus' affirmative answer ends the "messianic secret" and provides the religious leaders with grounds for both political and theological accusations. Claiming to be the Messiah posed a political threat to Rome, while claiming to be the Son of Man coming in glory (referencing Daniel 7:13-14) was seen as blasphemous.
- The high priest tears his garments, and the Sanhedrin condemns Jesus as deserving death. They mock and abuse him.

#### **5. Peter's Denial (Continued):**

- While Jesus is being tried, Peter is in the courtyard warming himself.
- A servant girl identifies him as being "with the Nazarene Jesus," which Peter denies ("I neither know nor understand what you mean").
- After a second rooster crow, the same servant girl and bystanders accuse Peter again of being one of Jesus' followers, based on his Galilean origin (likely his accent).
- Peter's final denial is emphatic: "He began to evoke a curse on himself and to swear, I do not know this man of whom you speak." Jennings discusses the ambiguity of the Greek, suggesting Peter might have been cursing himself, Jesus, or his accusers, but regardless, he invoked God to validate his denial.

- Jennings highlights the profound contrast: as Jesus boldly proclaims his messianic identity before the authorities, Peter vehemently denies even knowing him, bringing God into his lie. This places Peter closer to the religious leaders who condemned Jesus.
- Immediately after the third denial, the rooster crows a second time, and Peter remembers Jesus' prediction. "He broke down and wept," indicating remorse.
- Jennings concludes by contrasting Peter with Judas. Peter was not inspired by Satan, no woes are pronounced upon him, Jesus prayed for him, and he experiences remorse, offering a glimmer of hope for restoration hinted at by Jesus' promise to see them in Galilee.

**Conclusion:**

Dr. Jennings' lecture provides a detailed analysis of Mark 14:26-72, emphasizing the themes of human frailty and abandonment in contrast with Jesus' unwavering obedience and authority. The events of the Last Supper, the agony in the garden, the arrest, the trial, and Peter's denial are interconnected, revealing the unfolding of God's plan and the fulfillment of prophecy. The lecture highlights the theological significance of Jesus taking on divine judgment and the stark contrast between Jesus' messianic confession and Peter's fear-driven denial, ultimately offering a note of hope for Peter's future restoration.

## 4. Study Guide: Jennings, Session 22, Last Supper, Arrest, Trial, Peter (Mark 14:26-72)

### Study Guide: Mark 14:26-72

#### Quiz

Answer the following questions in 2-3 sentences each.

1. What significant prophecy from Zechariah does Jesus reference when he tells his disciples they will all fall away? How does this prophecy relate to the events that unfold in Mark 14?
2. Describe the scene in the Garden of Gethsemane. What does Jesus pray for, and how do the disciples respond to his request to watch with him?
3. What is the significance of Jesus using the term "Abba" when addressing God in his prayer in Gethsemane? How does this reflect their relationship?
4. Explain the symbolic meaning of the "cup" that Jesus asks God to remove in the Garden of Gethsemane. What does this imagery represent in the Old Testament?
5. Describe the betrayal of Jesus by Judas. What sign did Judas use to identify Jesus to the authorities, and how did Jesus respond to this act?
6. During Jesus' arrest, one of his followers drew a sword. Briefly describe this incident as it is presented in Mark's Gospel.
7. Summarize the key accusations brought against Jesus during his trial before the Sanhedrin. What was the pivotal question that led to his condemnation?
8. How does Peter's denial of Jesus unfold in the courtyard of the high priest? What are the three instances of denial, and what ultimately triggers Peter's realization of his actions?
9. Contrast Jesus' behavior during his trial before the Sanhedrin with Peter's behavior in the courtyard. What key differences highlight their respective responses to the unfolding events?
10. What detail in Mark's account of the arrest (verses 51-52) is considered unusual? What are some possible interpretations of the significance of this detail?

#### Quiz Answer Key

1. Jesus references Zechariah 13:7, which states, "Strike the shepherd, and the sheep will be scattered." This prophecy foretells the scattering of Jesus' followers upon the striking of their leader, directly mirroring the disciples' abandonment of Jesus after his arrest.
2. In Gethsemane, Jesus prays to God, asking if it's possible for the "cup" to pass from him, yet ultimately submitting to God's will. The disciples, despite Jesus' repeated requests for them to watch and pray so they would not enter temptation, are found sleeping multiple times, highlighting their failure to support him in his anguish.
3. The term "Abba" is an intimate Aramaic term for "Father," uniquely used by Jesus to address God. This signifies an unprecedented level of personal and close relationship between Jesus and God, emphasizing his filial connection.
4. The "cup" in the Old Testament is a common metaphor for suffering and divine judgment. In Gethsemane, it symbolizes the impending outpouring of God's wrath and judgment that Jesus will bear, not just physical suffering.
5. Judas, one of the twelve disciples, betrays Jesus by identifying him with a kiss to the crowd armed with swords and clubs sent by the chief priests, scribes, and elders. Jesus responds to this act by questioning why they came with weapons as if he were a robber, highlighting the contrast with his public teaching in the temple.
6. During the arrest, an unnamed follower of Jesus drew a sword and struck the servant of the high priest, cutting off his ear. Mark's Gospel presents this event briefly, without naming the disciple or detailing any further interaction, focusing instead on Jesus' response to the arresting party.
7. The chief priests and the council sought testimony against Jesus to put him to death, but initially found none that agreed. The pivotal moment occurred when the high priest directly asked Jesus if he was the Christ, the Son of the Blessed, to which Jesus responded affirmatively, leading to the charge of blasphemy.
8. Peter denies knowing Jesus three times in the high priest's courtyard. The first denial is to a servant girl, the second to the bystanders who heard the servant girl, and the third is emphasized with an oath and a curse when others identify him as a Galilean. The second crowing of the rooster triggers Peter's memory of Jesus' prediction, causing him to break down and weep.



9. During his trial, Jesus remains largely silent in the face of false accusations, but when directly asked about his identity, he boldly affirms that he is the Messiah and will be seen seated at the right hand of power. In contrast, Peter, out of fear, vehemently denies even knowing Jesus, highlighting Jesus' courageous faithfulness versus Peter's fearful denial.
10. The detail of the young man who followed Jesus with only a linen cloth and then ran away naked when seized is peculiar. Interpretations include it being a reference to someone known in Mark's community, a symbolic representation of the disciples' complete abandonment, or even a subtle autobiographical insertion by John Mark himself.

### **Essay Format Questions**

1. Analyze the significance of the Last Supper discourse (Mark 14:22-25) as the immediate backdrop to the events of Jesus' arrest, trial, and Peter's denial. How do the themes introduced at the Last Supper, such as betrayal, the new covenant, and the disciples' failure, play out in the subsequent narrative?
2. Compare and contrast the portrayal of Jesus' internal struggle in the Garden of Gethsemane with Peter's struggle in the high priest's courtyard. What do these contrasting experiences reveal about their characters and their responses to the impending crisis?
3. Discuss the role and motivations of the Jewish authorities in the arrest and trial of Jesus as presented in Mark 14:43-65. What specific charges were they attempting to establish, and how did Jesus' own testimony contribute to his condemnation?
4. Examine the character of Peter as depicted in Mark 14:27-31 and 66-72. How does Peter's initial bold declaration of loyalty contrast with his subsequent denial of Jesus? What factors might have contributed to this dramatic shift, and what is the significance of his eventual weeping?
5. Explore the themes of fulfillment of Scripture and divine sovereignty in Mark 14:26-72. How does the narrative connect the events of Jesus' passion with Old Testament prophecies? What does this emphasis suggest about Mark's understanding of Jesus' suffering and death?

## Glossary of Key Terms

- **Passover:** An annual Jewish festival commemorating the liberation of the Israelites from slavery in Egypt. The Last Supper took place during Passover.
- **Hymn:** A religious song or poem of praise to God. Jesus and his disciples sang a hymn at the end of the Passover meal.
- **Mount of Olives:** A mountain ridge east of Jerusalem, frequently visited by Jesus and his disciples. Gethsemane was located on its slopes.
- **Zechariah 13:7:** An Old Testament prophecy stating, "Strike the shepherd, and the sheep will be scattered," which Jesus applies to his disciples' abandonment.
- **Galilee:** A region in northern Israel where Jesus spent much of his public ministry. Jesus tells his disciples he will go before them to Galilee after his resurrection.
- **Abba:** An Aramaic word for "Father," signifying a close and intimate relationship with God.
- **The Cup:** A symbolic image in the Old Testament often representing suffering, divine judgment, or a designated portion of fate.
- **Gethsemane:** A garden or olive grove on the Mount of Olives where Jesus prayed before his arrest. The name may mean "olive press."
- **Son of Man:** A title frequently used by Jesus for himself, with roots in Old Testament prophecy (Daniel 7), emphasizing both his humanity and his future glory and authority.
- **Rabbi:** A Hebrew term meaning "teacher" or "master," used by Judas to address Jesus at the moment of betrayal.
- **Sanhedrin:** The supreme council and high court of the Jewish people in ancient times, composed of chief priests, elders, and scribes.
- **High Priest:** The leading religious authority in Jerusalem. Caiaphas is traditionally identified as the high priest during Jesus' trial.
- **Blasphemy:** The act or offense of speaking sacrilegiously about God or sacred things. The Sanhedrin accused Jesus of blasphemy for claiming to be the Messiah and the Son of the Blessed.

- **Messiah (Christ):** The promised deliverer of the Jewish people, prophesied in the Old Testament. "Christ" is the Greek equivalent of the Hebrew "Messiah," meaning "anointed one."
- **Son of the Blessed:** A Jewish expression used as a circumlocution for "Son of God" or the Messiah, to avoid directly uttering the divine name.
- **Daniel 7:13-14:** An Old Testament passage describing a figure "like a son of man" coming on the clouds of heaven and receiving dominion and an everlasting kingdom. Jesus alludes to this passage during his trial.

## 5. FAQs on Jennings, Mark, Session 22, Last Supper, Arrest, Trial, Peter (Mark 14:26-72), Biblelearning.org (BeL)

### Frequently Asked Questions on Mark 14: The Last Supper, Arrest, Trial, and Peter's Denial

**1. How does the Last Supper connect with the Passover meal, and what is the significance of Jesus declaring a betrayer among the disciples?** The Last Supper takes place within the context of the Passover meal, the annual Jewish commemoration of God's deliverance of the Israelites from Egyptian captivity (the Exodus). Jesus utilizes this familiar setting to frame his impending death as a new act of salvation. His declaration that one of his disciples would betray him introduces an element of sorrow and foreshadows the events to come. The disciples' responses of denial, despite the eventual betrayal, highlight their initial disbelief and perhaps a glimmer of hope that they were not the one.

**2. What is the significance of Jesus' prediction that all his disciples will fall away, and what is Peter's response?** Jesus' prediction, rooted in Zechariah 13:7 ("I will strike the shepherd, and the sheep will be scattered"), emphasizes the divine plan and the temporary abandonment he will face. This suffering, however, is not the end, as Jesus also promises resurrection and a future gathering in Galilee. Peter vehemently protests this prediction, confidently stating his unwavering loyalty, even unto death. This protest, echoing a previous instance in Mark 8, highlights Peter's struggle to accept Jesus' path of suffering and rejection, creating dramatic irony as his denial unfolds.

**3. What does Jesus' prayer in the Garden of Gethsemane reveal about his mindset and relationship with God?** Jesus' prayer in Gethsemane, using the intimate Aramaic term "Abba" (Father), reveals his profound distress and struggle with the impending suffering, symbolized by the "cup." This cup represents not only physical pain but also the weight of divine judgment and wrath that Jesus would bear. His prayer, "not what I will, but what you will," demonstrates his ultimate submission and obedience to God's will, even in the face of immense anguish. This moment highlights the unique intimacy between the Father and the Son and Jesus' role as the perfect suffering servant.

**4. What is the significance of the disciples falling asleep in the Garden of Gethsemane?**

The repeated instances of the disciples falling asleep despite Jesus' plea for them to watch and pray underscores their human weakness and inability to fully support Jesus in his hour of deepest need. Their failure contrasts sharply with Peter's earlier boast of unwavering loyalty. Jesus' understanding statement, "The spirit indeed is willing, but the flesh is weak," acknowledges their sincerity but also their physical limitations, emphasizing Jesus' isolation in his suffering.

**5. How is Jesus' authority still evident during his arrest?** Despite being betrayed and arrested, Jesus maintains an air of authority. He questions the need for a large, armed crowd, pointing out his daily public teaching in the temple where he could have been apprehended openly. His statement that these events are happening to fulfill the Scriptures demonstrates his awareness and acceptance of the divine plan. Even the strange incident of the young man fleeing naked highlights the disruption and unexpected nature of the arrest.

**6. What were the main accusations and proceedings of the Jewish trial before the Sanhedrin, and what challenges exist in understanding its historicity?** The Jewish trial aimed to gather evidence to accuse Jesus before the Roman governor, Pilate. False witnesses were brought forward, but their testimonies did not agree. The high priest then directly asked Jesus if he was the Christ, the Son of the Blessed. Jesus' affirmative answer, coupled with his declaration that they would see the Son of Man seated at the right hand of power and coming with the clouds of heaven, was deemed blasphemy by the Sanhedrin, leading to his condemnation and abuse. The historicity of this account is debated due to apparent discrepancies with later codifications of Jewish law (the Mishnah) regarding trial procedures, suggesting that the Sanhedrin may have been acting hastily and outside of strict protocols or that the Mishnah's regulations developed later due to such perceived abuses.

**7. What is the significance of Peter's three denials of Jesus, especially in light of his earlier claims of loyalty?** Peter's denial fulfills Jesus' explicit prophecy and stands in stark contrast to his earlier bold assertions of unwavering loyalty. His denials escalate in intensity, culminating in invoking a curse and swearing that he does not know Jesus. This act, occurring while Jesus is bravely confessing his identity before the Sanhedrin, highlights Peter's fear and the depth of his failure. The contrast between Jesus' courageous affirmation and Peter's fearful denial underscores the human frailty even of Jesus' closest followers in the face of danger.

**8. What is the emotional impact of Peter's realization of his denial, and what hope remains despite his failure?** Upon the second crowing of the rooster, Peter remembers Jesus' words and is overcome with grief, breaking down and weeping. This emotional response suggests remorse and a recognition of his profound betrayal. Despite his failure, hope remains due to Jesus' earlier promise to meet his disciples again in Galilee after his resurrection. Peter's sorrowful reaction, unlike Judas' subsequent actions, hints at the possibility of repentance and restoration.