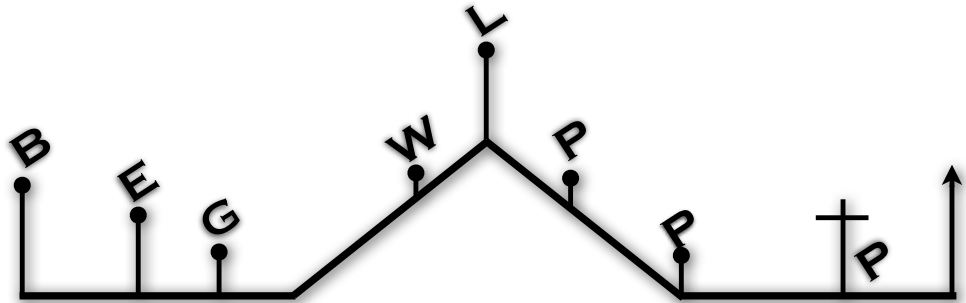


NOTES

UNIT 14: Daniel’s 69th “Week”

I. LOOKING BACK:



II. DANIEL’S SIXTY-NINTH “WEEK”: Jesus’ Final Days

- A. Synchronizing our “Watches” — Einstein’s Maxim
“A man with a watch knows what time it is. A man with two watches is never sure.” —**Albert Einstein**
- B. The World *Behind* the Text: “Passion Week,” A Flurry of Blur
 - 1. What we conveniently call “Passion Week” is *not* as neat and tidy as our Church calendar proposes:

DAY	Allan Ross ¹	Harold Hoehner ²	Wayne H. House ³	Alfred Eidersheim ⁴
Friday	traveling	traveling	arrival at Bethany; anointed by Mary	arrival at Bethany; anointed by Mary
Saturday	arrival at Bethany; anointed by Mary	arrival at Bethany; anointed by Mary	—	—
Sunday	crowds at Bethany	crowds at Bethany	“triumphal entry” – Jerusalem	“triumphal entry” – Jerusalem
Monday	“triumphal entry” – Jerusalem	“triumphal entry” – Jerusalem	curses fig tree; Temple cleansed	curses fig tree; Temple cleansed
Tuesday	curses fig tree; Temple cleansed	curses fig tree; Temple cleansed	Jesus’ authority challenged; anointing by Mary at Bethany	Jesus’ authority challenged; teaching on end times on Olivet
Wednesday	Jesus’ authority challenged; teaching on end times on Olivet Judas’ betrayal arrangements with Sanhedrin	Jesus’ authority challenged; teaching on end times on Olivet Judas’ betrayal arrangements with Sanhedrin	“quiet” day; Judas’ betrayal arrangements with Sanhedrin	“quiet” day; Judas’ betrayal arrangements with Sanhedrin
Thursday	Passover meal, Upper Room teaching, Gethsemane and betrayal	Passover meal, Upper Room teaching, Gethsemane and betrayal	Passover meal, Upper Room teaching, Gethsemane and betrayal	Passover meal, Upper Room teaching, Gethsemane and betrayal
Friday	Crucifixion and burial	Crucifixion and burial	Crucifixion and burial	Crucifixion and burial
Saturday	in the tomb	in the tomb	in the tomb	in the tomb
Sunday	Resurrection	Resurrection	Resurrection	Resurrection

1 — Class notes from *Biblical Archeology*, Dr. Allan Ross
 2 — *Chronological Aspects of the Life of Christ*, Harold Hoehner (adaptation cited by Wayne H. House)
 3 — *Chronological and Background Charts of the New Testament*, H. Wayne House
 4 — *Life and Times of Jesus the Messiah*, Alfred Eidersheim (distilled from Table of Contents)

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2. The sequence of events and the days associated with them during “Passion Week” are dependent upon the actual day that Jesus *died*.
3. This is complicated by the fact that the Synoptics and John *appear* to present two very divergent, almost contradictory records:

Synoptic Gospels	John’s Gospel
<p><i>He said, “Go into the city to a certain man and say to him, ‘The Teacher says, My time is at hand. I will keep the Passover at your house with my disciples.’” And the disciples did as Jesus had directed them, and they prepared the Passover. When it was evening, he reclined at table with the twelve...And when they had sung a hymn, they went out to the Mount of Olives.”</i></p> <p align="right">—Matthew 26:18-20, 30</p>	<p><i>Peter again denied it, and at once a rooster crowed. Then they led Jesus from the house of Caiaphas to the governor’s headquarters. It was early morning. They themselves did not enter the governor’s headquarters, so that they would not be defiled, but could eat the Passover.</i></p> <p align="right">—John 18:27, 28</p>
<p><i>And on the first day of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, “Where will you have us go and prepare for you to eat the Passover?” And he sent two of his disciples and said to them, “Go into the city, and a man carrying a jar of water will meet you. Follow him, and wherever he enters, say to the master of the house, ‘The Teacher says, Where is my guest room, where I may eat the Passover with my disciples?’ And he will show you a large upper room furnished and ready; there prepare for us.” And the disciples set out and went to the city and found it just as he had told them, and they prepared the Passover...And when they had sung a hymn, they went out to the Mount of Olives. —Mark 14:12-16, 26</i></p>	<p><i>So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha. Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, “Behold your King!” They cried out, “Away with him, away with him, crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” So he delivered him over to them to be crucified. So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which in Aramaic is called Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them.</i></p> <p align="right">—John 19:13-18</p>
<p><i>Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, “Go and prepare the Passover for us, that we may eat it.” They said to him, “Where will you have us prepare it?” He said to them, “Behold, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters and tell the master of the house, ‘The Teacher says to you, Where is the guest room, where I may eat the Passover with my disciples?’ And he will show you a large upper room furnished; prepare it there.” And they went and found it just as he had told them, and they prepared the Passover. —Luke 22:7-13</i></p>	<p><i>Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. —John 19:31</i></p>

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4. There are a variety of suggestions on how to “reconcile” this apparent contradiction among scholars, but one seems to provide the greatest number of answers with the least number of difficulties.
5. Old Testament language scholar Allan Ross “solves” this dilemma by proposing *two* Passover meals rather than one.
6. The Galileans (Gentile region) reckoned their days differently than did Judeans (Jewish region).
 - a. *"Galileans reckon days from sunrise; so Nisan 14 began in the morning and their lambs would be killed between 3-5pm on Thursday, explaining a Thursday night Passover meal of Jesus and his disciples."*
 - b. *"Judeans reckon days from sunset, so Nisan 14 began on sunset on Thursday; therefore the High Priests would have had to wait until Friday at 3pm to begin sacrificing the Paschal Lamb—the precise time of Jesus' death."*
7. Ross postulates *two* Passovers, both observed on the 14th Nisan:
 - a. Jesus and his disciples, following the tradition of the north, would have eaten their Passover meal late on Thursday evening.
 - b. The Judean leadership and populace would have been hurrying to get the “Jesus business” wrapped up, so they could eat *their* Passover.
8. This is further substantiated by astronomical data telling us that 14th Nisan (Lev. 23:5; Num. 9:4; Josh. 5:10) fell on a Friday during two years that both fit within the time frame given to us in the Gospels:
 - a. April 3, AD 33 (with the new moon occurring on March 19)
 - b. April 7, AD 30 (with the new moon occurring on March 22)
9. The “key” verse for establishing the sequence of events and days for “Passion Week” is John 12:1

*Six days before the Passover, Jesus therefore came to Bethany, where Lazarus was, whom Jesus had raised from the dead. So they gave a dinner for him there. Martha served, and Lazarus was one of those reclining with him at the table. Mary therefore took a pound of expensive ointment made from pure nard, and anointed the feet of Jesus and wiped his feet with her hair. The house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples (he who was about to betray him), said, —**John 12:1-4***

 - a. In Jewish reckoning, any portion of a day is considered a “day.”
 - b. Counting backwards six days from the *Judean Passover* (John’s reckoning) brings us to a Saturday arrival in Bethany.
 - c. Given the events involving the “crowds” from Jerusalem and the surrounding areas, it seems likely that Jesus’ actual “triumphal entry” *may* have happened on the third day, not the second.

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10. Using Ross' arguments and chronology, "Passion Week" looks like this:

Day	Events of the Day
Saturday	arrival in Bethany and anointing at "a dinner for him there" (at home of Simon the leper); Jn. 12:1-3; Mk. 14:3-9
Sunday	gathering of the crowd of "the Jews" from Jerusalem, at Bethany (hostile crowd)
Monday	rides into Jerusalem, praised by "the crowd that had come for the feast" (enthusiastic crowd; Jn. 12:12-15)
Tuesday	cursing fig tree, temple cleansing, healing, discourse on unbelief (Mt. 21:12-19; Jn. 12:20-50)
Wednesday	day of controversy with Jews, teaching on Mt. of Olives, fig tree withers, Judas makes betrayal arrangements; (Mt. 21:19-26:16; Mk. 11:19-14:11; Lk. 20:1-22:6)
Thursday	Passover prep and meal, Upper Room teaching, events in Gethsemane; (Mt. 26:17-56; Mk 14:12-52; Lk 22:7-51; Jn.13:1-18:12)
Friday	trials, crucifixion, burial; (Mt. 26:57-27:60; Mk. 14:53-15:46; Lk. 22:54-23:54; Jn. 18:13-19:42)
Saturday	watch at the grave (Mt. 27:61-66; Mk. 15:47; Lk. 23:55-56)
Sunday	resurrection, appearances to women, disciples w/o Thomas, road to Emmaus (Mt. 28:1-20; Mk. 16:1-20; Lk. 24:1-53; Jn. 20:1-25)

11. There are also strong arguments in favor of the disciples' meal being a true Passover meal:
- a. The clear statements in the Synoptics that this meal was, in fact, a Passover meal.
 - b. The meal took place at night, whereas typical Jewish evening meals were eaten earlier.
 - c. Those "at the table" reclined, rather than sitting. Sitting was the posture for "normal" meals, and "reclining" was the posture for special meals/banquets.
 - d. The "breaking of bread" did not come first in the meal, like it does in a normal Jewish meal. There were some dishes served and eaten prior to it (although some argue that the silence regarding the specific Passover items—such as bitter herbs—speaks against a Passover seder.)
 - e. Red wine was drunk, as is prescribed in the Passover.
 - f. The meal ended with the singing of a hymn, likely the Hallel psalms as prescribed for Passover.
 - g. After the meal, Jesus went to Gethsemane, not Bethany; One was within the prescribed perimeter for travel on Passover, the other was outside it.
 - h. Jesus' "introductory" remarks, explaining the significance of the bread and cup is very similar to the comments made by the leader during a Passover seder.
 - i. The statement about giving something to the poor in John 12:5 fit the customary generosity that surrounded Passover.

NOTES

C. The World *Behind* the Text: “Passion Week,” The Players

1. Love in a Leper’s Lodging: Mary’s anointing of Jesus (John 12:1-8)

- a. Lazarus is there...alive!
- b. Martha is there...silently serving.
- c. Mary is there...at Jesus’ feet for a third time.

2. “*The Son of Man has no place to lay his head.*” – another borrowed item
And Jesus found a young donkey and sat on it, just as it is written, “Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey’s colt!” –John 12:14, 15

- a. John and Matthew identify this event as a fulfillment of clear Messianic prophecy (cf. Zech. 9:9).
- b. It also reveals the *type* of Messiah Jesus was to be, even though most missed it:
 - (1) the donkey was *not* used by a warlike or conquering king.
 - (2) it was the typical “vehicle” for priests and prophets (cf. 1 Kg. 13:11-13; 2 Pet. 2:15-16).
 - (3) A conquering king would ride on a war horse (like Pilate’s first entrance!) or march at the head of his army.
 - (4) Jesus was making a very clear statement of what He was *not* as much as what He was.

3. “*The crowds...*” (John 12:1-19)

- a. There were *five* different “crowds” involved in this event:
 - (1) The Twelve and all those associated with them (Simon the Leper, Lazarus, et. al).
 - (2) The hostile Jewish leaders from Jerusalem who intended to put an end to all this (vv 9-11).
 - (3) A group of pilgrims most likely passing *through* Bethany on their way to Jerusalem to be purified *before* Passover (vv 12-16)
 - (4) The “locals” who had witnessed Lazarus’ resurrection vs. 17).
 - (5) A mixed group who had previous *heard* about this miracle, but never had a chance to actually see Lazarus (vs. 18).
- b. The combination of all this is evidenced by the exasperation of the Pharisees: “*You see that you are not doing any good; look, the world has gone after Him!*” –John 12:19
- c. John follows this tumult with an even more startling element: Greeks who are asking to have an “audience” with Jesus (Jn 12:20-36).

E. The World *Of* the Texts

When the large crowd of the Jews learned that Jesus was there, they came, not only on account of him but also to see Lazarus, whom he had raised from the dead. So the chief priests made plans to put Lazarus to death as well, because on account of him many of the Jews were going away and believing in Jesus. Jn 12:9-11

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1. The phrase, “going away” (hupago) carries with it both the idea of “departing” and leaving *with* someone.
2. Both of these verbs (“going” “believing”) are in the imperfect tense, indicating an ongoing “defection” in Jesus’ direction.
3. This probably explains the sense of urgency on the part of the Jewish leaders.
4. The NIV does *not* translate the definite article (i.e. “the”) in verse 9, even though it *does* translate it in verse 11. This neglects John’s strategic use of that phrase, “the Jews” throughout his Gospel.
5. There are *two* crowds in this passage: one is hostile, the other “hungry.” It is this *second* crowd that proclaims him king in the rest of the account.

Now among those who went up to worship at the feast were some Greeks. So these came to Philip, who was from Bethsaida in Galilee, and asked him, “Sir, we wish to see Jesus.” Philip went and told Andrew; Andrew and Philip went and told Jesus. And Jesus answered them, “The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him. — Jn 12:20-26

1. Jesus statement, “the hour has come” is in the perfect tense.
2. He is speaking of an irreversible arrival; “We are here for good!”
3. Jesus’ statement that those who “love” their life will “lose it” is explosive.
 - a. The word for “lose” (apollumi) means “to destroy” not misplace or no longer “own.”
 - b. It is in the *present tense*. Jesus is talking about a cause-and-effect relationship happening *while* they are “loving” their lives.
 - c. t is the same word used for Herod’s intentions with the baby Jesus (Mt. 2:13).
 - d. It is the same word used for what happens to an old wineskin with new wine (Mt. 9:17).
 - e. It is the same word used by the demons for what they were afraid Jesus was going to do to them (Mk. 1:24).

F. The World *Before* the Texts

1. Who do I relate to more, the “crowds” or to Mary?
2. What type of Messiah am I drawn to, one on a donkey or one on a white horse?
3. If I was the donkey, would I have thought the people were cheering for me?
4. Where have I truly “died” and seen fruit come from it?

NOTES

III. THE ORIGINAL 'JESUS SEMINAR': A Day of Conflict & Teaching

- A. WEDNESDAY: The Key Events (Mt. 21:19 - 23:39; Mk. 11:19 - 12:44; Lk 20:1 - 21:4)
1. The “parable” of a withered fig tree.
 2. Chief Priests, Scribes, and Pharisees challenge Jesus’ “authority.”
 3. Three parables of judgment (2 sons, wicked tenants, wedding feast).
 4. Jesus is attacked by every religious group in Jerusalem.
 5. Jesus publicly denounces Pharisaism.
 6. Jesus privately teaches on the “last days.”
 7. “The Jews” privately craft a conspiracy of murder.
- B. WEDNESDAY: The Larger Issues
1. Everything Jesus said and did publicly that day was built upon three unavoidable truths:
 - a. Israel was “barren” because she had created her own “kingdom theology.”
 - b. The Kingdom of Heaven was going to be offered to *non-Jews!*
Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits. — Matthew 21:43
 - (1) The phrase, “a people” is the Greek word, *ethnos*.
 - (2) Matthew uses it 15 of the 39 times it appears in the Gospels.
 - (3) He *always* uses it to refer to Gentiles.
 - (4) John’s five uses are *all* in reference to Israel as a distinct people.
 - c. Jesus is playing “hardball” from this point on:
 - (1) Of the 18x Jesus said, “Woe to you...” in Matthew and Luke, 14 of them are on this day!
 - (2) Jesus used the Greek word, “hypocrite” ,(Gk - *hupokritas; an impostor; to impersonate*) 18x, *all* in reference to Jewish religious leaders. Half are on this day!
- C. WEDNESDAY: Unmasking the Opposition
1. Shared hatred is almost as powerful as shared love.
 - a. All the powerful groups in Jerusalem agreed on at least two things:
 - (1) They held the “country people” in disdain and “accursed.” (Jn. 7:49)
 - (2) They believed Jesus was a serious threat to their personal way of life.

NOTES

Word Frequencies of Religious Groups in Jesus’ Day:

WORD	Matthew		Mark		Luke		John		Gospels
“chief priests”	18	2	14	1	12	2	10	0	54
“elders”	12	1	7	1	5	1	0	0	24
“high priest”	7	0	8	0	3	0	11	0	29
“Herodian”	1	1	2	1	0	0	0	0	3
“Pharisee”	30	13	12	1	27	0	20	0	89
Sadducee”	7	2	1	1	1	1	0	0	9
“the Jews”	5/4*		6/5*		4/3*		63/6*		78/18*
TOTALS (w/o “the Jews”)	75		44		48		41		208
TOTALS (incl. “the Jews”)	76		45		49		98		268

NOTES: (1) Numbers in **bold italics** correspond to occurrences during the “Day of Controversy.”
 (2) Numbers marked with “*” are the occurrences of the phrase, “King of the Jews.”
 (3) The second TOTALS columns include the phrase, “the Jews” but not those with “King of the Jews.”

2. The “Coalition of Darkness”

a. HERODIANS: the “Religious Right”

- (1) Believed the house of Herod was “God’s choice” for king.
- (2) Herod had appointed Joazar, son of a wealthy Alexandrian Jew, Boethus, to be High Priest shortly before he died.
- (3) The house of Boethus held the priesthood for 23 years from 23 BC - AD 42.
- (4) The Boethusian family founded a new political party in Jerusalem — the Herodians!
- (5) Herodian theology was similar to that of the Pharisees, but their allegiance to Herod was unique.

b. SADDUCEES: the Conservatives

- (1) They sought to be more “biblical” than the Pharisees.
- (2) Stuck to what the scriptures said, no more, no less.
- (3) Their power was social, but not spiritual.
- (4) In spiritual matters, they were forced to submit to the dominant theological view— that of the Pharisees:

c. PHARISEES: the Fundamentalists

- (1) The Pharisees’ theology gravitated around three “centers”:
 - a hyper-scrupulousness about ceremonial cleanness
 - a hyper-scrupulousness about tithing.
 - a professedly higher commitment to the “elders” than scripture.
- (2) The Pharisee was focused on the *outer* person to the neglect of the “heart”:

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“Woe to you, scribes and Pharisees, hypocrites! For you tithe the mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others. You blind guides, straining out a gnat and swallowing a camel! “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence. You blind Pharisee! First clean the inside of the cup and the plate, that the outside also may be clean. “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people’s bones and all uncleanness. So you also outwardly appear righteous to others, but within you are full of hypocrisy and lawlessness. — Matthew 23:23-28

(3) The Pharisee added to the requirements of God (justice, kindness and humility) a host of “required” behaviors, including:

- phylacteries – compartments with scriptures, worn on head and on the wrist. (cf. Ex. 13:9; Deut. 6:8):
- showy “religious” clothing – they lengthened their “tassels” to draw attention to themselves (cf. Num. 15:38).

(4) Jesus attacked this spiritual arrogance without mercy:

They do all their deeds to be seen by others. For they make their phylacteries broad and their fringes long, and they love the place of honor at feasts and the best seats in the synagogues and greetings in the marketplaces and being called rabbi by others. — Matthew 23:5-7

c. CHIEF PRIESTS: the Upper Class

(1) Of the 50 High Priests from 350 BC to AD 70, 35 were appointed by Gentiles!

(2) Of the 14 High Priests from ten families, during the time from Herod the Great to Jesus’ crucifixion, half of them came from two families:

- the family of Boethus
- the family of Anas
- the “house of Anas” held control for 35 years between AD 6-43.

(3) The corruption and power of the high priestly families is evident from this second century talmudic excerpt:

*“Woe is me because of the house of Boethus;
Woe is me because of their staves!
Woe is me because of the house of Hanin (Annas);
Woe is me because of their whisperings.
Woe is me because of the house of Kathros
Woe is me because of their pens!
Woe is me because of the house of Ishmael the son of Phabi;
Woe is me because of their fists!
For they are High Priests and their sons are [temple] treasurers and their sons-in-law are trustees and their servants beat the people with staves.”*

[b. Pesah. 57a=t.Menah.13.21]

NOTES

LIST OF HIGH-PRIESTS FROM THE ACCESSION OF HEROD THE GREAT TO THE DESTRUCTION OF JERUSALEM

Appointed by		1. Ananel.
		2. Aristobulus.
Herod the Great (37 – 4 BC)		3. Jesus, son of Phabes.
		4. Simon, son of Boethos.
		5. Matthias, son of Theophilos.
		6. Joazar, son of Boethos.
Archelaus (4 BC – AD 6)		7. Eleazar, son of Boethos.
		8. Jesus, son of Sie.
Quirinius (AD 6 – 12)		9. Ananos (Annas).
(Governor of Syria)		10. Ishmael, son of Phabi.
Valerius Gratus (AD 15 – 26)		11. Eleazar, son of Ananos.
(Procurator of Judea)		12. Simon, son of Camithos.
		13. Joseph (Caiaphas).
Vitellius		14. Jonathan, son of Ananos.
		15. Theophilos, son of Ananos.
Agrippa I. (AD 41 – 44)		16. Simon Cantheras, son of Boethos.
		17. Matthias, son of Ananos.
		18. Elionaios, son of Cantheras.
Herod of Chalcis		19. Joseph, son of Camithos.
		20. Ananias, son of Nedebaios.
		21. Ishmael, son of Phabi.
Agrippa II.		22. Joseph Cabi, son of Simon.
		23. Ananos, son of Ananos.
		24. Jesus, son of Damnaiois.
		25. Jesus, son of Gamaliel.
		26. Matthias, son of Theophilos.
The People during the last war		27. Phannias, son of Samuel.

NOTE: Herod Antipas was tetrarch of Galilee from the death of his father in 4 BC until AD 39. He was the “Herod” of the entirety of Jesus’ earthly ministry.

This list is adapted from, Life and Times of Jesus the Messiah, by Alfred Eidersheim.

C. WEDNESDAY: The “Prequel” to the Main Event

1. This is Jesus longest and most difficult day of teaching, ever.
2. Every strand of “the Jews” weave themselves together in a single day.
 - a. The “chief priests, elders and scribes” challenged his “authority”:

And when he entered the temple, the chief priests and the elders of the people came up to him as he was teaching, and said, “By what authority are you doing these things, and who gave you this authority?” — Matthew 21:23

- b. The Herodians challenged his political loyalty:

Then the Pharisees went and plotted how to entangle him in his talk. And they sent their disciples to him, along with the Herodians, saying, “Teacher, we know that you are true and teach the way of God truthfully, and you do not care about anyone’s opinion, for you are not swayed by appearances. Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?” — Matthew 22:15-17

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- c. The Sadducees challenged his knowledge of Torah:

The same day Sadducees came to him, who say that there is no resurrection, and they asked him a question, saying, "Teacher, Moses said, 'If a man dies having no children, his brother must marry the widow and raise up children for his brother.' Now there were seven brothers among us. The first married and died, and having no children left his wife to his brother. So too the second and third, down to the seventh. After them all, the woman died. In the resurrection, therefore, of the seven, whose wife will she be? For they all had her." — Matthew 22:23-28

- d. The Pharisees challenged his commitment to the covenant:

But when the Pharisees heard that he had silenced the Sadducees, they gathered together. And one of them, a lawyer, asked him a question to test him. "Teacher, which is the great commandment in the Law?" — Matthew 22:34-36

3. What Jesus was about to accomplish in Heaven on Golgotha on Friday, he accomplished on earth in Jerusalem on Wednesday:

And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions. — Matthew 22:46

D. WEDNESDAY: The World *Before* the Text

1. What is my perspective on the place, power and purpose of government?
2. What do I do with the "silence" of Scripture?
3. Is my "barometer" of true spirituality based on what is seen, or what is unseen, in regard to my behavior?
4. Do I believe justice and mercy are more important than tithing?

IV. A Day of Conflict & Teaching — continued

- A. Jesus' Olivet Discourse: The *Real* "Sermon on the Mount" (Matt. 24:1-26:2; Mk. 13:1-37; Lk. 21:5-38)
1. This is Jesus' most comprehensive teaching on the "end times."
 2. The contributions by the four Gospels *varies* dramatically:
 - a. John is totally "silent."
 - b. Mark and Luke omit *all* of the material of Matthew 25:
 - (1) Jesus' two "end times" parables (10 virgins, 10 talents; Matt. 25:1-30).
 - (2) Jesus' "parable" of the Final Judgment (sheep, goats, "*least of these...*"; 25:31-46).
 - (3) Matthew precedes this with the "woes" to the Pharisees (Mt. 23).
 - (4) Mark and Luke precede it with the "*widow's mite*" and teaching about sacrificial giving (Mk. 12:41-44; Lk. 21:1-4).

NOTES

2. The contributions by the Synoptic Gospels *agree* dramatically:
 - a. All three precede the teaching segment with statements of awe by the disciples about the Temple Mount (Mt. 24:1; Mk. 13:1; Lk. 21:5).
 - b. All three record Jesus' alarming statements about the total destruction of the Temple and the city.
 - c. All three portray Jesus' teaching as His response to two questions posed by the disciples:
 - (1) "When will all this be?"
 - (2) "What will be the signs that show it's really here?" (i.e. How will we know for sure?)"

- d. All record Jesus making an undeniable connection between Himself and the messianic figure in the Book of Daniel, "the Son of Man."

Daniel 7:13,14 — *I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.*

Matthew 24:30, 31 — *Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.*

Mark 13:26, 27 — *And then they will see the Son of Man coming in clouds with great power and glory. And then he will send out the angels and gather his elect from the four winds, from the ends of the earth to the ends of heaven.*

Luke 21:25-27 — *"And there will be signs in sun and moon and stars, and on the earth distress of nations in perplexity because of the roaring of the sea and the waves, people fainting with fear and with foreboding of what is coming on the world. For the powers of the heavens will be shaken. And then they will see the Son of Man coming in a cloud with power and great glory.*

- e. All record Jesus describing His "coming" in language from the Old Testament "Day of the Lord" (Mt. 24:29-30; Mk. 13:24-25; Lk 21:25-26):

Behold, the day of the LORD comes, cruel, with wrath and fierce anger, to make the land a desolation and to destroy its sinners from it. For the stars of the heavens and their constellations will not give their light; the sun will be dark at its rising, and the moon will not shed its light. — Isaiah 13:9, 10.

"And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. — Joel 2:30

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B. Jesus' Olivet Discourse: The World *Behind* the Text

1. Jesus' description of the Temple Mount fits the final destruction of Jerusalem perfectly.
 - a. In AD 66 the First Roman War began in Caesarea and spread to Gamla in Galilee.
 - b. By AD 69, the Roman commander, Vespasian was at the gates of Jerusalem.
 - c. When Nero died, and Vespasian was made Emperor, he transferred power to his son, Titus, who "finished the job" in AD 70.
 - d. Jesus' description of the sufferings of "the end" as unimaginable is amplified by Josephus' description of the Roman siege:

"The best of friends wrestled with each other for even the shadow of food. Others, mouths agape from hunger like mad dogs, staggered along, beating on the doors like drunken men...They put their teeth into everything, swallowing things even the filthiest of animals would not touch. Finally, they devoured even belts and shoes or gnawed at the leather they stripped from their shields." —**The Jewish War, 6.194ff**
 - e. The chilling fact that this Temple was destroyed *on the exact day as Solomon's Temple*—August 30th—must have sent a chill into the hearts of devout Jews.
 - f. This event marked the replacement of Temple Judaism by "synagogue" Judaism, which is still with us today.
 - g. This also marked the beginning of 19 centuries of foreign domination of the Jewish homeland!
2. This "sermon" cannot be understood apart from the Book of Daniel, to which *both* Jesus and Matthew refer (cf. Mt. 24:15,30-31 and Dan. 9:27; 11:31; 12:3).
3. Jesus laid-out some "non-negotiables" about his "coming":
 - a. The exact timing of His coming was, and will remain, unknown ("day and hour" Mt. 24:36,42-44).
 - b. His "coming" will be spectacular and public, not "secret" (Mt. 24:26-27)
 - c. The "Great Desolator" of Daniel would arise before His "coming" (Mt. 24:15).
 - d. The Gospel will be preached to all the Gentiles (i.e. "nations") prior to His "coming" (Mt. 24:14).
 - e. A time of great tribulation will precede His "coming"(Mt. 24:9-22).

C. Jesus' Olivet Discourse: The World *Of* the Text

1. **"led astray"** – Greek *planao*; "to seduce, to lead astray, to deceive"
 - a. This is the word used for sheep when they "go astray" (Mt. 18:12-13).
 - b. Jesus repeats this warning four times in this sermon.
 - c. He says "many" *will be misled*, by false prophets (teaching), false messiahs (people) and false proofs ("signs") Mt. 24:5,11, 24.

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2. **“coming”** – Greek *parousia*; “coming, arrival, advent”
 - a. The word is used 22x in the NT, 15 of which are for Jesus.
 - b. Matthew is the only Gospel writer to use this word; 4x, all here.
 - c. Paul uses it 7x, 6 of which are in his Thessalonian correspondence.
 - d. Peter uses it 3x and John once (2 Pet. 1:16; 3:4,12; 1 Jn 2:18).
 - e. It is a technical term for, *...the arrival of a king or ruler who expects to receive his ‘crown of coming.’* (Deissmann, *Light from the Ancient East*, pp. 372ff).

V. JESUS’ LAST PASSOVER

A. The Four Gospels provide a panoramic perspective of the events of “The Last Supper”:

ITEM IN NARRATIVE	Matthew	Mark	Luke	John
1. <i>Securing & preparation of room in city for Passover</i>	26:17-19	14:2-16	22:7-13	—
2. Statement of intense “longing” for this meal.	—	—	22:15	—
3. Passover meal	36:20	14:17	22:14-16	(13:1-14:31)
4. Washing of disciples’ feet.	—	—	—	13:1-20
5. Jesus predicts the betrayal.	26:21	14:18	22:21-23	13:21
6. The betrayer is identified.	26:23-25	14:20-21	—	13:22-30
7. Judas departs.	—	—	—	13:30-31 ^a
8. Argument and teaching of true “greatness” in the Kingdom.	—	—	22:24-30	—
9. Jesus gives the “new commandment” (<i>Maudy Thursday</i>).	—	—	—	13:34-35
10. Prediction of Peter’s coming “sifting” by Satan.	—	—	22:31-32	—
11. 1 st prediction of Peter’s denial.	—	—	22:33-34	13:36-48
12. <i>Institution of “the Lord’s Supper.”</i>	26:26-29	14:22-25	22:17-20*	—
13. The “Upper Room Discourse.” • <i>“I go to prepare a place for you...”</i> • <i>“I will send another Helper...”</i> • <i>“I am the vine...you are the branches...”</i> • <i>“The Spirit of Truth will lead you into all Truth...”</i>	—	—	—	14:1-16:33
14. Jesus’ prays (aloud) His “High Priestly prayer.”	—	—	—	17:1-26
15. They sing a “hymn” (the Hallel).	26:30	14:26	—	—
16. Leave the city and go to the Mount of Olives.	26:30	14:26	22:39	18:1
17. Peter’s denial is predicted a 2 nd time.	26:31-35	14:27-31	—	—
18. <i>Jesus warns the disciples to “watch and pray.”</i>	26:36-38	14:34	22:40,46	—
19. <i>The agony in the garden.</i>	26:39-46	14:35-42	22:41-45	—
20. Jesus is strengthened by an angel.	—	—	22:43	—
21. Actual betrayal and arrest.	26:47-57	14:43-53	22:47-54	18:2-12
22. High Priest’s servant (Malchus) ear is cut-off, then healed.	—	—	22:50-51	18:10-11

*anachronistic
Entries in italics appear in all the Synoptics.
Bold entries appear in all four Gospels.

1. John provides the *least* amount of narrative and the *greatest* amount of unique material (Mt. 305 words, Mk. 352 words, Lk. 658 words, Jn. 3,589 words)!
2. John has 28 references (direct or indirect) to the Holy Spirit in this section.
3. This is one of the few historical events in the life of Jesus (other than crucifixion and resurrection) specifically addressed by Paul:

For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, “This is my body which is for you. Do this in remembrance of me.” In the same way also he took the cup, after

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supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” — **1 Corinthians 11:23-25**

B. The “Last Supper” — The World *Behind* the Text

1. Jesus is drawing the Jewish worlds of “covenant” into their final fulfillment:

a. Passover commemorated the beginning the fulfillment of the Abrahamic covenant of one people blessing the nations:

*When Abram was ninety-nine years old the LORD appeared to Abram and said to him, “I am God Almighty; walk before me, and be blameless, that I may make my covenant between me and you, and may multiply you greatly.” Then Abram fell on his face. And God said to him, “Behold, my covenant is with you, and you shall be the father of a multitude of nations. No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations. I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you. **Genesis 17:1-6***

*And Moses wrote down all the words of the LORD. He rose early in the morning and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD. And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. Then he took the Book of the Covenant and read it in the hearing of the people. And they said, “All that the LORD has spoken we will do, and we will be obedient.” And Moses took the blood and threw it on the people and said, “**Behold the blood of the covenant that the LORD has made with you in accordance with all these words.**” — **Exodus 24:4-8***

b. The “Last Supper” component that Jesus inaugurated that night marked the merger of Abraham, Moses and the fulfillment of the prophetic covenant of Jeremiah:

*And likewise the cup after they had eaten, saying, “This cup that is poured out for you is **the new covenant in my blood.** — **Luke 22:20***

*But this is the **covenant** that I will make with the house of Israel **after those days**, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the LORD,’ for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more.”*

— **Jeremiah 31:33, 34**

*And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.— **Ezekiel 36:26, 27.***

2. Jesus may have followed the traditional Passover seder liturgy:

Preliminary Course:

- Word of dedication or blessing over the day and the offering of the first cup of wine.
- Preliminary dish of green herbs, bitter herbs and fruit puree sauce is eaten.

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- Meal proper is served, but not eaten.
- 2nd cup is mixed.

Passover Liturgy:

- An account of the Passover event and an interpretation is given by the head of the family unit.
- First part of the Hallel (Pss. 113-118) is sung in Hebrew.
- The second cup is drunk, the haggadah or cup of interpretation.

Main Meal:

- Grace (thanks) is said over the unleavened bread.
- It is likely that Jesus made his comments about His body being the bread that was broken for them, here.*
- The meal is eaten: lamb, unleavened bread, bitter herbs, fruit puree, wine
- Grace (thanks) is said over the third cup, the cup of blessing.
- It is likely that this is the point where Jesus would have introduced the "blood of the new covenant."*

Conclusion:

- Second part of the Hallel is sung in Hebrew
- Praise over the fourth cup, the hallel cup, the cup of consummation.
- It is likely that this is the cup that Jesus said he would "not drink again until he drank it in the kingdom." (Lk 22:18).*

3. There is a strong likelihood that the "Last Supper" took place in the home of Mary, the mother of John Mark.
 - a. Jesus *apparently* had made prior contact with "a certain man" in the city for using his "guest room" (Mt. 26:18).
 - b. It would have had to be a room large enough for *at least* 13 people (and perhaps more).
 - c. We learn from Luke later, that immediately *after* the ascension, the disciples and a large company returned to "*the upper room where they were staying*" (Acts 1:13-15).
 - d. We know that the home of Mary was a central meeting place for prayer and worship (Acts 12:12; Peter went immediately here after his release from prison).
 - e. Eidersheim suggests that it was to *this home* that the Temple guards were first taken by Judas, and that Mark followed them to the garden.

C. The "Last Supper" — The World Of the Text

1. **"new"** – Greek *kainos*; "*new of a different kind; unused, unworn*" (not *neos*, new in time)
 - a. This is the word used for "new" wineskins, for "new" cloth (Mk. 2:21-22).
2. **"I have earnestly desired to eat..."** – Greek *epithumia epethumēsa*
 - a. This is the word normally translated "lust" or "covet" (Mt. 5:28; Acts 20:33)
3. **"Helper"** – Greek *paraklētos*; "*advocate, one called alongside*"
 - a. This word appears 5x in our NT, all by John.
 - b. Four are for the Holy Spirit, and one is for Jesus (Jn 14:16,26; 15:26; 16:7; 1 Jn 2:1).
 - c. The word family basically means: "*To keep someone on their feet, who, if left alone, would collapse.*"

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- d. Our words, *comforter*, *encourager* have lost their original meaning of empowerment, and have been replaced by “sympathy.”
- D. The Olivet Discourse: The World *Before* the Text
 - 1. Jesus’ answer to the questions of “*When?*” and “*How?*” are still relevant today:
 - a. *Be alert!* Don’t allow yourself to be led astray by deceptive teaching or deceptive teachers (Mt. 24:5,25:1-3).
 - b. *Be faithful!* Make it your goal to being *serving* the Master who has left, until He “comes” (Mt. 24:45-46; 25:14-30).
 - c. *Be holy!* The *purpose* of predictive prophecy is motivation for sanctified living, not fear or distraction (2 Pet. 3:9-11; Is. 46:9-10).

E. The “Last Supper”: The World *Before* the Text

- 1. We are part of that amazing promise God gave to Moses:

Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel.

—Exodus 19:5, 6.

And they sang a new song, saying, “Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth.” Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, saying with a loud voice, “Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!” And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying, “To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever!” And the four living creatures said, “Amen!” and the elders fell down and worshiped. — Revelation 5:9-14