PART XI: PROPHECIES IN PREPARATION FOR THE DEATH OF CHRIST (CONT.)


SECTION 210:  JUDAS’ AGREEMENT TO BETRAY JESUS — MATTHEW 26:14-16; MARK 14:10-11; LUKE 22:3-6

SECTION 211:  PREPARATION FOR THE PASSOVER MEAL — MATTHEW 26:17-19; MARK 14:12-16; LUKE 22:7-13

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SECTION 209: PLOT BY THE SANHEDRIN TO ARREST AND KILL JESUS —
MATTHEW 26:1-5; MARK 14:1-2; LUKE 21:37-22:2

ANNOUNCEMENT OF HIS DEATH

Preparation for the death of the king
Yeshua will make a clear announcement of His death
Disciples don’t understand

DATE: TUESDAY, NISAN 12, 30 AD

THE CONSPIRACY OF THE RULERS

The scribes/elders are the Pharisees
This is a combined conspiracy of Pharisees and Sadducees.
Sadducees controlled the priesthood
All of the priests happened to be Sadducees.
High priest—Caiaphas—leading the conspiracy
They want to put Him away, but not during Passover; would cause tumult of people.
Jesus had to die a certain way (crucifixion) at a certain time (Passover).
Satan, however, does not want Jesus to die at the Passover
Therefore, the conspirators are planning to wait until after the feast.
Satan does want Jesus killed, but not in God’s predetermined way (crucifixion) or at God’s appointed time (Passover).
Jesus will force their hand
They will act on the very night they did not wish to act.
A DAY FULL OF SIGNIFICANT EVENTS

1. They came by the fig tree early on the morning of the 12th of Nisan and it was withered.

2. Then Jesus was tested by four blistering attacks on important issues regarding authority, politics, and theology
   He met each attack head-on and emerged triumphant and undamaged.

3. He then issued a challenge and again silenced His attackers.

4. He pointed out the poor widow who gave her two mites to the Temple treasury as an example of faith, sincerity, and love.

5. Moving out of the Temple and the treasury to the Mount of Olives, He uttered the Olivet Discourse; in it, He foretold the events to come.

6. Finally, at the end of the day during dinner in Simon the Leper’s house, Mary anointed Him for burial.
   While Mary had chosen to honor Jesus and anoint Him for burial, Judas in contrast chooses to betray Him.
SECTION 210: JUDAS’ AGREEMENT TO BETRAY JESUS—
MATTHEW 26:14-16; MARK 14:10-11; LUKE 22:3-6

This occurs either Tuesday night or Wednesday.

Judas conspires to betray.

Meets with Israel’s leaders

SIGNIFICANCE OF THE MONEY

1. An insult: the price of a dead slave—Exodus 21:32
   Symbol of contempt—Zechariah 11:12

2. Judas is paid out of the Temple treasury
   The treasury money was for the purchase of a sacrifice
   Irony: the money that was supposed to be used to purchase sacrifices is being used for exactly that.
   They are purchasing the Passover Lamb of God who will be sacrificed for the sins of the world.

NEED FOR JUDAS

1. Secrecy

2. Provide the accusation

3. Prosecuting witness at the civil trial
   Not needed for the religious trial
   Needed for the civil trial to testify to a charge that Rome could execute Jesus for
   Judas will accomplish two of these tasks but fail to accomplish the third
SECTION 211: PREPARATION FOR THE PASSOVER MEAL—MATTHEW 26:17-19; MARK 14:12-16; LUKE 22:7-13

HISTORICAL BACKGROUND

1-2 WEEKS PRIOR TO PASSOVER

All males are to appear before the Lord at Passover—Exodus 23:17

a. A joyous time in days of Christ
b. 600,000 population of Jerusalem—2,000,000 at Passover
   Egypt 600,000 men—2,000,000 all together
c. Free lodging given to all (2-3 weeks)
   Some came 1 or 2 weeks early to go through 7 days of ritual purification.
d. Roads and bridges were repaired.
e. Homes were scrubbed and polished—spring-cleaning.
f. Tombs were whitewashed to avoid defilement.
   Jesus referred to this in Matthew 23:27-28.
   Pharisees outwardly looked good, but inwardly full of disease and death.

1 WEEK PRIOR TO PASSOVER (PASSION WEEK), 10 NISAN TO 14 NISAN

Leaven was removed and stored during the final week before Passover.

Leaven, symbol of sin

a. Same today, with spring-cleaning and leaven removal
b. Today, ceremony “mek-hirat hametz”
   Jewish man “sells” his leaven to a Gentile for the 8-day duration of Passover
   For instance, a liquor merchant or baker or the like
   After the Passover, the trusted Gentile friend legally sells the leaven back.
   Remember: the baker would be legally selling his whole bakery to another.
HAMEZ

HAMEZ, SALE OF

No hamez (leaven) may be present, or seen, in the house of a Jew during Passover. In addition to the prohibition against eating hamez or deriving any benefit from it, the Pentateuch explicitly states: "Seven days shall there be no leaven found in your houses" (Ex. 12: 19), "neither shall there be leaven seen with thee, in all thy borders" (Ex. 13:7). Any hamez which a Jew has kept over Passover becomes forbidden forever (Pes. 2:2 and 29a; Sh. Ar. OH, 448:3).

DISPOSAL OF HAMEZ

The disposal of all hamez which is in the possession of a Jew is carried out after the bedikat hamez ("search for leaven") has taken place on the eve of the 14th of Nisan. According to the halakhah, the hamez may be disposed of in three ways. It may be burnt (which must be done before 10 o'clock on the morning of the 14th of Nisan). It may be annulled by declaring, "May all leaven in my possession, whether I have seen it or not, whether I have removed it or not, be annuled and considered as the dust of the earth." It may also be sold. Since the first method might involve hardship, especially where large quantities of foodstuffs are involved, or where the hamez is used for business purposes, the hamez is sold to a non-Jew. This applies only to foodstuffs; utensils which have been used for hamez need only be washed and stored separately.

THE LEGAL CHARACTER OF THE SALE

The transaction by which the hamez is sold must be of a legal character, carried out by means of a bill of sale. The purchaser must both lease the place in which the hamez is stored, and buy the hamez itself. The gentile thus becomes the legal owner of the hamez which the Jew, if he so desires, may buy back after Passover. The completion of the sale is effected by the signing of the contract and by the transfer of money, usually in the form of a down payment (see Modes of Acquisition). The rabbinic insistence that such a bill of sale be in accordance with the requirements of the halakhah, and the inconvenience which would result were every Jew to attempt to sell his own hamez gave rise to the formal sale of the hamez. The Jewish vendor merely appends his signature to a composite document which grants power of attorney to sell his hamez to an agent (usually the local rabbi) who, in turn, arranges the contract with the non-Jewish buyer. The agent buys the hamez back after Passover, and restores it to its original owners. All the contracts are written in Hebrew although it has been suggested that the vernacular be used for the bill of sale so as to ensure the Gentile's understanding of the contract.

[Harry Rabinowicz]

EVENING BEFORE PASSOVER

The B’dikat Hametz—the last cleansing ceremony takes place.

a. Prayer for opening ceremony:

“Blessed are Thou, O Lord our God, King of the universe, who has sanctified us by the commandments, and commanded us to remove the leaven.”

b. Head of house takes lighted candle and searches the house.

c. The mother has left a crumb or two of hametz in a place where it will be easily found.

When found, uses a feather and wooden spoon and disposes of the hametz

d. Concluding Prayer:

“All leaven that is in my possession, that which I have seen and that which I have not seen, be it null; be it accounted as the dust of the earth.”

The rabbis applied Zephaniah 1:12 to this ceremony

Teaching that it illustrated God searching out peoples’ hearts with His holy light, looking for sin

Application: we should be as diligent to see that our lives are totally free from sin.

Wednesday was a quiet day of Jesus and the Disciples

The only one who might have undertaken significant activity on Wednesday was Judas as he forged the details of betrayal.

DATE: 14TH OF NISAN

LOCATION

Apparently, Jesus had prearranged the place.

Peter and John to go make ready for Passover

Are told to follow a man carrying a pitcher of water

Significant instruction because this was always a woman’s job

The man will lead to a large upper room.

Tradition—John Mark’s home
SIGNIFICANCE

The time is at hand.

He will die at this Passover.

Prior to this when people tried to kill Him prematurely the reason given for their failure was “My time has not yet come.”

Now, His time has come—at this Passover the time has arrived.

This will be the most significant Passover in Jewish history.

THE PREPARATION OF THE LAMB

First Peter and John had prepared the room for the Seder

They then had to go to the Temple with their group’s Passover lamb so that it could be sacrificed and flayed.

Then they would return to the house and roast the lamb so that it would be cooked and ready to be eaten by the whole group that evening, the 14th of Nisan.

Note: This is not the official festival sacrifice.

There were many, many sacrifices performed at this time, and it can get confusing.

First, there was the personal Passover sacrifice of the lamb that would be eaten by the family.

This is the sacrifice John and Peter are preparing at about 2:30 in the afternoon.

Second, the next morning at 9:00AM, the official Passover festival sacrifice would occur.

It is important to note that there are two Passover sacrifices

The first on Thursday afternoon of the personal Passover lamb, to be eaten by the family that night.

Secondly, the next morning at about 9:00, the official festival Passover lamb was sacrificed.

In addition to these two sacrifices were the daily morning and evening sacrifices and the Sabbath sacrifices.
**DAY OF PASSOVER (14TH OF NISAN, ABIB)**

Sacrifice of personal Passover lamb for each family’s meal

Sacrificed only at the place appointed by God—Deuteronomy 16:5-6.

There is only one way or place appointed by God for salvation: the cross of Christ—John 14:6.

1. John/Peter had to go to the Temple with the lamb.

   Priests arranged the men into groups of 10-20

   One lamb per group (household)

   Disciples would be one group.

   Killed at trumpet blast; blood caught in a bowl.

   Bucket brigade passed along the bowls of blood and poured it at the base of the altar.

**Passover Preparations:** all illustrations from Ariel, Rabbi Israel, Richman, Rabbi Chaim, Carta’s Illustrated Encyclopedia of the Holy Temple in Jerusalem, (Carta:Jerusalem) 2005
Josephus: 1/4 million lambs slain

Blood ran down pipes under the Temple and out into the Kidron Valley.

The streams at the bottom of the Kidron Valley would literally run red with blood.

How valuable is the sacrifice of Christ?

God the Father is willing to illustrate it with the lives of millions and millions of lambs over all the years.

Today, there is no Temple and no sacrifice.

Lamb is forbidden by the rabbis until the Temple and sacrifice are reinstated.

2. Sing Psalms 113-118

Psalm 118 is especially strong Messianic psalm.

These psalms are still recited today at Passover in the Haggadah.

3. Lamb cleaned, skinned, etc. by the Levites.

Entrails removed.

4. Parts of lamb cut off and burned on the altar.
5. Lamb taken home and roasted.
6. Passover items prepared also.

Unleavened bread, Wine, Bitter herbs, etc

John and Peter labored most of that day, gathering and organizing the items

**The Room**

As they entered the Upper Room, they would have encountered the table prepared for them by John and Peter that day.

Low eastern table, 1 foot above the ground, not 3 feet like ours.

Cushions around two sides and one end in the shape of a “U”

Reclined on left elbow, freeing the right hand to eat

Symbolic of being free men—slaves or servants ate standing or sitting; free men reclined.

In groups of three or more, the master of the group sat between the two most honored guests at the head of the table.

It could have been over these two seats that the disciples’ spirit of competitiveness, rivalry, and contention surfaced.
THE CONTROVERSY

The strife was over who to be the greatest in the kingdom, as was recorded in Luke 22:24-30.

Like Dr. Alfred Edersheim, I find it consistent with Judas Iscariot's personality that he would claim and grab the left hand seat, the seat of greatest honor.

His aggressive claim could have easily triggered the controversy that occurred.

Jesus then rebukes their spirit of competitiveness, as recorded in Luke 22:24-30.

John, often thought to be the youngest of the disciples, would be reclining at the right of Jesus in the second most honored position.

This would put in him a position to ask the four ritual questions of the Passover Seder.

In addition, with his back to Jesus, this would have allowed him to lean back and put his head on Jesus' breast, as we will soon see.

Finally, let's imagine Peter, stung by the Master's rebuke, impulsively moving to the last seat, the seat at the foot of the table.

This would also be consistent with his impulsive personality.

Seating him in this position would also allow him to gesture and speak secretly to John, as is recorded in the Gospels.

One more irritation that could have added to the controversy was the fact that Jesus had apparently asked for privacy.

No slave was present to wash the disciples' feet.

With their attitude of pride, none of them humbled himself to do this menial task.

Remember, they were preoccupied with thoughts of their own self-importance, that is, who would be the greatest in the kingdom of God.

With that reverent beginning, Jesus was ready to begin His last Passover.

It was the most significant Passover in the history of Israel.
# THE PASSOVER SEDER CEREMONIES - by Robert Morris

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SECTION 212: BEGINNING OF THE PASSOVER MEAL—MATTHEW 26:20; MARK 14:17; LUKE 22:14-16

He has been looking forward to this particular Passover celebration.

It is a unique Passover celebration.

It is special and the last one until the Passover is celebrated in the millennial kingdom.

Passover will be one of the three festivals celebrated in the millennial kingdom.


Follow drinking of the first cup—wash hands normally.

a. Rather than Jesus’ washing hands, He washes the feet of the disciples.

b. Peter responds

   He does not like seeing the Master do the work of a servant.

c. In these days, public bathhouses were utilized

   So the bather walked on dusty roads coming home

   Servant would wash the Master’s feet when the Master arrived home

   Now you were clean “all over.”

   Lessons: salvation and sanctification

   We are bathed—spiritually saved

   But their feet got dirty and needed to be washed.

   1 John 1:9 Believers’ washrag: If we confess, our sins... cleanse us from all unrighteousness.

d. Speaks of Judas’ betrayal in verse 11 and verse 18
FEET, WASHING OF

By: Emil G. Hirsch  Wilhelm Nowack  Solomon Schechter
—Biblical Data:

Since the Israelites, like all other Oriental peoples, wore sandals instead of shoes, and as they usually went barefoot in the house, frequent washing of the feet was a necessity. Hence among the Israelites it was the first duty of the host to give his guest water for the washing of his feet (Gen. xviii. 4, xix. 2, xxiv. 32, xliii. 24; Judges xix. 21); to omit this was a sign of marked unfriendliness. It was also customary to wash the feet before meals and before going to bed (comp. Cant. v. 3); to abstain for a long time from washing them was a sign of deep mourning (II Sam. xix. 24). Though there are no extant laws for laymen in regard to washing the feet, such laws for priests are given in Ex. xxx. 19-21. There mention is made of brazen vessels, placed between the Tabernacle and the altar of burnt offering, in which the priests had to wash their hands and feet on entering the Tabernacle or before approaching the altar of burnt offerings: hence at all their priestly functions. Just as no one is allowed to approach a king or prince without due preparation, which includes the washing of the hands and feet, so the Israelite, and especially the priest, is forbidden in his unclean condition to approach Yhwh, for he who comes defiled will surely die. E. G. H. W. N.

—In Rabbinical Literature:

This was a service which the wife was expected to render her husband (Yer. Ket. v. 30a); according to Rab Huna, it was one of the personal attentions to which her husband was entitled, no matter how many maids she may have had; likewise, according to the Babylonian Talmud (Ket. 61a), besides preparing his drink and bed, the wife had to wash her husband's face and feet (comp. Maimonides, "Yad," Ishut, xxi. 3; Shulḥan 'Aruk, Eben ha-'Ezer, 80, 4). The priests were not permitted to minister unless they had performed their ablutions, among which the washing of the feet is especially mentioned (Zeb. 17b). According to Tosef., Men. i., the priests were accustomed to rub and wash their hands and feet in the basin twice, to insure the proper degree of cleanliness. On Sabbath and on Yom ha-Kippurim, as well as on Tish'ah be-Ab, certain restrictions were placed on washing of hands, face, and feet. Yet one who on Tish'ah be-Ab came from a journey was permitted to wash his feet (see Lampronti, "Paḥad Yiẓḥaḳ" s.v. הדר). S. S. G. H.

A PERSONAL EXPERIENCE

Stuttgart/Germany, 23 December 2004

If you asked me what the most impressive "thing" was for me there, what impacted me the most, then I would say the foot washing on Tuesday night! The ministry’s leader gave a teaching on the servanthood and humility of Jesus and for the object lesson for the women he had our team wash the feet of all our women in our "Small Group". It was a very humbling experience……not only for the women, but for me as well.
The cultural background is that the feet are considered the most unclean part of the body. You do not touch the feet and especially not the sole of the foot! The women sat in the chair, heads covered, not looking at me, often crying, as I knelt before them, washing their feet. Later I found out that it was very humbling for them that a white person from a higher social and economic stand in life would serve them in such a way and do that for them.

The whole time I washed the feet of nearly 30 women, I thought "How lovely are the feet who bring good news..." - the women walk in flip-flops (and some barefoot) here at the conference, and of course at home in their villages, too, where the streets and paths are mostly dirt roads so the feet get very dirty. These feet walk through the mud and the dirt, and whatever else you can think of, but they are carrying the Gospel from door to door, they share sowing and literacy skills, teach the Bible to 100s of women in their villages and beyond, they are prayer warriors, ministering to and serving other women and people around them it goes on and on.

I did not see the dirt and the mud, but the beauty of these feet! How lovely were they!

May God bless you abundantly!
In Him,
ANJA


CARPAS CEREMONY (DIPPING THE PARSLEY)

1. MEANING OF THE CEREMONY

   The second prediction of Judas' betrayal

   Only Matthew, Mark, and Luke; John account is not a parallel account.

   A green vegetable is dipped in salt water and eaten

   Green is a symbol of springtime and of youthfulness

   Salt water represents the Red Sea

   When Israel was a young nation God saved by using the salt water of the Red Sea.

   Some translations say they "sat" at the table, best translation "reclining"
2. **JUDAS IDENTIFIED AS BETRAYER**

First of two times

Jesus names no one, but gives a clue.

Apparently, Judas dipped his Carpas and the salt water at the same time Jesus did.

Jesus identifies Judas in a generic manner (was He staring at him?)

Judas, reclining next to Him probably whispered the question

Jesus indentified the betrayer but the rest of the Disciples did not understand

Jesus is pleading with Judas not to do it

In Matthew 26:25 the comment “You have said it yourself.” is an idiom meaning “Yes.”

We have a similar English idiom: “You said it.”

When we say that we mean, “Yes"

We give a positive answer

Peter had a knife.

What would he have done if he had understood what Judas was about to do—run him through—prevent the betrayal

That would have compromised prophecy—Matthew 26:15, Matthew 27:9
The Korech Ceremony (Hillel Sandwich)

1. **Meaning of the Ceremony**

   Break off pieces of unleavened bread the size of an olive.

   Dipped into mixture of Charoset—apples, raisins, nuts, honey, cinnamon, wine, lemon rind chopped together.

   In 24 hours, turns a deep brown color (same as bricks and mortar).

   Because the brown Charoset looks just like the bricks and brick mortar we slaved over in Egypt it is a symbol of our slavery

   Matzah dipped in Charoset then the horseradish, eaten

   However the Charoset tastes delicious

   The full meaning; God’s kindness made slavery bearable

   Yeshua did this 13 times

   The Master officiates and dips for each person.

   Receiving the Korech is a sign of love and affection and honor.

2. **The Korech During the Last Passover**

   The betrayer is identified again

   **Yeshua** makes a public announcement, but no one named.

   Verse 23 is a reference to John who is seated as the Second Most Honored Guest

   Both John and **Yeshua** are reclining on their left side.

   Since John is on **Yeshua**’s right he is reclining on **Yeshua**’s breast

   Verse 24 is a reference to Peter reclining at the foot of the table directly across from John

   Peter leans forward and gestures to John

   John stretches forward and Peter whispers his question to John privately
None of the other disciples pick up the remark because they are located at the far end of the table.

What does John do?

John simply leans back against Yeshua and raises his chin and quietly passes on the question.

Yeshua simply lowers his chin and whispers his response to John.

A clue is given but Peter is not informed.

Judas in the place of honor receives the Korech first.

Jesus forces Judas to act at this point.

Judas thinks that he is being exposed.

However, as we read, the other disciples had not caught the meaning of the clues that identified him.

Judas knew what was happening, but the others did not.

This action by Jesus will force Judas and the Sanhedrin to act on Passover night.

They act on the very night they did not want to act on the very night they did not want to convene a religious trial.

But Jesus is in control, and He will die at the appointed time.

And it was night.

This is a statement relating to John’s sub theme of the conflict between light and darkness.

This statement seems irrelevant.

Of course, it was night; Passover is always celebrated at night.

It couldn’t be anything else but night.

However, he is saying more than that.

He is describing the conflict between light and darkness.

It is night, yes, but Judas is of the night.

So he goes into the night in order to perform a deed of the night—the betrayal of Jesus the Messiah, the Son of God, the light of the world.
SECTION 215: DISSENSION AMONG THE DISCIPLES OVER GREATNESS—LUKE 22:24-30

LESSON ON GREATNESS:

Jesus states a distinction between the church and the world

The world exercises greatness by lordship, by being served.

The church shows greatness by serving.

Example: Yeshua Himself

God/man—the superior of all men functioned as a servant.

Philippians 2:5-8

Disciples will have authority over the tribes of Israel

Different apostles over different tribes

Adds another point: these men will be able to sit at the king’s table in the millennial kingdom

A unique position of honor in the ancient world will be given to them in the kingdom.

SECTION 216: FIRST PREDICTION OF PETER’S DENIAL—LUKE 22:31-38; JOHN 13:31-38

A MOMENT OF VICTORY

In John 13:31-33 Judas’ departure assures the betrayal.

The coming betrayal assures the death of Messiah.

This is not a moment of defeat, but rather a moment of victory

By His death, both the Father and the Son will be glorified.

Furthermore, His death assures His coming departure.

Therefore, He leaves them with a new commandment that they love one another.

Having said this on a positive side, He now brings out certain negative aspects.
1. **Peter will someday follow Messiah in crucifixion.**

2. **Spiritual warfare is raging over Peter**

   Why Peter?

   Because earlier we noted Peter was given the keys to the kingdom.

   He is the one who will introduce the Jews, Samaritans, and Gentiles into the kingdom.

   He is in the strategic position and Satan knows it.

   Peter will slip but not fall from the faith.

   For me, a good verse speaking of eternal security

   Even though Peter will undergo a direct and severe attack by Satan himself, the great Shepherd will protect His sheep.

3. **Once Peter has turned, he is then to establish the other apostles.**

   Peter will be the first of the apostles to see the resurrected Messiah.

   Function of reaffirming the other disciples

4. **We get a peek at Peter’s self-assuredness.**

5. **Messiah’s announcement of Peter’s coming denial**

6. **Repeal of a former commission.**

   When the commission was given, it was not intended as a principle for believers today.

   It was intended as a temporary measure while the king was present, no needs.

   Now this commission was rescinded.

   They are to make preparation.

   Now they are to take wallet, shoes, etc., sword.

   Conditions have changed in light of this coming departure.

   **Sword**

   To be used for personal defense, but not for defense of the faith

   For the faith we must become willing martyrs.

At the very start of the Passover Seder, after the initial blessing is the drinking of the first of four cups of wine.

Each has its own name.

Luke mentions two of the cups

Luke mentions #1 and #3

Matthew and Mark mention only the third cup

THE FIRST CUP: THE CUP OF THANKSGIVING

We start the Seder with thanksgiving

THE SECOND CUP: THE CUP OF PLAGUES

Symbolizes the ten plagues that fell upon Egypt

The first and second cups come before supper.

After the supper the third cup is offered

THE THIRD CUP: THE CUP OF THE REDEMPTION

THE FOURTH CUP: THE CUP OF PRAISE

It comes at the very end

It is not mentioned in the Gospels, but it is clearly seen if you’re familiar with the Passover Seder

THE FIRST CUP: THE CUP OF THANKSGIVING

Yeshua received this cup and gave thanks

Since it is specifically mentioned that He gave thanks this would tell us that this is the first cup of the Seder

Jesus will not drink again until the kingdom is instituted on Earth

This is the last time He will partake of the fruit of the vine until the set-up of the kingdom

This also tells us that Passover will be celebrated during the Millennial Kingdom
The celebration of the Passover in the Millennial Kingdom is likewise mentioned in Ezekiel 45:21-25

“Fruit of the vine” is not grape juice.

The term is used for Passover wine.

It is kosher for Pesach.

Passover wine had to be prepared without yeast or leaven

This is a reference to wine made with natural fermentation.

Luke 22:17-18 is out of place in the Harmony

The ceremony actually took place at the very beginning of the Seder rather than at the very end

Luke is summarizing the Passover Seder in very broad strokes

He jumps from the beginning of the Seder with the Cup of Thanksgiving to the end of the Seder in verse 19

**BREAKING THE MIDDLE MATZO**

“Matzah” means unleavened bread.

Matzotash was in the center of table, 1 bag made up of 3 compartments.
One loaf of Matzah went into each compartment

The middle matzo is withdrawn from the Matzotash

The matzo is displayed to all at the table

The matzo is broken in half

One part is wrapped in a linen handkerchief and is called the Afikomen

The Afikomen is hidden away until after the meal.

After the meal the Afikomen is taken out, broken, distributed, and eaten by all in conjunction with the third cup

Now let’s jump to the end of the Seder

Where we see Yeshua finish the ceremony and give it a very significant meaning

The ceremony that these men have been participating in all their lives takes on new significance.

Jesus will exercise Messianic authority and assign new meaning to the Afikomen

The Matzah represents the body of Christ.

Full significance is even greater when we consider the ceremony called the Breaking of the Middle Matzah
Messianic Explanation

Matzotash (one bag—three compartments)

One God—in three persons Father, Son, and Holy Spirit

Middle matzo removed—picture of the incarnation

Middle matzo broken—picture of Messiah’s death

The matzo wrapped in linen cloth—burial clothes of Yeshua

The matzo is hidden away until after the meal

Jesus hidden away in burial for three days and three nights

The piece of matzah that is hidden away is called the Afikomen.

Afikomen is Greek for “I came”

The Afikomen is taken out of its place of hiding and unwrapped—portrays Yeshua’s resurrection

Broken and given to each—the communion we enjoy with our risen Lord and Savior

Key Phrase: Luke 22:19

“This do in remembrance of Me”

It is a memorial—middle loaf symbolizes His body

For example, Yeshua said, “I am the door.”

Did not mean that He literally became a door

Rather He is the way in like a door

The middle loaf does not become His body—transubstantiation—Catholic view

Nor does it contain His body—consubstantiation—Lutheran view
THIRD CUP: THE CUP OF REDEMPTION

Following supper comes the third cup, called “the cup of redemption.”

Symbolizes the blood from the lambs that saved the Jews from the tenth plague in Egypt

Luke clearly refers to the third cup after supper.

The very cup that is called among the Jews the “cup of redemption” becomes a symbol not of the physical redemption from the land of Egypt, but a spiritual redemption that will come by the shedding of His blood.

Remember that the breaking of bread, removal from the bag (Matzotash), breaking, wrapping in the cloth, and the hiding away all comes before supper.

Removal from the hiding place and the unwrapping pictures the resurrection is after supper, just before the drinking of the third cup.

Judas was present at the time of the removal from the bag, the breaking in two, the wrapping in cloth, and hiding.

He is not present at the unwrapping and partaking of the resurrected body, not present at the drinking of the cup of redemption.

This is significant in light of where he is at

Emphasis of Mark 14:25: His last supper until the setting up of the Messianic Kingdom

When it is set up, He will enjoy the Passover wine again.

This is the second time He mentions the fact that Passover will be celebrated in the Messianic Kingdom

At that first kingdom Passover, Christ will partake with the eleven disciples.

The basic meaning of communion is that it is a memorial of the death of Christ.

Both the breaking of the bread and the drinking of the cup are memorials to the death of the Messiah.
RABBINIC EXPLANATIONS OF THE BREAKING OF THE MIDDLE MATZO

The three matzo: PRIESTS, LEVITES, ISRAELITES

ABRAHAM, ISAAC, AND JACOB

ABRAHAM’S THREE MEASURES OF FLOUR (Genesis 18:6)

THREE PARTS OF THE THANK OFFERING (Lev. 7:12)¹

THE SHOWBREAD IN THE TEMPLE PLUS ONE LOAF TO REMEMBER THE JOYOUS NATURE OF THE FESTIVAL.²

“THE MATZO IS THE BREAD OF AFFLICTION AND POVERTY. The poor man does not feast over a whole loaf because he is never certain that he will have food for the next meal. He takes a small piece, putting most of the bread away for later. Therefore, we break the Matzo and put away the larger part for the Aphikomen, keeping the smaller piece in front of us during the telling of the Haggadah.”

“Wrapping the Matzo: reenacting THE WAY THE JEWS CARRIED THEIR DOUGH out of Egypt.”

“Hiding the Afikomen symbolizes that THE EXODUS WAS ONLY THE BEGINNING OF REDEMPTION.”³

Dual symbolism: one piece is the BREAD OF AFFLICTION and the other piece is the BREAD OF LIBERATION.⁴

Hiding the Matzo: OUR SOURCE OF SALVATION CAN BE CONCEALED FROM US.⁵

Breaking the middle matzo: ONE PIECE ALLUDES TO THE WORLD

ONE PIECE ALLUDES TO THE WORLD TO COME⁶

The Afikomen is a reminder of the PASSOVER LAMBS⁷

⁴ Twerski, Rabbi Abraham, M. D., From Bondage to Freedom, (Brooklyn, NY: Mesorah Publications) 1995, pg. 38
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### Application

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| **Biblical Application** | Those who are considered great from God’s point of view are those who **serve** rather than be served.  
                          | The Messiah Himself provided us with an example in His selfless **service** to us. |
| **Personal Application** | Has God given you an opportunity to serve in the Body of Believers, or perhaps do you desire to serve and support other Believers?  
                          | 1. Write down one area that you are serving in now. Could you improve your service in that area? |
|                | 2. If you have no area of service, write down where you might like to serve. Perhaps you could ask God to give you an opportunity to serve. |
| **Plan of Action** | Write down some way you could practically respond to this application in greatness. What could you do to improve your service or to begin serving in the Body of Believers? |