

## *The End is Near*

Jesus Celebrates the Passover and Prays in the Garden

The Greatest Opportunity Series – Part 31

Mark 14:12-52

October 26-27, 2024

### Introduction

- Continual Tension (Flesh/Spirit) – Last week Pastor Brian taught us about Love, I want to talk about **allegiance, loyalty, devotion, dedication, commitment**. There is going to be **a constant tension within each of us between flesh and spirit**. It will not end until we are in heaven. However, **the more and more you submit to one it the other loses its hold. Many of us believe that our greatest struggle is Satan vs. God, but I would suggest, just due to the daily grind of it all, the greater struggle is between us and God**. The struggle of serving self vs. serving God is far more difficult and constant to me.
- **The more we say yes to ourselves, and build our own kingdom, the more the Kingdom of God is neglected, and God is dishonored. The more we build habit patterns of selfishness the less our hearts will instinctually choose worship.**
- **Every habit begins with a choice.** The fill in the blank is our daily question...

### Who will YOU SERVE?

- Last Week – As I mentioned...Pastor Brian taught on love...
  - God built us to love Him. The problem in our lives is that we don't love deep enough. **The solution is not more strict adherence, but a greater passion for God.**
  - He told us about the woman that anointed Jesus with expensive oil in an extravagant show of devotion and adoration. **While the religious at the meal didn't understand Jesus, this woman from the outside loved Him with all her soul.**
    - Contrast that with the woman that only gave a penny but it was all she had.
  - It was a **foreshadowing of the act of extravagant love that Jesus** was going to do on the cross.
  - In another contrast (Judah) – Pastor Brian taught on how **Judas Iscariot**, one of Jesus' close team members **plotted to sell him out for 30 pieces of silver. While others were lavishing their love on Jesus for what He DID, Judas was thinking only of Himself and how much Jesus DIDN'T DO.**
- This Week – Last Supper & Arrest...Let's Go!

### Lesson

- The Saddest Celebration – the Last Supper
  - The Disciples Ask About the Passover Preparation
    - **Mark 14:12 – “And on the first day of Unleavened Bread (late April), when they sacrificed the Passover lamb, his disciples said to him, “Where will you have us go and prepare for you to eat the Passover?”**

- The Feast of Passover & Unleavened Bread – pastor Brian reminded us last week that there were 3 massive holy days that drew pilgrims into Jerusalem from all around: 1.) Passover; 2.) Feast of Tabernacles; 3.) Pentecost.
  - Passover’s History, Present Hope, and Promised Future –
    - History of Passover – Although most of us are familiar with this story, it’s worth repeating and certainly bringing the rest of our family up to speed.
    - Israel’s been in bondage to Egypt for a long time (430 Abe to 215 Joseph) – How long is actually a debate. On one hand we have God and Moses clearly stating multiple times that Israel was afflicted for 430 years (sometimes 400) years. This is backed up in Genesis 15:13; Exodus 12:40-41; Acts 7:6; Gal 3:16-17. Both Old Testament and New Testament authors describe it that way. So, what’s the problem? The problem is that when you calculate the dates from when Joseph got into Egypt and then through the literal slavery period of the Hebrews you have roughly 200 years or less (215 down to 144 depending). So what’s the real time amount? There is a brilliant answer to this given online<sup>1</sup> which basically says that it was 430 years from Abraham’s promise to the Exodus. In between there were all sorts of challenges and afflictions for the Jews/Hebrews. Egypt was involved way back early on, but the point was that Abraham and his lineage would have trouble until they became a nation in the Exodus. Regardless it was over 100 years that the Hebrews were treated as slaves directly by Egypt and they were crying out to God.
    - God promised their deliverance – **God** made it clear to Moses that He had **heard all the overwhelming pain and sorrow** the Hebrews were experiencing and was going to act on it. He said that He would **deliver them**, and they would leave Egypt and never be enslaved by them again. We call this mass movement out of Egypt, the **Exodus**.
    - Through Whom? – Even those of us who are not familiar with the Bible have heard of a guy named **Moses** who did something super important. He was the one chosen by God to deliver the Hebrews through God’s power.
    - How did it happen? – the way that God brought Israel out was **extraordinary and miraculous**. It can be argued that besides the Incarnation & Resurrection of Jesus Christ, the miracles that happened in this story are the biggest and most impressive miracles that ever took place on this planet (if we count out a worldwide flood). God could have just had them escape, but

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<sup>1</sup> <https://answersingenesis.org/bible-questions/how-long-were-the-israelites-in-egypt/>

rescue and deliverance are two different things. If they escaped they would be on the run from Egypt and seen themselves as escapees. God needed them to be delivered once and for all and get their minds wrapped around being a nation. Therefore, **God was going to do multiple things** (Ex 4:21 explains that God was going to harden Pharaoh's heart over and over so each one of these things could happen in full) at the same time during their deliverance: **1.) Bring judgment on the nation of Egypt** (Ex 3:7-10) – Egypt was a world power during this period, and they were very cocky. They had no right to treat the Hebrews like slaves. It was a Hebrews (Joseph) that brought them to recent prominence in the land. It was pure jealousy, fear, and selfishness that caused the slavery in the first place. It wasn't necessary and it was a power move. God doesn't like His people being picked on. **2.) Bring judgment on Egypt's false gods** – Egypt had a pantheon of gods that they worshipped and believed that those false gods were the secret to their success. The Pharaoh himself felt he was divine. Therefore, God was going to not just bring judgment on the nation, but He was going to do it in a way that would humble and embarrass each of the major gods of Egypt. That's what the plagues were about (Exodus 12:12 is blatantly clear; Ex 7:16-17; 9:30 – notice all the times that Moses explains that he is coming in the name of the God of the Hebrews – my God vs. your god; Ex 11:8). This was not just going to be a military shutdown or a political move, but a supernatural destruction. **3.) God was going to crush the Egyptian army** so that they wouldn't go after Israel again for a long, long time. It was critical that they would not just be defeated in battle, but that it was obvious that **God was fighting for the Hebrews and would be their bodyguard as a warning to back off**, especially while they were a young people group in the wilderness. This happened through the plagues, but more so through the famous story of the parting of the **Red Sea** where Pharaoh's army was drawn in and destroyed in the water miraculously. It not only defeated them that day, but it put a fear in them to stay away for a time.

- Reviewing the plagues – the types of plagues that God chose were not random. Each corresponded to a religious and spiritual worship system of false gods. For example, look at the list of plagues and the list of gods that it addressed:<sup>2</sup>

1. Nile turns to blood = Hapi – Egyptian god of the Nile (the Nile itself was considered divine by some)

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<sup>2</sup> [https://www.stat.rice.edu/~dobelman/Dinotech/10\\_Egyptian\\_gods\\_10\\_Plagues.pdf](https://www.stat.rice.edu/~dobelman/Dinotech/10_Egyptian_gods_10_Plagues.pdf)

2. Frogs = Heket – Egyptian goddess of fertility, water, renewal (had the head of a frog)
  3. Lice from dust = Geb – Egyptian god of the Earth.
  4. Flies = Khepri – Egyptian god with the head of a fly that was allegedly a god of creation, movement of the sun, and rebirth.
  5. Death of Cattle & Livestock = Hathor – Egyptian goddess of love and protection, which had the head of a cow.
  6. Ashes turn to Boils & Sores = Isis – Egyptian goddess of medicine and peace.
  7. Hail and fire rained down = Nut – Egyptian goddess of the sky.
  8. Locusts = Seth – Egyptian god of storms and disorder.
  9. Darkness for 3 days = Ra – Egyptian sun god.
  10. Death of Firstborn = Pharaoh – Egyptian god who had the ‘ultimate power’ of Egypt.
- How Passover worked (Ex 12) – It was this **last plague**, the death of the firstborn that precipitated the need for a Passover process. God explained that the plague would be the **supernatural death** (via His ‘angel of death’ – Ex 12:23) **of all firstborns of Egypt** regardless of who they were. **The only way out of this plague was to perform a ritual over your home in honor of the Lord.** If you did that properly, **the angel of death would PASS-OVER your house** and move on to the next. It was God’s way of making sure that those who honored Him were safe but those who didn’t were judged. So, this was the ritual:
    - Gather your household together under one roof – the first instruction was that it would be ‘by household’. If you had a family you would gather them under the same roof since it was by house. It was on a prescribed day (Hebrew calendar = 10<sup>th</sup> day of first month of their year – Ex 12:2). **Nobody leaves until morning.** I repeat, do not go outside. **You are protected IN the home.**
    - Get a lamb/goat – every household needed a lamb. If you were too poor or didn’t have enough people you could combine with another household next to you and share the lamb. It had to be special lamb: **‘without blemish, 1 year old, male.** It could also be a goat if that was the only thing you could buy (cheaper).
    - Kill the lamb/goat – at **twilight** (*‘between the two evenings’*) each household was supposed to kill the lamb/goat, all at

the same time. Don't break any of the bones. Slit its throat and bleed it out.

- Anoint the house with blood – You take the blood from the lamb/goat you killed and paint it on the outside doorposts and crossbeam over your doorway, as an anointing mark. When the angel of death comes by and sees the external marking, he will PASS OVER that house and move on to the next (Ex 12:13). You'll paint it on with handmade brushes out of plants (hyssop = local reeds). You dip it in the blood and touch it up on the top beam and then paint it on the side beams.
- Have a meal – you take the rest of the lamb (all the meat) and eat it that night, roasting it on the fire, along with some other items: unleavened bread (we don't have time for bread to rise with yeast); bitter herbs. You have to eat the whole lamb/goat, don't leave leftovers till morning (head and all). If anything is left over you have to burn it completely. When you eat you need to wear an outfit of sorts: belt fashioned to leave, sandals on, staff in hand. Eat it in a rush, as if you don't know when you might be called to go.
- A new holiday – from the beginning the Hebrews were told to initiate it into an annual feast to the Lord (memorial day of God's deliverance).
- Additional rules – later there were other pieces added – see Ex 12:43ff.
- How did it go? – it was brutal. Tons dead. Egypt was desperate to get the Hebrews away from them and forced them out fast (which was why God had them eat ready to leave). Additionally, the Egyptians were scared of the Hebrews and wanted to offer gifts so that they would appease them and their God. They gave them tons of jewelry and stuff to take, so Israel went out victorious and blessed.
- Present Passover Hope – God instituted Passover as a memorial day annually for them to observe not just because they needed to remember what happened in the past, but that the God of yesterday is still the God of today. The Jewish people were going to see themselves in and out of slavery, oppression, bondage, controlled, occupied, all throughout their existence. God needed them to know that at any point, He could get them out of their circumstance if it was best for them (e.g. in trouble due to judgment and they repented). Why this is so important for our story here with Jesus is that the Jews were consumed by the oppression and occupation of ROME on their land. They wanted to

be set free. Every year when they celebrated Passover they would look to God and ask for their freedom physically.

- Promised Passover Future – the most powerful part of this ancient story is the implications and ramifications for the rest of history. This event was not just beneficial for the Hebrew people, but it was a foreshadowing of what God would do for ALL PEOPLE. God promised that He would deal with our sin problem and that He did. He sent His one and only Son, Jesus Christ, to die as our sinless, sacrificial lamb, upon the cross (like a wooden doorframe), that was painted with His blood (the precious blood of redemption) so that whosoever would allow that blood to pain the doorway of their heart in obedience and surrender would have the 'angel of death' (spiritual death) to PASSOVER them and they would be granted eternal life. As amazing and momentous as it was for one group of people, it turned out to be talking about something far greater, far more amazing, far reaching, to speak to the salvation of mankind (for those who would partake – just as Egyptian households didn't obey and saw death; Hebrews did obey and didn't see death).
- The Feast of Unleavened Bread – Following the Passover feast (once the Hebrews were out of Egypt and in their own area), they were supposed to follow up the Passover Day with a 7 day festival of Unleavened Bread. At the beginning the family would clean out ALL YEAST/LEAVEN from their homes, completely. Then for 7 days you eat unleavened bread as a part of your meal. There's a special event on the first and 7<sup>th</sup> days. No one works on those days. It's on the first month, from the evening of day 14 til the evening of day 21.
- What day is Mark referring to?<sup>3</sup> - Normally the calendar is set that Passover is celebrated on the 14<sup>th</sup> of Nisan (late April on our calendar – in 2024 – April 22<sup>nd</sup>). The date of Passover changes every year because its based on the first full moon in the Hebrew calendar month of Nisan. The Hebrew calendar is based on the lunar cycle.). The oddity here is that the first day of Unleavened Bread (Nisan 15<sup>th</sup>) is usually the day AFTER the sacrifice of the Passover Lamb (Nisan 14<sup>th</sup>), which would sound odd based on what Mark just said. He just said that it's now the day AFTER Passover, which is the 1<sup>st</sup> Day of the Feast of Unleavened Bread, but he says that lambs are sacrificed that day. The solution is most likely one of two options: 1.) it was common to call the first day of Unleavened Bread, on Passover itself. 2.) The Passover is celebrated in part on the day of Passover but the Passover meal (when the lambs are slaughtered) is held the following day. Part of what throws things

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<sup>3</sup> "The "first day of Unleavened Bread" would ordinarily denote the 15th of Nisan following the celebration of the Passover the previous evening. There is some evidence in the rabbinical literature, however, that the day on which the paschal lambs were sacrificed (the 14th of Nisan) was sometimes loosely designated "the first day of Unleavened Bread." It is necessary, therefore, to interpret the temporal clause in verse 12 in terms of the precision given to it by reference to the slaughter of the passover lambs on the afternoon of Nisan 14." NICNT

- off for those of us in the Western world is that the Jews start their days in the evening ('it was evening and morning, the first day...').
- Why does it matter?<sup>4</sup> – it matters because of the connection of Jesus to the sacrificial lamb. On the days that they are slaughtered in preparation is the day that Jesus is having significant events happening to him as well (e.g. betrayal). It's also critical (chronologically and thematically) that Jesus is celebrating the Passover meal (on the right day) with His disciples in what we call, the Last Supper due to significance.
  - his disciples said to him, "Where will you have us go and prepare for you to eat the Passover? – It was part of the followers responsibilities to get stuff ready for the rabbi and the team. Some of the folks in the team were ready to go and asked Jesus how He wanted it set up. **They knew that generally He would have a plan in mind.**
- More Ready Than You Know
    - Jesus Sends His Disciples to a Preplanned Passover Site
      - *Mark 14:13-16 – "And he sent two of his disciples and said to them, "Go into the city, and a man carrying a jar of water will meet you. Follow him, <sup>14</sup> and wherever he enters, say to the master of the house, 'The Teacher says, Where is my guest room, where I may eat the Passover with my disciples?' <sup>15</sup> And he will show you a large upper room furnished and ready; there prepare for us." <sup>16</sup> And the disciples set out and went to the city and found it just as he had told them, and they prepared the Passover."*
      - ESV Combo Account - Matt 26:17-19; Mk 14:12-16; Lk 22:7-13 (Luke as the Base) - Scriptural Color Key: Luke is black; Matthew is orange; Mark is green; John is red; My additions are non bold, black and non-italicized
        - *"Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. Now on the first day of Unleavened Bread the disciples came to Jesus, saying,*

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<sup>4</sup> The chronological note in verse 12 clearly implies that the meal which Jesus celebrated with his disciples was the Passover and that the day of his arrest, condemnation and crucifixion was the 15th of Nisan. The Fourth Gospel, however, appears to situate Jesus' death in the framework of the preparation for the Passover on the 14th of Nisan (John 18:28; 19:14, 31, 42), which would mean that the meal could not have been the Passover. The resolution of this difficulty is one of the most difficult issues in passion chronology. There are a number of positive elements in the Marcan narrative which substantiate that the Last Supper was a Passover meal. The return to Jerusalem in the evening for the meal (Ch. 14:17) is significant, for the paschal meal had to be eaten within the city walls (M. Pesachim VII. 9). An ordinary meal was taken in the late afternoon, but a meal which begins in the evening and continues into the night reflects Passover practice (Exod. 12:8; Jubilees 49:12). The reference to reclining (Ch. 14:18) satisfies a requirement of the Passover feast in the first century when custom demanded that even the poorest man recline for the festive meal (M. Pesachim X. 1). While a normal meal began with the breaking of bread, on this occasion Jesus broke the bread during the meal and following the serving of a dish (Ch. 14:18–20, 22). The Passover meal was the one occasion when the serving of a dish preceded the breaking of bread. The use of wine was generally reserved for festive occasions and was characteristic of the Passover (M. Pesachim X. 1). Finally, the interpretation of the elements of the meal conforms to Passover custom where the haggadah (or interpretation) is an integral part of the meal. The cumulative evidence supports the claim made in verses 12, 14 and 16 that the disciples prepared a Passover meal and that the external forms of the Passover were observed at the meal itself. There are indications that the Fourth Evangelist also regarded the meal which Jesus shared with his disciples as a Passover. The feast takes place within Jerusalem even though the city was thronged with pilgrims (John 12:12, 18, 20; 13:2; 18:1; cf. Mark 14:17). The supper is held in the evening and lasts into the night (John 13:30; cf. Mark 14:17). The meal was ceremonial in character and the participants reclined at table (John 13:12, 23, 25, 28; cf. Mark 14:18). Finally, the walk to Gethsemane followed by the betrayal conforms to the Marcan sequence of events (John 18:1ff.; Mark 14:26ff.). In this light it seems that the concern of the priests expressed in John 18:28, that they should not become defiled and so be prohibited from eating "the pesach," has reference not to the paschal lamb (which would have been eaten the evening before) but to the chagigah, the paschal sacrifices (lamb, kids, bulls) which were offered throughout the festival week. These paschal sacrifices are designated by the term pesach in Deut. 16:2 and 2 Chron. 35:7. If this understanding informed the tradition John has transmitted, the apparent contradiction with the evidence of Mark is removed." NICNT

*"Where will you have us go and prepare for you to eat the Passover?" So Jesus sent two of his disciples, Peter and John, saying, "Go into the city to a certain man and prepare the Passover for us, that we may eat it." They said to him, "Where will you have us prepare it?" He said to them, "Behold, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house (wherever) that he enters and say to the master of the house, 'The Teacher says to you, 'My time is at hand. I will keep the Passover at your house with my disciples. Where is the guest room, where I may eat the Passover with my disciples?' And he will show you a large upper room furnished and ready; prepare it there for us." And the disciples set out and went to the city and did as Jesus had directed them and found it just as he had told them, and they prepared the Passover."*

- And he sent two of his disciples – we know from the other gospels that it was Peter and John who were sent to prepare stuff.
- and said to them, "Go into the city,<sup>5</sup> - This meant Jerusalem limits. That was the rule, you had to eat the Passover within a specific area.
- and a man carrying a jar of water will meet you. – This is interesting because on one hand it could have been a pre-arranged secret sign that Jesus agreed on with the owner of the house (since men didn't carry water, women did. Men would carry wine). The weird thing is that it would mean that either the dude was watching for them and then walked in front of them with a jug of water, OR, he was walking the whole time not knowing when they would arrive. The reason this matters is the same reason we discussed it with the unridden colt situation happened with the triumphal entry. Was it practical arrangements or was it supernatural foresight? Perhaps it doesn't matter, but it's interesting. The one thing that is interesting is that although Jesus was very public about His ministry during Passion week, many commentators talk about how this whole set up is covert and Jesus keeping His stuff under wraps so they could have the Last Supper together. Perhaps it was both practical and supernatural. Some commentators make a big deal about how it was a man carrying water, which was a woman's typical job, which would mean that likely there were no women a part of that household. This would indicate, to them, that perhaps it was more of a sect of male-only worshipers similar to the Essene Community (the Dead Sea Scroll guys).
- Follow him, and wherever he enters, say to the master of the house, 'The Teacher says, Where is my guest room, where I may eat the Passover with my disciples?' – This all seems so covert and cryptic. Some guy will do something, somewhere. But maybe it was all more practical and spelled out but Mark didn't want to include those details or didn't know them.

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<sup>5</sup> "While in verse 12 the disciples took the initiative to ask where they should prepare the meal, it is evident that Jesus had made careful advance arrangements. The reference to a man carrying a jar of water who was to be followed to a house suggests a prearranged signal, for ordinarily only women carried water in jars. It would be normal to find a man carrying a wineskin. A sufficient reason for resorting to a means of recognition which would require no exchange of words in the street may be found in the determined search for Jesus and the issuance of a warrant for his arrest implied in John 11:57. Jesus, therefore, commissioned two of the disciples to make the necessary preparations, having engaged an upstairs room where he could celebrate the Passover with his disciples undisturbed. It may be assumed that the owner of the house was a man of courage who had determined to shelter the "heretic" Galilean and his outlawed company of followers. He may have been the one who arranged for the lamb to be sacrificed and who secured the other requirements for the meal. The upstairs rooms would probably be furnished with carpets or couches for the guests to recline on as they ate the meal." NICNT

- And he will show you a large upper room furnished and ready; there prepare for us.” – It’s important to note that during Passover the city is swelled with guests and pilgrims. It’s slammed. There is no room for anyone. So it’s interesting that Jesus is able to organize out a huge room available to His whole team. It was common for anyone living in Jerusalem during these times to be ready to have guests and guest rooms (Gk = katalyma).
  - And the disciples set out and went to the city and found it just as he had told them, and they prepared the Passover<sup>6</sup> - It was just like Jesus said and they finished getting it ready.
- Awkward Meal Talk
    - Jesus Warns of His Betrayal and Present Betrayer
      - *Mark 14:17-21 – “And when it was evening, he came with the twelve. <sup>18</sup> And as they were reclining at table and eating, Jesus said, “Truly, I say to you, one of you will betray me, one who is eating with me.” <sup>19</sup> They began to be sorrowful and to say to him one after another, “Is it I?” <sup>20</sup> He said to them, “It is one of the twelve, one who is dipping bread into the dish with me. <sup>21</sup> For the Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born.”*
      - **ESV Combo Account – Mt 26:20-25; Mk 14:17-24; Luke 22:21-23; John 13:18-30 (John as the Base) - Scriptural Color Key: Luke is black; Matthew is orange; Mark is green; John is red; My additions are non bold, black and non-italicized**
        - *“When it was evening, he reclined at table with the twelve. And as they were eating, he said, “I am not speaking of all of you; I know whom I have chosen. But the Scripture will be fulfilled, ‘He who ate my bread has lifted his heel against me.’ I am telling you this now, before it takes place, that when it does take place you may believe that I am he. Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me.” After saying these things, Jesus was troubled in his spirit, and testified, “Truly, truly, I say to you, one of you will betray me, one who is eating with me.” The disciples looked at one another uncertain of whom he spoke. And they began to be very sorrowful and began to say to him one after another, “Is it I, Lord?” He answered, “Behold, the hand of him who betrays me is with me on the table. It is one of the twelve, one who is dipping bread in the dish with me. For the Son of Man goes as it is written of him, as it has been determined, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born.” Judas, who would betray him, answered, “Is it I, Rabbi?” He said to him, “You have said so.” And they began to question one another, which of them it could be who was going to do this. One of his disciples, whom Jesus loved, was reclining at table at Jesus’ side, so Simon Peter motioned to him to ask Jesus of whom he was speaking. So that disciple, leaning back against Jesus, said to him, “Lord, who is it?” Jesus answered, “It is he to whom I will give this morsel of bread when I have dipped it.” So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot. Then after he had taken the morsel, Satan entered into him. Jesus said to him, “What you are going to do, do quickly.” Now no one at the table knew why he said this to him. Some*

<sup>6</sup> “the meal. This would include the setting out of the unleavened bread and the wine, the preparation of the bitter herbs and sauce consisting of dried fruit, spices and wine, and presumably the roasting of the passover lamb.” NICNT

*thought that, because Judas had the moneybag, Jesus was telling him, "Buy what we need for the feast," or that he should give something to the poor. So, after receiving the morsel of bread, he immediately went out. And it was night."*

- And when it was evening,<sup>7</sup> he came with the twelve. – The Passover meal was special. It was only eaten after sunset and could last until Midnight but not longer.
- And as they were reclining at table and eating, - It became a custom later on that even poor men were supposed to chill and relax during this Passover meal. It was not a time to work harder or try to get more done. It was a time to reflect on the goodness and provision of God. They would not be sitting at a normal table with chairs but reclining back on cushions on a low table and eating with their hands. It was very communal and relaxed. Normally there was an order to who sat where.

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<sup>7</sup> "Since the Jewish day was reckoned from sunset to sunset, the evening marked the beginning of the 15th of Nisan. The Passover meal, which in distinction from ordinary meals began only after sunset and could last until midnight, had to be eaten within the walls of Jerusalem. Jesus therefore returned to the city after sundown to share the paschal feast commemorating God's deliverance of his people from bondage with the Twelve. The celebration of the Passover was always marked by excitement and the high hope that it would be fulfilled by God's intervention once more. It was observed as "a night of watching unto the Lord" (Exod. 12:42) in the conviction that "in that night they were redeemed and in that night they will be redeemed in the future." Jesus came to the city fully aware that he was to accomplish the Passover in his own person."  
NICNT

- Understanding the order of the Passover Meal<sup>8</sup> - Unless you've ever been a part of a Seder (Passover meal) it's hard to understand fully all the things that are referred to. So, let me lay out for us how a meal typically works. It doesn't mean that it was this way exactly for Jesus. But Jesus tended to follow customs rather closely when possible. The difference here is that instead of a traditional home with a nuclear family (where sons talk to their fathers aloud in the evening), this is a group of friends that are closer than family.

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<sup>8</sup> "The meal was framed within a liturgy whose core was the Passover prayer of the family head and the recitation of the Hallel psalms (Ps. 113–118). When those participating had taken their places, the head of the house began the celebration by pronouncing a blessing, first of the festival and then of the wine (M. Pesachim X. 2). Then the paschal company drank the first cup of wine. After this the food was brought in, consisting of unleavened bread, bitter herbs, greens, stewed fruit and roast lamb (M. Pesachim X. 3). The son then asked why this night, with its special customs and food, was distinguished from all other nights (M. Pesachim X. 4). The family head responded by recalling the biblical account of the redemption from Egypt. This instruction led naturally into the praise of God for the salvation he had provided and the anticipation of future redemption: "So may the Lord, our God, and the God of our fathers, cause us to enjoy the feasts that come in peace, glad of heart at the upbuilding of your city and rejoicing in your service . . . and we shall thank you with a new song for our redemption" (M. Pesachim X. 4–6). The new song was the first part of the ancient Hallel (Ps. 113–115), after which a second cup of wine was drunk. Then the head of the house took bread and pronounced over it the blessing of "the Lord our God, Sovereign of the world, who has caused bread to come forth out of the earth" (M. Berachoth VI. 1). He then broke the bread in pieces and handed it to those who were at the table, who ate it with the bitter herbs and stewed fruit. Only then did the meal really begin with the eating of the roasted lamb, and this was not to extend beyond midnight (M. Pesachim X. 9). When the meal had been completed, the head of the family blessed the third cup with a prayer of thanksgiving. There followed the singing of the second part of the Hallel (Ps. 116–118) and the drinking of the fourth cup, which concluded the Passover (M. Pesachim X. 7) . . . When Jesus lifted the platter of unleavened bread he may be presumed to have spoken the Aramaic formula prescribed in the liturgy: "This is the bread of affliction which our fathers ate in the land of Egypt. Let everyone who hungers come and eat; let everyone who is needy come and eat the Passover meal." Each of the other elements was also introduced in the context of Israel's experience in bondage. The bitter herbs served to recall the bitterness of slavery, the stewed fruit, which possessed the consistency and color of clay, evoked the making of bricks as slaves, while the paschal lamb provided a reminder of God's gracious "passing over" of Israel in the plague of death that came to Egypt. While the wording of Jesus' paschal devotions has not been preserved, it is evident that the disciples were prepared for understanding the significance of the words of institution preserved in verses 22–24 by the manner in which Jesus interpreted the components of the meal. The blessing of God for the gift of bread immediately preceded the meal itself. The head of the family sat up from his reclining position, took a cake of unleavened bread, and recited the blessing over it in the name of all: "Praised be Thou, O Lord, Sovereign of the world, who causes bread to come forth from the earth" (M. Berachoth VI. 1). Those present identified themselves with the blessing by saying "Amen." The family-head then broke for each person present a piece and gave it to him, the bread passing from hand to hand until it reached all the guests. The distribution normally took place in silence, for the explanation of the elements belonged to the Passover devotions, not to the grace before the meal. Contrary to paschal custom, Jesus broke the silence by interpreting the significance of the bread in terms of his own person. In the course of the Passover, Jesus' word and action with the bread was independent from the word spoken over the cup. The two sayings were originally separated from each other by the sharing of the main body of the meal, and they must be expounded separately. In the figurative saying about the bread, Jesus was not referring to his physical body as such, but to himself. He said: "I am myself this (bread)" or "my person is this (bread)," providing a pledge of his personal presence with them that was to be recalled whenever they broke bread together. The essential action which accompanied this word was not the breaking of the bread, but its distribution.<sup>54</sup> As certainly as the disciples eat the bread which Jesus hands to them, so certainly will he be present with them when they gather for table-fellowship. Jesus' first gift to the disciples was the pledge of his abiding presence with them in spite of his betrayal and death. The first word thus anticipates the resurrection and the real presence of the Lord at the celebration of the eucharist.

23–24 Following the main meal (cf. 1 Cor. 11:25), the head of the household rose again from his reclining position and exhorted those present to "Speak praises to our God, to whom belongs what we have eaten," to which those present replied, "Praised be our God for the food we have eaten." With his right hand he then took the third cup of red wine mixed with water, and with his eyes on the cup pronounced the prayer of thanksgiving on behalf of all, with the concluding words: "May the All-merciful One make us worthy of the days of the Messiah and of the life of the world to come. He brings the salvation of his king. He shows covenant-faithfulness to his Anointed, to David and to his seed forever. He makes peace in his heavenly places. May he secure peace for us and for all Israel. And say you, Amen." After the company had affirmed their participation in the blessing with their "Amen," Jesus passed the common cup from which all were to drink, and spoke the second word of institution. Jesus' saying relates the cup with the red wine to the renewal of the covenant between God and his people. While the word concerning the bread simply promises that Jesus will be with his followers, the primary reference here is to Jesus' blood shed in the context of covenant sacrifice. The allusion to his violent death in the redness of the wine and the reference to the shedding of blood are unmistakable. Yet the cup, whose wine represents Jesus' blood, provides assurance to the disciples that they share in the new divine order which is inaugurated through his death. The cup is thus the pledge that when the people of God meet in table-fellowship, their Master, who goes to his death, is present with the fulness of salvation achieved by this death on behalf of "the many." The reference to the covenant established in Jesus' blood contains an allusion to Exod. 24:6–8, where the old covenant at Sinai was ratified by the sprinkling of sacrificial blood, and serves to set the whole of Jesus' messianic action in the light of covenant renewal. It also evokes Jer. 31:31–33 where God promises to establish a new covenant with his people in the last days. That promise is now sealed through Jesus' action and the death it anticipates. The saying over the cup directs attention to Jesus as the one who fulfills the divine will to enter into covenant fellowship with his people on a new and enduring basis." NICNT

- There's a leader – in any given paschal feast, or Passover meal, there is one person who is supposed to direct the evening. Usually this is the head of the home (the father). But in this case it would either be the owner of the home (if he was there) or the highest ranking member in the group, which would be Jesus.
- There's liturgy – there is a liturgy with the meal, which means that there are things that are supposed to be quoted, shared, said, and interacted with throughout the meal. Many of them center around the reading of what's called the Hallel Psalms, which are Psalms 113-118. There's also call and response times as well as activities.
- Blessing and 1<sup>st</sup> cup of wine – it would kick off with the leader issuing a blessing over the festival (Passover) in general and then over the first cup of wine (red wine mixed with water) (there are 4 special cups of wine meanings). The tone of the first cup is that God is saying to His people, "I will bring you out", meaning out of trouble. (roughly based on Ex 6:6-7)
- Then the food is brought in – it is with this blessing that the meal kicks off and the helpers bring in the actual meal. The meal consists of primarily 4 items: unleavened bread, bitter herbs/greens, stewed fruit and roast lamb. Each item had a meaning:
  - Bitter herbs/greens = the bitterness of the Egyptian slavery.
  - Stewed fruit = clay colored and it's about making bricks as slaves.
  - The lamb = God's passing over in mercy.
  - Unleavened bread = the hastiness of needing to leave when freed.
- Q&A – typically, nowadays (later tradition) the oldest son would ask the father – 'why is this such a special day for us?' To which the father would take the opportunity to explain what Passover is all about and why it speaks to God's great nature and how it blesses the Jewish people.
- Worship – the leader would glorify God with some of the Psalms (1<sup>st</sup> part of the Hallel Psalms) and talk about how great He is and everyone would agree and worship God in their hearts and aloud.
- 2<sup>nd</sup> Cup of Wine – at this point a 2<sup>nd</sup> cup is introduced and passed around. The tone of the 2<sup>nd</sup> cup is God saying to His people, "I will rid you of their bondage over you..."
- Breaking of Bread – the leader would sit up from his reclining position, grab the main loaf of bread and bless it by saying, *"Praised be Thou, O Lord, Sovereign of the world, who causes bread to come forth from the earth"*. He would then break it with a blessing to God about being our provider. He would break off pieces and hand them down from person to person until it go to everyone. It

was normally done in silence other than an 'amen' by the rest of the people. Once they had it the leader would then pronounce aloud: *"This is the bread of affliction which our fathers ate in the land of Egypt. Let everyone who hungers come and eat; let everyone who is needy come and eat the Passover meal."* They would eat it with the bitter herbs and spiced fruit as kind of a dip.

- Lamb is served – after the bread time is relatively done or underway the leader passes the lamb to be eaten. At the end of the actual meal, the leader would rise again from reclining and say aloud, *"speak praises to our God, to whom belongs what we have eaten."* The group would respond with, *"praised be our God for the food we have eaten."*
- 3<sup>rd</sup> cup of wine –He then brings out a 3<sup>rd</sup> cup of wine, in his right hand, and gives a prayer of thanksgiving to God looking at the cup and saying, *"May the All-merciful One make us worthy of the days of the Messiah and of the life of the world to come. He brings the salvation of his king. He shows covenant-faithfulness to his Anointed, to David and to his seed forever. He makes peace in his heavenly places. May he secure peace for us and for all Israel. And say you, Amen"*, to which the people respond, 'amen.' Then he reads the 2<sup>nd</sup> part of the Hallel Psalms aloud. The tone of the 3<sup>rd</sup> cup is, God saying to His people, "I will redeem you..."
- 4<sup>th</sup> closing cup of wine – the whole even was capped off with one last cup of wine. The tone of the 4<sup>th</sup> cup is, God saying to His people, "I will take you for my people and I will be your God."
- Slight but Important Changes – This was how a relatively ancient-modern meal would be done. Jesus would have followed this general layout for the Passover meal, minus the more modern additions. But, He would also make some very important comments and adjustments that would change how people looked at the items. We'll talk about that when we get to how He ran things.
- Where we are at in the meal – At this point everyone has kind of started eating so perhaps it was a bit less formal in that room than normal. But it says that they already had some food, they were already dipping bread, which would mean they are perhaps heading into the lamb portion???
- Jesus said, "Truly, I say to you, one of you will betray me, one who is eating with me." – John includes a lot more details of this night than any other gospel author. Perhaps he went through that night in his mind over and over until he died. He was the one sitting closest to Jesus at the meal. He was the one that saw it all and heard it all. He records that it was Jesus feeling super troubled and stressed and sad that made Him blurt out this statement about betrayal. The deep part of this statement is that

someone who is close enough to eat in this personal meal with Jesus is actually not on His side. That's scary and powerful.

- Family?<sup>9</sup> – who eats the Passover meal with you? Intimacy of 'family' makes the violation/betrayal that much worse.
  - They began to be sorrowful and to say to him one after another, "Is it I?" – Now everyone is sad. They knew that Jesus is right. They didn't doubt Him but they could not imagine, ANYONE that it could be. They knew that Jesus knew things that normal men didn't know. He even knew some of the future. So, they started questioning even themselves. They went around randomly and asked, 'it's not me, right?' The question in the Greek suggests an assumed 'no' answer.
  - He said to them, "It is one of the twelve, one who is dipping bread into the dish with me – This part doesn't make sense to me because Jesus mentions at least here that it's one of the 12. But if it's ONLY the 12 in the room, then why mention that? Is it possible that the 12 were there AND other followers too or did Jesus cut out everyone else in His team to have special time with His main guys?"
  - For the Son of Man goes as it is written of him, - This is Jesus' way of talking about prophecy and how He is on a path that the Father laid out for Him before He even came. Jesus' favorite title to describe Himself in His role here on earth is, 'Son of Man.' It means representative of mankind.
  - but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born<sup>10</sup> - Although it was necessary for Jesus to die for the sins of mankind, that doesn't let the betrayer off the hook. They are still guilty of what they have done and what was in their heart. Due to the seriousness and judgment that was going to come upon them, it would have been better if they hadn't ever been born! Wow! That's tough.
- The Most Important Communion
    - Jesus Leads His Team Through Communion
      - *Mark 14:22-25 – "And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, "Take; this is my body." <sup>23</sup> And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. <sup>24</sup> And he said to them, "This is my blood of the covenant, which is poured out for many. <sup>25</sup> Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God."*

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<sup>9</sup> "The explicit reference to the dipping of the bread in the bowl of stewed fruit in verse 20 serves to reinforce the allusion to Ps. 41:9. In the timing of Jesus' pronouncement the incongruity of Judas' intention with the intimacy of the paschal fellowship would be apparent to all who were present.<sup>45</sup> Jesus' generosity in sharing this sacred meal with his intimate friends thus stands in contrast to the hypocrisy of the traitor sketched in verses 10–11 and serves to recall the mistreatment of the poor sufferer in Ps. 41." NICNT

<sup>10</sup> "There is no vindictiveness in the pronouncement, for the recognition that the approaching death of the Son of Man is in harmony with Scripture serves to set the result of Judas' treachery within the context of God's design. The heinousness of Judas' action, however, is not excused. While the Son of Man goes to his death in accordance with the divine plan, on the other hand it were better for his betrayer had he never been born." NICNT

- ESV Combo Account – Mt 26:26-29; Mk 14:22-25; Lk 22:15-20; 1<sup>st</sup> Cor 11:23b-25 (Luke as the Base) - Scriptural Color Key: Luke is black; Matthew is orange; Mark is green; John is red; Additional Passages (1<sup>st</sup> Corinthians) = purple My additions are non-bold, black and non-italicized
  - *"And as they were eating supper, the Lord Jesus on the night when he was betrayed, said to them, "I have earnestly desired to eat this Passover with you before I suffer. For I tell you I will not eat it until it is fulfilled in the kingdom of God." And he took a cup, and when he had given thanks he gave it to them, saying, "Take this, and divide it among yourselves. For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." And he took bread, and after blessing it and given thanks, he broke it and gave it to the disciples, saying, "Take, eat; this is my body, which is given for you. Do this in remembrance of me." And in the same way also he took the cup after they had eaten (the bread), saying, "Drink of it, all of you, for this cup, that is poured out for you, is my blood of the new covenant (the new covenant in my blood), which is poured out for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me." And they all drank of it. And he said to them, "Truly, I say to you, I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom, the kingdom of God."*
  - And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, "Take; this is my body." – Jesus meant that it was His total person and that He would be with them forever. It was the provision of His presence.
  - And he took a cup, and when he had given thanks he gave it to them, and THEY all drank of it<sup>11</sup> – Jesus didn't drink this 4<sup>th</sup> cup. Remember, the tone of the 4<sup>th</sup> cup is, God saying to His people, "I will take you for my people and I will be your God." Jesus stopped at the Cup of Redemption because that was where He was at in His progression of accomplishment for His people. He would drink the 4<sup>th</sup> one when it was all done and that would be later in heaven.
  - And he said to them, "This is my blood of the covenant, which is poured out for many. – this cup was about the pain and price He would pay for their/our salvation.

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<sup>11</sup> "Jesus' words of promise were confirmed with a solemn oath that he would not share the festal cup until the meal was resumed and completed in the consummation. The sober reference "no more" indicates that this is Jesus' final meal and lends to the situation the character of a farewell. The purpose of his vow of abstinence was to declare that his decision to submit to the will of God in vicarious suffering was irrevocable. Forswearing feasting and wine, Jesus dedicated himself with a resolute will to accept the bitter cup of wrath offered to him by the Father. Yet there is here a clear anticipation of the messianic banquet when the Passover fellowship with his followers will be renewed in the Kingdom of God.<sup>59</sup> Then Jesus will drink the wine "new," where in this context newness is the mark of the redeemed world and the time of ultimate redemption. The reference to "that day" envisions the parousia and the triumph of the Son of Man (see above on Ch. 13:24–27, 32; cf. 1 Cor. 11:26). Thus in the context of reflecting upon his violent death on behalf of the many, and just prior to the impending events of the passion, Jesus clearly affirmed his vindication and the establishment of an uninterrupted fellowship between the redeemed community and its Redeemer through the experience of messianic salvation.

The cup from which Jesus abstained was the fourth, which ordinarily concluded the Passover fellowship. The significance of this can be appreciated from the fact that the four cups of wine were interpreted in terms of the four-fold promise of redemption set forth in Exod. 6:6–7: "I will bring you out ... I will rid you of their bondage ... I will redeem you ... I will take you for my people and I will be your God" (TJ Pesachim X. 37b). Jesus had used the third cup, associated with the promise of redemption, to refer to his atoning death on behalf of the elect community. The cup which he refused was the cup of consummation, associated with the promise that God will take his people to be with him. This is the cup which Jesus will drink with his own in the messianic banquet which inaugurates the saving age to come. The cup of redemption (verse 24), strengthened by the vow of abstinence (verse 25), constitutes the solemn pledge that the fourth cup will be extended and the unfinished meal completed in the consummation, when Messiah eats with redeemed sinners in the Kingdom of God (cf. Lk. 14:15; Rev. 3:20f.; 19:6–9)." NICNT

- Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God. – (see above for explanation)
- With Friends Like These...
  - Jesus Predicts Peter & Co's Denials
    - *Mark 14:26-31 – "And when they had sung a hymn, they went out to the Mount of Olives. <sup>27</sup> And Jesus said to them, "You will all fall away, for it is written, 'I will strike the shepherd, and the sheep will be scattered.' <sup>28</sup> But after I am raised up, I will go before you to Galilee." <sup>29</sup> Peter said to him, "Even though they all fall away, I will not." <sup>30</sup> And Jesus said to him, "Truly, I tell you, this very night, before the rooster crows twice, you will deny me three times." <sup>31</sup> But he said emphatically, "If I must die with you, I will not deny you." And they all said the same."*
    - **ESV Combo Account – Mt 26:31-35; Mk 14:27-31; Luke 22:31-34; John 13:31-38 (Luke as the Base) - Scriptural Color Key: Luke is black; Matthew is orange; Mark is green; John is red; My additions are non-bold, black and non-italicized**
      - *"When he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in him. If God is glorified in him, God will also glorify him in himself, and glorify him at once. Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, 'Where I am going you cannot come.' A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another." Simon Peter said to him, "Lord, where are you going?" Jesus answered him, "Where I am going you cannot follow me now, but you will follow afterward." Peter said to him, "Lord, why can I not follow you now? I will lay down my life for you. Jesus answered, "Will you lay down your life for me?" And Jesus said to them, "You will all fall away because of me this night. For it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.' But after I am raised up, I will go before you to Galilee." Peter answered him, "Even though they all fall away because of you, I will not. I will never fall away." "Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers." But Peter said to him emphatically, "Lord, I am ready to go with you both to prison and to death." And Jesus said to him, "Truly, truly, I say to you, Peter, the rooster will not crow twice this day, until you have denied three times, this very night, that you know me." Peter said to him, "Even if I must die with you, I will not deny you!" And all the disciples said the same.*
      - **And when they had sung a hymn<sup>12</sup> - it was common to sing the 2<sup>nd</sup> half of the Hallel Psalms (Psalm 116-117). One would chant the text and the others would respond with 'Hallelujah.'**

<sup>12</sup> "Among devout Jews it was common to remain together at the table for several hours after the conclusion of the meal, deep in conversation about God's past and future acts of redemption (Tos. Kethubim V. 5). The table-fellowship was concluded by the recitation of the second half of the Hallel Psalms. It was customary to sing the Hallel antiphonally, one member of the table company chanting the text, and the others responding to each half verse with the shout of praise, "Hallelujah." Jesus took the words of these psalms as his own prayer of thanksgiving and praise. He pledged to keep his vows in the presence of all the people (Ps. 116:12-19); he called upon the Gentiles to join in the praise of God (Ps. 117); and he concluded with a song of jubilation reflecting his steadfast confidence in his ultimate triumph: "I shall not die, but live, and declare the works of the Lord" (Ps. 118:17). In the assurance that the rejected stone had been made the keystone by God's action Jesus found a prophecy of his own death and exaltation (see above on Ch. 8:31; 12:10f.). When Jesus arose to go to Gethsemane, Ps. 118 was upon his lips. It provided an appropriate description of how God would guide his Messiah through distress and suffering to glory." NICNT

- they went out to the Mount of Olives<sup>13</sup> – slipping out in the dark to not be noticed? Or, was it just their habit of doing a prayer walk? Or was it that Jesus really needed to have some prayer time with His stress level?
  - And Jesus said to them, “You will all fall away, for it is written, ‘I will strike the shepherd, and the sheep will be scattered.’ – This is a quote from Zechariah 13:7. Jesus uses this as speaking of Him tonight, although it also had a fulfillment in that day. Many biblical prophecies are cyclical. They have a meaning in the moment, then another meaning again later, then perhaps a third meaning again (e.g. Antichrist; Virgin birth; Immanuel). This is Jesus telling them that they are all going to bail out on Him when He needs them most. They are shocked. This is AFTER a betrayal revelation earlier. Tough night for the guys.
  - But after I am raised up, I will go before you to Galilee.” – this is the good news of the good news/bad news scenario. Jesus was actually predicting His resurrection and telling them that He would be back to get the team back together again.
  - Peter said to him, “Even though they all fall away, I will not.” – Peter couldn’t focus on the resurrection at this moment. He was so livid about the comment of him betraying Christ. He was going to defend himself. He believed that his intentions, his passion, his willingness was enough. It wasn’t. What bugs me about his statement is that he says, ‘even if all those other guys fall...’ Why not just keep it in your lane, Peter? Why do you need to throw them under the bus? I would imagine that the group had a hard time following Peter’s leadership a lot of times due to stupid statements like this.
  - And Jesus said to him, “Truly, I tell you, this very night, before the rooster crows twice, you will deny me three times.” – Jesus doubles down on the depth of Peter’s future bailing out. He says that before this night is over you will deny that you know me, publicly, 3x’s.
  - But he said emphatically, “If I must die with you, I will not deny you.” And they all said the same. – Peter was, of course, horrified. He too doubles down on his answer and says, ‘NEVER!’ The other disciples jumped on that wagon quickly.
- Gethsemane Agony
    - Jesus Prays and Agonizes in the Garden of Gethsemane
      - *Mark 14:32-41 – “And they went to a place called Gethsemane (which means ‘oil pressing’). And he said to his disciples, “Sit here while I pray.”<sup>33</sup> And he took with him Peter and James and John, and began to be greatly distressed and troubled.<sup>34</sup> And he said to them, “My soul is very sorrowful, even to death. Remain here and watch.”<sup>35</sup> And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him.*

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<sup>13</sup> “Late in the night Jesus and the disciples left the city, perhaps in discrete groups so as not to be conspicuous. They crossed the Kidron valley and began the ascent to the Mount of Olives where the affirmations of the Passover would be tested for their integrity.” NICNT

<sup>36</sup> And he said, "Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will." <sup>37</sup> And he came and found them sleeping, and he said to Peter, "Simon, are you asleep? Could you not watch one hour?" <sup>38</sup> Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak." <sup>39</sup> And again he went away and prayed, saying the same words. <sup>40</sup> And again he came and found them sleeping, for their eyes were very heavy, and they did not know what to answer him. <sup>41</sup> And he came the third time and said to them, "Are you still sleeping and taking your rest? It is enough; the hour has come. The Son of Man is betrayed into the hands of sinners."

- ESV Combo Account – Mt 26:36-46; Mark 14:32-42; Luke 22:35-46; John 18:1 (Luke as the Base) - Scriptural Color Key: Luke is black; Matthew is orange; Mark is green; John is red; My additions are non-bold, black and non-italicized
  - And he said to them, "When I sent you out with no moneybag or knapsack or sandals, did you lack anything?" They said, "Nothing." He said to them, "But now let the one who has a moneybag take it, and likewise a knapsack. And let the one who has no sword sell his cloak and buy one. For I tell you that this Scripture must be fulfilled in me: 'And he was numbered with the transgressors.' For what is written about me has its fulfillment." And they said, "Look, Lord, here are two swords." And he said to them, "It is enough." *When Jesus had spoken these words, he went out with his disciples follow(ing) him across the brook Kidron, as was his custom, to the Mount of Olives where there was a garden, a place called Gethsemane, which he and his disciples entered. And when he came to the place, and he said to his disciples, "Sit here, while I go over there and pray." And taking with him Peter and the two sons of Zebedee, James and John, he began to be sorrowful/greatly distressed and troubled. Then he said to them, "My soul is very sorrowful, even to death; remain here, and watch with me." He said to them, "Pray that you may not enter into temptation."*

Jesus' First prayer

  - And he withdrew from them a little farther, about a stone's throw, and knelt down (and) he fell on his face and prayed that, if it were possible, the hour might pass from him, saying, "Abba, My Father, if it be possible, let this cup pass from me, all things are possible for you. If you are willing, remove this cup from me. Nevertheless, not my will, but what you will, be done." And there appeared to him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground.

Talk to Disciples 1<sup>st</sup> time

  - And when he rose from prayer, he came to the disciples and found them sleeping for sorrow, and he said to Peter, "Simon, are you asleep? Why are you sleeping? So, could you not watch with me one hour? Rise, watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak."

2<sup>nd</sup> Prayer

  - And again, for the second time, he went away and prayed, saying the same words, "My Father, if this cannot pass unless I drink it, your will be done."

Talk to Disciples – 2<sup>nd</sup> time

  - And again he came and found them sleeping, for their eyes were very heavy, and they did not know what to answer him.

3<sup>rd</sup> Prayer

  - So, leaving them again, he went away and prayed for the third time, saying the same words again.

Talk to Disciples – 3<sup>rd</sup> time

- *Then he came to the disciples the third time and said to them, "Are you still sleeping and taking your rest? It is enough. Sleep and take your rest later on. See, the hour is at hand (has come), and the Son of Man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand."*
- And they went to a place called Gethsemane<sup>14</sup> – Gethsemane means 'press of oils' or 'oil press', which is fitting since it's on the Mount of Olives and would be an olive press motif.
- And he said to his disciples, "Sit here while I pray." – It seems that 8 (no Judas) of the team were set out much further out (to the front of the garden area?) to keep watch. They had no other job.
- And he took with him Peter and James and John<sup>15</sup> - why bring these 3 specifically? Although they were His 'inner 3' and He took them special places in general, there seems to be a specific reason for this one. Both the Sons of Zebedee (along with their mom) and Peter had led verbal and public statements that they could handle whatever Jesus was going to go through (James & John said they could handle the cup of suffering that was coming – when they asked to sit at His right and left in the Kingdom), and Peter vehemently denied that he would deny and even if others fell away, he would not. They needed to see deeply what it mean to walk the walk of Jesus personally and the intensity that it demanded.
- and began to be greatly distressed and troubled. – Jesus is really struggling.
- And he said to them, "My soul is very sorrowful, even to death."<sup>16</sup>
  - What was crushing Jesus? – Listen to this quote from the NICNT commentary - *"The dreadful sorrow and anxiety, then, out of which*

<sup>14</sup> "The olive orchard called Gethsemane was part of an estate at the foot of the Mount of Olives. The road up from the Kidron valley would offer a natural boundary on the south, while the dimensions of the estate were most likely marked out by a stone wall. The name is Hebrew, meaning an oil press, and that seems to indicate that the plot of land contained an olive press. This would certainly not have been the only olive orchard with a press on the mountain, but some detail of past association must have distinguished it, so that it had given its name to the estate. This place was familiar to Jesus and the disciples (cf. Lk. 22:39; Jn. 18:2), and in the instruction to wait while he prayed the eleven would have sensed nothing unusual." NICNT

<sup>15</sup> "As on other occasions, Jesus separated Peter, James and John from the larger fellowship and took them with him (cf. Chs. 5:37; 9:2). A sufficient reason for his action here may be found in the peculiar responsibility assumed by each of these three to share Jesus' destiny. In the case of Peter, his boisterous avowal in Ch. 14:29, 31 was a matter of immediate past record. Earlier the sons of Zebedee had affirmed their ability to drink Jesus' cup (Ch. 10:38–40), and this confidence is called to mind by the reference to the cup in verse 36. The failure to understand what it means to share Jesus' destiny and to be identified with his sufferings, rather than privileged status, appears to be the occasion for the isolation of the three from the others. Their glib self-confidence exposes them to grave peril of failure in the struggle they confront, and for that reason they are commanded to be vigilant. This warning is echoed in verse 37 and repeated in verse 38 where it is sharpened by the allusion to the moment of trial when a man desires to be untrue to God. The crisis-character of the hour demands vigilance (see above on Ch. 13:33–37)." NICNT

<sup>16</sup> "The urgency of Jesus' instruction was underscored by his experience of shuddering horror. The suffering which overwhelmed him is forcefully stated: he was "appalled and profoundly troubled," and spoke of a depth of sorrow which threatened life itself.<sup>79</sup> The unusually strong language indicates that Mark understood Gethsemane to be the critical moment in Jesus' life when the full meaning of his submission to the Father confronted him with its immediacy. In the wilderness he had determined to bear the burden of the judgment of God upon the people (see on Ch. 1:8–13). He had spoken repeatedly and in detail to the disciples about his passion. When he set his face toward Jerusalem he did so with a resolve that "amazed" his disciples and made them afraid (Ch. 10:32). The reference to his baptism and his cup (Ch. 10:38) implies an awareness of the cost of submission to the will of God, and doubtless Jesus had seen other men crucified. His demeanor throughout the approach to the moment of arrest and trial was one of resolute calm. The dreadful sorrow and anxiety, then, out of which the prayer for the passing of the cup springs, is not an expression of fear before a dark destiny, nor a shrinking from the prospect of physical suffering and death. It is rather the horror of the one who lives wholly for the Father at the prospect of the alienation from God which is entailed in the judgment upon sin which Jesus assumes. The horror thus anticipates the cry of dereliction in Ch. 15:34. Jesus came to be with the Father for an interlude before his betrayal, but found hell rather than heaven opened before him, and he staggered. The vivid terminology of verses 33–34 prepares for verse 36, where the reference to the cup recalls the description of God's outpoured wrath in the OT as "the cup of staggering" (e.g. Ps. 60:3; Isa. 51:17, 22)." NICNT

*the prayer for the passing of the cup springs, is not an expression of fear before a dark destiny, nor a shrinking from the prospect of physical suffering and death. It is rather the horror of the one who lives wholly for the Father at the prospect of the alienation from God which is entailed in the judgment upon sin which Jesus assumes. The horror thus anticipates the cry of dereliction in Ch. 15:34. Jesus came to be with the Father for an interlude before his betrayal, but found hell rather than heaven opened before him, and he staggered.”* NICNT

- Remain here and watch.” – Watch for what? It can’t be watch out for the bad guys, the other 8 are doing that. How many do we need? Or maybe it was to keep watch on the ‘other side of the Garden’. But the gist of putting the other gospel author’s thoughts in here seem to suggest that maybe their job was to watch over Jesus in an intercessory prayer role. They were to intercede for Him in His struggle.
  - Keep watch: The Greek word translated “keep watch” (14:34) is the same word that appears in the parable about the absent owner of the house (13:33–37). The references to evening, midnight, cockcrow and dawn in that parable correspond to the major events of this night. What Jesus warned his disciples about in the parable happened to them here. When they should have been watching, they fell asleep.<sup>17</sup>
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- And going a little farther, he fell on the ground and prayed<sup>18</sup> that, if it were possible, the hour might pass from him<sup>19</sup> – Jews tended to pray aloud so that’s why someone knew what the content of this prayer was. We know from other authors that Jesus prayed this time face down in total submission. He wanted to know if the Father could come up with a way for Him to do what He needed to do without going through the cross.
- And he said,<sup>20</sup> “Abba, Father,<sup>21</sup> all things are possible for you. Remove this cup from me.<sup>22</sup> Yet not what I will, but what you will.” – Jesus knew that the Father was ultimately creative and brilliant, so perhaps there

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<sup>17</sup> Mark, IVP

<sup>18</sup> “This account provides the third instance in the Gospel of Jesus in prayer (see above on Chs. 1:35; 6:46). The similarity of the setting (solitude, night, an awareness of the demonic) and the placement of the three passages at the beginning, at a decisive point in the middle, and at the end of the Gospel, implies that Mark saw in these incidents fundamental events for the understanding of Jesus and his mission.” NICNT

<sup>19</sup> “Separating himself a few yards from the three disciples Jesus prostrated himself and prayed aloud that “the hour” or “this cup” might pass from him. The two expressions are synonymous: both are metaphors for the passion in its deeper redemptive significance.” NICNT

<sup>20</sup> “In the ancient world it was customary to pray aloud almost universally. It may be assumed, therefore, that Jesus’ prayer as recorded represents accurately the substance of what he prayed.” NICNT

<sup>21</sup> “The preservation of Abba (“my Father”) indicates that Jesus prayed to God in the everyday language of the family. When Jesus addressed God this way he did something new, for in the literature of early Palestinian Judaism there is no evidence of Abba being used as a personal address to God. To the Jewish mind the use of this familiar household term would have been considered disrespectful in prayer, and therefore inconceivable. Yet Jesus did not hesitate to speak to God “as a child to its father, simply, inwardly, confidently; Jesus’ use of abba in addressing God reveals the heart of his relationship with God.” In verse 36 Abba is an expression of obedient surrender and unconditional faith in the Father.” NICNT

<sup>22</sup> “The meaning of that course of events is informed by the reference to “this cup,” which in the light of Ch. 10:38 can only designate the chalice of death and of God’s wrath that Jesus takes from the Father’s hand in fulfilment of his mission. The thought that the cup could be removed may have come from Isa. 51:17–23 where God, in a proclamation of salvation, summons Jerusalem to arouse from its drunken stupor and to recognize that “the cup of staggering” has been taken away. Yet Scripture also speaks of those who “did not deserve to drink the cup [but] must drink it” (Jer. 49:12). The tension between these alternate expressions of grace and judgment, respectively, seems to be reflected in Jesus’ prayer with its confession of God’s ability (“all things are possible to you”; cf. Ch. 10:27) and the firm resolve to submit to God’s sovereign will. The metaphor of the cup indicates that Jesus saw himself confronted, not by a cruel destiny, but by the judgment of God.” NICNT

could be another way. But at the end of the day if He had to go then He had to go. He was willing.

- **A Tale of Two Gardens** – Eden vs. Gethsemane<sup>23</sup> – rebellion in one led to the fall of mankind. The obedience in the next led to its salvation.
- And he came and found them sleeping, - this is the 3 disciples closest to him. We know that they were super tired due to sorrow, but it also seems to be a bit of a supernatural stupor hitting them.
- and he said to Peter, “Simon, are you asleep? Could you not watch one hour?<sup>24</sup> – Jesus asked already knowing the answer of course but was calling it out. What was he calling out? That Peter had just said he would do anything for Jesus, but couldn’t even stay awake for Him.
- Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.”<sup>25</sup> – Now Jesus seems to be saying that they need to be a bit more alert because they themselves were in danger of letting their flesh take over. They had all the passion in the world, but they didn’t have the discipling to make things a reality.
  - Why Jesus kept checking on them<sup>26</sup> - This seems to be highlighting the failure of man. It highlights that Jesus was all alone in His struggle in this season of life.
- And again he went away and prayed, saying the same words. – You don’t pray twice the same prayer if you heard a clear answer the first time. We can infer that Jesus heard nothing, nada, zilch. That’s tough.
- And again he came and found them sleeping, for their eyes were very heavy, and they did not know what to answer him. – they had no excuse.

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<sup>23</sup> “Just as rebellion in a garden brought Death’s reign over man (Gen. 3:1–19), submission in Gethsemane reversed that pattern of rebellion and sets in motion a sequence of events which defeated Death itself (cf. Heb. 5:7–10).” NICNT

<sup>24</sup> “It is commonly assumed that Jesus went to Gethsemane seeking the sympathy and support of his most intimate disciples and that he returned to them after his periods of prayer to seek some relief from his agonizing isolation. This opinion is almost certainly false. The record of the Gospels is clear that the greater the stress of the approaching passion, the more selfish and confused those around him became. The disciples had continually failed to understand the necessity of the passion (cf. Chs. 8:17–21, 32f.; 9:32; 10:32, 35ff.) and were capable of sustaining only the most ordinary kind of affection for Jesus. The Lord had clearly foreseen that at the critical moment they would abandon him (Ch. 14:27–31). True friendship as we experience it—the sharing of inmost thoughts, the exchange of feelings, hopes, sorrows, joys—was a reality that Jesus seems not to have enjoyed, with any continuity, with the Twelve. This was possible with the Father alone, and it is to him, not to the disciples in their frailty, that Jesus turned in this hour of testing.” NICNT

<sup>25</sup> “The “willing spirit” which stands in opposition to the weak flesh is not a better part of man but God’s Spirit who strives against human weakness. The expression is borrowed from Ps. 51:12, where it stands in parallel with God’s holy Spirit who qualifies a man to speak with boldness before sinners. Spiritual wakefulness and prayer in full dependence upon divine help provide the only adequate preparation for crisis (cf. Ch. 13:11). Jesus prepared for his own intense trial through vigilance and prayer, and thus gave to the disciples and to the Church the model for the proper resistance of eschatological temptation.” NICNT

<sup>26</sup> “Jesus came to the disciples primarily because he was concerned for them. This is evident from the reproach directed to Peter because he had failed to watch as well as in the admonition to the three to watch lest they experience the most severe testing (verse 38). The opinion that Jesus came seeking the comfort and companionship of the three men is challenged by the structure of the account. Jesus did not ask the main body of the disciples to pray, but to remain while he prayed. He did not instruct the three to watch and pray for him, but for themselves. That the disciples failed to share in Jesus’ sufferings was thoroughly predictable (Ch. 14:27). The remarkable element in the scene is that in the midst of an unparalleled agony Jesus twice more came to look after his three vulnerable disciples and to warn them of their danger of failure in the struggle which was about to overwhelm them.” NICNT

- And he came the third time and said to them, "Are you still sleeping and taking your rest? It is enough; the hour has come<sup>27</sup> – Jesus, frustrated, says, whatever, it's time. Let's go.
- The Son of Man is betrayed into the hands of sinners<sup>28</sup> - The main show is about to start. Jesus, the Messiah, the Son of Man (representative of mankind) is about to be betrayed into the hands of the bad guys.
- The Kiss of Death
  - Jesus is Betrayed by Judas and Arrested
    - *Mark 14:42-52 – "Rise, let us be going; see, my betrayer is at hand." <sup>43</sup> And immediately, while he was still speaking, Judas came, one of the twelve, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders. <sup>44</sup> Now the betrayer had given them a sign, saying, "The one I will kiss is the man. Seize him and lead him away under guard." <sup>45</sup> And when he came, he went up to him at once and said, "Rabbi!" And he kissed him. <sup>46</sup> And they laid hands on him and seized him. <sup>47</sup> But one of those who stood by drew his sword and struck the servant of the high priest and cut off his ear. <sup>48</sup> And Jesus said to them, "Have you come out as against a robber, with swords and clubs to capture me? <sup>49</sup> Day after day I was with you in the temple teaching, and you did not seize me. But let the Scriptures be fulfilled." <sup>50</sup> And they all left him and fled. <sup>51</sup> And a young man followed him, with nothing but a linen cloth about his body. And they seized him, <sup>52</sup> but he left the linen cloth and ran away naked."*
    - **ESV Combo Account – Matthew 26:47-56; Mark 14:43-52; Luke 22:47-53 ; John 18:2-12 (Luke as the Base) - Scriptural Color Key: Luke is black; Matthew is orange; Mark is green; John is red; My additions are non-bold, black and non-italicized**
      - *Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. And immediately, while he was still speaking, there came a great crowd, a band of soldiers with lanterns and torches, with swords and clubs, and some officers from the chief priests and the Pharisees and the scribes and the elders of the people, and the man called Judas, one of the twelve, was leading them. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; seize him and lead him away under guard." And he came up to Jesus at once and said, "Greetings, Rabbi!" And he drew near to Jesus to kiss him, (and) he kissed him. but Jesus said to him, "Judas, would you betray the Son of Man with a kiss? Friend, do what you came to do." Then Jesus, knowing all that would happen to him, came forward and said to them, "Whom do you seek?" They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they drew back and fell to the ground. So he asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So, if you seek me, let these men go." This was to fulfill the word that he had spoken: "Of those whom*

<sup>27</sup> "The two statements "the hour has come" and "the Son of Man is handed over to sinners" are synonymous, the second simply clarifying the tenor of the first declaration. They indicate that the moment is imminent when the power of sin and death will overwhelm Jesus and destroy him. This is Satan's "hour," because "the sinners" are his agents. Jesus has been delivered by God (cf. Ch. 14:21; Rom. 8:32) into the realm of Satanic power from which there is no protection. That the transcendent Son of Man, whose triumph is so emphatically affirmed in Ch. 13:26, should fall into the hands of sinners is conceivable only in terms of the sovereign will of God and the submission of the Son." NICNT

<sup>28</sup> "In verse 35 Jesus had prayed that if it were possible "the hour" might pass from him. He now says "the hour has come," and the possibility contemplated in his prayer has proven invalid. The approach of Judas with a company of men indicates that the matter about which Jesus prayed has been settled: he is going to be handed over to sinners." NICNT

*you gave me I have lost not one.” Then they came up and laid hands on Jesus and seized him. And when those who were around him saw what would follow, they said, “Lord, shall we strike with the sword?” And behold, one of those who were with Jesus, one of those who stood by, Simon Peter, having a sword, stretched out his hand and drew his sword and struck the servant of the high priest and cut off his right ear. (The servant’s name was Malchus.). But Jesus said to Peter, “No more of this! Put your sword back into its sheath. For all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then should the Scriptures be fulfilled, that it must be so? Shall I not drink the cup that the Father has given me?” And he touched his ear and healed him. At that hour, then, Jesus said to the crowds, to the chief priests and officers of the temple and elders, who had come out against him, “Have you come out as against a robber, with swords and clubs to capture me? When day after day I sat with you in the temple teaching, and you did not lay hands on me (seize me). But let the Scriptures be fulfilled. All this has taken place that the Scriptures of the prophets might be fulfilled.” This is your hour, and the power of darkness. Then all the disciples left him and fled. And a young man followed him, with nothing but a linen cloth about his body. And they seized him, but he left the linen cloth and ran away naked. So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him.”*

- Rise, let us be going; see, my betrayer is at hand.” – Get up, the bad one is here.
- And immediately, while he was still speaking, Judas came, one of the twelve, - You can imagine that all the other disciples are livid when they see this. They can’t do anything about it because Judas came with religious police.
- and with him a crowd with swords and clubs,<sup>29</sup> from the chief priests and the scribes and the elders<sup>30</sup> – who actually arrested Jesus? The Sanhedrin forces. It was religious police, because Rome wasn’t yet interested in doing anything about Him. They were going to get him and deal with Him themselves and only involve Rome when necessary. The leadership of the Jews were arresting and persecuting their very own Messiah. They brought clubs and swords as if Jesus were a violent revolutionary. He wasn’t. Although Peter, in a moment, makes a good case for why they should bring weapons.
- Now the betrayer had given them a sign, saying, “The one I will kiss is the man. Seize him and lead him away under guard.” – Judas not only sold out their private prayer area (where it was supposed to be safe and peaceful), but he gave the religious police grunts (who don’t know Jesus

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<sup>29</sup> “The sword, the wooden staff and the lance are listed as Jewish weapons in M. Shabbath VI. 4, while the clubs used by the servants of the high priest are specifically mentioned in an abusive ballad found in the Talmud (TB Pesachim 57a Baraita; Tos. Menachoth XIII. 21). The effectiveness of clubs for the quelling of a riot was demonstrated during Pilate’s term of office (Josephus, Antiquities XVIII. iii. 2; War II. ix. 4). While the text speaks of “a multitude,” it is important not to overestimate the numerical strength of the force. A large squad was neither necessary nor practical, since it was imperative that an uproar be avoided.” NICNT

<sup>30</sup> “The warrant for Jesus’ arrest had been issued by the Sanhedrin, which is indicated by the comprehensive designation “the chief priests, the scribes and the elders” (see on Chs. 8:31; 14:1f.). That the Jewish authorities alone were responsible for the measures taken against Jesus is corroborated by the detail that he was taken directly to the house of the high priest. In addition to the Temple police, who were Levites, the Sanhedrin had at its disposal auxiliary police or servants of the court who were assigned the task of maintaining public order beyond the Temple precincts. They were authorized to make arrests, lead accused persons to the court, guard prisoners and carry out sentences imposed by the court. The arresting party in Gethsemane must have consisted of armed court attendants of this kind.” NICNT

from Adam) a sign to make sure to arrest the right guy. It's late at night and not everyone is clear on who's who. He organized a kiss sign.

- And when he came, he went up to him at once and said, "Rabbi!" And he kissed him. – Rabbi suggests that you respect the person and are in submission to them. Nothing could be further from the truth in this moment. The kiss is a greeting of a friend and means, 'we are all good between us.' Which of course was not true at all.
- And they laid hands on him and seized him. – If you read the other gospel accounts you realize that at first Jesus gloried-out on them and they all fell down, as if Jesus was saying, you can't take me unless I want you to take me. But ultimately He let them take him and they arrested Him.
- But one of those who stood by drew his sword and struck the servant of the high priest and cut off his ear<sup>31</sup> – We learn from another author that it was Peter who cut this guys ear off. He wasn't aiming at the ear. He wanted to kill this guy. He missed. Jesus had to put the ear back on.
- And Jesus said to them, "Have you come out as against a robber, with swords and clubs to capture me? – Jesus points out that they came heavily armed for a peaceful man (despite Peter's rash attack).
- Day after day I was with you in the temple teaching, and you did not seize me. – He points out that they are arresting him at night in a private place because they are afraid of the people and what they might think about this bogus arrest. They would fight for Jesus. This was a cowardly action and Jesus made them face it.
- But let the Scriptures be fulfilled." – Jesus is saying, let prophecy play out. You can arrest me.
- And they all left him and fled. – all of the disciples bailed on him to save their own lives since they were all going to be arrested. No one stood by His side. Just as he had said.
- And a young man followed him, with nothing but a linen cloth about his body. And they seized him, but he left the linen cloth and ran away naked<sup>32</sup> - Is this John Mark? Many traditions and historians think that it

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<sup>31</sup> "Mark records a single feeble attempt at resistance by an unnamed disciple who struck off the ear of the servant of the high priest with his sword. According to Jn. 18:10, the assailant was Peter, whose action seems to have been impulsive, and the servant he wounded bore the name Malchus. Since this latter name was in common use among the Nabateans and in Syria, this man may have been a Nabatean Arab or a Syrian who attended Caiaphas as his personal servant. He seems not to have been present in Gethsemane in any official capacity, but doubtless had been charged to bring the high priest a report of the course of the action as soon as possible. In the scuffle Peter managed to get away. He was not pursued because the incident must have seemed of trifling importance once the leader of the whole movement was in their hands." NICNT

<sup>32</sup> So, about that naked guy: An interesting theory posed by IVP: "There are, on the other hand, two salient points in his description: he was wearing a linen garment, and he ran away naked. The linen garment points ahead to Jesus' burial, when he was wrapped in a linen cloth (15:46). The same Greek word is used in both places. On more than one occasion Mark has introduced a term whose significance becomes apparent only later in the story. John's baptism (1:7), for instance, points forward to the baptism of the Holy Spirit rather than backward to any precedent. Similarly, the cup of 10:38 points forward to Jesus' prayer in 14:36, where its meaning is revealed. So the significance of what this young man did is to be found in its connection to Jesus' death. The picture of naked abandonment is stated twice in 14:52 with the phrases he fled naked and leaving his garment behind. This image serves as a marked contrast to Jesus, who at that moment set everything aside to do the will of God. Jesus gave up his own life to affirm God's will. In contrast, 14:51–52 describes someone who left literally everything behind in order to save his life (Meyers 1988:369). This is a vivid denial of the call to become disciple, for his disciples are called to do what Jesus did: If anyone would come after me, he must "deny himself and take up his cross and follow me" (8:34). At precisely this point the universal aspect of this incident becomes apparent: it is impossible to follow Jesus without acknowledging that his death is an act of unselfish obedience. This anonymous man symbolizes

was. Maybe. But the point of including this is that everyone was so scared that they were willing to give up everything (including their clothes) to save themselves, but no one was that concerned about Jesus.

### Conclusion

- Habits for Life - If we develop habits of saying yes to the Lord in discipline, then in the moments of emergency or temptation our spirits will instinctively choose God first. If, however, we have a habit pattern of saying yes to ourselves continually, then there is little hope that in a moment of need that our bodies will back up our choices.

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a profound truth. Ultimately, there is only one way to follow Jesus—to give up one's life for his sake and the gospel's (8:37–38). All other attempts to follow Jesus lead to disillusionment, defection or betrayal." (Mark, IVP)

"These two verses, which are unique to Mark's record, appear to be an appendix to the statement in verse 50 that "all fled." They serve to emphasize the fleeing of the disciples by focusing upon a young man who was present and who also fled. In the search for a clue to the identity of this individual, the linguistic parallel with Gen. 39:12 LXX has been observed (Potiphar's wife "caught him by his garment ... but he left his garment in her hands, and fled ..."), but it is the similarity in situation rather than intended allusion that accounts for the merely formal parallelism. Of greater importance is the fact that in the LXX, the Jewish Apocrypha and Josephus, the term used by Mark designates young men who are exceptionally strong and valiant, or faithful and wise. This observation invites attention to Amos 2:16, where the prophet describes a day of judgment so terrible that "he who is stout of heart among the mighty shall flee away naked in that day." That text seems to offer a more substantial commentary upon this incident. The arrest of Jesus invites the crushing judgment announced by Amos, and not even the valiant shall be able to withstand that day. Yet Christians in Rome and elsewhere who received this tradition would almost certainly understand the reference in terms of an observer who had fled naked into the night when the police sought to seize him. Ordinarily the outer garment was made of wool. The fine linen garment left behind in the hands of a guard indicate that the youth was from a wealthy family, while the absence of an undergarment suggests that he had dressed hastily in order to accompany Jesus. Several Fathers of the Church conjectured that the young man was Mark himself, who is known to have been a resident in Jerusalem (Acts 12:12) and in whose house, it was held by tradition, Jesus celebrated the paschal meal. If this is correct, Mark was an eyewitness to the transactions in Gethsemane. His primary purpose for including this vignette, however, appears to have been to emphasize the fact that all fled, leaving Jesus alone in the custody of the police. No one remained with Jesus, not even a valiant young man who intended to follow him." NICNT