



Jesus' Final Night

LAST SUPPER. GETHSEMANE; BETRAYAL AND ABANDONMENT; JESUS
IN THE HANDS OF THE JEWISH LEADERSHIP

Mark 14; Matthew 26; Luke 22; John 13–18
(use the online combined text “The Final Hours of the Savior’s Life and the Resurrection”)

Anderson, “Christ in the Garden of Gethsemane”

“While of These Emblems We Partake” (hymn no. 174)

1. While of these emblems we partake
In Jesus' name and for his sake,
Let us remember and be sure
Our hearts and hands are clean and pure.

2. For us the blood of Christ was shed;
For us on Calvary's cross he bled,
And thus dispelled the awful gloom
That else were this creation's doom.

3. The law was broken; Jesus died
That justice might be satisfied,
That man might not remain a slave
Of death, of hell, or of the grave,

4. But rise triumphant from the tomb,
And in eternal splendor bloom,
Freed from the pow'r of death and pain,
With Christ, the Lord, to rule and reign.

Setting the Scene for the Passion



“Spy Wednesday,” framing a loving act with dark conspiracies

- **The Plot to Kill Jesus** (Mark 14:1–2; par Matt 26:1–5; Luke 22:1–2)
 - “After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people.” (Mark 14:1–2)
- **The Anointing at Bethany** (Mark 14:3–9; par Matt 26:6–13; cf. John 12:1–3; see next slide)
- **Judas Agrees to Betray Jesus** (Mark 14:10–11; Matt 26:14–16; Luke 22:3–6)



Tissot, “Conspiracy of the Jews”

The Anointing at Bethany (Mark 14:3–9; par Matt 26:6–13)



Tissot, "Meal in the House of the Pharisee"

- **Explicitly** intended for Christ's burial
 - Funerary washing and perfuming the body had practical purposes
 - *Mary/the woman knew well that Christ would die, understood better than the other disciples!*
- **Possible** implicit anointing "*christos*" imagery
 - **Mary sister of Lazarus** in John anoints Jesus' feet 6 days before
 - Perhaps *Jesus' anointing as king* before he is received in triumph on Palm Sunday?
 - A "**woman**" in Mark and Matthew anoints Jesus' head 2 days before
 - *Jesus is now "anointed" as priest before his Passion*, when he offers the sacrifice of himself
 - Not the same as Luke's "woman who showed great love" who washed and anointed his feet in Luke 7:36-37
 - For Luke Jesus was "anointed with the spirit" at baptism

The Woman and Her Testimony

(Personal Reflection)

Of the woman who anointed his head with oil, Jesus said, "Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her" (Mark 14:9; parallel 26:13). As a result, in recent years I have taken time to read and think about her story each year as I prepare for Easter. In *God So Loved the World*, I wrote:

"I am stirred by the faith of this woman, and it calls to my memory many influential women in my life—both of my grandmothers, my mother, my wife, friends, and teachers—who have similarly been stalwart and believing women of Christ. Their testimonies have planted the seed of faith in my heart and nurtured it, just as the faith of Lois and Eunice did for Timothy (see 2 Timothy 1:5). Jesus has asked us to remember the faith of this woman, saying, "Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Each year as we read this account, we can fulfill that injunction, and hopefully be moved to remember the faith of other women and men who believed in Christ and his sacrifice, and in the process passed that faith to us." (p. 45)

In harmony with this sentiment, each year on the Wednesday before Easter, I choose to honor my grandmothers, my mother, my sister, my wife, and now my daughter for their testimonies of Jesus and their examples to me.



Walter Rane, "In Remembrance of Me"

The Last Supper

The Last Supper Tradition

“Maundy” or Holy Thursday

- “Maundy” is an Old English term from the Latin *mandatum*, meaning “commandment” (see John 13:34)
- **The primitive narrative may have been oral**
 - The term “Last Supper” never occurs in the New Testament
 - from the *kērygma* or preaching of the gospel (perhaps Q or M—or “J!”)
 - Stories about the sacrament, Jesus’ other acts, and his final teachings
- The earliest NT reference is actually by Paul
 - “*For I have received of the Lord that which also I delivered unto you*, That the Lord Jesus the same night in which he was betrayed took bread: *And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.* After the same manner also he took the cup, when he had supped, saying, *This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.*” (1 Cor 11:23–26)
 - Luke 22:19–20 is closest to this
 - Not surprising since Luke is closely associated with Paul

The Last Supper: A Passover Meal?

- The Synoptics agree that it was a traditional Passover meal or Seder
- **John maintains that it was the night *before* Passover**
 - *Christ died on the cross even as the paschal lambs were being slaughtered in the temple!*
 - Supported by Babylonian Talmud *Sanhedrin* 43a: “On the eve of Passover, Yeshua was hanged”
- **Explanations**
 - **Synoptics are correct**
 - John has altered it for theological reasons to emphasize that Christ was “The Lamb of God”
 - **John is correct**
 - the Synoptics have altered it to emphasize the imagery of the sacrament
 - **Both are correct**
 - Pharisees and Sadducees observed it on different days
 - Jewish lunar versus Qumran solar calendar
 - Galilean observance versus Jerusalem observance
 - *Passover began Friday evening but Jesus, knowing that he would not be alive for it, was anxious to celebrate it early with his friends*
 - “With desire I have desired to eat this passover with you before I suffer” (Luke 22:15)
 - Maintains both the **Synoptic** and Johannine symbolism

Synoptic Last Hours with the Disciples



- Preparation of the Passover (Mark 14:12–16; par Matt 26:17–19, Luke 22:7–13)
 - Luke 22:11’s “guest chamber” is the same word, *katalyma*, used for the inn in 2:7!
- **Passover with the Disciples** (Mark 14:17–21; par Matt 26:20–25, Luke 22:14–18)
- **Institution of the Lord’s Supper** (Mark 14:22–25; par Matt 26:26–30, Luke 22:19–20; *omitted by John!*)
- Dispute about Greatness (Luke 22:24–27)
- Future Role of the Twelve (Luke 22:28–30)
- **Peter’s Denial Foretold** (Mark 14:26–31; par Matt 26:31–35, Luke 22:31–34)
- The Two Swords (Luke 22:35–38)

Upper left: The Cenacle (from the Latin *cenaculum*, for “dinner”), the traditional Catholic site of the Last Supper; lower left: St. Mark’s, the site according to the Syrian Orthodox tradition.

The Institution of the Sacrament

- Last Supper as a **Commemorative Act**

- Henceforth looking back at his sacrifice
- “And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it. **This is in remembrance of my blood which is shed for many, and the new testament (*diathēkē* or “covenant”) which I give unto you; for of me ye shall bear record unto all the world. And as oft as ye do this ordinance, ye will remember me in this hour that I was with you and drank with you of this cup**, even the last time in my ministry. (Mark 14:22–25)

- Institution and Sign of the New Covenant (*diathēkē*)

- cf. Sinai Covenant Ex. 24, Deut. 18
- Jeremiah 31:31-33, “Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah . . . I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”

- Last Supper as a **Messianic Banquet**

- Looking forward to the Parousia and the Millennium as well as looking back to the Sacrifice
 - See Isaiah 25:6-8, Ezekiel 39:17-20, Zechariah 9:15, D&C 27:4-14
- Verily I say unto you, Of this ye shall bear record; for **I will no more drink of the fruit of the vine with you, until that day that I drink it new in the kingdom of God.**” (Mark 14:22–25)
- Token of the Resurrection as well as the Redemption (see 3 Nephi 18:7a)
 - The body that Jesus showed the Nephites was his resurrected body!

The Sacrament Today

Excerpts from Jeffrey R. Holland, “This Do in Remembrance of Me,” Ensign, Nov. 1995, 67ff

- **“With a crust of bread, always broken, blessed, and offered first, we remember his bruised body and broken heart, his physical suffering on the cross** where he cried, “I thirst,” and finally, “My God, my God, why hast thou forsaken me?” (John 19:28; Matt. 27:46.)
- **“With a small cup of water we remember the shedding of Christ’s blood and the depth of his spiritual suffering, anguish which began in the Garden of Gethsemane.** There he said, “My soul is exceeding sorrowful, even unto death” (Matt. 26:38). He was in agony and “prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground” (Luke 22:44).”
- **“With so very much at stake, this ordinance commemorating our escape from the angel of darkness should be taken more seriously than it sometimes is.** It should be a powerful, reverent, reflective moment. It should encourage spiritual feelings and impressions. As such it should not be rushed. It is not something to ‘get over’ so that the real purpose of a sacrament meeting can be pursued. **This is the real purpose of the meeting.** And everything that is said or sung or prayed in those services should be consistent with the grandeur of this sacred ordinance.”

Outline: Johannine Last Supper (13:1–17:26)

- **The Meal and Its Activities (13:1–20)**
 - **The theme of Love introduced (13:1)**
 - “Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, **having loved his own which were in the world, he loved them unto the end.**”
 - **No explicit institution of the sacrament**
 - Instead, the symbolism is woven throughout the gospel (e.g., Bread of Life discourse)
 - **Footwashing (13:2–20, next slide)**
 - Jesus foretells his betrayal (13:21-30)
 - **The New Commandment to Love One Another (13:31–36; sc. “Maundy Thursday” from the Latin *mandatum* for commandment)**
 - Peter’s Denial Foretold (13:36–38)
- **The Last Supper, or Farewell, Discourses (14:1–17:26, next lecture)**



Footwashing (John 13:2–20)

- “. . . Jesus answered him, *If I wash thee not, thou hast no part with me.*” (13:8)
 - Only baptized once, after that one needs only repentance
 - Referring to this particular ordinance; sanctification or “washing”; clean in general, or all of the above?
 - See also D&C 88:138–141
- “If I then, your Lord and Master, have washed your feet; *ye also ought to wash one another’s feet.* For *I have given you an example*, that ye should do as I have done to you.” (13:14–15)



J. Kirk Richards, *Greatest in the Kingdom*



Carl Bloch, "Prayer at Gethsemane"

Gethsemane

The Importance of Gethsemane

This sacred spot, like Eden where Adam dwelt, like Sinai from whence Jehovah gave his laws, like Calvary where the Son of God gave his life a ransom for many, this holy ground is where the Sinless Son of the Everlasting Father took upon himself the sins of all men on condition of repentance.

We do not know, we cannot tell, no mortal mind can conceive the full import of what Christ did in Gethsemane.

We know he sweat great goutts of blood from every pore as he drained the dregs of that bitter cup his Father had given him.

We know he suffered, both body and spirit, more than it is possible for man to suffer, except it be unto death.

We know that in some way, incomprehensible to us, his suffering satisfied the demands of justice, ransomed penitent souls from the pains and penalties of sin, and made mercy available to those who believe in his holy name.

We know that he lay prostrate upon the ground as the pains and agonies of an infinite burden caused him to tremble and would that he might not drink the bitter cup.

Bruce R. McConkie, "The Purifying Power of Gethsemane," *Ensign*, May 1985, 9

Gethsemane and the Atonement

- Literally “at-one-ment,” Christ enables become more like the Father by overcoming physical and spiritual death
 - *Its object is to “make us one” with God, in effect to bring about the goal of the Intercessory Prayer of John 17*
- **The Twin Pillars of the Atonement**
 - **Redemption from Sin**: overcoming spiritual death through repentance and forgiveness
 - **Resurrection from Death**: overcoming physical death through the free gift of eventual immortality
- **Yet the Atonement is not limited, it encompasses all that Christ did for us**
 - *Includes the healing power, the transforming ability, the strengthening grace of Christ*

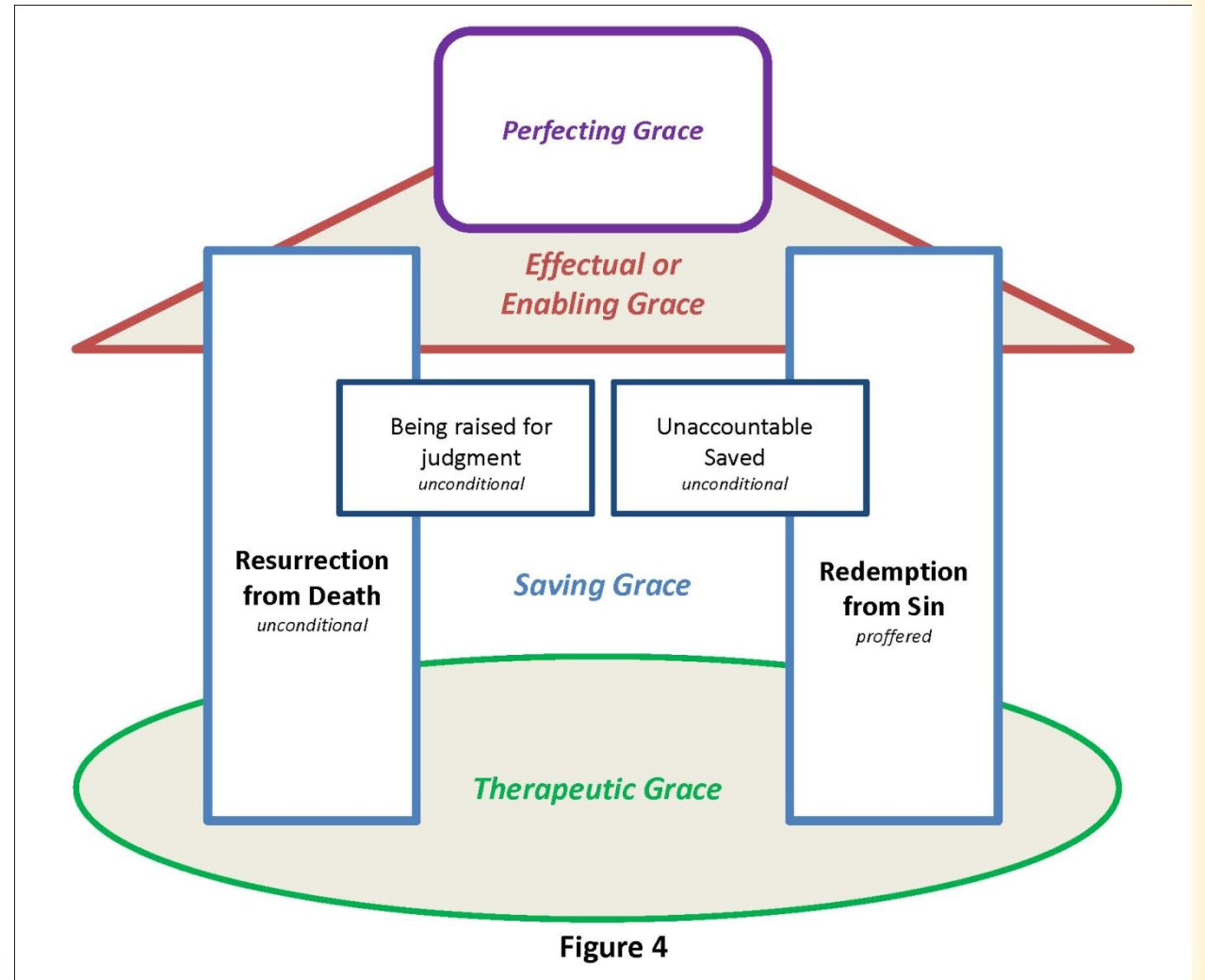


Figure 4

Setting the Stage, Starting the Sacrifice

- Our focus in the Garden is naturally on the Redemption, but **here the stage was set and the process begun for all aspects of our Lord's work**
 - Following the sacrificial procedure, **the sacrifice first receives the guilt, is then led to the altar, is slain for the sins, and then consumed in the fire**
 - *Gethsemane is the beginning, Calvary the middle, and the Resurrection the finale – they are all part of the same process!*
- **Our understanding of the significance of Christ's experience in Gethsemane is unique and not accepted by many other Christians**
 - The Book of Mormon, the Doctrine and Covenants, and modern revelation do much to supplement the surprisingly scanty gospel accounts, from which plain and precious truths seem to be lacking
- “With a small cup of water we remember the shedding of Christ's blood and the depth of his spiritual suffering, **anguish which began in the Garden of Gethsemane . . .**” (Jeffrey R. Holland, “This Do in Remembrance of Me,” *Ensign*, Nov. 1995, 67)

Structural Analysis

- **Jesus and the Disciples Go to Gethsemane** (Mark 14:32; par Matt 26:36, Luke 22:39; cf. John 18:1)
 - **John, otherwise the most theological, passes over this incident in virtual silence!**
 - *Did he omit details out of reverence?*
 - *Were “plain and precious parts” lost or taken, awaiting the restoration of the “fulness of the record of John?”*
 - Luke has more detail than the others—was John, who was there, his source?
- **Jesus Prays at Gethsemane** (Mark 14:33–42; par Matt 26:37–47, Luke 22:40–46)
 - Jesus Prays for His Disciples (Luke 22:40)
 - Jesus Suffers and Prays that the Cup May Pass (Mark 14:33–36; par Matt 26:37–39, Luke 22:41–42)
 - **An Angel Appears to Strengthen Jesus** [Luke 22:43]
 - **Jesus Sweats Blood** [Luke 22:44]
 - Finds Peter, James, and John Sleeping (three times: Mark 14:37–42; par Matt 26:40–46; **only once: Luke 22:45–46**)

J. Kirk Richards, *Gethsemane*

Scriptural Confirmations

- “And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, ***blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people.***” (Mosiah 3:7)
- “For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; But if they would not repent they must suffer even as I; ***Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit***—and would that I might not drink the bitter cup, and shrink—***Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.***” (D&C 19:16–19)

The Extent of Our Lord's Sufferings

- “And he shall go forth, *suffering pains and afflictions and temptations of every kind*; and this that the word might be fulfilled which saith *he will take upon him the pains and the sicknesses of his people*. And *he will take upon him death, that he may loose the bands of death which bind his people*; and *he will take upon him their infirmities, that his bowels may be filled with mercy*, according to the flesh, *that he may know according to the flesh how to succor his people according to their infirmities*. Now the Spirit knoweth all things; nevertheless the Son of God suffereth according to the flesh *that he might take upon him the sins of his people, that he might blot out their transgressions according to the power of his deliverance . . .*” (Alma 7:11–13)
- “Later, in Gethsemane, the suffering Jesus began to be ‘sore amazed’ (Mark 14:33), or, in the Greek, ‘awestruck’ and ‘astonished.’ Imagine, Jehovah, the Creator of this and other worlds, “astonished”! Jesus knew cognitively what He must do, but not experientially. He had never personally known the exquisite and exacting process of an atonement before. Thus, **when the agony came in its fulness, it was so much, much worse than even He with his unique intellect had ever imagined!** No wonder an angel appeared to strengthen him. *The cumulative weight of all mortal sins—past, present, and future—pressed upon that perfect, sinless, and sensitive Soul! All our infirmities and sicknesses were somehow, too, a part of the awful arithmetic of the Atonement.* The anguished Jesus not only pled with the Father that the hour and cup might pass from Him, but with this relevant citation. ‘And he said, Abba, Father, all things are possible unto thee; take away this cup from me.’ (Mark 14:35-36.)” (Neal A. Maxwell, “Willing to Submit,” Ensign, May 1985, 7off.)

Before the Jewish Authorities



Between Gethsemane and Golgotha

Part of the Atoning Journey

“To all such, I speak of the loneliest journey ever made and the unending blessings it brought to all in the human family. I speak of the Savior’s solitary task of shouldering alone the burden of our salvation. Rightly He would say: “I have trodden the winepress alone; and of the people there was none with me. ... I looked, and there was none to help . . .” (Elder Jeffrey R. Holland, “None Were with Him,” Ensign, May 2009.

- **Prophesied Suffering: Rejection, mocking, physical abuse, false judgment, and condemnation**
 - These experiences all are a part of the Savior’s “descending below all things” and were part of **the atoning journey** from Gethsemane to Calvary and at last to Easter morning
- **Issues and Experiences that were part of “descending below all things”**
 - **Betrayal**
 - **Abandonment**
 - **Abuse**
 - **Rejection**
 - **False (or unjust) Judgment**

The Arrest of Jesus

Judas and the Betrayal



- **Judas Leads Arresting Party to Jesus** (Mark 14:43; Matt 26:47; Luke 22:47a; John 18:2-3)
- **Judas Identifies Jesus with a Kiss** (Mark 14:44-46; Matt 26:48-50; Luke 22:47b-48)
 - A kiss may have been a customary greeting of a teacher by a disciple
 - Functioned to identify Jesus among other similar looking men in a dark setting
 - It is Jesus who notes the irony of Judas' kiss representing his betrayal
- **Judas' motivations?**
 - Unclear, although many have been suggested: greed, disaffection, disappointment in his messianic expectations, trying to "force the hand" of Jesus, etc.
 - Was it necessary?
 - Judas' act made Jesus' arrest possible or at least easier that night, but the Jewish authorities or Roman soldiers could have found him eventually
- ***The importance of the act was in that Jesus, who needed to "descend below all" experienced the terrible act of betrayal***

James Jacques Tissot, "The Kiss of Judas (Le baiser de Judas)"

The Arrest of Jesus

The Power and Dignity of the Johannine Jesus

- **Jesus' "I Am" Proclamation to the Arresting Party** (John 18:4–8a)
 - **The Power of the Johannine Jesus:** “As soon then as he had said unto them, **I am he, they went backward, and fell to the ground.**” (John 18:6; note the use of the divine name “**I Am**”)
 - Perhaps just Jewish shock and revulsion at hearing **the divine name YHWH** pronounced
 - Perhaps a visible sign of the power of Jehovah’s name
- **Jesus Rebukes the Arresting Party** (Mark 14:48–50; Matt 26:55–56a; Luke 22:52–53)
 - “ . . . Are you come out as against a thief [*lēstēn*] in the night?”
 - *Lēstēs* means “bandit, insurrectionist, violent revolutionary, or ‘insurgent’”



Giotto, “The Arrest of Jesus (The Kiss of Judas)”

The Arrest of Jesus

Peter's Zeal and the Lucan Jesus' Compassion



- **Servant of the High Priest Wounded** (Mark 14:47; Matt 26:51; Luke 22:49–50; John 18:10)
 - Jesus Rebukes the Defending Disciple (Matt 26:52–54; Luke 22:51a; John 18:11)
- **Jesus Heals the High Priest's Servant** (Luke 22:51b; restored JST Mark 14:47)
 - John names him Malchus

Giuseppe Cesari, "Die Gefangennahme Christi"

The Disciples Abandon Jesus

- **Jesus Intervenes for His Disciples (John 18:8b–9)**
 - Christ's concern for his disciples in Luke 22:40 realized in John 18:8–9
 - “... *Let these go their way: that the saying might be fulfilled, which he spake, of them which thou gavest me have I lost none*”
- **Disciples Abandon Jesus (Mark 14:50; Matt 26:56b)**
 - Young Man in the Linen Cloth (Mark 14:51–52)
 - Many interesting suggestions, but the primary image may be that while the disciples had given all to follow Jesus, ***they are now willing to give up everything to abandon him and escape***

James Tissot, “The Flight of the Apostles”



Jesus Before the Jewish Authorities

(Mark 14:53–65; Matt 26:57–68; Luke 22:54–71; John 18–28)

- **Jesus before the former High Priest Annas** (John 18:12–14; 19–24)
 - Father-in-law of Caiaphas, Annas had been high priest himself from A.D. 6–15
 - Position of high priest had become a political appointment under the Herods; the Roman prefect or governor inherited the right to appoint or dismiss
 - The “other disciple” (John?) was “known unto then high priest” and gained access for himself and Peter
- **Jesus Mocked by the Jewish Guards** (Mark 14:65; Matt 26:67–68; Luke 22:63–65)
 - *Foreshadows the mocking he will suffer at the hands of the Romans*
- **Jesus Before the High Priest/Caiaphas** (Mark 14:54–65; Matt 26:57–68; Luke 22:66–71 [*after the denial and the mocking*]; John 18:24, 28)
 - Traditionally this has been examined as “The Jewish Trial of Jesus”
 - Scholars and Church commentators have noted the various irregularities (although much of this is based on later Mishnah evidence)
 - It was most likely a legal hearing, trying to establish the charges that would be given to Pilate
 - False witnesses fail to establish the charge of planning to destroy the temple
 - ***Blasphemy is settled upon when he does not deny that he is the Son of God***

Peter's Denial

(Mark 14:66–72; Matt 26:69–75; Luke 22:54–62; John 18:15–18; 25–27)



25. Arrest, Trial, and Abuse

- **Denials elude easy harmonization** (Peter responds to different people in different places), but they all agree that as pressure mounted, Peter insistently denied that he knew Jesus or was one of his followers
- “Then began he to curse and to swear, saying, *I know not the man.* And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, ‘Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.’” (Matt 26:74–75)
- **Denials are knowing Jesus, being one of his followers, having been with him**
 - They are not denials that Jesus is the Christ or the Son of God, testimonies that came to Peter by revelation
 - Carefully distinguish between the historical figure and *the literary character*

Carl Bloch, “Renunciation of Peter”

Why the Denial?

- **Suggestions that it was a command rather than a prophecy do not find definitive support in Greek grammar**
 - Again, as in the case of Peter (he had to be “Rocky” not “Rockette”) the discussion may be academic—*Jesus was not speaking Greek!*
 - *Mark* and *Matthew’s* “you *shalt* deny me thrice” is a future, probably a “predicative future” but it *could* be an “imperative future”
 - *Luke* and *John* actually write “before” or “till thou has denied me thrice,” using constructions that use a subjunctive verb here, not a future (i.e., in these two gospels it *cannot* be a command)
- **President Kimball’s “Peter My Brother” talk is often cited**
 - *It stresses Peter’s repentance and subsequent faithfulness*
 - “I do not pretend to know what Peter’s mental reactions were nor what compelled him to say what he did that terrible night. But in light of his proven bravery, courage, great devotion, and limitless love for the Master, *could we not give him the benefit of the doubt and at least forgive him as his Savior seems to have done so fully?*” (“Peter, My Brother,” *BYU Speeches of the Year*, 1971).
- **Theologically important issues**
 - Jesus is **forsaken** by almost all, even his friends = **the complete rejection of the Messiah**
 - Even the serious mistake of denying knowing or being a disciple of Jesus was something that Peter could receive forgiveness for and go on and do great things = **emphasizes the power of Christ’s grace**
 - He does **not** deny who Jesus is or the testimony that came to him by revelation
- See Huntsman, “The Accounts of Peter’s Denial: Understanding the Texts and Motifs,” in *The Ministry of Peter, the Chief Apostle: The 43rd Annual Sidney B. Sperry Symposium*, pages 127–49.