

GETTING STARTED

> *As your group time begins, use this section for very brief review prior to showing the video to help get the conversation going.*

Let's do life together/Opening discussion: If you had the power to recreate yourself, what are the things you would not change about yourself?

From last week: Does anyone remember our Scripture memory from last week's Next Steps? Matt 6:21 "For where your treasure is, there your heart will be also."

Our Subject Today: We all Need a Place (The Garden) - church value - "Praying with Hope". When was the last time you truly felt God's presence and thanked Him for it? As we follow the events of Jesus' last days, let's take some time now to thank Him in prayer. Let's pray...

VIDEO NOTES/QUESTIONS

INDUCTIVE BIBLE STUDY / OBSERVATION: Tradition tells us that Mark wrote this Gospel while in Rome. Peter was one of Mark's sources for the information and the Gospel was probably written about the time of Peter's death. Not only did Mark want to give readers a clear picture of our victorious Lord and Redeemer, but also to encourage them to continue as His disciples regardless of the circumstances.

INTERPRETATION: See the commentary on the last few pages.

APPLICATION QUESTIONS:

We all need a place of prayer. - Read: Mark 14:32

1) Why do you think Jesus would go the Garden of Gethsemane to pray? Share with the group where your personal place is to read your Bible and pray, worshipping God. Why is that place special to you?

SUGGESTED ANSWERS / DIGGING DEEPER: Pastor David said, "I believe that the Garden of Gethsemane was special to Jesus and that, just like we would do, Jesus probably even had a special olive tree that He just loved to pray and sit under and talk to His Father." We all need a place of prayer, that is the first step in making prayer a regular part of your day.

APPLICATION QUESTIONS (cont.)

We need a place to practice our prayer. - Read: *Matthew 6:34; Matthew 13:21 and John 16:33*

2) We have a bad habit of waiting for the storms of life to come and then pray. Why is it important to pray before the storms? Why do you think Jesus said to guard your heart?

SUGGESTED ANSWERS / DIGGING DEEPER: Jesus went to the garden to actually spend some time praying and talking with God which again, is a huge lesson for us. If and when we get to our place of prayer, if we can't discipline ourselves to actually pray then we're really just wasting time. We need to prepare for the storms.

We all need PEOPLE who will pray for us and walk with us in life's most difficult moments. - Read: *Mark 14:32-46*

3) How does Mark describe Christ's mood in Gethsemane? What did Jesus suggest might result from the disciples' failure to pray?

SUGGESTED ANSWERS / DIGGING DEEPER: Pastor David's thought - "Because in His Divinity, Jesus was trying to teach both them and us just how important praying with hope is in our daily lives because for the disciples, life was about to radically change was is not? Their leader is about to be arrested and crucified on the cross, and they are going to live in fear thinking that they are next? Beyond this moment however, Jesus also knew that after He was gone, that the disciples were going to have to lean into God, through prayer, like never before and so Jesus asked them to come with Him into the Garden so they could listen and learn from the Master Himself."

4) When we go to God in prayer what are the ways he speaks to us?

SUGGESTED ANSWERS / DIGGING DEEPER: Divide up the verses and have people find the answers in Scripture: *John 10:27-28; Ps 119:105; 2 Peter 1:3; Romans 12:2; Isaiah 55:11; Hebrews 4:12; Jeremiah 33:3; 1 Thess. 1:5 and 2:13; 2 Timothy 3:16-17; Romans 8:26; "And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice." (1 Kings 19:12) KJV*

Be prepared to hear - always take a note pad or journal with you when you pray.

APPLICATION QUESTIONS (cont.)

Based on *Mark 14:32-46*

5) What is the reason Jesus asked the disciples to go with Him into the Garden?

SUGGESTED ANSWERS / DIGGING DEEPER: Because in His humanity and in the pressure of this moment, and with the agony and the wrath of God before Him, Jesus did not want to be alone. Isn't it comforting to know, especially in the midst of a storm, that you are not alone? Here is the challenge I have for you:

Today, reach out to 3 people whom you trust and ask them to pray about something specific that is going on in your life.

6) So back to the opening question: If you had the power to recreate yourself, what are the things you would not change about yourself? Or if you had the power to live life over again, is there anything you would do different?

SUGGESTED ANSWERS / DIGGING DEEPER: Billy Graham answers that question (Dec. 2010) "I would study more, I would pray more, travel less, take less speaking engagements. I took too many of them in too many places around the world. If I had to do it over again, I'd spend more time in meditation and prayer and just telling the LORD how much I love Him and adore Him, and looking forward to the time we're going to spend together for eternity."

SUMMARY (My Take-Away for This Week)**POSSIBLE SUMMARY:**

- ◆ I will start praying by finding my place, my practice, and my people and pray daily.
- ◆ I will ask God to help me change with the time I spend in prayer.
- ◆ I have decided to pray more and to spend more time with Jesus so that the end of life there will not be a regret that I will have to worry about.

COMMENTARY

Question 1

Gethsemane: Only Matthew and Mark among the New Testament authors explicitly name Gethsemane as the location of Jesus' prayer and betrayal: (*Matt 26:36*; *Mark 14:32*)

Both instances immediately follow Jesus' Passover meal with His disciples (*Matt 26:17–30*; *Mark 14:12–26*) and Jesus' prediction of Peter's denial (*Matt 26:31–35*; *Mark 14:27–31*). In both Matthew and Mark, the scene at Gethsemane includes (*Matt 26:36–50*; *Mark 14:32–46*):

- the selection of Peter, James, and John for special attention;
- a prayer from Jesus about the forthcoming events;
- the inability of the disciples to stay awake when asked to pray;
- the subsequent betrayal of Jesus by Judas Iscariot.

In Matthew and Mark, Gethsemane is simply a place or piece of land (χωρίον, *chōrion*; *Matt 26:36*; *Mark 14:32*). Luke uses another general term to denote the location (τόπος, *topos*; *Luke 22:40*) on the Mount of Olives (ὄρος τῶν Ελαιῶν, *Oros tōn Elaiōn*; *Luke 22:39*). John places Jesus and His disciples in a garden (κῆπος, *kēpos*; *John 18:1*) and locates the garden across the Kidron Brook (πέραν τοῦ χειμάρρου τοῦ Κεδρῶν, *peran tou cheimarrou tou Kedrōn*; *John 18:1*). (Owen Nease, "Gethsemane," ed. John D. Barry et al., *The Lexham Bible Dictionary* [Bellingham, WA: Lexham Press, 2016]).

Question 2. John 16:33

The promise of peace, or Shalom (*eirēnē*), which is foundational to the Semitic understanding of wholeness and satisfying life, is here clearly dependent on the little phrase "in me." This idea that peace and wholeness of life or salvation were to be found fully "in Jesus" or "in Christ" became one of the most significant aspects of Pauline theology.

The world, Jesus said, is not an easy place in which to live. In Johannine thinking the world is in the hands of an evil ruler (*archōn*; cf. *12:31*; *14:30*; *16:11*). As a result the followers of Jesus are subject to "tribulation" (RSV), "trouble" (NIV), "persecution" (NRSV), "trials and sorrows" (NLT). The word *thlipsin* (singular, but undoubtedly with a collective sense) appears only here and at *16:21* to refer to pains in childbirth and is undoubtedly used to suggest serious difficulties for Christians.

But in spite of such predicted troubles in the world, the followers of Jesus were called to encouragement because Jesus had "overcome" the world. The use of the perfect *nenikēka* was obviously intended by John to communicate a proleptic sense of victory even before the crucifixion. (Gerald L. Borchert, *John 12–21*, vol. 25B, *The New American Commentary* [Nashville: Broadman & Holman Publishers, 2002])

Questions 3 Mark 14:32–46

Gethsemane was probably a remote walled garden (Jesus "entered" and "went out") where Jesus went often for prayer, rest, and fellowship with His disciples. (Wayne Dehoney, "Gethsemane," ed. Chad Brand et al., *Holman Illustrated Bible Dictionary* [Nashville, TN: Holman Bible Publishers, 2003])

Mark uses two rare words to describe Jesus's emotions. Deeply distressed occurs only in Mark (v. 33; *9:15*; *16:5–6*) and has the nuance of "greatly alarmed." The word for troubled expresses extreme anxiety, and it occurs elsewhere in *Mt 26:37* and *Php 2:26*.

The phrase to the point of death indicates the depth of Jesus's distress. *Lk 22:44* adds, "His sweat became like drops of blood falling to the ground."

Fell to the ground pictures Jesus collapsing under his burden (*Mt 26:39*; cp. *Lk 22:41*).

(Ross H. McLaren, "Mark," in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax [Nashville, TN: Holman Bible Publishers, 2017])

COMMENTARY

Questions 4

John 10:27: . Though only thirteen words long in the English text, this verse identifies two more signatures of the sheep: they listen to the shepherd and then they follow the shepherd. This is not new information since we found it in *verse 16*, but repetition emphasizes importance. True sheep listen to the shepherd; false sheep pay no attention. (Kenneth O. Gangel, *John*, vol. 4, Holman New Testament Commentary [Nashville, TN: Broadman & Holman Publishers, 2000]),

1 Thessalonians 2:13: God is perfect, complete, the source of all truth and reality. His Word carries the dynamic of his nature; it speaks with the power of eternal reality. That is why he could speak the world into existence. God's Word has inherent power because it is the carrier of undisputed truth. Nothing can withstand it, succeed against it, overcome it, or disprove it.

Because God is timeless, living in the continual present, his Word is always immediate. These are not mere ideas we read and study in the Bible; they are the contemporary thoughts and expressions of the boundless God who is always now. That is why they are living, used by the Holy Spirit to penetrate and effect change where mere words or ideas could not.

Even so, for the power of God's Word to explode in regenerative change it; must be connected to faith. (*Jas. 1:22*). (Knut Larson, *I & II Thessalonians, I & II Timothy, Titus, Philemon*, vol. 9, Holman New Testament Commentary [Nashville, TN: Broadman & Holman Publishers, 2000])

Question 5. Mark 14:32-46

When facing a crisis, most of us want moral support from others. Jesus was no different. Leaving the rest of the disciples behind, Jesus took with him the three disciples closest to him—Peter, James and John. They had been with Jesus on the Mount of Transfiguration (9:2), and they had accompanied him to the home of Jairus (5:37). They had been with Jesus during the best of times and now during the worst of times. True friendship operates in this fashion. (Rodney L. Cooper, *Mark*, vol. 2, Holman New Testament Commentary [Nashville, TN: Broadman & Holman Publishers, 2000])

Mark's account emphasizes the obedience of Jesus to his Father's will and thereby sets an example of discipleship for his readers/hearers. In doing so it emphasizes the humanity of Jesus, who really did suffer, prior to the cross as well as on it. He really did fear death, just as those who were going to be called upon to die for him would fear death. Jesus agonized alone just as many of his followers would have to do. When facing crisis, he prayed just as his followers should do. Mark pictured Jesus as praying at the beginning (1:35), middle (6:46), and end of his ministry. By so doing, he indicated that Jesus' life was characterized by prayer. The clear implication is that the lives of disciples should be also. Mark's account also provides an additional example of the failure of the disciples, which could serve both as a warning to and an encouragement of other disciples who would fail in various ways. (James A. Brooks, *Mark*, vol. 23, The New American Commentary [Nashville: Broadman & Holman Publishers, 1991])

At Gethsemane Jesus responded to crisis with prayer (14:32–42). Gethsemane called into question Jesus' foundational beliefs. Jesus addressed God as "Abba," His "Papa," who loved Him (1:11; compare 9:7). Gethsemane threatened faith in such a Father. Jesus taught that everything was possible for one who believed and prayed (9:23; 11:23–24). Gethsemane raised the awful possibility that something was not possible for God—the passing of Jesus' hour of suffering and death (14:35). Mark shows a frankly human Jesus, "deeply distressed and troubled" (14:33), repeatedly falling on the ground in anguished prayer (14:35). Despite the test of faith, Jesus emerged reaffirming faith in God's possibilities and recommitting Himself to God's will (v. 36). The disciples' repeated failure warns contemporary believers to be alert and pray in time of temptation (14:37–41). (David S. Dockery et al., *Holman Bible Handbook* [Nashville, TN: Holman Bible Publishers, 1992])

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