

1) Let's start by reviewing and finishing verses 17 thru 25 ...

Mark 14:17-25 (NIV)

- 1) This night, the Passover meal was a transformation of a celebration.
 - a) A celebration of a release from the bondage of slavery in Egypt to a celebration of release from sin
 - b) The celebration and establishment of a New Covenant.
- 2) There is a four part promise of redemption in Ex 6:6-7 associated with the Passover meal:
 - a) "I will bring you out";
 - b) "I will rid you of bondage";
 - c) "I will redeem you";
 - d) "I will take you for my people, and I will be your God."
- 3) The Passover meal in Jesus' time was organized around drinking four cups of red wine, symbolizing this four-part promise.
- 4) There was a traditional sequence of events for the meal.
 - a) First would come a blessing of the festival and the wine.
 - i) This was a prayer of thanksgiving for God's deliverance, protection, and goodness.
 - b) This was followed by drinking the first cup of wine.
 - c) A ceremonial washing of hands came next.
 - i) Conjecture but, it may have been at this point that the disciples were debating who was greatest among them and Jesus intervened with the washing of their feet.
 - d) Then the food would be brought out.
 - e) The youngest son would then ask why this night was distinguished from others.
 - f) The father would answer with the story of the Exodus and would point to each item on the table as he explained its symbolic significance.
 - i) for example, bitter herbs symbolized the bitter bondage of slavery in Egypt.
 - g) This would be followed by praise to God for the past and future redemption (taken from the first part of the Hallel in Ps 113-115).
 - h) Then the second cup of wine would be served.
 - i) After the second cup, the bread would be blessed, broken, and distributed, and then eaten with bitter herbs and a fruit-paste dish.
 - i) It was likely at this point that Jesus announces that one of them would betray Him.
 - j) This would be followed by eating the meal.
 - k) The meal included roasted lamb sacrificed in the temple.
 - l) At the end of the meal, the father would bless a third cup of wine, which would be followed by singing the second part of the Hallel (from Ps 116-118).

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- m) A fourth cup of wine would conclude the meal
- 5) It is very likely that these traditional events of the Passover meal were being followed.
 - 6) One would surmise that Jesus would have assumed the role of the father – the head of household and the disciples the family.
 - 7) Going back for a moment looking a little deeper at the events reported here in Mark.
 - 8) First, I think it is really interesting that even though we know that the disciples later understood all the truth about Judas, at this point, they apparently (with **perhaps** the exception of John) do not suspect him of being the betrayer and person he is.
 - 9) The Lord obviously knew – but the disciples appear to be oblivious to the situation.
 - 10) It is also interesting to me that they are not playing the “blame game” – “I be it him ... no I think its him...” and so on...
 - 11) We know that what Judas did fit into God’s plan. However, as we discussed earlier, God did not make him what he was.
 - 12) John MacArthur comments on Judas’ situation in this way:

In His sovereign providence, God constantly overrules people’s sinful choices, like those of Judas, for His own ends and glory (cf. Gen. 50:20; Rom. 8:28). But that reality does not exonerate them for their wickedness. ... Through his willful rejection of Christ, choosing to betray Him rather than believe in Him, Judas doomed his soul to eternal hell.

- 13) This may seem at first harsh and judgmental on MacArthur’s part however, if we look at part of Jesus’ prayer in John 17:12 we read.

John 17:12 (NIV)

- 14) The LABC further comments:

Luke wrote that "Satan entered Judas, called Iscariot" before he went to the religious leaders (Luke 22:3 NIV). However, Satan's part in the betrayal of Jesus does not remove any of the responsibility from Judas. In God's sovereign will and according to his timetable, he uses sinful men. But that doesn't excuse their sin. All people will be held accountable for their choices and actions.

- 15) So, in regard to Bonnie’s question and how do we compare the betrayal of Judas to the denial of Peter?
- 16) First, we have no indication of whether Judas ever repented or not.
 - a) We know that he threw the 30 pieces of silver back at the Sanhedrin.
 - b) We know that he committed suicide.
 - c) What we cannot say is if either of those acts indicated more than regret.

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- d) Looking at John's statements regarding Judas it would appear to me at least that Judas had much more to repent of than just the betrayal.
- e) Then, we have Jesus' statement in His prayer

None has been lost except the one **doomed to destruction** so that Scripture would be fulfilled.

- f) Now, in all honesty, we can really look at that meaning or reference of "lost" as being from the original 12 disciples OR "lost" in terms of lost for eternity.
 - i) In the Greek, the actual phrase that the NIV has a "doomed to destruction" is "son of destruction".
 - ii) Either way, it would most likely mean lost for eternity.

17) Looking at Peter, his denial was predicted by Jesus as certainly as that of Judas' betrayal.

- a) My thoughts here are that Peter, even at the very moment Christ told him what he was going to do, in his heart of hearts he could not envision himself doing it.
- b) As to his personal results, once he realized what he had done and Christ looked at him he wept bitterly. Regret or Repentance?
- c) We really don't know at that point.
- d) We must also remember that even though we have a record of Peter denying Christ vocally, he at least followed Christ into the trials.
- e) The rest of the disciples scattered – not a vocal denial but a denial none the less.
 - i) At a minimum, we are seeing them renege on their equally vocal affirmations that they would die with Jesus.
- f) Then, there is Thomas – he lost his faith and refused to believe without proof! Sin or not? Perhaps another question for another day.
- g) We do know that in the appearance of Christ to the 7 disciples by the shore, Christ addressed Peter directly and asked him pointedly 3 times if he loved him – each time Peter answered yes emphatically. Regret or Repentance?
- h) Then, we can simply look at Peter's commitment to the kingdom and the mission he was given.
- i) And, the conclusion of his life – he did exactly what he said he would – he died for Christ as a martyr. Regret or Repentance?

Now, I said my piece – What do you say?

Did Judas repent? Was Judas lost forever?

What about Peter – did he repent?

18) Once Judas is called out and leaves, the meal continues.

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19) It is during and probably toward the end of the next phase of the celebration that Jesus institutes the conversion for the Passover meal to what we call the Lord's supper.

20) Verse 22 thru 24 read:

22 While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take it; this is my body."

23 Then he took the cup, gave thanks and offered it to them, and they all drank from it. 24 "This is my blood of the covenant, which is poured out for many," he said to them.

21) Likely, the cup was the third cup of wine of the feast.

22) We do not have a clear picture of the conclusion of the Passover meal.

a) It may have ended at this point or could have proceeded to its normal conclusion.

23) In the latter case, the final cup that Jesus refers to in verse 25 might be the fourth and final cup of the meal.

25 "I tell you the truth, I will not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God."

24) Moving on to verse 26 and the next passage, we read:

Mark 14:26-31 (NIV)

1) Of course, these last couple of verses are what we were referring to earlier when discussing the affirmation of Peter and the others that they would die with Christ.

2) The hymn they sang was likely from the second part of the Hallel (from Ps 116-118).

3) Again, we don't know the exact location of the place where they held the Passover meal but, it was likely not far from the Temple and the Mount of Olives.

4) I'm sure that the disciples were still reeling over the fact that Judas was betraying their Lord.

5) And then ...

27 "You will all fall away," Jesus told them, "for it is written: 'I will strike the shepherd, and the sheep will be scattered.'" (Zach 13:7)

6) This had to be an absolute gut punch to these men.

7) It is no wonder that they all – especially Peter would deny this emphatically.

8) They truly felt that they would not and they would for sure not want to suffer the same Woe! Comment that Jesus made about Judas.

9) They now enter the garden ...

Mark 14:32-42 (NIV)

1) Gethsemane was just outside the eastern wall of Jerusalem and just at the western foot of the Mount of Olives.

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- 2) The garden was in the Kidron Valley.
- 3) Beyond the cross itself, this is perhaps the most traumatic time in Jesus' life.
- 4) We see agony at the thought of the ordeal He is about to face.
- 5) As human beings, we can perhaps understand some of the facets of the "cup" that Jesus speaks of.
 - a) Certainly, we can all understand the trauma of facing the horrific death on the cross that He is about to face.
 - b) We can understand the desire not to experience the terrible physical pain that He knows He will be enduring.
 - c) The personal pain of departing from family, friends, and loved ones.
 - d) In all truth, the mission and God's plan is about to be a total success but there may have been as a human, even some feelings of failure at getting to this point.
- 6) All that being said, there are two things we cannot identify with.
- 7) First, there is the separation from the Father at the level of Jesus.
 - a) Jesus had, throughout eternity, to this point, been in the presence of the Father.
 - b) Whether on earth in this human bodily form or as God's son in heaven.
 - c) For the first time in eternity, Jesus would be separated from the Him.
 - d) Though He knows it is temporary – it is still a separation that we cannot know.
- 8) The second is the reason for the separation – the bearing of the sins of the world.
 - a) You nor I could ever truly understand what this meant.
 - b) We can and probably should make some basic assumptions about this.
 - i) Jesus would feel the guilt that would be caused by having committed these sins.
 - ii) He would not "just bear them" He would likely feel the pain of remorse for having committed them.
 - (1) I have shared this example before – accidentally killing someone's pet that runs out in front of you.
 - (2) That feeling of helplessness, regret, sadness, and pain is perhaps in a very small and miniscule way what Jesus is feeling.
 - iii) Not just for one or two things but ALL sins that had happened before and ALL sins that will take place after.
 - iv) How absolutely horrifically bad would that make anyone feel – especially someone who had lived a perfect life and had never committed even one sin.
- 9) Additionally in the garden, we see here Jesus' humanity being tempted and tested to the core.
- 10) In the movie *The Passion of the Christ* that came out a some years ago – the author had a snake as part of the garden scene.

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- 11) In retrospect, that was most likely an accurate representation of what was actually happening – not necessarily the actual snake but the snake representing the devil.
 - 12) This is perhaps the last ditch attempt of Satan to change his fate – to prevent Jesus from completing His mission and sealing the fate of the devil and his minions for all eternity.
 - 13) Jesus however, doesn't listen or entertain Satan's words.
 - 14) Instead He prays. For all indications, fervently that the cup would pass from Him but always looking to the will of the Father above all else.
 - 15) Jesus had obviously wanted Peter, James, and John to do a couple of things during this time.
 - a) First, He wanted them to keep guard – watch for Judas and those Jesus knew would be coming for Him.
 - i) He needed as much time in prayer as He could have.
 - b) Second, He wanted them to pray as well.
 - 16) Neither took place to the degree that Jesus desired – the disciples were exhausted (physically and emotionally) and could not stay awake.
 - 17) As much as Jesus wanted them to do this He also understood why they couldn't and where their heart really was.
- 37 Then he returned to his disciples and found them sleeping. "Simon," he said to Peter, "are you asleep? Could you not keep watch for one hour? 38 Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak."
- 18) When He returns the third, time, He knows that Judas is approaching and simply gathers the eleven disciples around Him once more.