

## Part 2

## Lesson #12

**PREPARATION FOR LESSON:** Read Mt. 24:1 - 26:35; Mk. 13:1 - 14:25; Lk. 21:5 - 22:38; Jn. 13:1 - 14:31 or  
Harmony of the 4 Gospels, SECTIONS 146-154.

**DEVELOPED OUTLINE** of Tuesday afternoon to beginning of Friday (*Jewish time*)

**Jesus' teaching on coming judgments** It has become known as the Olivet Discourse.

- **Explanation:** This is Jewish teaching about Jewish events from an Old Testament Jewish viewpoint.  
Like Old Testament prophets, there is double meaning about immediate judgment and future judgment.  
In **both** immediate and future judgments, believing Jews will be persecuted and armies will surround Jerusalem.  
A leader will appear, take over the Jewish temple and demand worship. When Jewish believers see Gentile armies encircle the city, they should get out of town at the first opportunity and go into hiding.  
In the **immediate** judgment, Jerusalem will be destroyed in their generation. It happened in 70 AD.  
In the **future** judgment, Jerusalem will be involved again, but **that** generation should not despair.  
John will use this instruction about future judgment when he writes the book of Revelation.
- **Illustration:** When people see a fig tree or any tree in leaf, they know spring has come and summer is near.  
The Jewish generation, in the future, that sees the world leader take control of the Jewish temple, will know judgment has come, but the promised kingdom is near. Luke 21:29-33.
- **Parables** about future Jewish events. Jews who believe in Him should always be ready and watching for:  
...His intervention for them in history so they can respond to the situation.  
...His return when He will set up the promised kingdom.  
While they are waiting, they should be faithful in obedience and ministry - watching and working.  
This is **direct** instruction for the Jewish apostles. Lessons and principles apply to us, the Church.

**Dinner in Bethany** at the home of Simon, a man healed from leprosy (one of the 10 lepers healed 3 weeks earlier)

- **Event** This is an evening "thank you" dinner; Mary, Martha and Lazarus are there; Martha serves.  
Simon is thanking Jesus for healing; Martha is thanking Him for raising Lazarus.  
Mary anoints Jesus with expensive perfume worth a year's salary; originally it was for her wedding night.  
Jesus commends Mary; she has prepared His body for burial. Her action will be honored for all time.  
Judas complains; says the perfume should have been sold and the money given to the poor. He was the group treasurer and had been embezzling funds.
- **Clarification** This story is often confused with a similar story. But they are different settings with different people.  
The first story happened in Galilee; the host was Simon, an unbelieving Sanhedrin member who wanted to make Jesus look bad. An unnamed prostitute, after being forgiven, anointed Jesus with perfume that she ordinarily used in her profession. It happened half-way thru Jesus' 2<sup>nd</sup> year of ministry. Luke 7:36-50  
This story happens in Bethany in Judea; the host is Simon, a believing man healed of leprosy who is thanking Jesus. Mary, sister of Martha, anoints Jesus with perfume saved for her wedding night. It happens half-way thru Jesus' last week. John 12:1-11

**Jesus' statements** during Passover meal about Peter. Luke 22:31-34

Satan wants to destroy him; within hours he will deny Jesus but his faith will not fail. He will be restored and will be the one to establish the other apostles.

**APPLICATION:** John 14:2-3 *In My Father's house are many places to live...I am coming back to take you to My home...*

Jesus had taught the apostles to pray for and look forward to the kingdom. But during the Passover meal, since they would be the first members of the Church, He told them to look forward to something that comes first. Since we are also part of the Church, this applies to us.

Jesus is preparing a place for us to live. He will come to get us and take us to His home to be with Him.

The emphasis for the Jews was being in the kingdom. The emphasis for the Church is being with Jesus.

The emphasis for the Jews was possession of the land. The emphasis for the Church is relationship with Jesus.

The emphasis for the Jews was Jesus' return to set up the kingdom.

The emphasis for the Church is His return to take us to His home.

We will be in the kingdom and participate in it. But our greatest desire is to be in the presence of Jesus, to enjoy Him forever. Jesus gives us His promise that our desire will be fulfilled. We will be with Him!



**PASSOVER** Jesus and the apostles in 31 AD. He will show them Passover is not only about the past but also about Him.

**Purpose:** Everything said and done is to **remind** the Jews they were saved from slavery in Egypt by means of a lamb.

In the Old Testament there were 3 items to remind them: the meat of the lamb, bitter herbs (horseradish), unleavened bread.

In the days of Jesus there were 6 items: the 3 above plus an apple mixture, salt water and a green vegetable (parsley).

**Preparation:**

On the 14<sup>th</sup> of the month, the lamb which had been set aside, is taken to the Temple to be killed, cleaned and divided.

Part of it is burned on the altar as an offering to God. The rest is taken home and roasted while other Passover food is being prepared. In the room where the celebration takes place, there is an 18" high Passover table. Participants recline on mats on the floor supported by cushions. The position of reclining is a reminder of their freedom from slavery. Only free people can eat reclining. They are at right angles to the table.

**Seder:** (form/order) It is a reminder ceremony, lasting 4-6 hours. In Old Testament times, everything that was said and the way it was eaten was spontaneous. In New Testament times, the prayers and actions are written in a memorized, formal liturgy.

**Before Supper**

– **Lighting of candles; 1<sup>st</sup> cup of wine**, the cup of *thanksgiving* with a blessing and 2 prayers to set this time apart.

– **Water** is poured over the fingers. Instead Jesus washes the disciples' feet because it had not been done earlier.

– **Green vegetable (parsley)** is dipped in **salt water** and eaten. The green is a reminder of spring or beginning.

In the beginning of the nation Israel, God saved her thru the salt water of the Reed Sea.

– **1 bag with 3 divisions** is in the center of the table. In each division is 1 piece of matzah.

The matzah itself reminds them of the haste when the Jews left Egypt - there was no time to leaven the bread. The **middle piece is removed** from the bag and elevated with the statement, "*This is the bread of affliction which our ancestors ate in the land of Egypt. Let all who are hungry come and eat ...*" It is then broken in half. One half is wrapped in a linen cloth and hidden. The other half is laid on the table.

– **Story** of the original Passover is retold; the lamb, bitter herbs and unleavened bread are explained.

They sing Psalms 113-114.

– **2nd cup of wine**, the cup of *plagues*, reminds them of the 10 plagues of Egypt.

– **Matzah half on the table** is now taken. Jesus breaks off a piece and dips it in a **dark brown apple mixture**.

It reminds them of the mortar Jews used in building the brick cities while slaves in Egypt. He then dips it in **bitter horseradish** so strong it brings tears to the eyes. This reminds them of the bitter tears shed by Jews enslaved in Egypt and the baby boys drowned in the Nile. Jesus places the first piece in the mouth of the person He wants to honor (Judas). He then does the same for the rest at the table.

**Supper:** **they eat roast lamb** to remind them of the lambs that died and the meal eaten in the days of Moses.

**After the supper:** **prayer** is said when the meal is finished.

– **3rd cup of wine**, the cup of *redemption* reminds them of the blood of the lamb on the doorposts.

– During the 3rd cup of wine, **the other half matzah is removed** from hiding and taken out of the linen cloth

The apostles know the meaning for each part of the ceremony except this. For 300 years, it has never been explained why only the **middle** matzah is removed, ½ broken, **wrapped** in linen cloth and **hidden** for a short time. As Jesus unwraps the ½ matzah that has been hidden, He displays it and says, *this is My Body*.

As the matzah left the bag, so Jesus left heaven and was given a body. As matzah is without leaven (a reminder of sin), so His body is without sin. As this matzah is striped, so His body will be striped with Roman whips. As this matzah is pierced, so His body will be pierced with nails and a spear.

As this half was wrapped in linen and hidden, so His body will be wrapped in linen and put out of sight in the grave. As it is removed at the time of the 3<sup>rd</sup> cup, so His body will be resurrected on the 3<sup>rd</sup> day.

*This is My Body; do **this** part of the ceremony as a reminder of Me.*

In the future, the apostles will realize it is more than sharing in the matzah of past history. They are also sharing in the resurrection life of Jesus. If the middle matzah is a reminder of Jesus, then the one bag with 3 sections is a reminder of the Tri-unity of Father, Son and Holy Spirit.

The 3<sup>rd</sup> cup of wine, the cup of redemption, has always reminded them of the blood of the lamb on the doorpost that saved them from physical death. It is now to remind them of Jesus' blood. As God's Lamb, He will save them from spiritual death. The Jews should continue to celebrate the Passover as a reminder they were delivered from slavery in Egypt. But they should also have a celebration to remind them of Jesus' death and resurrection. It will be for the Church. It will change in its name and the way it is done.

*But whenever we eat this bread and drink this cup, we proclaim the Lord's death until He comes.*

– **4th cup of wine** is the cup of *praise*; after the blessing everyone drinks it and Jesus gives further instruction.

– **Singing of Psalms 115-118 and 136** With this, the celebration ends.

