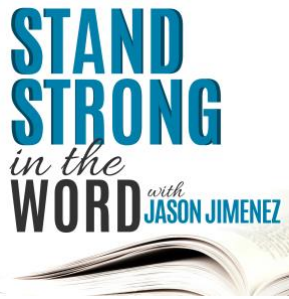


**“THURSDAY OF PASSION WEEK”**

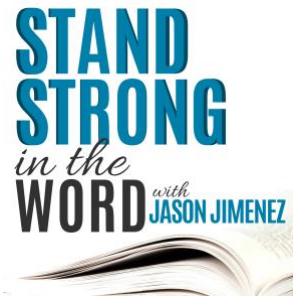
**EVENT #1:  
PREPARATION FOR THE LAST SUPPER**

<b>MATTHEW 26:17-19</b>	<b>MARK 14:12-16</b>	<b>LUKE 22:7-13</b>
<p><sup>17</sup> Now on the first day of Unleavened Bread the disciples came to Jesus, saying, “Where will you have us prepare for you to eat the Passover?” <sup>18</sup> He said, “Go into the city to a certain man and say to him, ‘The Teacher says, My time is at hand. I will keep the Passover at your house with my disciples.’ ”</p> <p><sup>19</sup> And the disciples did as Jesus had directed them, and they prepared the Passover.</p>	<p><sup>12</sup> And on the first day of Unleavened Bread, 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?” <sup>13</sup> <b>And he sent two of his disciples</b> 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.”</p> <p><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.</p>	<p><sup>7</sup> Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. <sup>8</sup> <b>So Jesus sent Peter and John</b>, saying, “Go and prepare the Passover for us, that we may eat it.” <sup>9</sup> They said to him, “Where will you have us prepare it?” <sup>10</sup> 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 that he enters <sup>11</sup> and tell the master of the house, ‘The Teacher says to you, Where is the guest room, where I may eat the Passover with my disciples?’ <sup>12</sup> And he will show you a large upper room furnished; prepare it there.”</p> <p><sup>13</sup> And they went and found it just as he had told them, and they prepared the Passover.</p>

1. [Luke 22:7-13] - <sup>7</sup> **Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed.** Both Matthew and Mark mention it being on the “first day of Unleavened Bread” (Matt. 26:17; Mk. 14:12). The Feast of Unleavened Bread is a seven-day celebration which follows the Passover. Many refer the eight days as Passover (see Lk. 2:41; 22:1; Ac. 12:3-4).
2. <sup>8</sup> **So Jesus sent Peter and John, saying, “Go and prepare the Passover for us, that we may eat it.”** Jesus sent His two most prominent disciples to ensure they reserve this private chamber for Paschal. They would need a lamb, bitter herbs, wine, and unleavened bread (see Ex. 12:1-28). Upon purchasing the lamb, Peter and John would take it to the temple to be slain, and then roast it at the place Jesus reserved for them to have the Passover meal.



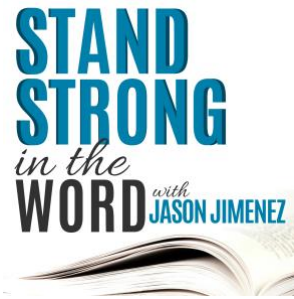
3. <sup>9</sup> **They said to him, “Where will you have us prepare it?”** Knowing that everything was booked in Jerusalem, and the fact that they didn’t have a lot of money—the disciples were concerned as to how they would be able to reserve a room.
4. <sup>10</sup> **He said to them, “Behold, when you have entered the city, a man carrying a jar of water (distinctive sign) will meet you. Follow him into the house that he enters<sup>11</sup> and tell the master of the house, ‘The Teacher says to you, Where is the guest room (an inn; private chamber), where I may eat the Passover with my disciples?’<sup>12</sup> And he will show you a large upper room furnished; prepare it there.”** Just a few days prior Jesus sent two disciples to retrieve an ass and a colt (see Lk. 19:28-34). It seems this man carrying a jar of water (usually a job of women) was a disciple of Jesus. Moreover, it seems Jesus had kept these plans secret in order to prevent Judas (who was plotting to betray him) from spoiling the Passover meal.
  - A. This “upper room” might have been the place for many more key events: Christ’s appearance (Jn. 20:19, 24-26); apostles’ meeting (Ac. 1:12-26); the baptism of the Holy Spirit (Ac. 2:1-4).
5. <sup>13</sup> **And they went and found it just as he had told them, and they prepared the Passover.** As strange as the request may seem, Peter and John did what their Master had instructed.
  - A. The Bible makes it clear that the Jews are to celebrate the Passover on the 14<sup>th</sup> day of Nisan (March-April) and sacrifice the lamb at twilight (see Ex. 12:6; Lev. 23:5)—and it is to be cooked and consumed on the evening of the 15<sup>th</sup> of Nisan. However, there appears to be a contradiction as to when Jesus and His disciples partook of the Passover meal. The Synoptic Gospels state it was on Passover (15<sup>th</sup> of Nisan)—however, John clearly states: “Then they led Jesus from the house of Caiaphas to the governor’s headquarters. It was early morning. They themselves did not enter the governor’s headquarters, so that they would not be defiled, but could eat the Passover (18:28).” So, if the Jews hadn’t partaken of the Passover meal until after Jesus’ crucifixion, how could the Synoptic Gospels say Jesus and the disciples had their meal on Passover? First, the Jews (in first century) worked off of two calendars in observing the Passover. The traditional Jewish calendar is from sunset to sunset and the Roman calendar is from sunrise to sunrise. This provides a bit of “overlapping” between days, but reckoning the same date. Second, with the influx of Jews on Passover, many Galileans would celebrate Passover “a day earlier” (14<sup>th</sup> of Nisan) in order to sacrifice their lamb at the temple and have a place to eat their meal. Thus, Jerusalemites would have sacrificed their Passover lambs on Friday afternoon (15<sup>th</sup> of Nisan)—exactly the time Jesus died on the cross.



### THE FIRST PART OF THE PASSOVER MEAL

MATTHEW 26:20	MARK 14:17	LUKE 22:14-18	JOHN 13:1
When it was evening, he reclined at table with the twelve.	And when it was evening, <b>he came with the twelve.</b>	<sup>14</sup> And when the hour came, he reclined at table, and the apostles with him. <sup>15</sup> And he said to them, “I have earnestly desired to eat this Passover with you before I suffer. <sup>16</sup> For I tell you I will not eat it until it is fulfilled in the kingdom of God.” <sup>17</sup> And he took a cup, and when he had given thanks he said, “Take this, and divide it among yourselves. <sup>18</sup> For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.”	<b>Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end.</b>

1. [Jn. 13:1] - ***Now before the Feast of the Passover, when Jesus knew that his hour had come to depart (to go to another place) out of this world to the Father, having loved his own who were in the world, he loved them to the end.*** This is a beautiful euphemism of John that captures the true person of Jesus. ***Jesus knew that his hour had come***—John mentions many times throughout his gospel that Jesus’ time had not yet come (see Jn. 2:4; 7:6, 8, 30; 12:23; 17:1). Now, Jesus’ time has come to give up His life and demonstrate His unconditional love to the world.
2. [Mk. 14:17] - ***And when it was evening, he came with the twelve.*** This marks the Passover meal with the disciples on Thursday evening.
3. [Lk. 22:14-18] - <sup>14</sup> ***And when the hour came, he reclined at table, and the apostles with him. <sup>15</sup> And he said to them, “I have earnestly desired to eat this Passover with you before I suffer. <sup>16</sup> For I tell you I will not eat it until it is fulfilled in the kingdom of God.” <sup>17</sup> And he took a cup, and when he had given thanks he said, “Take this, and divide it among yourselves. <sup>18</sup> For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.”*** The opening of any Passover seder reflects back to the slavery of the Hebrew people in Egypt by praying the HaLachma Anya: “*This is the bread of affliction that our fathers ate in the land of Egypt. Let all who are hungry come*



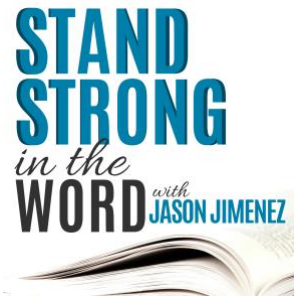
*and eat! Let all who are needy come and celebrate Passover! Now we are here, but next year may we be in the land of Israel. Now we are slaves, but next year may we be free.”*

- A. “The normal procedure at the Passover meal was to have an opening prayer which was followed by the first of four cups of wine and a dish of herbs and sauce. Then the story of the institution of the Passover was recited, Ps. 113 was sung and the second cup of wine was drunk. After a grace the main course of roast lamb with unleavened bread and bitter herbs was eaten, and after a further prayer the third cup of wine was drunk. Pss. 114–118 were then sung, and the fourth cup of wine was drunk.”<sup>1</sup>

#### A DISPUTE BREAKS OUT LUKE 22:24-30

1. <sup>24</sup> ***A dispute*** (contentious rival) ***also arose among them, as to which of them was to be regarded as the greatest.*** It’s likely the disciples broke out into another argument over who is the greatest based on their seating arrangements. Or perhaps because Peter and John helped Jesus with the Passover arrangements. Whatever the reason, the disciples struggled over this matter quite a bit (see Matt. 18:1-5; 20:20-28; Mark 9:33-37; Lk. 9:46-48). The disciples were more about self-promotion than promoting the work Jesus was to fulfill in Jerusalem. They were more concerned about recognition than they were recognizing the true meaning behind the Passover meal.
2. <sup>25</sup> ***And he said to them, “The kings of the Gentiles exercise lordship (rule; to reign) over them, and those in authority over them are called benefactors*** (honorary title of those who do good; provide assistance/help). Immediately, Jesus responds by mentioning how Gentile rulers fight and covet vain titles. This was not to be with the disciples.
  - A. <sup>26</sup> ***But not so with you. Rather, let the greatest among you become as the youngest (novice), and the leader as one who serves*** (diakonōn, “serves in a lowly way,”). Although Jesus had stressed this point many times, it is indeed a lesson that needs to be emphasized time and time again.
  - B. <sup>27</sup> ***For who is the greater, one who reclines at table or one who serves? Is it not the one who reclines at table? But I am among you as the one who serves.*** The world measures success based on the number of people that serve you. However, true achievement is based on the number of people you serve. ***I am among you***—The disciples didn’t need to look far to capture the true meaning and example of a servant. Jesus will demonstrate right after this lesson on

<sup>1</sup> I. Howard Marshall, “Luke,” in *New Bible Commentary: 21st Century Edition*, ed. D. A. Carson et al., 4th ed. (Leicester, England; Downers Grove, IL: Inter-Varsity Press, 1994), 1015.

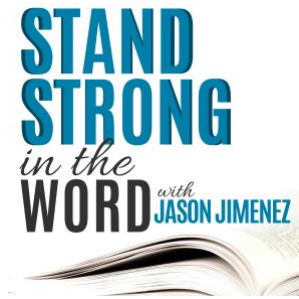


servanthood by washing their feet. Jesus is the ultimate servant! Charles Spurgeon, “ ‘King of kings’ is a title full of majesty, but ‘servant of servants’ is the name which our Lord preferred when he was here below.”

- C. <sup>28</sup> ***“You are those who have stayed with me in my trials*** (to test/examine character), <sup>29</sup> ***and I assign*** (designate a formal position) ***to you, as my Father assigned to me, a kingdom,*** <sup>30</sup> ***that you may eat and drink at my table*** (Messianic banquet) ***in my kingdom and sit on thrones judging the twelve tribes of Israel.*** The disciples frequently argued and fought for power on earth; yet, Jesus speaks to His coming kingdom where they will join in as judges of the twelve tribes of Israel (see Matt. 19:28).

### JESUS WASHES THE DISCIPLES’ FEET JOHN 13:2-20

1. <sup>2</sup> ***During supper, when the devil had already put it into the heart of Judas Iscariot, Simon’s son, to betray him,*** John reflects back on how Satan had already swayed Judas to betray Jesus and abandon his post with the other disciples (see Jn. 6:70-71). This reveals the intense demonic warfare raging while Jesus teaches about service, washes their feet, and is about to partake in the Passover meal that points to His sacrifice to atone for the sins of the world.
  - A. Luke 22:3-6, “Then Satan entered into Judas called Iscariot, who was of the number of the twelve. <sup>4</sup> He went away and conferred with the chief priests and officers how he might betray him to them. <sup>5</sup> And they were glad, and agreed to give him money. <sup>6</sup> So he consented and sought an opportunity to betray him to them in the absence of a crowd.”
  - B. John 13:27 - Then after he had taken the morsel, Satan entered into him. Jesus said to him, “What you are going to do, do quickly.”
2. <sup>3</sup> ***Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God,*** <sup>4</sup> ***rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist.*** All this time, Jesus had known what His Father had sent Him to do (see Jn. 3:35). Although everything has been given to Jesus by the Father—He, nonetheless, humbles Himself to the lowliest position to model for His disciples what true service and sacrifice is. ***Going back to God***—A statement pointing to the deity and eternal majesty of Jesus Christ. Jesus would soon be exalted to the Father. ***Laid aside his outer garment***—Jesus takes the outside of His garment off to express vulnerability.
3. <sup>5</sup> ***Then he poured water into a basin and began to wash*** (*nipto*, a part of the body) ***the disciples’ feet and to wipe them with the towel that was wrapped around him.***

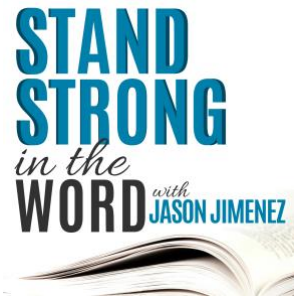


Previously, Jesus used a child to teach His disciples about humility (see Mk. 9:33-37). Now, Jesus humbles Himself to the lowliest level of servitude and washes His disciples' feet. It was an honorable act for the master of the home to provide a servant to wash his guest's feet.

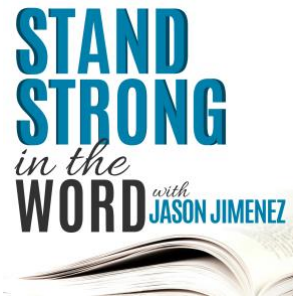
- A. "The disciples were all contending for the highest position, so none of them would stoop to washing the other's feet, for in so doing he would assume a humble slave's role and so undermine his claim to be the greatest! That, then, was the atmosphere when this Passover party reached the third ritual step in observing the Passover. Jesus' action in switching roles from master of the feast to humblest slave, gently yet unequivocally rebuked the attitude of His disciples. They must have felt abashed."<sup>2</sup>
  - B. Warren Wiersbe, "As in all things, Jesus is our example, and He has completely reversed the measure of true greatness."<sup>3</sup>
4. <sup>6</sup> ***He came to Simon Peter, who said to him, "Lord (Master), do you wash (nipto) my feet?"*** <sup>7</sup> ***Jesus answered him, "What I am doing you do not understand now, but afterward you will understand."***
- A. <sup>8</sup> ***Peter said to him, "You shall never wash (nipto) my feet." Jesus answered him, "If I do not wash (nipto) you, you have no share (part) with me."*** Peter usually was very direct, yet thoughtless at times with Jesus (see Mk. 8:32; 9:5). Jesus response has nothing to do with baptism. It has to do with receiving the complete work of what Jesus came to do. ***You have no share with me--***
  - B. <sup>9</sup> ***Simon Peter said to him, "Lord, not my feet only but also my hands and my head!"*** Peter is admitting the need to be cleansed from his sinful behavior.
  - C. <sup>10</sup> ***Jesus said to him, "The one who has bathed does not need to wash (louo, all over) except for his feet, but is completely clean. And you are clean, but not every one of you."*** <sup>11</sup> ***For he knew who was to betray him; that was why he said, "Not all of you are clean."*** Jesus uses two different ritualistic washings: *nipto* – partial washing and *louo* – complete washing; as a way to signify the salvation He will offer to the world. When a person confesses Jesus Christ as Lord and Savior (see Rom. 10:9-10; Eph. 2:8-9)—they are completely washed (*louo*) from their sin. They are no longer a sinner in the eyes of God. However, when a Christian falls into temptation and sins, they need to confess it and receive a *nipto* cleansing (forgiveness). John later articulates this in 1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

<sup>2</sup> M. S. Mills, *The Life of Christ: A Study Guide to the Gospel Record* (Dallas, TX: 3E Ministries, 1999), Lk 22:24–Jn 13:20.

<sup>3</sup> Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 266.



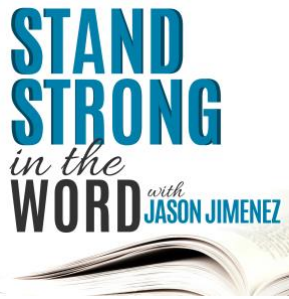
5. <sup>12</sup> **When he had washed their feet and put on his outer garments and resumed his place, he said to them, “Do you understand what I have done to you?** Again, the disciples were not able to fully grasp the meaning behind many of Jesus’ actions until after His resurrection. Yet, the washing of His disciples’ feet certainly conveyed how much their Master truly loved them.
- A. <sup>13</sup> **You call me Teacher and Lord, and you are right, for so I am.** Jesus confirms the disciples’ loyalty to Him (except for Judas).
  - B. <sup>14</sup> **If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet.** Jesus was referring to displaying humility to one another; not literally washing their feet. <sup>15</sup> **For I have given you an example** (a model to emulate; a pattern), **that you also should do just as I have done to you.**
    - 1) David Guzik, “None of the disciples were interested in washing each other’s feet. Any of them would have gladly washed Jesus’ feet. But they could not wash *His* without having to be available to wash the others’ feet, and that would have been an intolerable admission of inferiority among their fellow competitors for the top positions in the disciples’ hierarchy. So no one’s feet got washed.”
6. <sup>16</sup> **Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger (apostolos, one who is sent) greater than the one who sent him.**
7. <sup>17</sup> **If you know these things, blessed are you if you do them.** Only Judas failed to believe and follow the teachings of Jesus. Resulting in suicide.
8. <sup>18</sup> **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.’** Jesus quotes from Psalm 41:9 to describe the blow that was about to come from Judas Iscariot. **Ate my bread**—Mark of real fellowship. **lifted his heel**—An insulting gesture. Thus, Jesus points to the utter betrayal (backstabbing) that would occur from a person who was supposed to be a dear friend; not an enemy.
9. <sup>19</sup> **I am telling you this now, before it takes place, that when it does take place you may believe that I am he.** When the betrayal and crucifixion all take place, the disciples will be able to refer back to Jesus’ statements and fully understand their prophetic meaning. **I am He**—This is an “I AM” statement of Jesus (see Jn. 8:58).
10. <sup>20</sup> **Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me.** The disciples would receive the Person and message of Jesus Christ, and take the Gospel to the ends of the earth.



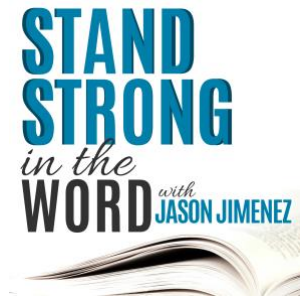
### JESUS CALLS OUT JUDAS' BETRAYAL

MATTHEW 26:21-25	MARK 14:18-21	LUKE 22:21-23	JOHN 13:21-30
<p><sup>21</sup> And as they were <b>eating</b>, he said, "Truly, I say to you, one of you will betray me."  <sup>22</sup> And they were very sorrowful and began to say to him one after another, "Is it I, Lord?" <sup>23</sup> He answered, "He who has dipped his hand in the dish with me will betray me. <sup>24</sup> 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."  <sup>25</sup> <b>Judas, who would betray him, answered, "Is it I, Rabbi?" He said to him, "You have said so."</b></p>	<p><sup>18</sup> And as they were <b>reclining at table</b> and eating, Jesus said, "Truly, I say to you, one of you will betray me, <b>one who is eating with me.</b>" <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."</p>	<p><sup>21</sup> But behold, the hand of him who betrays me is with me on the table. <sup>22</sup> For the Son of Man goes as it has been determined, but woe to that man by whom he is betrayed!" <sup>23</sup> <b>And they began to question one another, which of them it could be who was going to do this.</b></p>	<p><sup>21</sup> <b>After saying these things, Jesus was troubled in his spirit, and testified,</b> "Truly, truly, I say to you, one of you will betray me." <sup>22</sup> <b>The disciples looked at one another, uncertain of whom he spoke.</b> <sup>23</sup> <b>One of his disciples, whom Jesus loved, was reclining at table at Jesus' side,</b> <sup>24</sup> <b>so Simon Peter motioned to him to ask Jesus of whom he was speaking.</b> <sup>25</sup> <b>So that disciple, leaning back against Jesus, said to him, "Lord, who is it?"</b> <sup>26</sup> Jesus answered, "It is he to whom I will give this morsel of bread when I have dipped it." <b>So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot.</b> <sup>27</sup> <b>Then after he had taken the morsel, Satan entered into him.</b> Jesus said to him, "What you are going to do, do quickly." <sup>28</sup> <b>Now no one at the table knew why he said this to him.</b> <sup>29</sup> <b>Some 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.</b> <sup>30</sup> <b>So, after receiving the morsel of bread, he immediately went out. And it was night.</b></p>





1. [MATT. 26:21a] - **And as they were eating (reclining at table (Mk. 14:18a),**
2. [JN. 13:21-22] - <sup>21</sup> **After saying these things, Jesus was troubled** (sorrowful; grieved; injured) **in his spirit, and testified, “Truly, truly, I say to you, one of you will betray me, (one who is eating with me (Mk. 14:18b)”** <sup>22</sup> **The disciples looked at one another, uncertain of whom he spoke.** It was a very shameful act to have a disciple betray his Rabbi/teacher. It also reflected badly on the Rabbi/teacher.
3. [Mk. 14:19] - **They began to be sorrowful** (insulted; hurt) **and to say to him one after another, “Is it I?”** The disciples were literally saying, “Surely it can’t be me?”
4. [LK. 22:23] - **And they began to question one another, which of them it could be who was going to do this.** Jesus doesn’t immediately respond—which forces some introspection among the disciples. Undoubtedly, given all the turmoil and arguing among them—it’s no wonder the disciples paused to consider their own heart in this prophetic word of betrayal. Psalm 41:9, “Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me.”
5. [JN. 13:23-25] - <sup>23</sup> **One of his disciples, whom Jesus loved, was reclining at table at Jesus’ side,** <sup>24</sup> **so Simon Peter motioned to him to ask Jesus of whom he was speaking.** <sup>25</sup> **So that disciple, leaning back against Jesus, said to him, “Lord, who is it?”** Peter takes it upon himself to get to the bottom of who will betray Jesus by alerting John who is to the right of Jesus. A place of honor. **One of his disciples**—John had a funny way of mentioning himself in the text. He will later mention himself at the cross (19:26-27); at the empty tomb (20:2-9); by the Sea of Tiberias (21:1, 20-23); and at the end of the gospel (21:24).
6. <sup>26</sup> **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.** In this setting of Paschal, the person with the highest status would dip first. The host would then pass it to the guest of honor as a mark of true friendship. Therefore, for Judas to receive the morsel of bread from the start carried two meanings. First, it was a sign of love Jesus had for Judas. Second, by receiving it at the same time as Jesus did, could have been perceived by the disciples that Judas thought he was better than them. Mark 14:20 states that Judas dipped the unleavened bread at the same time. This act alone from Jesus could explain why the disciples didn’t identify Judas as the traitor. **Morsel of bread when I have dipped it**—Jesus hasn’t officially institutionalized communion. At this point of the meal, Jesus dipped some unleavened bread into the bitter herbs (*charoset*) made of vinegar and water, gave thanks to God for the fruits of the earth, and then handed a portion to his guests. “The unleavened bread was then



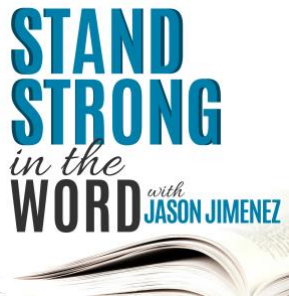
distributed, and the paschal lamb placed on the table in front of the head of the family.”<sup>4</sup>

7. [MATT. 26:25] - **Judas, who would betray him, answered, “Is it I, Rabbi?” He said to him, “You have said so.”** Judas acts as though it couldn’t be him. This isn’t an indication that Judas was second guessing his betrayal plot. He was merely playing dumb. His heart was filled with deception.
8. [JN. 13:27-30] <sup>27</sup> **Then after he had taken the morsel, Satan entered** (to move in; to come inside) **into him. Jesus said to him, “What you are going to do, do quickly.”** Jesus responds to Judas’ deceptiveness and tells him to depart to do what he deliberately set out to do.
  - A. <sup>28</sup> **Now no one at the table knew why he said this to him. <sup>29</sup> Some 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. <sup>30</sup> So, after receiving the morsel of bread, he immediately went out. And it was night.** It was common during the Passover meal for families to give to the poor. Thus, the disciples had no clue that Satan was in their presence and entered into Judas and use him to betray their Lord.

#### A NEW COMMANDMENT OF LOVE JOHN 13:31-35

1. <sup>31</sup> **When he (Judas) had gone out, Jesus said, “Now is the Son of Man glorified, and God is glorified in him.** Immediately following Judas’ departure from the Passover meal, Jesus expresses that everything is set in motion. He will be betrayed, tortured, and crucified on the cross until He dies. However, Jesus had told His disciples before in John 12:23, “The hour has come for the Son of Man to be glorified.” <sup>32</sup> **If God is glorified in him, God will also glorify him in himself** (His glory will be contained and identified in the splendor and majesty of His Heavenly Father), **and glorify him at once.** In verses 31 and 32, Jesus uses the word *glorified/glorify* five times!
2. <sup>33</sup> **Little children** (common expression to students), **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.’** Jesus announces (once again) that He will soon ascend back to heaven. This is something He mentioned on several occasions (see Jn. 7:33-36; 8:21; 12:8, 35).

<sup>4</sup> James M. Freeman and Harold J. Chadwick, *Manners & Customs of the Bible* (North Brunswick, NJ: Bridge-Logos Publishers, 1998), 477.

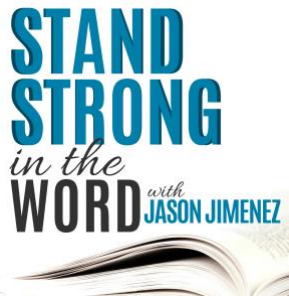


3. <sup>34</sup> ***A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another.*** Jesus adds “just as I have loved you” to the passage found in Leviticus 19:18, “you shall love your neighbor.” Jesus refers it as a new commandment because this love will be a result of His sacrifice on the cross for the sins of the world. It will offer newness of life and cause the disciples to launch the church in the power of the Holy Spirit.
4. <sup>35</sup> ***By this all people will know that you are my disciples, if you have love for one another.*** A great indicator of a disciple of Christ is the love they show others. Jesus will provide greater instruction of this kind of love in John 14-16.

#### INSTITUTION OF THE LORD’S SUPPER

MATTHEW 26:26-29	MARK 14:22-25	LUKE 22:18-20
<sup>26</sup> Now as they were eating, Jesus took bread, and after blessing it broke it and gave <b>it to the disciples</b> , and said, “Take, <b>eat</b> ; this is my body.” <sup>27</sup> And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, <sup>28</sup> for this is my blood of the covenant, which is poured out for many <b>for the forgiveness of sins</b> . <sup>29</sup> I tell 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.”	<sup>22</sup> 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.”	<sup>18</sup> <b>For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.</b> <sup>19</sup> And he took bread, and <b>when he had given thanks</b> , he broke it and gave it to them, saying, “This is my body, <b>which is given for you. Do this in remembrance of me.</b> ” <sup>20</sup> And likewise the cup after they had eaten, saying, “This cup that is poured out for you is the new covenant in my blood.”

4. [Matt. 26:26-29] <sup>26</sup> ***Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, “Take, eat; this is my body” [Lk. 22:19c - which is given for you. Do this in remembrance (chagigah) of me].*** Jesus would install a new ordinance from Paschal—communion. The oldest traditional meal was a foreshadow of the Messiah giving up His life in order to deliver His people from their sins (just as God delivered the Hebrews from bondage in Egypt). Communion not only looks back at the crucifixion, but looks ahead to celebrating this feast with Jesus in His glorious kingdom to come.
  - A. At this point of the meal, a second cup of wine was poured (Ex. 12:26-27), and the first part, known as the *Hallel* (hymn of praise from Psalm 113 and 114), was sung—and then a final prayer of thanksgiving. After the blessing, another round



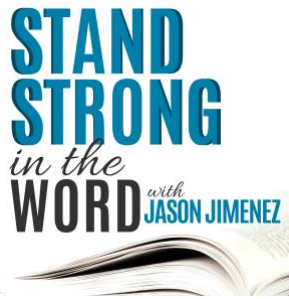
of unleavened bread was dipped in *charoseth*, and distributed to the guests to eat. The *chagigah* (festival offering) was eaten, and then the lamb.

**B. Jesus took bread**—The unleavened bread symbolizes the sinlessness of Jesus Christ. He said in John 6:35, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.”

5. <sup>27</sup> **And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, <sup>28</sup> for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. <sup>29</sup> I tell 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.”** This was either the third or fourth cup of wine. The **blood of the covenant** was all throughout the Old Testament (see Jer. 31:31-34; Ezek. 34:25-31; 37:26-28). Jesus alludes to Ezekiel 34:8—the first blood sacrifice Israel partook with God. Jesus now introduces Communion (the New Covenant)—for He will fulfill all of these blood sacrifices (see 1 Cor. 11:23-26).

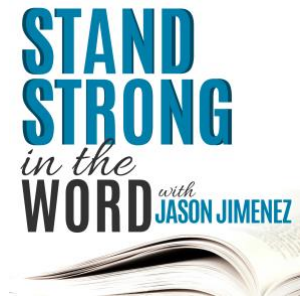
#### JESUS PROPHECIES OF PETER’S DENIAL OF HIM

MATTHEW 26:31-35	MARK 14:27-31	LUKE 22:28-38	JOHN 13:36-38
<p><sup>31</sup> Then 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.’” <sup>32</sup> But after I am raised up, I will go before you to Galilee.” <sup>33</sup> Peter answered him, “Though they all fall away because of you, <b>I will never fall away.</b>” <sup>34</sup> Jesus said to him, “Truly, I tell you, this very night, before the rooster crows, you will deny me three times.” <sup>35</sup> Peter said to him, “Even if I must die with you, I will not deny you!” And all the <b>disciples</b> said the same.</p>	<p><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.</p>	<p><sup>28</sup> “You are those who have stayed with me in my trials, <sup>29</sup> and I assign to you, as my Father assigned to me, a kingdom, <sup>30</sup> that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.</p> <p><sup>31</sup> “Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, <sup>32</sup> but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers.” <sup>33</sup> Peter said to him, “Lord, I am ready to go with you both to prison and to death.” <sup>34</sup> Jesus said, “I tell you, Peter, the rooster will not crow this day, until</p>	<p><sup>36</sup> 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.” <sup>37</sup> Peter said to him, “Lord, why can I not follow you now? I will lay down my life for you.” <sup>38</sup> Jesus answered, “Will you lay down your life for me? Truly, truly, I say to you, the rooster will not crow till you have denied me three times.</p>



		<p>you deny three times that you know me.”</p> <p><sup>35</sup> And he said to them, “When I sent you out with no moneybag or knapsack or sandals, did you lack anything?” They said, “Nothing.” <sup>36</sup> 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. <sup>37</sup> 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.” <sup>38</sup> And they said, “Look, Lord, here are two swords.” And he said to them, “It is enough.”</p>	
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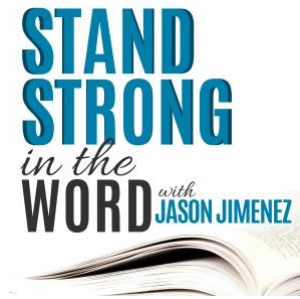
1. [Jn. 13:36-38a] <sup>36</sup> *Simon Peter said to him, “Lord, where are you going?” Jesus answered him, “Where I am going you cannot follow me now, but you will follow afterward.”* <sup>37</sup> *Peter said to him, “Lord, why can I not follow you now? I will lay down my life for you.”* <sup>38</sup> *Jesus answered, “Will you lay down your life for me? After partaking of communion, Peter was still troubled by what Jesus said earlier: “Where I am going you cannot follow” (Jn. 13:33) and the fact Jesus said He wouldn’t celebrate another Paschal with them until they are united with Him in heaven (Matt. 26:29). Therefore, in Peter fashion, he challenges Jesus on what He meant. Thomas would ask a follow-up question later in the evening (see Jn. 14:5). **You cannot follow me now**—Jesus conveys to Peter the time has not come for him to die. There would be many trials for him to face in order to overcome his fear and doubt. **But you will follow**—This would come when Peter encounters Jesus on the Sea of Tiberias (see Jn. 21:15-19). **Why can I not follow you now**—Peter is often ridiculed by the church for his bluntness. That is certainly agreeable to a certain extent. However, Peter displays a deep love and emotion for Jesus in this exchange. He is utterly convinced that he would go wherever*



Jesus went and do whatever He told him to do. That's how devoted Peter was to Jesus. There was no deception in his heart (like Judas). Just naivety.

2. [Lk. 22:28-33] <sup>28</sup>***"You are those who have stayed*** (to remain permanently in association) ***with me in my trials,*** <sup>29</sup>***and I assign*** (designate to rule in authority) ***to you, as my Father assigned to me, a kingdom,*** <sup>30</sup>***that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.*** Jesus will one day restore the 12 tribes of Israel by placing each disciple (except for Judas Iscariot) over them. Matthew 19:28, "Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel."
  - A. <sup>31</sup>***"Simon, Simon, behold, Satan demanded to have you, that he might sift*** (agricultural term referring to the process of separating the kernels of grain from the chaff) ***you*** (Greek is plural; referring to the disciples) ***like wheat,*** <sup>32</sup>***but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers."*** <sup>33</sup>***Peter said to him, "Lord, I am ready to go with you both to prison and to death."*** Jesus reveals the tactics of Satan and his mission to disrupt the work of Jesus by going after the disciples. ***I have prayed for you***—Jesus makes intercession on behalf of Peter to the Father. ***I am ready to go with you both to prison and to death***—Peter would eventually live up to this promise.
    - 1) "The Greek text makes it plain that Jesus made supplication 'in order that' Peter's faith should not fail. This supplication was made in the strength of the works our Lord was about to perform on the cross—clearly, the Father honors that supplication, and did so in Peter's case, as three decades of subsequent dedicated service vindicate."<sup>5</sup>
3. [Matt. 26:31-33] <sup>31</sup>***Then 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.'*** Matthew's account emphasizes Jesus was referring to all the disciples and falling away—not just Peter (see Lk. 22:31).
  - A. <sup>32</sup>***But after I am raised up, I will go before you to Galilee."***
  - B. <sup>33</sup>***Peter answered him, "Though they all fall away because of you, I will never fall away."*** Peter's comments intensify throughout the night. He truly meant every word; but his faith, courage and devotion would be tested leading up to the crucifixion and shortly after the resurrection. It would not be until the Day of

<sup>5</sup> M. S. Mills, *The Life of Christ: A Study Guide to the Gospel Record* (Dallas, TX: 3E Ministries, 1999), Lk 22:31–Jn 13:38.



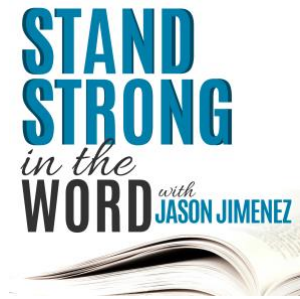
Pentecost (Ac. 2) where Peter—without fear and filled with the Holy Spirit—lays it all down for Christ.

4. [Jn. 13:34] **Jesus said, “I tell you, Peter, the rooster will not crow this day, until you deny three times that you know me.”** No doubt the disciples were troubled to hear their fearless leader would deny their Master. Later, these prophetic words of Jesus would cut to the heart of Peter after his denial of his Master.
5. [Matt. 26:35] **Peter said to him, “Even if I must die with you, I will not deny (disown; repudiate) you!” And all the disciples said the same.** In the Greek text, the emotional interaction between Peter and Jesus is extremely intense. Peter is so hurt and defensive that Jesus believes he will betray Him. Which explains Peter’s over the top expressions. Once again, the disciples overestimated their current commitment to Christ.
6. [Lk. 22:35-38] <sup>35</sup> **And he said to them, “When I sent you out with no moneybag or knapsack or sandals, did you lack anything?” They said, “Nothing.”** <sup>36</sup> **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.** <sup>37</sup> **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.”** <sup>38</sup> **And they said, “Look, Lord, here are two swords.” And he said to them, “It is enough (“Enough of this talk”).”** Jesus poses a question to remind His disciples that they never lacked anything while serving with Him (see Lk. 10:1-17). After Jesus’ ascension, the disciples would face hardship and needed to be prepared. **Here are two swords**—The rendering does not mean the disciples were preparing to battle the enemies of Jesus that night.

## JESUS PROMISES THE COMING COMFORT OF THE HOLY SPIRIT

### JOHN 14:1-31

1. **“Let not your hearts** (thoughts; inner self) **be troubled** (emotional distress). **Believe** (faith; confidence; reliance; complete trust) **in God** (in the indicative); **believe also in me** (in the imperative). As the Jews trusted in God in the Old Testament (Ex. 14:31); Jesus is telling His disciples to trust in Him the same way. This is a statement of deity.
2. <sup>2</sup> **In my Father’s house are many rooms** (homes; abiding places). **If it were not so, would I have told you that I go to prepare a place for you?** <sup>3</sup> **And if I go and prepare a place for you, I will come again and will take** (receive; take along) **you to myself, that where I am you may be also.** <sup>4</sup> **And you know the way to where I am going.”** Jesus promises His disciples that He will go to prepare a home for them in heaven and will return for them. **I will come again**—Jesus will one day (unexpectedly; imminent) return and rapture His church to heaven (see 1 Thess. 4:13-18). **You know the way**—The disciples had been given enough details, witnessed several mindboggling miracles, and received teachings from

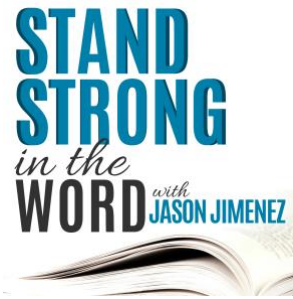


Jesus on the gospel and eternal life. However, none of the disciples fully comprehended that Jesus must suffer and die before He is glorified.

- A. <sup>5</sup> **Thomas said to him, “Lord, we do not know where you are going. How can we know the way?”** A rare occurrence of Thomas speaking up. But he asks a literal question because he really didn’t know what was going to happen to Jesus. The disciples had enough information. They just didn’t know how to piece it all together.
- B. <sup>6</sup> **Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me. <sup>7</sup> If you had known me, you would have known my Father also. From now on you do know him and have seen him.”** This is the sixth “I AM” statement of Jesus in John (see Jn. 6:48; 8:12; 10:9, 11; 11:25; 14:5; 15:1). Jesus tells Thomas He is the way, and the truth and the life because He is God. And therefore, He is the only Person that you must go through to receive eternal life (see Lk. 13:24; Ac. 4:12).
3. <sup>8</sup> **Philip said to him, “Lord, show us the Father, and it is enough for us.”** This is reminiscent of Moses asking to see God (see Ex. 33:18). Philip’s response was limited to the natural realm. He had no idea of the things to come.
4. <sup>9</sup> **Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’?”** When Jesus called Philip to follow Him, he went and told Nathanael, “We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph (Jn. 1:45).” Yet here, it seems Philip still lacked an understanding of who Jesus is.
  - A. <sup>10</sup> **Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells (remains; abides) in me does his works. <sup>11</sup> Believe me that I am in the Father and the Father is in (joined together) me, or else believe on account of the works themselves.** Jesus is the Second Person of the Trinity and His words and works match that of the Father. How Jesus lived, what He taught and the miracles He performed all point to the work of the Father in Jesus.
  - B. “His words in 14:1 are clearly needed. This oneness with the Father Jesus had already stated (10:38) as shown by his “words” (ρηματα [*rēmata*]) and his “works” (ἔργα [*erga*]). Cf. 3:34; 5:19; 6:62.”<sup>6</sup>
5. <sup>12</sup> **“Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father.** Jesus was not stating His disciples and the future church would do greater miracles than Him. He was telling them they would do more miracles in their lifetime. It’s the quantity (the extent)

<sup>6</sup> A.T. Robertson, *Word Pictures in the New Testament* (Nashville, TN: Broadman Press, 1933), Jn 14:10.



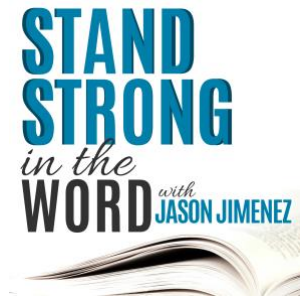


of the miracles, not the quality (the power of them). ***I am going to the Father***—When Jesus ascends to heaven, the Holy Spirit would come (see Jn. 14:16, 26; 15:13, 26).

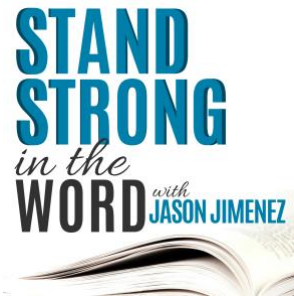
- A. “Not more remarkable miracles, but referring to the wider work of the apostolic ministry under the dispensation of the Spirit. This work was of a higher nature than mere bodily cures. Godet truthfully says: “That which was done by St. Peter at Pentecost, by St. Paul all over the world, that which is effected by an ordinary preacher, a single believer, by bringing the Spirit into the heart, could not be done by Jesus during His sojourn in this world.” Jesus’ personal ministry in the flesh must be a *local* ministry. Only under the dispensation of the Spirit could it be *universal*.”<sup>7</sup>
6. <sup>13</sup> ***Whatever you ask in my name, this I will do, that the Father may be glorified in the Son.*** <sup>14</sup> ***If you ask me anything in my name, I will do it.*** Jesus is a Mediator, between Man and the Father. To do anything miraculous must be done in the Name of Jesus (15:16; 16:23-24, 26)—to honor and glorify Him (see 11:15; 13:31-32). Prayer is not selfish. It’s to advance the kingdom of God. For His will to be done on earth as it is in heaven.
- A. 1 John 5:14-15, “And this is the confidence that we have toward him, that if we ask anything according to his will he hears us. <sup>15</sup> And if we know that he hears us in whatever we ask, we know that we have the requests that we have asked of him.”
7. <sup>15</sup> ***If you love me, you will keep my commandments.*** Every action and service to God needs to be in obedience to His truth. Jesus conveys to His disciples that true love isn’t *just* believing in Him, but living out the Word of God. An Old Testament teaching the disciples understand very well (see Ex. 20:6; Deut. 5:10; 13:3-4).
8. <sup>16</sup> ***And I will ask the Father, and he will give you another Helper (parakletos—Comforter), to be with you forever, <sup>17</sup> even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.*** Jesus promises the Holy Spirit’s (the Source of Truth) indwelling and empowering to come (see Rom. 8:9; 1 Cor. 12:13).
- A. “In Scripture, God’s Spirit sometimes filled his agents (e.g., Ex 31:3; 35:31; Dt 34:9; Mic 3:8), was often upon them (Nu 11:17, 25–26; 24:2; Jdg 3:10; Eze 11:5), and was sometimes said to be in them (Nu 27:18; cf. Ge 41:38). In the promised time of restoration, however, God would pour his Spirit on all his people (Joel 2:28) and the Spirit would remain in them (Eze 36:27).”<sup>8</sup>

<sup>7</sup> Marvin Richardson Vincent, *Word Studies in the New Testament*, vol. 2 (New York: Charles Scribner’s Sons, 1887), 242–243.

<sup>8</sup> NIV, Cultural Backgrounds Study Bible, eBook: Bringing to Life the Ancient World of Scripture (Kindle Locations 241064-241072). Zondervan. Kindle Edition.



9. <sup>18</sup> ***"I will not leave you as orphans (comfortless); I will come to you.*** There will be a period of time the disciples will feel abandoned. But then, they will come to believe in the resurrected Christ. <sup>19</sup> ***Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live.*** The disciples will witness the ascension of Jesus to heaven and carry out the eternal Word of the gospel.
10. <sup>20</sup> ***In that day you will know that I am in my Father, and you in me, and I in you.*** The disciples will finally understand after the resurrection of Jesus and on the Day of Pentecost (see Acts 2). <sup>21</sup> ***Whoever has my commandments and keeps (treasures; observes) them, he it is who loves (agape) me. And he who loves me will be loved by my Father, and I will love him and manifest (reveal; make known) myself to him.***" Again, Jesus emphasizes true fellowship and love is to follow and obey His Word.
- A. David Guzik, "This union is marked by knowledge of God's will (has My commandments). This union is marked by obedience to God's will (and keeps them). This union is marked by love (is he who loves me). This union is marked by relationship and reception of love with God the Father (will be loved by My Father). This union is marked by a revelation of Jesus Himself (and manifest Myself to him)."
  - B. 1 John 4:20-21, "If anyone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen. <sup>21</sup> And this commandment we have from him: whoever loves God must also love his brother."
11. <sup>22</sup> ***Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?"*** A concerning question solicited by Judas (or Thaddaeus; Mat. 10:3; Mk. 3:18). He didn't understand why Jesus wouldn't just reveal Himself to the whole world and establish His earthly kingdom.
- A. <sup>23</sup> ***Jesus answered him, "If anyone loves me (keeps on loving me), he will keep my word, and my Father will love him, and we will come to him (here and now) and make our home (abode—14:2) with him. <sup>24</sup> Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me.*** Jesus responds to the puzzlement of Judas by telling him that only those who truly love Him will experience a lasting relationship.
  - B. <sup>25</sup> ***"These things I have spoken to you while I am still with you. <sup>26</sup> But the Helper (Advocate—plead a case in court), the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.*** The Holy Spirit would come upon the apostles in a mighty way; ushering in the Church Age, spreading the gospel of Jesus, and writing portions of the New Testament.



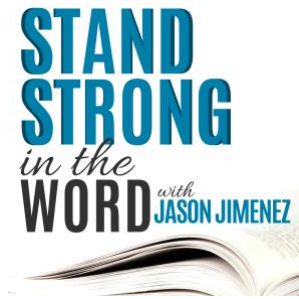
- C. <sup>27</sup> ***Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled*** (stirred up), ***neither let them be afraid*** (coward; lack courage). Jesus speaks a greater *peace* (wholeness) over His disciples. The world offers turmoil, restlessness and damnation. Whereas Jesus offers up forgiveness, unconditional love, and assurance of eternal life.
- 1) “Heavenly peace is a specific gift from Jesus Christ which is granted both to assure us of His love, and as a substitute for His physical presence during His absence with the Father.”<sup>9</sup>
- D. <sup>28</sup> ***You heard me say to you, ‘I am going away, and I will come to you.’ If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I.*** <sup>29</sup> ***And now I have told you before it takes place, so that when it does take place you may believe.*** There’s an anticipation Jesus expresses to be with the Father shortly. A desire that will soon inhabit the disciples upon the ascension of Jesus after the resurrection.
- E. <sup>30</sup> ***I will no longer talk much with you, for the ruler of this world is coming. He has no claim on me,*** <sup>31</sup> ***but I do as the Father has commanded me, so that the world may know that I love the Father. Rise*** (prepare for departure), ***let us go from here*** (clean up). This speaks to Jesus’ obedience to lay down His life to defeat Satan and sin (see Jn. 12:31), and to restore His creation.
- 1) “When Jesus said “My Father is greater than I” (John 14:28), He was not denying His own deity or His equality with God, for then He would have been contradicting Himself (John 10:30). When Jesus was here on earth, He was necessarily limited by having a human body. He voluntarily laid aside the independent exercise of His divine attributes and submitted Himself to the Father. In that sense, the Father was greater than the Son. Of course, when the Son returned to heaven, all He had laid aside was restored once again (John 17:1, 5).”<sup>10</sup>

### JESUS IS THE VINE JOHN 15:1-16

1. ***“I am the true vine*** (grapevine), ***and my Father is the vinedresser*** (worker of the earth). Many times, throughout the OT, Israel is depicted as a vine or vineyard (see Ps. 80:8; Isa. 5:1-7; Ezek. 17:5-10; Hos. 10:1). However, Israel had become degenerate—producing

<sup>9</sup> M. S. Mills, *The Life of Christ: A Study Guide to the Gospel Record* (Dallas, TX: 3E Ministries, 1999), Jn 14:27–28.

<sup>10</sup> Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 354.



rotten fruit or barren. ***I am the true vine***—This is the last of the “I AM” statements of deity. Jesus is truly the One to bear fruit and offer eternal life to Israel (and beyond); for they had failed to live obediently before God in heaven. Jesus gives this divine-human analogy to point out the personal relationship He desires to have with His disciples (and all impending followers of Christ).

A. <sup>2</sup> ***Every branch*** (shoot of a vine; flexible) ***in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes (cleanses), that it may bear more fruit.*** Pruning is a necessary process for health and growth. Jesus provides a gardening analogy because it was one the disciples could understand. The Father is like a gardener. He cuts off the “branches” that aren’t bearing fruit (representing the “false/apostate” Christian); and prunes (chastises; removes sin) other “branches” to bear more fruit. Other parables referencing a vineyard (see Matt. 20:1-16; Mk. 12:1-12; Lk. 13:6-9).

1) **“He** (i.e., the Gardener, the Father) desires **fruit**, which is mentioned eight times in this chapter (vv. 2 [thrice], 4 [twice], 5, 8, 16). A progression is seen: **fruit** (v. 2), **more fruitful** (v. 2), and “much fruit” (vv. 5, 8). The fruit which God desired from Israel was loving obedience, righteousness, and justice (Isa. 5:1–7).”<sup>11</sup>

B. <sup>3</sup> ***Already you are clean because of the word that I have spoken to you.*** The disciples believed in Jesus as the Messiah, and received the many spiritual blessings that came throughout His Galilean ministry.

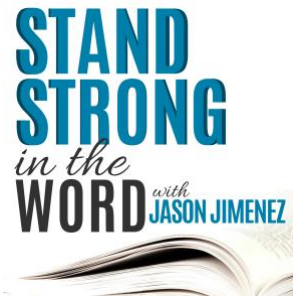
C. <sup>4</sup> ***Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. <sup>5</sup> I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.*** Jesus is the Source. He is the vine of life. It’s not enough to hear and believe in His teachings. You need to *abide*—be in union with Him to bear fruit.

D. <sup>6</sup> ***If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned.*** Those who reject Jesus as Savior will face judgment.

E. <sup>7</sup> ***If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you.*** Jesus reiterates what He said in 14:13. Prayers are meant to advance the work of God.

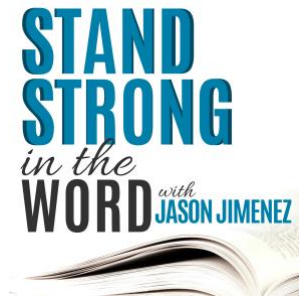
F. <sup>8</sup> ***By this my Father is glorified, that you bear much fruit and so prove to be my disciples. <sup>9</sup> As the Father has loved me, so have I loved you. Abide in my love. <sup>10</sup> If***

<sup>11</sup> Edwin A. Blum, “John,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 325.



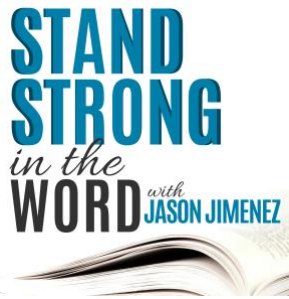
*you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love.* <sup>11</sup> *These things I have spoken to you, that my joy may be in you, and that your joy may be full.* A true disciple of Christ is one who abides in Him, glorifies the Father by doing His work (13:35), obeys the Word of God, and expresses a heavenly joy.

2. <sup>12</sup> *"This is my commandment, that you love one another as I have loved you.* <sup>13</sup> *Greater love has no one than this, that someone lay down his life for his friends.* Everything hinges on this commandment. Jesus has talked about the Father's love. He has demonstrated through His teachings, miracles, and relationships with His followers. Now, Jesus will enter Jerusalem and give up Himself as the ultimate display of love.
3. <sup>14</sup> *You are my friends if you do what I command you.* <sup>15</sup> *No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you.* The ancient view of a friend was someone that was an equal; a trusted companion.
  - A. NKJV Chronological Study Bible Notes: "The intimacy pictured between Jesus and the disciples fits the ancient ideal of friendship, which stressed both loyalty and the sharing of secrets. Among the Greeks, the highest expression of a friend's loyalty was to die for a friend, and Jesus summoned His disciples to lay down their lives for Him and for one another, as He was about to do for them (15:12–14). But servants often proved no less loyal than friends, so Jesus spoke of an intimacy greater than that between the average master and servant. Greek literature often stressed how friends share secrets with one another in confidence, and Jesus had shared with the disciples all the words He had heard from His Father (15:15). Some Jewish writers in Jesus' day stressed that being God's friend, as exemplified by Abraham and Moses, was even greater than being God's servant. Jesus thus bestowed on His disciples such an honor of intimacy with Himself."
4. <sup>16</sup> *You did not choose me, but I chose you and appointed* (assign to a particular task) *you that you should go and bear* (produce) *fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you.* Traditionally, students would pick their rabbi. Jesus, on the other hand, chose His disciples (1:43-51) just like God the Father chose Israel (see Is. 45:4; Amos 3:2) for the sole purpose to spread His message to the world. They went from being called, to servants, to friends. *Whatever you ask—* Jesus stresses everything will be accomplished in His Name (14:13-14; 15:7; 16:23-24, 26).

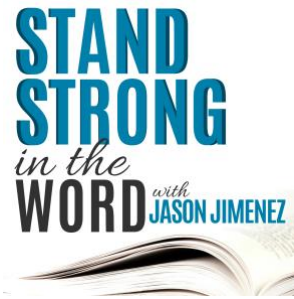


## RELATIONSHIPS IN THE WORLD JOHN 15:17-16:33

1. <sup>17</sup> ***These things I command you, so that you will love one another.*** A repeated message to reinforce their obligation to extend brotherly love.
2. <sup>18</sup> ***“If the world hates you, know that it has hated me before it hated you.*** Jesus had just laid out true love—and now, He transitions into true hatred. Jesus knew the religious leaders were plotting to kill Him (11:45-47). Likewise, the disciples will face many hardships in the world because of their relationship with Christ.
3. <sup>19</sup> ***If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.*** Satan had already lured Judas Iscariot away, and will deploy greater attacks against them.
4. <sup>20</sup> ***Remember the word that I said to you: ‘A servant is not greater than his master.’ If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours.*** <sup>21</sup> ***But all these things they will do to you on account of my name, because they do not know him who sent me.*** The disciples are not to expect good treatment. They are to remain humble and devoted to serve their Master who the world hates (13:16). ***If they kept my word***—There will be many who will believe on the Name of Jesus and accept His teachings (2:23). ***They do not know him who sent me***—Many will hate Jesus on account of their ignorance concerning Him (see 8:19, 55; 16:3).
5. <sup>22</sup> ***If I had not come and spoken to them, they would not have been guilty of sin, but now they have no excuse for their sin.*** The Jews knew they were sinners and anticipated the Messiah to deliver them from their sin. However, much of Israel rejected Jesus coming into the world—dismissed His fulfillment of prophecy; and the miracles He performed. Therefore, they are without excuse.
6. <sup>23</sup> ***Whoever hates me hates my Father also.*** <sup>24</sup> ***If I had not done among them the works that no one else did, they would not be guilty of sin, but now they have seen and hated both me and my Father.*** The Jews thought they worshipped and obeyed Yahweh. However, to hate Jesus (Second Person of the Trinity)—is to hate the Father. ***If I had not done among them the works***—By rejecting Jesus as Messiah, the Jewish nation committed a greater sin than ever before. They were without excuse (see Ps. 25:19; 69:4).
  - A. <sup>25</sup> ***But the word that is written in their Law must be fulfilled: ‘They hated me without a cause.’*** Jesus quotes Psalm 35:19 to point out that their rejection was unfounded. They loved the darkness rather than the light (3:19).
7. <sup>26</sup> ***“But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me.*** Jesus tells of the third person of the trinity to come—the Advocate—who will



8. <sup>27</sup> ***And you also will bear witness, because you have been with me from the beginning.*** Jesus is referencing the prophet Isaiah (42:1; 43:10-12; 44:3, 8). He is telling His disciples that through the testimony of a risen Savior (Christ) and by the empowerment of the Holy Spirit—they (and future Christians) will live out the gospel and proclaim its truth.
9. **16:1 - “I have said all these things to you to keep you from falling away** (faced with an obstacle). <sup>2</sup> ***They will put you out of the synagogues. Indeed, the hour is coming when whoever kills you will think he is offering service to God.*** <sup>3</sup> ***And they will do these things because they have not known the Father, nor me.*** Jesus now transitions to warn of coming persecution and excommunication, but builds from 15:18-25. There will be many in Judaism who will persecute thinking they are doing a service to God (see Ac. 8:1-3; 26:9-11; Gal. 1:13-14; 1 Tim. 1:13).
- A. <sup>4</sup> ***But I have said these things to you, that when their hour comes you may remember that I told them to you. “I did not say these things to you from the beginning, because I was with you.*** <sup>5</sup> ***But now I am going to him who sent me, and none of you asks me, ‘Where are you going?’*** <sup>6</sup> ***But because I have said these things to you, sorrow has filled your heart.*** <sup>7</sup> ***Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you.*** Jesus offers comfort in His warning of coming persecution and excommunication. ***Where are you going***—Peter asked this question in 13:36, and so did Thomas in 14:5. The implication is they cared more about the impact it would have on them than the future of Jesus. ***The Helper will not come to you***—If Jesus remained, salvation would not be complete. Jesus said the Spirit cannot come until He is glorified (7:39). The next phase will be the Holy Spirit indwelling and empowering the church (14:16-17).
- B. <sup>8</sup> ***And when he comes, he will convict*** (reprove; expose) ***the world concerning sin and righteousness*** (doing the requirements of God; justice) ***and judgment:*** <sup>9</sup> ***concerning sin, because they do not believe in me;*** <sup>10</sup> ***concerning righteousness, because I go to the Father, and you will see me no longer;*** <sup>11</sup> ***concerning judgment, because the ruler of this world is judged.*** <sup>12</sup> ***“I still have many things to say to you, but you cannot bear them now.*** Jesus guarantees the Holy Spirit’s conviction. The Spirit will not only testify, guide and interpret for believers of Christ, but convict them in sin, righteousness and judgment. ***Concerning sin***—The Holy Spirit will reveal people’s sin (rejecting Jesus) and show them the way of repentance. ***Concerning righteousness***—God made things right through His Son. This is true justice. ***Concerning judgment***—Jesus took on the judgement and died to it. The Holy Spirit acts as Christ’s Advocate to the world.
- C. <sup>13</sup> ***When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will***

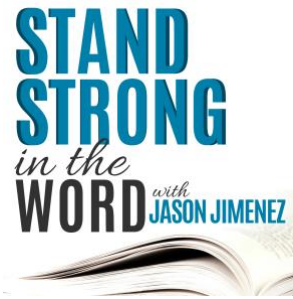


*declare to you the things that are to come.* <sup>14</sup> *He will glorify me, for he will take what is mine and declare it to you.* <sup>15</sup> *All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.* Jesus declares the Holy Spirit's guidance in truth. A beautiful display of the trinity of truth.

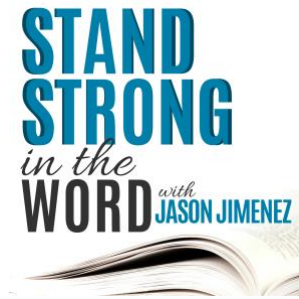
1) NIV Jesus Bible, "The disciples, like many believers throughout history, did not understand what Jesus was promising; they undoubtedly would have preferred for Jesus to stay with them. But Jesus emphasized the benefits of the Spirit's indwelling when he said, "It is for your good [for your advantage] that I am going away. Unless I go away, the Advocate will not come to you; but if I go, I will send him to you" (Jn 16:7). After the Spirit came at Pentecost (Ac 2:1–18), the disciples must have remembered Jesus' teaching about the ministry of the Holy Spirit: "When he comes, he will prove the world to be in the wrong about sin and righteousness and judgment" (Jn 16:8). "He will guide you into all the truth" (16:13)."<sup>12</sup>

D. <sup>16</sup> *"A little while, and you will see me no longer; and again a little while, and you will see me."* <sup>17</sup> *So some of his disciples said to one another, "What is this that he says to us, 'A little while, and you will not see me, and again a little while, and you will see me'; and, 'because I am going to the Father'?"* <sup>18</sup> *So they were saying (kept asking; extensive dialogue), "What does he mean by 'a little while'? We do not know what he is talking about."* <sup>19</sup> *Jesus knew that they wanted to ask him, so he said to them, "Is this what you are asking yourselves, what I meant by saying, 'A little while and you will not see me, and again a little while and you will see me'?"* <sup>20</sup> *Truly, truly, I say to you, you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will turn into joy.* <sup>21</sup> *When a woman is giving birth, she has sorrow because her hour has come, but when she has delivered the baby, she no longer remembers the anguish, for joy that a human being has been born into the world.* <sup>22</sup> *So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you.* Jesus will go to the Father, but will return very soon. However, this was foreign to the disciples—causing much confusion and conversation before departing from the upper room. **When a woman is giving birth**—Jesus explains His departure will be like a mother giving birth. There is sorrow and pain at first (death), but the promise of joy will follow (resurrection and coming of the Holy Spirit).



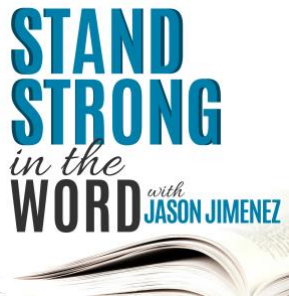


- 1) <sup>23</sup> *In that day you will ask nothing of me. Truly, truly, I say to you, whatever you ask of the Father in my name, he will give it to you.* <sup>24</sup> *Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.* After Jesus departs, the disciples (and the forthcoming church) will seek the Father in the Name of Christ, while praying and making petitions in the Spirit of Truth with joy (14:13; 15:7, 11).
- E. <sup>25</sup> *"I have said these things to you in figures of speech (enigmatically). The hour is coming when I will no longer speak to you in figures of speech but will tell you plainly about the Father.* <sup>26</sup> *In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf; <sup>27</sup> for the Father himself loves you, because you have loved me and have believed that I came from God. <sup>28</sup> I came from the Father and have come into the world, and now I am leaving the world and going to the Father."* In the upper room, Jesus used several symbolic images and figurative language to reveal the truth to His disciples (washing of feet; the vine and branches; birth of baby). And although Jesus is about to depart, He reassures His disciples that they will have direct access to the Father (who loves them) through Him (15:9-16).
- F. <sup>29</sup> *His disciples said, "Ah, now you are speaking plainly and not using figurative speech! <sup>30</sup> Now we know that you know all things and do not need anyone to question you; this is why we believe that you came from God."* <sup>31</sup> *Jesus answered them, "Do you now believe? <sup>32</sup> Behold, the hour is coming, indeed it has come, when you will be scattered, each to his own home, and will leave me alone. Yet I am not alone, for the Father is with me. <sup>33</sup> I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world."* The spiritual development of the disciples is quite clear at this point. However, many will face trials and persecution that will challenge their faith, yet, Jesus promises them that they will endure because He has overcome the world.



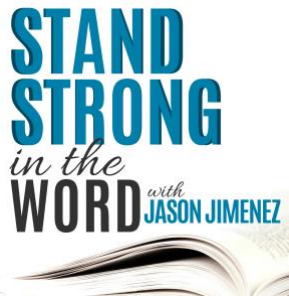
**JESUS' HIGH PRIESTLY PRAYER**  
**JOHN 17:1-26**

1. ***When Jesus had spoken these words, he lifted up his eyes to heaven, and said, "Father, the hour has come (for His death); glorify your Son that the Son may glorify you, <sup>2</sup> since you have given him authority over all flesh, to give eternal life to all whom you have given him.*** This is truly the Lord's prayer. A prayer interrelated to the messages recorded in John. In this priestly prayer, Jesus transitions from His earthly ministry to His intercessory ministry for His future church. There are many recorded times Jesus went off to pray; yet, we don't know what He prayed (see Matt. 14:23; Lk. 5:16). ***Glorify your Son—*** Jesus will atone for the sins of mankind and will be glorified by the Father. ***Authority over all flesh—*** Jesus exercised authority over creation, demons, rebuked the religious leaders, and performed miracles.
  - A. ***<sup>3</sup> And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent.*** (3:15-16; 5:24; 6:35-40; 7:37-38).
  - B. ***<sup>4</sup> I glorified you on earth, having accomplished the work that you gave me to do.*** In great humility, Jesus proclaimed and fulfilled the plan of salvation. ***<sup>5</sup> And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.*** Jesus prayed to return to the shared glory with the Father (1:1-4; 8:58; 12:41). He will go from humiliation to glorification in a matter of weeks. (Moses was but a mere reflection of God (Ex. 34:29-35). Jesus, on the other hand, is God—and therefore, perfectly reflects the splendid glory of the Creator of the universe).
2. ***<sup>6</sup> "I have manifested (revealed) your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept (observed; obeyed) your word. <sup>7</sup> Now they know (irrevocable; no doubting) that everything that you have given me is from you.*** Jesus taught the people who God the Father truly is (1:18; 5:43; 14:6-9; 17:26). He revealed the character of God.
  - A. ***<sup>8</sup> For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me.*** The disciples believed in the message and Person of Christ.
  - B. ***<sup>9</sup> I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. <sup>10</sup> All mine are yours, and yours are mine, and I am glorified in them.*** Jesus also prays for His future followers. That His will be fulfilled in and through them.
3. ***<sup>11</sup> And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one,***



*even as we are one.* Jesus fully knew He would die, be buried, be raised, and ascend to the Father in heaven.

- A. <sup>12</sup> *While I was with them, I kept* (safeguarded; protected) *them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled.* As Jesus prays, He reflects on how He protected His disciples; and then refers to Judas Iscariot—whom He knew would betray Him (6:37-40, 44; 13:2, 10-11).
4. <sup>13</sup> *But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves.* <sup>14</sup> *I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world.* <sup>15</sup> *I do not ask that you take them out of the world, but that you keep them from the evil one.* A portion of prayer regarding protection from Satan and that His followers do the work they are tasked to do.
  - A. <sup>16</sup> *They are not of the world, just as I am not of the world.* An emphasis of remaining pure while living in the world.
  - B. <sup>17</sup> *Sanctify them in the truth; your word is truth.* Jesus is Truth. He came to fulfill the Scriptures and restore mankind to the Father.
  - C. <sup>18</sup> *As you sent me into the world, so I have sent* (*apostello*—apostle) *them into the world.* <sup>19</sup> *And for their sake I consecrate myself, that they also may be sanctified in truth.* Jesus chose, sanctified, and called out the disciples to go out into the world making His Name known to the world. In the *Case for Christ Study Bible*, it states, “*I sanctify myself.* This statement appears to be unparalleled. In the Septuagint (the pre-Christian Greek translation of the OT) the verb is used of consecrating priests (Ex 28:41) and sacrifices (Ex 28:38; Nu 18:9). Jesus solemnly sets himself apart to do God’s will, which at this point meant his death. that they too may be ... sanctified. Jesus died on the cross not only to save us but also to consecrate us to God’s service (see NIV text note on v. 17).”
5. <sup>20</sup> *“I do not ask for these only, but also for those who will believe in me through their word,* <sup>21</sup> *that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.* A powerful portion of the prayer is devoted to the unity and witness of the church. Eternal life in Christ and the power of His Word is what unites and completes the body of believers. Jesus prays that His followers will reflect the unity shared in the Godhead.
  - A. <sup>22</sup> *The glory that you have given me I have given to them, that they may be one even as we are one*—This portion depicts the prophet Isaiah proclaiming God’s glory to Israel (see Isa. 44:23; 46:13; 60:1-2). The indwelling presence of the Holy Spirit will reveal even more of God’s glory to come (Col. 1:27).

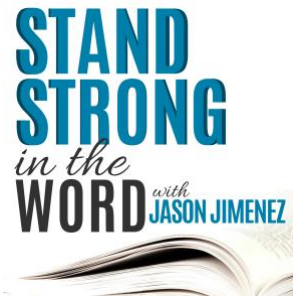


- B. <sup>23</sup> *I in them and you in me, that they may become perfectly one (mature), so that the world may know that you sent me and loved them even as you loved me.* The reality of salvation that offers eternal life.
  - C. <sup>24</sup> *Father, I desire that they also (“I will that”), whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.* God will soon restore all things to its original state.
6. <sup>25</sup> *O righteous Father, even though the world does not know you, I know you, and these know that you have sent me. <sup>26</sup> I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them.”* Jesus concludes by summarizing what He had prayed to His righteous and holy Father. He prays that the love of the Father will be replicated in all future believers, and that they will share that great love to the world.

**JESUS GOES OUT TO THE MOUNT OF OLIVES**

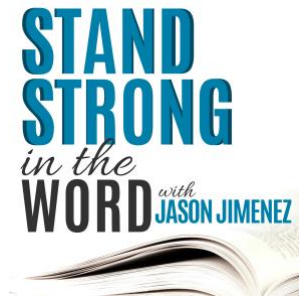
MATTHEW 26:30	MARK 14:26	LUKE 22:39	JOHN 18:1
And when they had sung a hymn, they went out to the Mount of Olives.	And when they had sung a hymn, they went out to the Mount of Olives.	And he came out and went, as was his custom, to the Mount of Olives, and the disciples followed him.	When Jesus had spoken these words, he went out with his disciples across the brook Kidron, where there was a garden, which he and his disciples entered.

1. [Matt. 26:30] *And when they had sung a hymn* (singing of praise to God), *they went out* [Lk. 22:39, *as was his custom*] *to the Mount of Olives.* At this point, the rest of the *Hallel* was sung (Psalm 115 and 118).
2. [Jn. 18:1] *When Jesus had spoken these words, he went out with his disciples across the brook Kidron, where there was a garden, which he and his disciples entered.* A stair case led down to the Kidron Valley and into the Mount of Olives (east of Jerusalem).

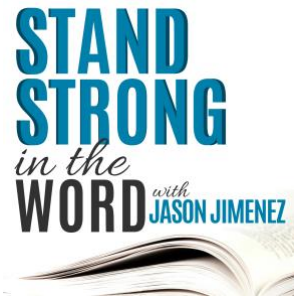


## PRAYER IN THE GARDEN OF GETHSEMANE

MATTHEW 26:36-46	MARK 14:32-42	LUKE 22:40-46
<p><sup>36</sup> Then Jesus went with them to a place called Gethsemane, and he said to his disciples, “Sit here, while I go over there and pray.” <sup>37</sup> And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. <sup>38</sup> Then he said to them, “My soul is very sorrowful, even to death; remain here, and watch with me.” <sup>39</sup> And going a little farther he fell on his face and prayed, saying, “My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.” <sup>40</sup> And he came to the <b>disciples</b> and found them sleeping. And he said to Peter, “So, could you not watch with me one hour? <sup>41</sup> Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.” <sup>42</sup> Again, for the <b>second time</b>, he went away and prayed, “My Father, if this cannot pass unless I drink it, your will be done.” <sup>43</sup> And again he came and found them sleeping, for their eyes were heavy. <sup>44</sup> So, <b>leaving them again, he went away and prayed</b> for the third time, <b>saying the same words again.</b> <sup>45</sup> Then he came to the disciples and said to them, “Sleep and take your rest later on. See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. <sup>46</sup> Rise, let us be going; see, my betrayer is at hand.”</p>	<p><sup>32</sup> And they went to a place called Gethsemane. And he said to his disciples, “Sit here while I pray.” <sup>33</sup> And he took with him Peter and <b>James and John</b>, 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. <sup>36</sup> And he said, “<b>Abba</b>, 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, <b>and they did not know what to answer him.</b> <sup>41</sup> And he came the third time and said to them, “Are you still sleeping and taking your rest? <b>It is enough</b>; the hour has come. The Son of Man is betrayed into the hands of sinners. <sup>42</sup> Rise, let us be going; see, my betrayer is at hand.”</p>	<p><sup>40</sup> And when he came to the place, he said to them, “<b>Pray that you may not enter into temptation.</b>” <sup>41</sup> And he withdrew from them about a stone’s throw, and knelt down and prayed, <sup>42</sup> saying, “Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done.” <sup>43</sup> <b>And there appeared to him an angel from heaven, strengthening him.</b> <sup>44</sup> <b>And being in agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground.</b> <sup>45</sup> <b>And when he rose from prayer, he came to the disciples and found them sleeping for sorrow,</b> <sup>46</sup> and he said to them, “Why are you sleeping? Rise and pray that you may not enter into temptation.”</p>



1. **Matt:26:36** *Then Jesus went with them to a place called Gethsemane* (Heb., “Oil Press”), **and he said to his disciples, “Sit here, while I go over there and pray.”** Gethsemane was a regular meeting place for Jesus and His disciples (Jn. 18:2). Which made it easy for Judas to locate Jesus later in the evening.
2. **Matt. 26:37** **And taking with him Peter and the two sons of Zebedee** (Mk. 14:33 - James and John), **he began to be sorrowful and troubled.** Here are the inner circle of Jesus (Mk. 5:37).
  - A. <sup>38</sup> **Then he said to them, “My soul is very sorrowful** (Isa. 53:3), **even to death; remain here, and watch with me.”** (Lk. 22:40 - “Pray that you may not enter into temptation.”) In just a few hours, Jesus would face the wrath of sin.
  - B. <sup>39</sup> **And going a little farther he fell on his face and prayed, saying, “Abba, My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.”** The *cup* represents deep sorrow and suffering (OT, Ps. 75:8; Isa. 51:7). Jesus’ impending torture and death on the cross was overwhelming. But even more crushing was Jesus taking on the sin of the world (see 2 Cor. 5:21; Gal. 3:13; Heb. 12:2; 1 Pet. 2:24). There are two spiritual reflections: (1) In the first garden, Adam and Eve did what they wanted to do. The result led to corruption and separation with God. In the second garden, Jesus intercedes on our behalf (soon to be the Atoner)—bringing forgiveness, redemption and reconciliation. (2) The deep sorrow of Jesus is reflective of crushing and pressing of olives for oil in Gethsemane.
3. **Matt. 26:40** **And he came to the disciples and found them sleeping. And he said to Peter, “So, could you not watch with me one hour? <sup>41</sup> Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.”** On Passover, it was normal for people to stay up late. Yet, the disciples couldn’t even remain awake to keep watch over Jesus. Not long before this Peter told Jesus he would die for him (26:35); yet, he can’t even stay watch for his Savior. In the Garden, Jesus was vigilant and awake—crying out to the Father. The best of the disciples, on the other hand, were inactive and sleepy.
4. **Matt. 26:42** **Again, for the second time, he went away and prayed, “My Father, if this cannot pass unless I drink it, your will be done.”** Notice the repetition of Jesus’ prayers. No matter the cost, Jesus prayed in obedience to fulfill the Father’s will for Him. This not only demonstrates the obedience of Jesus, but the absolute trust He had in the Father.
  - A. <sup>43</sup> **And again he came and found them sleeping, for their eyes were heavy.** (Mk. 14:40 - **and they did not know what to answer him**). As Jesus’ sorrows deepened, the awareness and concern of the disciples lessened.



- B. <sup>44</sup> *So, leaving them again, he went away and prayed for the third time, saying the same words again.* Jesus was so overwhelmed by what was to come that He remained committed to pray repetitively that the Father's will be accomplished.
- C. Lk. 22:43-44 - *And there appeared to him an angel from heaven, strengthening him.* <sup>44</sup> *And being in agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground.* Although some early text omit this section, it does seem true to Lucan language. Luke, a physician, describes a medical condition (hematidrosis) of Jesus that points out His mental and physical exhaustion brought on by extreme sorrow and stress.
5. *Matt. 26:45 Then he came to the disciples (Lk. 22:45 - <sup>45</sup> And when he rose from prayer, he came to the disciples and found them sleeping for sorrow), and said to them, "Sleep and take your rest later on. See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. <sup>46</sup> Rise, let us be going; see, my betrayer is at hand."* It's doubtless Jesus would be able to hear Judas and the temple guards approaching Him. It was that He prophetically knew after His time of prayer that His time was up.