



March 29, 2026

A Few Last Words Before I Go
Shall I Not Drink This Cup?

John 18:1-11

1. **Sermon Outline:**

- a. The Great I AM Spoke with Power
 - i. Jesus led the disciples to the Garden of Gethsemane
 - ii. The Great I AM spoke
- b. The Good Shepherd Protected His Flock
- c. The Son of God Prepared to Drink the Cup of God's Wrath So You Don't Have To
 - i. Jesus submitted to God's good will
 - ii. Jesus was ready to drink the cup of God's righteous wrath
 - iii. Jesus did this so you won't ever have to

2. **Sunday Afternoon** – As soon as possible after the sermon, consider:

- a. What stood out to you the most in this sermon?
- b. What new truth did you learn, or what truth were you reminded of?
- c. Is there a particular Scripture passage you feel God is leading you to meditate on or commit to memory?
- d. What is one thing God is leading you to do after hearing this message?
- e. Did God convict you of a need to make any changes in your life and walk with Him?

3. **Monday:**

- a. Begin this Holy Week devotional study by reading the entire focal passage, John 18:1-11, to get the big picture.
 - i. How would you describe the mood in this opening scene of Jesus arrest and trials?
 - ii. It is often noted that John's description of the Garden of Gethsemane is somewhat different from that in the other Gospels. What point do you think John is emphasizing by his description of the events?
 - iii. What important truth(s) about Jesus do you find in these verses? Why is it (are they) important for us to believe as Christians today?
- b. Now read and meditate on verses 1-3.
 - i. What important role does the first phrase of verse 1 play?
 - ii. Who went with Jesus? How many were there?
 - iii. What did they have to do before entering the garden? Read 2 Samuel 15:13-23. What historical significance do you think Jesus and/or His disciples might have felt as they crossed the Kidron?

1. How was the nation's treatment of David similar to what the nation would do to Jesus (see John 19:6)?
2. What similarities are there between the betrayers (consider 2 Samuel 17:23, 18:9-17, and Matthew 27:3-10)?
- iv. Judas had left the Last Supper early. How do you think he knew where to find Jesus (assuming he probably would not want to lead a large group of soldiers and officials somewhere just on a hunch)? What does that suggest about why Jesus chose the garden? Was He trying to avoid capture and arrest (almost think of it as "who is hunting who")?
- v. Why is the presence of a "detachment of soldiers" in verse three surprising?
 1. A detachment (cohort) was usually a thousand men under a commander or captain. At the time of Passover, Rome augmented the garrison in Jerusalem in order to maintain peace. While it is unlikely that 1000 men were sent with the chief priest's officials, what do verses 18:12 and 18:3b suggest about the size and mission?
 2. Compare this with Paul's arrest in Acts 21:27-33 and 23:27-30. At this point, do you think the Roman soldiers were there primarily to arrest Jesus or to maintain a semblance of peace (avoid riots)?

4. *Tuesday:*

- a. Read and meditate on John 18:4-7.
- b. What does the first phrase of verse 4 tell us about Jesus' path to the cross? Is it a one-time occurrence (see John 6:64, 13:1, 13:11)? How does His action demonstrate the truthfulness of His prayer to the Father in John 17:4?
 - i. Why is it important that we understand that Jesus was not surprised by the unfolding events but was actually in control?
 - ii. How do you see that control displayed in these verses?
- c. Do you find anything surprising as you read verses 5 & 6?
 - i. What is significant about Jesus' three-word statement in verse 5 (compare John 4:26, 8:24, & 8:58; also, Exodus 3:14)?
 - ii. While the officers from the chief priest and Pharisees might have understood Jesus' use of "I am," why does the soldiers' reaction suggest there is something more going on (consider the reactions in Ezekiel 1:28, Daniel 10:9, Matthew 17:6, Acts 9:4, 22:7, 26:14, and Revelation 1:17)?
- d. How does Jesus repeating His question, this time to those who have come to arrest Him and are now laying on the ground, reinforce the fact that Jesus is not going down an accidental path but is actually in control of events leading to His crucifixion?

5. *Wednesday:*

- a. Read and meditate on John 18:8-9.
- b. Why would Jesus' command in verse 8b seem surprising? Who were Roman soldiers sworn to obey?

- i. What explanation does John provide for why Jesus issued this command (read John 6:39 and 17:12)?
 - ii. Reading ahead to verse 10, why would it seem that obedience to Jesus' command was unlikely?
 - iii. Reading between the lines in these verses, do you see Jesus' command as a suggestion to His captors or a divine command that must be obeyed because it is made by God?
- c. In John 10:11-12, Jesus says He is the Good Shepherd and describes two distinct things a good shepherd would do. What are they and how are they demonstrated in these verses in John 18?

6. *Thursday:*

- a. Read and meditate on John 18:10. Compare this verse with Matthew 26:51-53, Mark 14:46-47, and Luke 22:49-5.
 - i. What additional information does John provide that isn't in the other three Gospels?
 - ii. Why do you think John wanted us to know that Peter was the swordsman (consider how the Farewell Discourse started (John 13:31-38) and what the very next event John records (18:15-18) is)?
 1. Why do you think it was possible for Peter to show bravery in the face of armed soldiers but then not when confronted by a servant girl?
 2. How are we sometimes like Peter in this respect?
 - iii. Although not at all important, what does the fact that Peter cut off Malchus's right ear suggest about Peter's handedness?
- b. Why do you think John names the high priest's servant? How do you think Malchus' life might have been changed by Jesus' act of healing?

7. *Friday:*

- a. Read and meditate on John 18:11.
- b. How does Jesus' question reaffirm the fact that He was in control of the situation and events were just as He had planned?
- c. John does not record Jesus' prayers in the Garden of Gethsemane. Read Matthew 26:36-42, Mark 14:35-36, and Luke 22:41-44.
 - i. In His human condition, how did Jesus feel about the "cup" he was about to drink?
 - ii. In all three Gospels, what was the determining (all-important) factor that Jesus was committed to accomplishing (compare Jesus' prayer in John 17:4)?
 - iii. Read Isaiah 51:17 & 22, Jeremiah 25:15, and 49:12. What do these verses tell us about the "cup" Jesus would have liked to avoid if it had been within God's will?
 - iv. Read Romans 5:9 and 2 Corinthians 5:21. What benefit do we have thanks to His willingness to accept "the cup"?

8. **Saturday:**

- a. Read the focal passage once again. Read slowly, meditating on the passages and imagining what those events must have been like.
- b. How does this passage help prepare your heart for the events being commemorated this Holy Week?

9. **Application:** While the events described in John 18:1-11 are unique experiences of our Lord and Savior, there are nonetheless some lessons which we can apply to our lives in 2026.

- a. Even in this trying hour, as He is being betrayed by one of His followers, Jesus remains focused on protecting those the Father has given Him. His commitment was absolute, and that commitment continues to apply to us today. Since He is at the right hand of the Father in heaven interceding for us we can wholeheartedly embrace the assurance of Romans 8:28. Even when we face the most difficult challenges of life, as Christ was in these verses, “we know that in all things God works for the good of those who love Him, who have been called according to His purpose.”
- b. Throughout the history of the church, and certainly in the current age, Christians have repeatedly fallen back on the idea that spiritual problems can be solved with the sword (government, politics, etc.). Jesus makes it clear that such is not the case. Instead, we must accept “the cup” He has for us, take up our cross, and follow Him.

10. **Pray:** This week, the Strait of Hormuz has been in the news daily. Across the Strait of Hormuz from Iran are the countries of Oman, the oldest independent Arab state, and its neighbor, the United Arab Emirates. Like all of the Arabian Peninsula, these two countries have a great need for the Gospel. This week, pray for these two Unreached People Groups that live there:

- a. **Omani Arab:** Ancestors of the 2.5 million Omani Arabs that now live in these two countries have inhabited this territory for thousands of years. Today, Omani Arabs usually live in extended family units of three generations. Parents usually pre-arrange marriages; they are seldom based on love. Children are considered the family's greatest asset because they provide the parents with additional laborers and social security. While men worship in mosques, women attend ceremonies at home conducted by female religious leaders. They were among the first people in the Middle East to accept Islam, and today are overwhelmingly (99.99%) Ibadi Muslims, a branch that is similar to Sunni Islam. Pray that a strong movement to Jesus would bring whole Omani families and communities into a rich experience of God's blessings.
- b. **The Southern Baloch:** Some trace the history of the Southern Baloch to Nimrod, son of Cush (Noah's grandson). The Southern Baloch people are family-oriented with a strong honor code of hospitality, mercy, honest dealings, and refuge to strangers. Baloch marriages are arranged between the bride's father and the prospective groom. His family pays the bride a price in livestock and cash. Once a woman is married, she passes from the authority of her father to that of her husband. The more than 1 million Baloch people are essentially 100 % Sunni Muslim, though less devout than the more orthodox Arabs in the region, and they are likely to be involved with pre-Islamic practices such as jinns and the evil eye, with a strong undercurrent of animism. Pray for a movement of the Holy Spirit to draw Baloch communities in Oman and the UAE to know Jesus even as war wages around them.