

MARK 14:51 "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."

There is a mystery here. Who was this young man? What was he doing here? What happened to him?

Lets start by looking at where we are and what is relevant. We are in the garden of Gethsemane. It is the time of Christ's betrayal, and the Gospel of Mark is the place we find this statement.

This Gospel is the earliest of the gospels and may have been used as the reference for Matthew and Luke. Of the 661 verses in Mark only twenty-four are not used in Mathew and Luke yet each gospel tells its own story. Mark's desire is to show Christ as a person and link him to the prophetic profile, and allow us to see Christ, not with worldly vision, but with spiritual vision as "The Son of God." Think about "Seeing the Kingdom of God." "Verily, verily, I say unto thee, Except a man be born again he cannot see the Kingdom of God," (John 3:3)

Mark tells of Christ coming after John the Baptist. (Mark 1:14-15) "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel".

It is in Mark that we see Christ with real feeling and emotion like us. He sighs deeply in His spirit (7:34; 8:12). He was moved with compassion (6:34). He marveled at their unbelief (6:6). He was moved with anger (3:5: 8:33). When talking to the Rich young ruler "He loved him." (10:21). Also note that Mark records the responses of the people. They were "amazed" (1:27), "critical" (2:7), "afraid" (4:41), "puzzled" (6:14), "astonished" (7:37), "bitterly hostile" (14:1). There are twenty-three such references. Notice that as the narrative continues the reactions of the people become more critical of Christ and what he is saying.

So who was Mark, and how does he know all this? In (1 Peter 5:13) we have our first clue, for Peter says "The church that is in Babylon, (Rome) elected together with you, saluteth you; and so doth Marcus my son." Now why does he call Mark his son?

There is another clue in (Acts 12:7) "And, behold, the angel of the Lord came upon him (Peter), and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly, And his chains fell off from his hands." He leads Peter out of prison and into the street and Peter thinks he is in vision. Verse (11-12) "And when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying." They were praying for Peter.

Now who is this Mary? She is the mother of Mark, but there is another connection. (Luke 8:2) states "And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, And Joanna the wife

of Chuza Herod's steward and Susanna, and many others, which ministered unto him (Christ) of their substance. The Mary we seek seems to be one of the "many others", someone Christ healed and who supported his cause, as she was able. This House where Peter went was a place he knew well. It would be a safe place. It was Mark's home. But how did he come to know this house?

(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, (Luke 22:8 tells us it was Peter and John) 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 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.

We see that Jesus made prior arrangements for the room, and also in some way he knew the events to transpire. But were they to follow and not speak to the man with the water pitcher; was this a covert sign? This was not a good time to be seen as a follower of Christ. Could this have been a safe house? Was this a way to keep unwanted eyes from seeing, and listening ears from hearing? Luke tells us that "the chief priests and scribes sought how they might kill him (Christ); secretly, for they feared the people." (Luke 22:2) Were they not to be seen talking to the man with the Pot? I don't know, but it is possible.

So who was this man carrying a water Pot? Men did not carry water pots, but a young man would. A boy not yet of age would be doing such chores for his parents. The man with the water pot does not need to be fully-grown; he could be a young Man. It could have been Mark. We know Mark lived in Jerusalem in a large house. It had a Gate and a passageway leading into an inner court, "the door of the gate". (Acts 12:13) states "And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda." Such a house was U shaped with the gate at the top of the U. The upper room could have been at the back of the U, but it could just as easily have been on one side. There were no windows on the outside wall, except small ones on the top floor. It was like a small fort with an open and airy inner court. The home of a wealthy person!

We know also that Barnabas was Mark's cousin. (Colossians 4:10) "Aristarchus my fellow prisoner saluteth you, and Marcus, sister's son to 'Barnabas.'" He was wealthy also, as he had a house and some land to sell. (Acts 4:36-37) "And Joses who by the apostles was surnamed Barnabas, (which is being interpreted, The son of consolation.) A Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles feet." Barnabas convinced Paul to take Mark along on his first missionary journey. It was on this trip that they wrote letters to the "brethren which are of the Gentiles in Antioch and Syria and Cilicia." (Acts 15:23) Keep thinking about the letters, it becomes important later. This trip seems to have been more than Mark could endure as he returned home early from Pamphylia. (Acts 15:37-38) "And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work." Mark was from a wealthy family. Was he a little soft?

We see that Mark not only associated with Peter, he also worked with Paul. Later in Paul's life he sent a letter to Timothy asking him to "Take Mark, and bring him with thee, for he is profitable (helpful) to me for the ministry." (2 Tim. 4:11) In verse thirteen he also asked for the books, but especially the Parchments! Wouldn't it be

where they were sitting.” This house was still a safe place to be. It was Marks home. Is there any reason to doubt that he was home at this time? Was his home the First Church of the Christian era? I have faith it was.

## AND MORE

(John 6:5-6) “When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him; Two hundred pennyworth (\$175.00) of bread is not sufficient for them that every one of them may take a little. One of his disciples, Andrew, Simon Peter’s brother, said unto him, There is a lad here, which hath five barley loaves, and two small fishes.” Would anyone like to guess whom this lad is?

Lets look at where we are. (Mat. 14:14) “And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. And when it was evening, his disciples came to him, saying, this is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, they need not depart; give ye them to eat.” Notice that although the perspective is different it is the same story. It is the presentation that differs. This is Matthew’s way of telling about the same events. Notice also that we are in a desert place. There is nothing nearby where people may obtain food. But here is a lad with five barley loaves, eleven to twelve inches in diameter and one to two inches thick and two small fishes.

Jesus is in the area and is drawing large crowds, and a young lad decides to go and see. He takes a small lunch along. I don’t think so. The five loaves and two fishes would be enough for Christ and twelve disciples. Fish being something you ate with bread. Bread being the main meal. Remember the many women who support Christ, as they are able. I think one of them sent her son out with food for Christ, and the disciples. Was this Mark? I don’t think so. I think it was another young man. But we can ask Christ someday.

I want to comment about (Mark 14:45) it stated “and as soon as he (Judas) was come, he goeth straightway to him, (Christ) and saith, Master, master; and kissed him. It is possible Judas was trying to force Christ to “come into his Kingdom.” Notice in verse forty-four they were to take him safely. Judas wanted no harm to come to Christ. I think he expected Christ to display His power and claim an earthly kingdom. I also think that as we read Verse forty-five we should hear alarm and pleading in the voice of Judas. I feel that the “Master, master” part was Judas’s way of acting like he did not bring the Mob but was forced by it to come to Christ. Never one to pass up a chance for advancement he no doubt wanted a place in the earthly kingdom.

However, we need to ask ourselves what all this means to us today? How will this effect our salvation? Notice that the women who supported Christ as they were able were key to the events that took place. They provided the food to feed the five thousand. Elsewhere in scripture they served him and the disciples their meals, they anointed him with spices, they stood at the cross, they were the first at the tomb, and they were the ones to tell the disciples He was risen. Notice that Joanna was in Herod the king’s court. What information could she bring to the disciples?



wonderful to be able to read these books and parchments today? So what was it Mark could do for Paul that would be helpful?

Now we look to history for some answers. Eusebius (A. D. 375) the first church historian, quotes Papias (c. A. D. 115) "Mark, who was Peter's interpreter (secretary), wrote down accurately, though not in order, all that he (Peter) recollected of what Christ had said or done. For he (Mark) was not a hearer of the Lord or a follower of His. He followed Peter." Eusebius also quoted Clement of Alexandra, (c. A. D. 180) that "Peter's hearers urged Mark to leave a record of his teachings, and Peter authorized the gospel to be read in churches."

If these reports are correct then the Gospel of Mark may actually be the Gospel of Peter with some of Mark's memories included! Did you remember the letters from the first missionary trip? Mark would have written them. Later, (2 Tim. 4:11 first part) Luke was Paul's secretary.

So who was this "Certain young man" of Mark (14:51)? I think it was Mark. Let's read verse 43 through 47, and verse 50 through 52. "And immediately, while He (Christ) yet spoke, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and scribes and the elders. 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 one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. (Christ healed it and rebuked Peter) and all forsook him, and fled. And there followed him (Judas) a certain young man having a linen cloth cast about his naked body; and the young men (of the mob) laid hold on him: and he left the linen cloth, and fled from them naked."

Notice that after the disciples fled Mark tells of the young men in the mob taking hold of the young man with the linen cloth. Peter just cut off the ear of the servant of the high priest and fled. It is not likely he would have noted what happened after running away. So who knew about the young man? I think Mark did.

Let's look at that evening. The Last Supper was over and Judas had gone to get the (authorities?). The eleven disciples and Christ went to the garden. Judas returns to the house looking for Christ, he is turned away at the gate. Christ is not here; he is at the garden. Judas knows this place and takes the (authorities?) there. Mark being curious follows Judas and the crowd. Is this what happened? I don't know, but it fits what is known.

## BUT THERE IS MORE

(John 20:19) Tells us "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled (that same upper room) for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And in (Acts 1:12) we read that after Christ was taken up into the clouds, "then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John," etc.—(all eleven)—then verse fourteen — "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." (Acts 2:1-2) "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house

Just as the widows mite was a blessing to others, so it is with these women. Christ was able to take the little they offered and bless and increase it into a blessing to many. So when we look at what we are doing for the Lord, we need not look to do great things. The Lord will take the simple heartfelt offerings we give, and increase them many times over.

It is not a necessity to know how, or even when, Christ increases our offering, we only need to know He will do for us today as He has done in the past for others. So offer to Christ, as you are able, and leave the worry and care of this world to Him, knowing that He will bless others as he blesses us.

**MAY THE SPIRIT OF GOD PLACE A BLESSING ON THE READING AND  
HEARING OF HIS HOLY WORD!**