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The Final Week of Jesus Christ's Ministry - Friday (Part One)

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THE FINAL WEEK OF JESUS CHRIST'S MINISTRY: FRIDAY—PART ONE

FRIDAY

• THE OUTLINE

Note: This suggested order of events is based on the assumption that Jesus left the Upper Room shortly after midnight.

A. En route to the Mount of Olives (Mt. 26:30b; Mk. 14:26; Lk. 22:39)

1. He gives His vine and branches discourse (Jn. 15:16).
2. He talks about fruit bearing (Jn. 15:1-17).
3. He talks about the Holy Spirit (Jn. 15:26, 27; 16:7-14).
4. He talks about persecution and peace (Jn. 15:18-25; 16:1-6, 32-33)
5. He talks about His ascension (Jn. 16:16-30).
6. He again predicts Peter's denials (Mt. 26:31-35)

B. On the Mount of Olives (Jn. 17)

Here He offers up His Great High Priestly Prayer

1. Praying for Himself (Jn. 17:1-5)
2. Praying for His disciples (Jn. 17:6-19)
3. Praying for all Christians throughout the church age (Jn. 17:20-26)

C. In Gethsemane (Mt. 26:36-46; Mk. 14:32-42; Lk. 22:39-46; Jn. 18:1)

1. Here He cries out His three prayers of agony (Mt. 26:36-46; Mk. 14:32-42; Lk. 22:39-46; Jn. 18:1)
2. Despite the urgent request on three occasions that His three key disciples (Peter, James and John) watch with Him, all three fall fast asleep on each occasion!
3. An angel from heaven did, however, strengthen Him (Lk. 22:43).

D. He is confronted by a band of soldiers, sent by the chief priests and scribes (Mt. 26:47-56; Mk. 14:43-52; Lk. 22:47-53; Jn. 18:2-12).

1. The temple guard is led by Judas who betrays Jesus with a kiss (Mt. 26:47-50).
2. A somewhat-frightened and confused Simon Peter suddenly lashes out with his sword and cuts off the ear of the high priest's servant (Mt. 26:51, 52).
3. Jesus sternly rebukes Peter for this rash action and quickly restores the severed ear (Mt. 26:51-53).
4. At this moment all the disciples forsook Him (Mk. 14:50).

5. In sheer terror an unnamed young man who had been watching all this fled the scene, leaving behind his cloak! (Mk. 14:51, 52)
 6. He is bound and led off to be tried as a common criminal.
- E. Jesus will now face seven unfair trials—three religious, three political and one military.
- The two key events occurring during the seven trials of Jesus
 - A. The denials by Simon Peter
 1. He began by following Jesus at a safe distance after the soldiers had arrested Him in Gethsemane (Mt. 26:58; Mk. 14:54; Lk. 22:54; Jn. 18:15).
 2. He then denied Him (Mt. 26:58, 69-75; Mk. 14:66-72; Lk. 22:55-62; Jn. 18:15-18, 25-27).
 3. These denials were Peter's defenses upon being accused by three individuals of being a disciple of the Savior:
 - (1) Before a servant girl of the high priest (Mk. 14:66-68)
 - (2) Before another girl (Mt. 26:71, 72)
 - (3) Before a man (Lk. 22:59; Mk. 14:71)
 4. On one occasion Jesus apparently heard some of his curses and denials as He was being led from one trial to another (Lk. 22:61).
 5. This caused Peter to go out and weep bitterly (Lk. 22:62).
 - B. The death of Judas Iscariot (Mt. 27:3; Acts 1:18-19)
 1. A remorseful Judas attempted to return the thirty pieces of silver to the priests, confessing, *"I have betrayed innocent blood,"* but his offer was refused (Mt. 27:3, 4).
 2. He then cast the pieces into the temple, departed, and hanged himself! (Mt. 27:5)
 3. His suicide was, to say the least, a messy event (Acts 1:18).

- **THE ANALYSIS**

A. Jesus lectures His disciples on fruit bearing en route to the Mt. of Olives.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." (Jn. 15:1-5)

B. Jesus prays His Great High Priestly Prayer.

Question: Where in the New Testament is the Lord's Prayer recorded, and what does it say?

Answer: Many Christians would mistakenly turn to Matthew 6 and begin reading those familiar words: *"Our Father which art in heaven, Hallowed be thy name"* (Mt. 6:9). However,

this is not the Lord's Prayer, but rather the Disciple's Prayer. In reality, the Lord's Prayer is found here in John 17. In this prayer, our great High Priest prays for Himself, for His apostles, and for His Church.

During His prayer, Jesus refers to God as "Father" on six occasions (17:1, 5, 11, 21, 24, and 25). This awesome title is extremely rare in the Old Testament. Our Lord is the first to use it in the New Testament. In fact, He employs two titles found only in this prayer. They are:

- (1) Holy Father (17:11)
- (2) Righteous Father (17:25)

1. Jesus prays for Himself

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (Jn. 17:1-5)

The request of Jesus here to receive glory is absolute proof of His deity, when compared with Isaiah's statement:

"I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images" (Isa. 42:8).

Did the Father hear and answer this request? Note Jesus' previous testimony along this line:

"Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." (Jn. 11:41-42)

Our Lord here tells the Father He had finished the divine assignment given Him (Jn. 17:4). This marks the third of four occasions where Jesus had or would speak of this. Note:

"Then they went out of the city, and came unto him." (Jn. 4:30)

"But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." (Jn. 5:36)

"When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost." (Jn. 19:30)

2. Jesus prays for His disciples

Our Lord prayed (and prays) constantly for His own.

He prayed before He chose them:

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles." (Lk. 6:12-13)

He prayed for them during His ministry:

"And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. And in the fourth watch of the night Jesus went unto them, walking on the sea." (Mt. 14:23, 25)

He prayed for them at the end of His ministry (Jn. 17:9).

He now prays for them (and all believers) in heaven:

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34). "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. 7:25)

"I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." (Jn. 17:6-19)

3. Jesus prays for all believers who would ever live:

"Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me,

and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.” (Jn. 17:20-26)

He thus asked the Father:

That the Church might be spiritually united (17:21-22)

That the Church might be spiritually mature (17:23)

That the Church might behold His glory (17:24)

C. Jesus' ordeal in Gethsemane

Here is how Matthew, Mark, and Luke describe this terrible ordeal:

”And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt” (Mk. 14:32-36). ”And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.” (Lk. 22:43-44)

”And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.” (Mt. 26:40-46)

1. This marks the second of two severe periods of mental strain, suffering, and satanic stress in the life of Jesus.

The first occurred in the wilderness of Judea (Mt. 4:1).

The second now occurs in the Garden of Gethsemane.

2. The book of Hebrews summarizes both periods.

The wilderness of Judea:

”For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” (Heb. 4:15)

The Garden of Gethsemane:

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."
(Heb. 5:7)

3. A number of striking similarities can be seen at this point in the lives of David and Jesus.

Both crossed the brook Kedron in the hour of personal crisis (2 Sam. 15:23; Jn. 18:1).

Both would leave the city of Jerusalem rejected by its citizens (2 Sam. 15:13; Jn.1:11).

Both would be betrayed by a close friend (2 Sam. 15:31; Mt. 26:14-16).

Both of their traitors would later hang themselves (2 Sam. 17:23; Mt. 27:3-5).

Both would weep over all of this (2 Sam. 15:23, 30; Lk. 19:41).

Both would climb the Mount of Olives and pray (2 Sam. 15:30-32; Mt. 26:30; Jn. 17:1-26).

Both would condemn the use of a sword by a follower to defend them (2 Sam. 16:9-12; Mt. 26:51-53; Jn. 18:10-11).

Both would forgive their tormentors (2 Sam. 16:5-13; 19:18-23; Lk. 23:34).

Both would be victorious over their enemies (2 Sam. 18:6-8; Rev. 19:11-21).

Both would return in triumph to Jerusalem (2 Sam. 19:8-9, 15, 25; Rev. 21:1-4).

4. Many artists and songwriters have depicted this prayer for us, and their descriptions usually show a hushed and tranquil scene, with the light from heaven falling upon a kneeling Savior, His hands clasped devoutly in front, His eyes cast heavenward, and His lips moving faintly as He prays His "cup of suffering" prayer. All is silent, subdued, and serene. But this is not the biblical account at all. The careful student can almost hear the shrieks of demons and the crackling flames which filled the gentle Garden of Gethsemane that awful night. Notice our Lord's own description of His feelings during that hour. He says He was:

"Sore amazed" – that is, He was suddenly struck with surprised terror (Mk. 14:33).

"Very heavy" – that is, He experienced the totally unfamiliar, which bore down upon His soul and filled it with uncertainty and acute distress (suggested exegesis here by the late Kenneth S. Wuest, a Greek professor at Moody Bible Institute).

"Exceeding sorrowful unto death" – that is, He was so completely surrounded and encircled by grief that it threatened His very life. From all this it becomes evident that the devil made an all-out effort to murder the Savior in the garden in order to prevent His blood being shed a few hours later on the cross. Our Lord realized this and responded accordingly, as we are told in Heb. 5:7:

Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared.

5. The Father heard His cry for aid and sent angels to strengthen Him (see Lk. 22:43).

We are told that He wrestled His way through three prayer sessions in the garden, and He referred to the "cup" during each prayer. What was this cup His soul so dreaded to drink from? Some say it was the cup of human suffering, but our Lord was no stranger to suffering and pain, for He had known these things throughout His ministry. Others claim it was the cup of physical death that our Lord abhorred here. But again, it must be realized that He was the Prince of Life, and therefore, death would hold no terror for Him.

What then was the nature of this cursed cup? We are not left groping in the dark here, for the Scriptures plainly inform us that the Gethsemane cup was filled with the sins of all humanity. Our Lord looked deeply into the cesspool of human sin that dark night and groaned as He smelled its foul odor and viewed the rising poisonous fumes. Was there no other way to redeem humanity than by drinking this corrupt cup? There was no other way. In a few short hours He would drain that container of its last bitter drop of human depravity. Heb. 2:9:

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." (See also Isa. 53; Rom. 4:25; 1 Pet. 2:24; 3:18; 2 Cor. 5:21.)

6. The double title, "Abba, Father," used by Christ here occurs only two other times in the Bible. Abba was the common way young Jewish children addressed their fathers. It conveyed a sense of intimacy and familiarity. Because of the marvelous work of redemption our blessed Lord would accomplish on the cross, the most humble believer could actually refer to the infinite, omnipresent, omniscient, omnipotent, and eternal Creator of the universe as... 'Abba, Father'. The last stanza of Charles Wesley's great hymn, "*Arise My Soul, Arise,*" summarizes this beautiful theological truth:

*My God is reconciled; His pardoning voice I hear;
He owns me for His child; I can no longer fear:
With confidence I now draw nigh,
With confidence I now draw nigh,
And "Father, Abba, Father," cry.*

7. These are the three "*Not my will, but thy will be done*" prayers that Jesus would offer up in Gethsemane (see Mt. 26:39, 42, 44). Contrast this submissive will of Christ to that self-centered will of Lucifer:

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High" (Isa. 14:12-14).

Consider the awesome significance of those four words, *"Thy will be done."*

- a. If a repentant sinner says them to God, they result in heaven.
- b. If God says them to an unrepentant sinner, they result in hell.

C. Jesus' arrest in Gethsemane

1. Judas betrays Jesus with a kiss:

"And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him." (Mt. 26:47-49)

"But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?" (Lk. 22:48)

This is the final of three biblical kisses of deceit:

Jacob kissed Isaac (Gen. 27:26-27).

Joab kissed Amasa (2 Sam. 20:9).

Judas kissed Jesus.

2. Jesus restores a severed ear:

"Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus." (Jn. 18:4-10)

"And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him." (Lk. 22:51)

3. Jesus rebukes Peter

"Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me." (Mt. 26:52-55)

4. Jesus is arrested

"Then the band and the captain and officers of the Jews took Jesus, and bound him." (Jn. 18:12)

5. Jesus is forsaken by all

"And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: And he left the linen cloth, and fled from them naked." (Mk. 14:50-52)

Some Bible students believe that this young man was John Mark, who accompanied Paul during his first missionary journey and later wrote the Gospel of Mark.