

# Mark: Chapter 14

*Disciple/apostle = learn/do.*

In the final three Modules you will learn what Jesus' disciples did during "Passion Week" — during the Master's last days — just before and after the crucifixion.

**Our focus:** on the disciples

Why? To be prepared and strong, wise and faithful.

## **URGENT QUESTIONS:**

What did Jesus' disciples do well during Jesus' final days before the crucifixion? Where did they fail him? What do we learn from this, and how can we do our very best? How does this past event relate to our present discipleship?

Chapter 14 has 72 verses. Verse one illustrates the reason for the teaching in the preceding chapter: **Watch.**

It begins by exposing a vicious intent against Jesus' life.

Mark 14:1. "After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death."

The *Weymouth New Testament* translates this: ... the High Priests and Scribes were bent on finding how to seize Him by stratagem and put Him to death.



The *World English Bible* says: ... and the chief priests and the scribes sought how they might seize him by deception, and kill him.

The *New American Standard Bible* has it: ... and the chief priests and the scribes were seeking how to seize Him by stealth and kill Him.

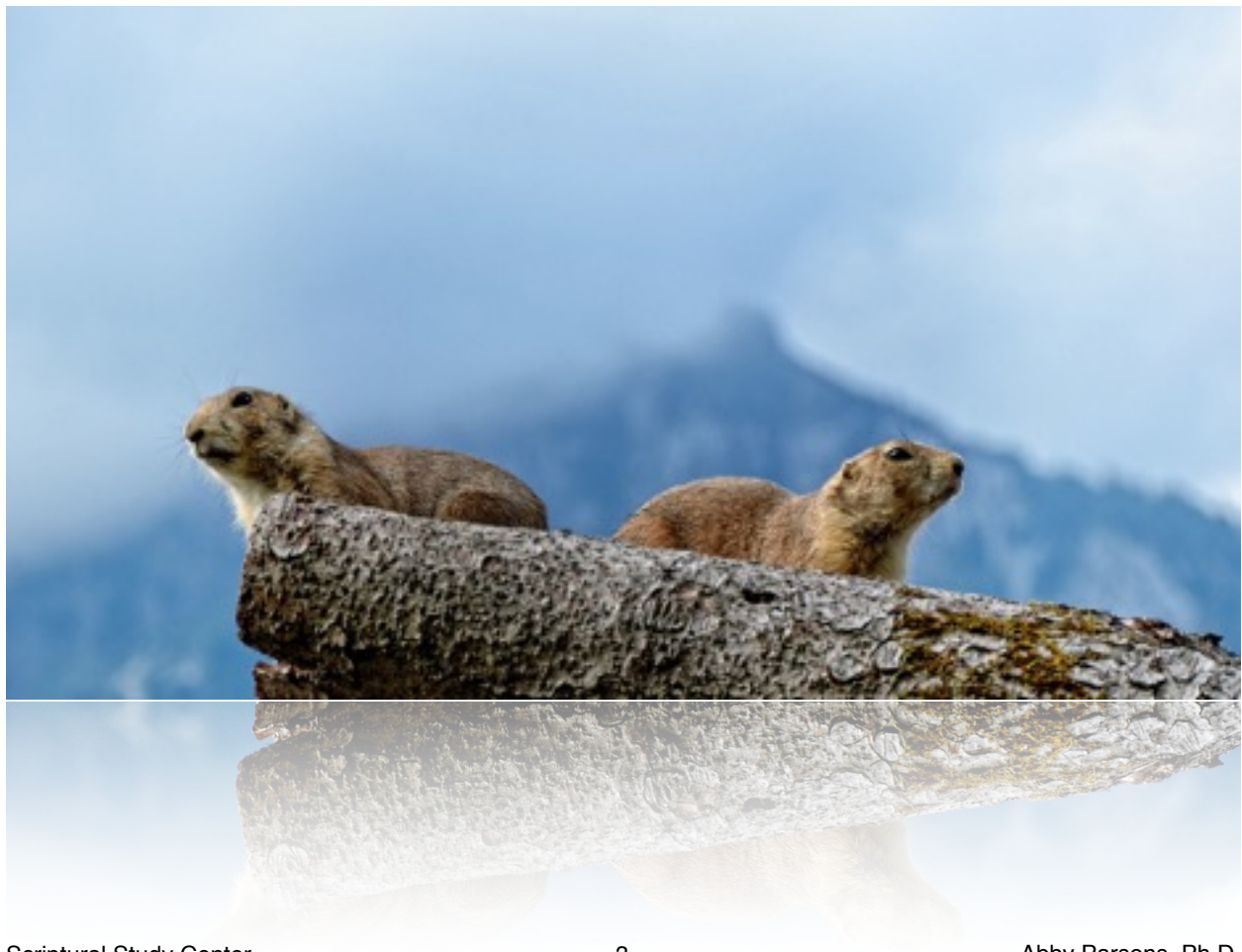
The enemies of Christ wanted to take him to kill “by craft” or “by stratagem” or “by deception” or “by stealth.” What does this say about these so-called religious leaders?

verse 2. “But they said, Not on the feast day, lest there be an uproar of the people.”

This infers that Jesus was exceedingly popular with “the people.” They would rally to protect him, to protest in his behalf. They were ready to follow him and reject the Pharisees and scribes. Why would Jesus not be popular and protected by the masses — he healed almost all of them!

Nevertheless, in the next chapter, these same people are mesmerized by the crowd-control methods of the Pharisees, and they will be seen yelling, “Crucify him.”

So we are at the point of extreme “watch.” At any time, there can be those who feel animosity toward Christians, or followers of that which is true and good, that may be felt mentally, emotionally, physically — even if not seen or heard. Therefore, you must truly watch — see if every thought and feeling is in line with Jesus’ teaching and example — if not, move heaven and hell to fix that! WATCH!



Get thought and heart in line with God, Good, with Life and peace, with Love and forgiveness. Repel self-opinion, self-love, selfishness, self-deprecation — all the “self” stuff. This is what we must watch!

Why did the religious leaders want to kill Jesus? Envy, jealousy, and fear. The Master was way more popular with the people (whom he healed in quantities uncountable, and whom he taught higher ideas of God and man’s relationship to Him) than the Pharisees who were aloof, self-righteous, condemnatory, and rigid. Jesus healed and loved the people; the Pharisees and Scribes condemned and burdened them. Additionally, Jesus teachings, higher than the old traditional empty rhetoric of Judaism, threatened the Judaic society with change that the leaders of the Sanhedrin felt would be disastrous. Certainly, the changes demanded by Jesus would have made a better society with a higher religion, but the place of the High Priest, Pharisees, and Scribes would have fallen to the ground. For these basic reasons, they hated Jesus and wanted him out of the way. Jesus knew this. He knew this hatred of truth and love would continue to haunt his disciples for all time to come, therefore he warns us: *Watch*.

How can we defend ourselves and be safe? Follow Jesus’ example through Christ-like thinking, and through seeking and submitting to the Father’s will. Then you are safe. Then you are blessed. Then, even if the way is difficult, even if it goes against your strongest personal desires — you will profit, be happy at the conclusion, and realize a greater degree of spiritual power in healing sickness and sin, Guard consciousness and stay on the side of God, Good, Love and Life.

Jesus said, “The world hated me before it hated you,” and we must not be naive about this. Jesus taught that we must return love for hate. Forgive them, he prayed from the cross.

Mark 14:3-9

“And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.”





Whatever Jesus says happens. His words are law. Jesus is so moved by the woman's love, and her acknowledgment of his precious value, that he makes this lesson eternal. He states that this act of pure affection would be spoken about forever. He immortalizes the lesson. He speaks and knows that it is done. No one needed to "make sure." He speaks and it is an eternal law; and it is so.

The inference is that Jesus' body is lovingly being prepared for the horrific beating, nailing, and murder about to occur upon it. The woman, doing "what she could," lovingly anointed our Master with precious and expensive oil. Would you not wish the honor of doing this for him?

Some of the disciples are "indignant" over this "waste of money," for the oil was worth a great deal. They missed the point. Their limited viewpoint is denounced. Jesus' memorable and pointed words rebuke their argument, "... ye have the poor with you always, ... but me, ye have not always" (7).



Money spent lovingly for the comfort and aid of another is far from a “waste,” especially when applied directly to the very Son of God, the Savior. It is a blessing and extremely appropriate. It is Love loving its own child. Your expression of the expenditure of something very valuable or expensive at times for someone who would benefit thereby, runs parallel to this blessed event.

There will be times in your life, present-day disciples, when this lesson will guide you in some situation in your experience. Be on watch to realize these times. Do not miss opportunities.

What if this woman had not paid attention, had not been moved with compassion, had not acted on the thought that came to her to do this? This was not possible because truly she was moved by the divine Love of the universe, the Love of Jesus’ own Father and Mother, Spirit. Being moved with compassion is a recipe for the direct blessing of Christ. It is never a waste. It is an immortal act of Love in line with this event and its universal, timeless lesson. It is gain for all.



Mark 14:10-11

“And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.”

Mark 14:12-16. “And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.”

Jesus knew the future. He knew that the disciples would meet that specific man with the water pitcher, that the goodman of the house would invite them for “the last supper” to the upper chamber of his home, and that he would leave there for the Garden of Gethsemane to prepare himself for the ultimate Life-lesson he must teach through crucifixion followed by resurrection. He knew his destiny. He had already told them that he, being the “good shepherd” would lay down his life for the sheep, that he had power to lay it down and to take it up again, but the disciples did not understand. Jesus also knows the disciple who will betray him, the one who will deny him, and that all will lose faith but John (the only disciple at the foot of the cross). Yet, he remains steadfast in fulfilling the Father’s plan of salvation for all mankind.

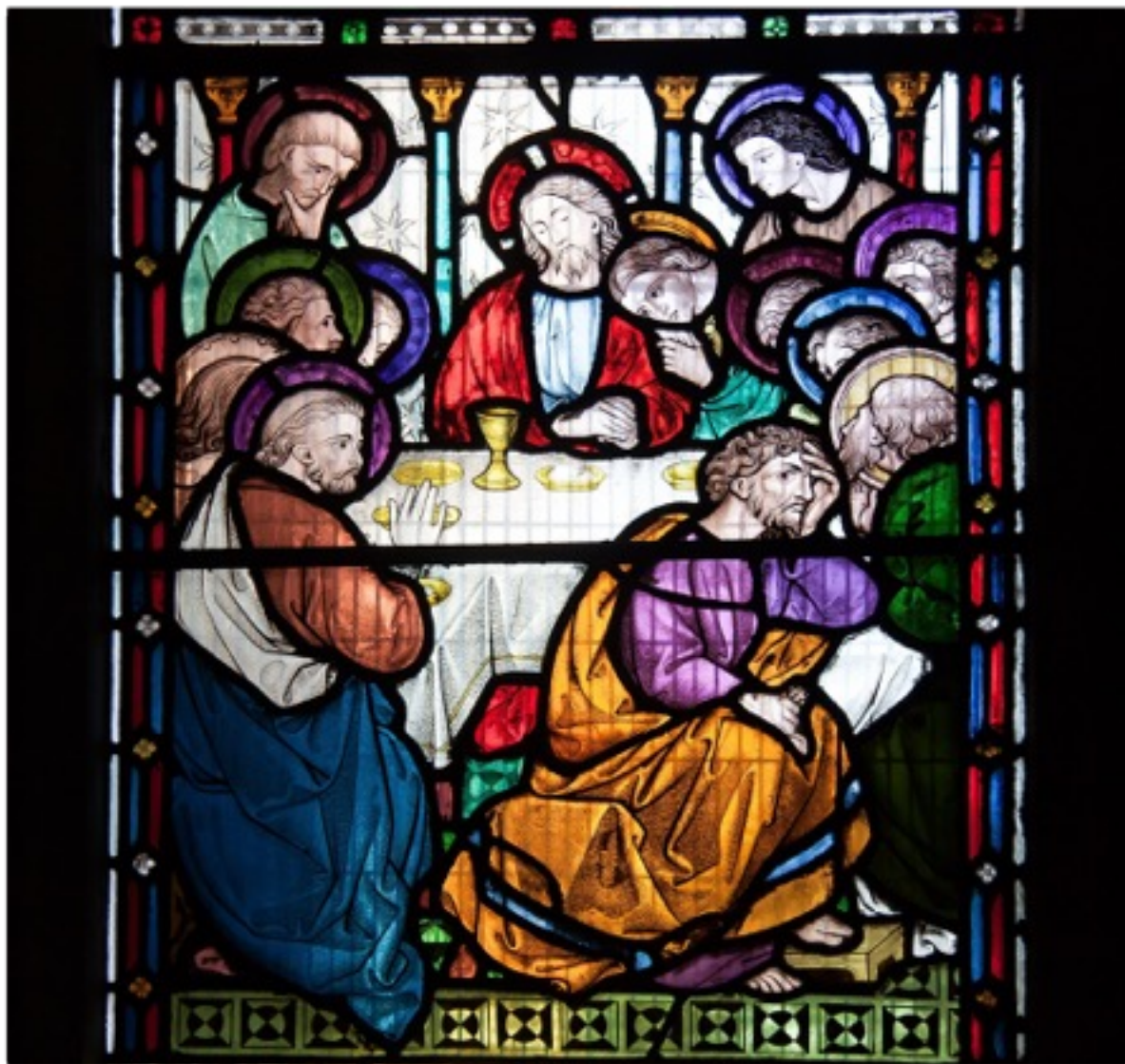
Mark 14:17-21

“And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.”



What is the most urgent “watch” for us then — as present-day disciples? Watch against doing anything even remotely close to denying Jesus! Better that you “had never been born,” Jesus warns. It is not just in words, in affirming that you are a Christian, that you follow Jesus’ teachings — it is your thought and actions as well. Think and act as a Christian or you are denying the Master.

The Last Supper (youngest disciple, John, rests on his shoulder).



#### Mark 14:22-25

“And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.”

The “blood of the new testament” or new covenant (divinely legal binding contract of spiritual Law between God and man) would be shed on the cross the next day literally, but is continual in a deeper way — indicating the sacrifice of self for the lesson and demonstration of eternal Life and omnipotent Love for all mankind.

#### Mark 14:26-28

“And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee.”



Jesus tells the disciples that he will be killed but then raised up; he tells them that after that he will go to Galilee and then meet them there. What are they thinking? Do they understand? It seems they didn't hear or understand him.

There is resurrection - it is the law to our being. There is life eternal because God, the Infinite One, is the only Life, without beginning or end, without division or temporary involvement with what ordinary thought terms 'matter.' Life is God, Spirit, and that is our Life — period. This is the prayer at the bedside of those who appear to be dying. Know that God, Spirit, is the one Life there and is not threatened or in danger. It is natural for the Law of Life to manifest life — and that includes all the phenomena.

Mark 14:29-31 “But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.”

In *The Complete Gospels*<sup>1</sup>, the translation reads, “And Jesus says to them, ‘You will all lose faith. Remember, scripture says, ‘I will strike the shepherd and the sheep will be scattered!’ But after I’m raised I’ll go ahead of you to Galilee” (14:27-28).



Peter insists that he will not lose faith; he will die with Jesus if need be. Jesus tells him that he will deny him three times before morning! All the disciples pledge their unfailing allegiance, and all but John do scatter and run in terror when hours later the soldiers come and arrest Jesus.

Mark 14:32-34



“And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.”

Picture: GETHSEMANE TODAY

Again, the command to the disciples is to “WATCH.”

Gethsemane means “olive press.” The olive is smashed flat and the oil garnered. The physical, the personal, the human, is obliterated in a mental Gethsemane struggle, and the spiritual put on in its place — the real, the substantial, the eternal — is realized as actual.

For the metaphysical meaning of *Gethsemane* (and other Scriptural terms and names) see the Glossary of *Science and Health with Key to the Scriptures*, by Mary Baker Eddy.

GETHSEMANE. Patient woe; the human yielding to the divine; love meeting no response, but still remaining love” (586).



In the chapter, “Atonement and Eucharist,” Eddy writes, “When the human element struggled with the divine, our great Teacher said: “Not my will, but Thine, be done!” — that is, Let not the flesh, but the Spirit be represented in me. This is the new understanding of spiritual Love” (33).

Mark 14:35-36. “And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.”

“Abba” is an Aramaic term for “daddy.” It expresses a child’s trust and intimacy with the parent. In our most fearful and stressful moments, we must follow this example and begin our prayer by turning to God as a little child, saying, “daddy.”





In the footnotes of The Complete Gospels, it points out, “The contrast between Jesus’ resolve and the disciples’ weakness is powerfully drawn.” Hopefully we can each learn from this. The disciples are found sleeping and Jesus is amazed that they could not watch for even one hour while he was in greatest need of their support. He especially calls out Peter.

Mark 14:37-38. “And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.



And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand.”

If you have ever fallen asleep when it was urgent to pray, urgent to be on watch, it is one of the hardest forgiveness issues you will have. Do anything you have to in order to remain awake and vigilant in prayer and watchfulness. Sleepiness may hit you over the eyes and head like a heavy mesmeric dense fog — run! Fight it off! Declare it powerless. Affirm the presence of the living Christ and energy! Get up. Be active. Declare your feelings of love and alertness and faithfulness. It will clear through your spoken word that is in line with the power of Christ.

Mark 14:43. “And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.



Roman Legion reenactment — but they came “at night” with torches besides.

If the threat that comes to you seems as frightening as this Roman Legion army, do not lose faith, do not flee. God is stronger. In another Gospel, when one of these officers asks our Master if he is Jesus of Nazareth, his affirmative reply causes the soldier to fall back to the ground. You stand in the omnipotence of God when you stand with good. Truth in 'abba' to care for you and deliver you. As the Scriptures say, "Be not afraid of their faces."

Mark 14:44-50. "And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him, and fled."

Eddy points out that Jesus could have withdrawn himself from these enemies, as he himself states, but that he allowed them to take him and crucify him in order to demonstrate the all-power and reality of Life over death, and Love over hate. This was one eternal lesson that would live throughout all ages, cut across all cultures, and save anyone who will turn to it with faith and understanding.

Mark 14:51-52 (Mark writes about himself!)

"And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: And he left the linen cloth, and fled from them naked."

This one encounter up-close and personal to Jesus Christ, so rocked the world for Mark that he adhered to one of the Master's closest disciples, Peter, and authored this first-to-be-written Gospel. Even so, Mark, too, ran in terror with all the disciples. *The Complete Gospels* notes that the "young man" runs in terror "from the prospect of Jesus' (and possibly his) fate. It also mentions that in the longer *Secret Mark* fragment that has been found and preserved, there is a young man with a robe at the scene of arrest at Gethsemane. *Everyone flees!*



Will you flee or stay?

Mark 14:53-65

"And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes."

Footnotes from *The Complete Gospels*: “Mark tells a frightening story of official malevolence. It is difficult to reconcile much of Mark’s picture with known Jewish judicial producers: a secret court session, at night, with trumped-up and contradictory evidence. Jesus initial refusal to speak is no defense. Finally Jesus’ avowal of his messiahship provides the desired verdict” (48).

Mark 14: 54-65. “And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.”

*The Complete Gospels* translation of the last verses above: “And they all concurred in the death penalty. And some began to spit on him, and to put a blindfold on him, and punch him, and say to him, “Prophecy!” And the guards abused him as they took him into custody” (v. 65).





#### Mark 14:66-72

“And as Peter was beneath in the palace, there cometh one of the maids of the high priest: And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.”

*Stop. Pray. Learn. Prepare. Be careful. Be strong. Be ready.*

## Cross References

### Mark 14:1:

Gen. 3:1, 27:16, 37:18; Ex. 12:6-20, 34:18; Lev. 2:6, 23:5-7; Num. 28:16-25; Deut. 16:1-8; Josh. 9:4; 1Sam. 23:23; Job 15:5; Psa. 2:1-5, 52:3, 62:4-9, 64:2-6; Hos. 6:9; Matt. 6:2, 26:4; Luke 20:23, 22:1-2; John 11:47-57, 13:1; Acts 4:25-28; Eph. 4:14

### Mark 14:2:

Prov. 19:21, 21:30; Lam. 3:27; Matt. 14:5, 26:2-5; Mark 11:18-32; Luke 20:6; John 7:40, 12:19

### Mark 14:3:

Psa. 106:31; Song 4:13-14, 5:5; Matt. 26:6-7; Luke 7:37-38; John 11:2, 12:1-3

### Mark 14:4:

Psa. 106:31; Eccl. 4:4, 5:4-8; Mal. 1:12-13; Matt. 26:8-9; John 12:4-5

### Mark 14:5:

Ex. 16:7-8; Deut. 1:27; Psa. 106:25-31; Mal. 1:13; Matt. 18:28, 20:11, 25:17, 26:9; Luke 15:2; John 6:7-43, 12:5-6, 13:29; 1Cor. 10:10; Eph. 4:28; Phil. 2:14; Jude 1:16

### Mark 14:6:

2Kings 4:27; Job 42:7-8; Psa. 106:31; Prov. 19:22; Song 8:1; Is. 54:17; Matt. 25:17, 26:10; John 10:32-33; Acts 9:36; 2Cor. 9:8, 10:18; Eph. 2:10; Col. 1:10; 2Th. 2:17; 1Tim. 5:10, 6:18; 2Tim. 2:21, 3:17; Titus 2:7-14, 3:8-14; Heb. 10:24, 13:21; 1Pet. 2:12

### Mark 14:7:

Lev. 25:35, 27:8; Deut. 15:11; Psa. 41:1, 106:31, 112:9; Prov. 3:9, 19:22; Matt. 25:35-45, 26:11; John 12:7-8, 13:33, 16:5-28, 17:11; Acts 3:21; 2Cor. 9:13-14; Philem. 1:7; James 2:14-16; 1John 3:16-19

### Mark 14:8:

Gen. 50:2; 1Chr. 28:2-3, 29:1-17; 2Chr. 6:8, 31:20-21, 34:19-33; Psa. 106:31, 110:3; Prov. 3:9, 19:22, 31:31; Song 8:1; Mal. 1:14; Matt. 8:15, 10:42, 25:17-23; Mark 15:41-47, 16:1; Luke 12:48, 23:53-56, 24:1-3; John 12:7, 19:32-42; 1Cor. 16:17; 2Cor. 8:1-12, 11:9; Phil. 2:25; 2Tim. 1:18; 1Pet. 4:11

### Mark 14:9:

Ex. 39:7; Num. 31:54; Psa. 106:31, 112:6-9; Prov. 10:7, 31:31; Song 8:1; Zech. 6:14; Matt. 5:18, 26:12-13; Mark 16:15

### Mark 14:10:

1Sam. 23:23; Esth. 5:14; Psa. 41:9, 55:12-14; Prov. 3:9, 17:23; Zech. 11:12; Matt. 10:4, 26:14-16; Luke 22:3-48; John 6:70, 13:2-30

### Mark 14:11:

Judg. 16:5; 1Sam. 8:3, 23:23; 1Kings 15:19, 21:20; 2Kings 5:26; Esth. 3:9, 5:14; Psa. 50:18; Prov. 1:10-16, 3:9, 17:23, 24:24, 28:4-22; Jer. 32:10; Hos. 7:3; Zech. 11:12; Matt. 22:19,

26:15-16, 28:12; Mark 12:41; Luke 22:5-6; Acts 8:18, 22:20; Rom. 1:32; 1Tim. 6:10; 2Pet. 2:14-15; Jude 1:11

Mark 14:12:

Ex. 12:6-8, 11-18, 21, 13:3, 23:15; Lev. 23:5-6; Num. 9:2, 28:16-18, 33:3; Deut. 16:1-4; 2Chr. 30:15, 35:11; Ezra 6:20; Matt. 3:15, 26:17; Luke 22:7-9; 1Cor. 5:7-8; Gal. 4:4

Mark 14:13:

Gen. 24:14; Ex. 4:14, 12:21; Judg. 7:16; 1Sam. 9:15; Prov. 3:9; Eccl. 12:6; Jer. 32:7; Matt. 8:9, 26:18-19; Mark 11:2-3; Luke 19:30-33, 22:10-13; John 2:5, 15:14; Heb. 4:13, 5:9

Mark 14:14:

Ex. 4:14, 12:21; 1Sam. 9:15; Prov. 3:9; Jer. 32:7; Mark 10:17, 11:3; John 11:28, 13:13; Rev. 3:20

Mark 14:15:

Ex. 4:14, 12:21; 1Sam. 9:15; 2Chr. 6:30; Psa. 110:3; Prov. 3:9, 16:1, 21:1-2; Jer. 32:7; Matt. 21:2; John 2:24-25, 21:17; Acts 1:13, 20:8; 2Tim. 2:19; Heb. 4:13

Mark 14:16:

Ex. 12:21; 1Sam. 9:15, 10:9; Prov. 3:9; Jer. 32:7; Ezek. 12:7; Luke 22:13-35; John 16:4

Mark 14:17:

Prov. 3:9; Matt. 26:20; Luke 22:14

Mark 14:18:

Psa. 41:9, 55:13-14; Prov. 3:9; Matt. 5:18, 6:2-5, 16, 26:20-21; Mark 3:28, 6:11, 8:12, 9:1-41, 10:15-29, 14:9-25; Luke 4:24, 11:51; John 1:51, 3:3-5, 11, 5:19-25, 6:26-32, 47-70, 13:21-38, 21:18

Mark 14:19:

Prov. 3:9; Matt. 26:20-22; Luke 22:21-23; John 13:22

Mark 14:20:

2Chr. 18:22; Prov. 3:9; Dan. 11:26; Matt. 26:20-23, 47; Mark 14:43; Luke 22:47; John 6:71, 13:26

Mark 14:21:

Gen. 3:15; 1Kings 14:6; 2Chr. 18:22; Psa. 22:1-31, 55:15, 69:1-36, 109:6-20; Prov. 3:9; Is. 52:14, 53:1-12; Dan. 9:24-26; Zech. 13:7; Matt. 18:6-7, 26:24-25, 54-56, 27:3-5; Mark 14:49; Luke 22:22, 24:26-27, 44; John 19:28-37; Acts 1:16-20, 25, 2:23, 4:27, 13:27-29

Mark 14:22:

Gen. 41:26; Ex. 12:11, 39:7; Prov. 9:1-6; Is. 25:6; Dan. 7:24; Zech. 5:7; Matt. 13:38-39, 14:19, 22:4, 26:26-29; Mark 6:41, 14:24; Luke 8:9, 14:16, 15:26, 18:36, 22:19-20, 24:30; John 6:23-58, 7:36, 10:6; Acts 10:17; 1Cor. 10:4-17, 11:23-29; Gal. 4:25; Rev. 1:20, 5:6-8, 11:4, 17:12-18, 19:8-9

Mark 14:23:

Ex. 39:7; Psa. 104:15; Matt. 14:19, 26:27; Mark 14:22; Luke 22:17; Rom. 14:6; 1Cor. 10:16

Mark 14:24:

Ex. 24:8, 39:7; Lev. 17:11; Judg. 16:16; 2Sam. 23:17; 1Chr. 11:19; Jer. 31:31; Zech. 9:11; Matt. 20:28; Mark 10:45; John 6:53; 1Cor. 10:16, 11:25; Heb. 9:15-23, 13:20-21; Rev. 5:8-10, 7:9-17

Mark 14:25:

Ex. 39:7; Num. 6:20; Psalms. 104:15; Joel 3:18; Amos 9:13-14; Zech. 9:17; Matt. 5:18, 26:29; Luke 22:16-30

Mark 14:26:

Num. 21:17; Judg. 18:1-4; 2Chr. 20:22; Ezra 3:11; Psalms. 47:6-7, 81:2; Matt. 26:30; Luke 22:39; Acts 16:25; 1Cor. 14:15; Eph. 5:18-20; Col. 3:16; James 5:13; Rev. 5:9

Mark 14:27:

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