

Sunday, May 13, 2012—Mark Dispensationally Considered—Mark 14:25-31: Jesus Predicts Peter's Betrayal

Mark 14:25

- **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.**
- Jesus tells the Apostles that he “drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.” How should we understand this verse? Jesus will not drink wine again until he drinks it in the kingdom of God. In other words, Christ will not drink wine again until the kingdom of God on earth is established.
- Mark 1:14-15—it is important to remember what is meant by the expression “kingdom of God” in the book of Mark. The expression refers to the time when Jesus Christ will reign on this earth for 1,000 years.
 - II Samuel 7:12-16
 - Daniel 2:44
- Luke 22:15-16—Jesus says that he will not again eat the Passover meal “until it be fulfilled in the kingdom of God.”
 - Matthew 26:29—it should be noted that everything in this context is concerning the coming Millennial Kingdom. Nothing has as yet been revealed about the Church, the Body of Christ.
- Bullinger points out that this might have soon been verified, had the nation repented at the proclamation of Peter (Acts 3:19-26). But now it is postponed.
- Romans 14:17—Paul writing to the church the body of Christ, states that the kingdom of God is not meat and drink. Paul is not contradicting the words of Christ; he is merely explaining that the issue today in the mind of God is not a physical/visible kingdom on earth but a mystical/spiritual body whose future destiny is to occupy the heavenly places.

Mark 14:26-31

- **26) And when they had sung an hymn, they went out into the mount of Olives.**
- **27) 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.**
- **28) But after that I am risen, I will go before you into Galilee.**
- **29) But Peter said unto him, Although all shall be offended, yet [will] not I.**

30) 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.

31) 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.

- Mark 14:26-28—all four of the Gospels record this event. It is important to note that the Apostles being offended because of Christ was itself a fulfillment of prophecy.
 - Zechariah 13:7—Christ is obviously the shepherd here and the Apostles are the sheep.
- Jesus tells them he will meet them in Galilee after his resurrection. Remember that most of the Apostles were from Galilee (Acts 2:7)
 - Mark 16:7
- Mark 14:29-30—all does not mean all to Peter. Peter says everyone else might betray you but not me. Christ tells Peter that this very day and night he would betray him three times.
- Mark 14:31—Peter more vehemently (with great force and violence, urgently, with great zeal) says, “If I am willing to die with you why would I deny you?”
 - Matthew 26:33-35
 - Luke 22:31-34
 - John 13:36-38
- Considering all these accounts together we see the following picture emerge regarding Christ’s prediction of Peter’s denial. Peter asked the Lord where he was going. Jesus told Peter that he could not follow Christ where he was going. Peter responded by asking Christ why he could not. Then Jesus told them that they would all be offended because of Him that night, for it is written: “I will smite the shepherd and the sheep of the flock shall be scattered abroad (Zech. 13:7).” When Peter heard this he said, “Although all shall be offended, yet will not I (Mark 14:29).” Jesus then called Peter by his old name: “Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren (Luke 22:31-32).” Peter then says, “Lord, I am ready to go with thee, both into prison, and to death (Luke 22:33),” “I will lay down my life for thy sake (John 13:37).” Jesus replies, “The cock shall not crow (twice according to Mark), till thou hast denied me thrice (John 13:38).” Mark says that Peter protested “vehemently,” thereby contradicting the Lord arguing that he would never deny him. It is important to note that they rest of them said the same thing (Matt. 26:35, Mark 14:31).
- Two things in this account are worthy of further comment. The first is Christ’s foreknowledge of an individual’s actions. Christ knew absolutely what Peter was going to do before he did it in

spite of Peter's "vehement" claims to the contrary. This is different, however, from saying that God determined/predestinated that Peter or Judas for that matter would act as they did. The Scripture holds both men responsible for their own actions. Therefore, there must be a difference between foreknowledge and predestination. If this were not so, then God was responsible for Peter's denial and Judas' betrayal. The fact is that many of the acts of the unsaved are done through the influence of the adversary (Eph. 2:2). In the case of Peter, Satan desired to sift him as wheat. He was not permitted to enter into Peter, as he did into Judas because Peter was a child of God by faith in the preaching of the gospel of the kingdom. But as God permitted Satan to test Job, He permitted him to sift Peter, but Christ prayed for Peter that his faith would not fail.

- Secondly, Christ prayed for Peter but He did not pray for Judas. This seems to indicate that prayer is only for believers (John 17:9). The intercessory work of Christ and God the Holy Spirit in pray is only for those who have trusted in the death, burial and resurrection of Jesus Christ as the only total and complete payment for their sin (Rom. 8:26-27, 34).
- The lost don't need us to pray for them. The lost need us to bring the gospel to them.
 - II Corinthians 4:4—the lost need to have the light of the gospel shined into their darkness.