

1. **Introduction:** The time for the Passover meal was approaching. There are preparations that need to be made.
2. **Mark 14:12-16:** *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?”¹³ And he sent two of his disciples and said to them, “Go into the city, and a man carrying a jar of water will meet you. Follow him,¹⁴ 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?’¹⁵ And he will show you a large upper room furnished and ready; there prepare for us.”¹⁶ And the disciples set out and went to the city and found it just as he had told them, and they prepared the Passover.*
 - Like most of the people, who were not permanent residents of Jerusalem, Jesus and His disciples needed to arrange for a place to celebrate Passover within the city walls.
 - Jesus may have made the arrangements with the intent of keeping the location and host secret. On Thursday He sent two of the disciples into the city with the instruction to watch for a man carrying water.
 - Usually, women carried water from the community well to their home. It would be an unusual sight to see a man carrying a water jar.
 - Without publicly attaching themselves to the man, they were to follow the man who would lead them to the right house. They were to identify themselves by saying that “the Teacher” had sent them.
 - They would be shown a large upper room where they should prepare for the Passover meal. For the Passover meal, a lamb (that must be killed that afternoon in the Temple), bitter herbs, unleavened bread, and wine.
 - A representative of each family carried their lamb to the Temple. At about 3 o’clock in the afternoon, a Levite blew a ram’s horn calling worshippers to the Temple court.
 - Each family representative killed his lamb, skinned it and drained its blood into a basin held by a priest who splashed it against the base of the altar signifying atonement for sin. The fat and kidneys were burnt on the altar as a part of the peace offering.
 - Then, each household representative took the lamb home before sunset, put a little blood on their doorposts and lintel and roasted the meat.
 - The killing of hundreds of lambs is difficult to imagine. But, at the time, killing a lamb and preparing it to eat was an ordinary task. What was special was killing and preparing it at the Temple.
 - The disciples did all they needed to do in preparation for Passover.
3. **Mark 14:17-21:** *“And when it was evening, he came with the twelve.”¹⁸ And as they were reclining at table and eating, Jesus said, “Truly, I say to you, one of you will betray me,*

one who is eating with me.”¹⁹ They began to be sorrowful and to say to him one after another, “Is it I?”²⁰ He said to them, “It is one of the twelve, one who is dipping bread into the dish with me.²¹ 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.”

- Jesus and the twelve begin to eat the Passover supper together. As was the custom, they reclined around a low table, each slanted away from the table resting their left elbow on a cushion.
 - Jesus is the host. All of them were dipping bits of food into the common dish of bitter herbs. Jesus shocks them by saying, ***“one of you will betray me, one who is eating with me.”*** The betrayer will be one of the twelve.
 - That’s shocking news. A trusted disciple is going to betray their Master to enemies. All twelve begin to ask, ***“Is it I?”*** All 4 gospels indicate Jesus knew the betrayer’s identity, but Jesus simply affirms that it is one of them.
 - Jesus then issues a frightful warning. It would be better for the betrayer of the Son of Man if that man had not been born.
 - There is no indication that the others suspected that Judas is the one.
 - As indicated in John 13, Jesus dipped a morsal into the bowl and handed to Judas. When he took it, Judas left and went on his way to betray Jesus.
 - That was near the meal’s end. Jesus deviated from tradition at that point.
4. **Mark 14:22-25:** *And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, “Take; this is my body.”²³ And he took a cup, and when he had given thanks he gave it to them, and they all drank of it.²⁴ And he said to them, “This is my blood of the covenant, which is poured out for many.²⁵ 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.”*
- This is Mark’s description of the institution of the “Lord’s Supper.” The bread Jesus distributes is broken but not dipped in the bitter herbs. This indicates the institution is separate from the Passover meal.
 - Here, as He often did, Jesus uses symbolical language. Clearly, He did not mean that the broken pieces of bread that He distributed were identical to His physical body or were being changed into His body.
 - His body was there before them; the bread came to them from His hand.
 - His body and the bread were distinct. They remained so. Neither changed into the other, taking on the physical properties or characteristics of the other.
 - In John 15, the “vine” symbolizes or represents Jesus, the true vine. From Him, His people draw their life, unity, and fruit-bearing capability.

- In John 6, Jesus called Himself the bread of life that came down from heaven (6:35, 48, 58). Here, He is the bread of life broken for us.
 - Jesus took a cup of wine saying, ***“This is my blood of the (new) covenant, which is poured out for many.”*** All 11 disciples drank from the cup.
 - The wine represents Jesus’ shed blood (covenant blood). It signifies a solemn agreement between God and people as at Sinai (Ex 24:8).
 - Note that while this covenant is parallel to that of Moses, it is obviously not the same covenant. It is clearly a “new” covenant.
 - The “new covenant” is a familiar prophetic concept in the OT (Jer 31:31); as was the “new heart” and “spirit” (Ezek 37:26).
 - The new covenant in Jesus’ blood is for “many” but not for all.
 - Jesus’ coming death is seen as a sacrifice (a sin offering) (Is 53:22) sealed by blood.
 - Verse 25 is eschatological and forward-looking. There will be no Lord’s Supper in heaven. It will have been fulfilled by the marriage-feast of the Lamb (Rev 19:9).
5. **Mark 14:26**: ***“And when they had sung a hymn, they went out to the Mount of Olives.”***
- According to the Gospels of John and Luke, Jesus spent considerable time teaching important lessons to the disciples and praying His high priestly prayer before going to the Mount of Olives.
 - Mark omits the lessons and the prayer, moving directly to leaving the upper room and going to the Mount of Olives.
 - It was probably about midnight when they left the upper room with a bright full moon. If they went out the eastern gate, they likely went through the deserted Temple courtyard.
 - Perhaps that is where Jesus prayed the High Priestly prayer. Jesus’ prayer (John 17) manifests an air of triumph and glory as He anticipates the successful, but painful, completion of His task.
 - Jesus often refers to prophecy that events fulfill. In this case, Zechariah.
6. **Zechariah 13:7**: ***“Awake, O sword, against my shepherd, against the man who stands next to me,” declares the Lord of hosts. “Strike the shepherd, and the sheep will be scattered; I will turn my hand against the little ones.”***
- When a shepherd is struck down, his sheep, having lost their rallying point, scatter in every direction. Jesus says that when He is struck down, His disciples will all “fall away,” but that will not end their relationship.
 - He will have more to say to them to prepare them for their task.
 - Though His followers will fall away through weakness and fear, God will remain faithful. The “new covenant” in Jesus’ blood cannot be broken by failure caused by weakness and fear. God’s elect will persevere to the end.

- Jesus had repeatedly predicted His resurrection (Mark 8:31; 9:31; 10:34).
 - Now, He tells them, after His resurrection, He will meet them in Galilee.
7. **Mark 14:29-31:** *Peter said to him, “Even though they all fall away, I will not.”³⁰ And Jesus said to him, “Truly, I tell you, this very night, before the rooster crows twice, you will deny me three times.”³¹ But he said emphatically, “If I must die with you, I will not deny you.” And they all said the same.*
- Peter insisted that he would be true to Jesus no matter what the others did. But Jesus said to Peter, you will deny me 3 times this very night before the rooster crows twice.
 - Peter responded that if he must die with Jesus, he would not deny Him. The others all said the same.
 - The disciples were likely unwary, anticipating perhaps a conventional battle with swords, having no idea of the evil they were about to encounter.
 - Did you notice that Peter made the mistake (committed the sin) of reacting to Jesus’ words with disbelief and an exaggerated view of his own moral strength. That is a risk we all face. The actual events took place as Jesus predicted.
8. **Mark 14:32-34:** *And they went to a place called Gethsemane. And he said to his disciples, “Sit here while I pray.”³³ And he took with him Peter and James and John, and began to be greatly distressed and troubled.³⁴ And he said to them, “My soul is very sorrowful, even to death. Remain here and watch.”*
- Luke and John both indicate that Jesus and the disciples went to that place often for solitude and prayer (Luke 22:39; John 18:2).
 - Gethsemane means “oil press,” a press for squeezing oil out of olives.
 - Jesus was facing what He knew would be a long, torturous night. He asked His very closest friends (Peter, James, John) to go with Him as He went to pray.
 - The other 8 disciples He asked to remain near the entrance to the garden.
 - Jesus was “distressed and troubled.” The word for distressed could also be interpreted as “terrified.” Jesus’ emotional state was intense and anxious. He said His soul was sorrowful to the point of death.
 - He asks His disciples to stay alert, watching for that which would inevitably happen.