

MATTHEW 26:1-46

Passover, The Anointing at Bethany,
The Betrayal, and Gethsemane....



IN OUR LAST LESSONS . . .



A series of parables on eschatology or “end times”

There will be signs at the end of the age.

False Messiahs, wars and rumors of war (24:6)

Famine, earthquakes (24:7)

There will be persecution of the disciples (24:9)

But those who persevere will be saved. (24:13)

MORE SIGNS



After persecutions of the disciples, the sun and the moon will be darkened. Stars will fall.. (24: 29)

When you see the destructive signs, you must flee and not go back for your possessions.

The Son of Man will come and **there will be judgement.**

THE SON OF MAN IS COMING AT AN UNEXPECTED HOUR (24:44)

- The master of the slave will come on a day when he does not expect him. (24:50)
- (24:36) “But of that day and hour no one knows, neither the angels of heaven, nor the Son, but the Father alone.
- You know neither the day nor the hour. (25:13)
- The nations (Gentiles) will be judged according to whether or not they fed the hungry, gave drink to the thirsty, welcomed strangers, clothed the naked, cared for the sick, and visited the imprisoned. (25:31-46)

CHAPTER 26

- Jesus ends the eschatological discourse with another prediction of his fate:
- “You know that in two days’ time it will be Passover, and the Son of Man will be handed over to be crucified.” (26:2)



THE JUDGE WILL BE JUDGED AND CONDEMNED

Then the chief priests and the elders of the people assembled in the palace of the high priest, who was called Caiaphas,⁴ and they consulted together to arrest Jesus by treachery and put him to death.⁵ But they said, “Not during the festival, that there may not be a riot among the people.” Matthew 26:3-5

In Matthew 25, Jesus is the judge of nations who separates the peoples like sheep and goats based on how they treated others. Now the judge is to be judged and killed. Opposition to Jesus has been growing for some time. The irony here is that Jesus *does* become the Passover sacrifice. And God is still in control.

JESUS IS ANOINTED- ANOTHER PREDICTION OF WHAT IS TO COME

- Now when Jesus was in Bethany in the house of Simon the leper, **7** a woman came up to him with an alabaster jar of costly perfumed oil, and poured it on his head while he was reclining at table. **8** When the disciples saw this, they were indignant and said, “Why this waste? **9** It could have been sold for much, and the money given to the poor.” **10** Since Jesus knew this, he said to them, “Why do you make trouble for the woman? She has done a good thing for me. **11** The poor you will always have with you; but you will not always have me. **12** In pouring this perfumed oil upon my body, she did it to prepare me for burial. **13** Amen, I say to you, wherever this gospel is proclaimed in the whole world, what she has done will be spoken of, in memory of her.” **(26:6-13)**

THE ANOINTING- PREPARATION FOR BURIAL



- Simon the Leper is most likely a man who had been cured by Jesus. If not, he would be breaking the Mosaic Laws by having people in his home.
- An anointing such as this might also have been done for a respected rabbi. In John's Gospel, the cost of the oil is noted. It was said to have been a perfume called nard. The cost would have been a working man's wages for an entire year.
- There is a stark contrast between the love and care of this woman for Jesus and the actions of the High Priests and Elders and Judas.
- Note that the woman who is to be remembered is never named!



PREPARATION FOR PASSOVER

On the first day of the Feast of Unleavened Bread, the disciples approached Jesus and said, “Where do you want us to prepare for you to eat the Passover?” **18** He said, “Go into the city to a certain man and tell him, ‘The teacher says, “My appointed time draws near; in your house I shall celebrate the Passover with my disciples.”’” **19** The disciples then did as Jesus had ordered, and prepared the Passover. (26:17-19)



PASSOVER PREPARATIONS

- Jesus may have prearranged the meeting place for Passover. The disciples do as they are instructed.
- On the afternoon before Passover, one lamb per household would be brought to the Temple court where the priests sacrificed them. The priests took the blood and passed it in basins and it was poured out at the foot of the altar. The lamb's fat was burnt on the altar of burnt offerings.
- They would sing Psalms 113-118.
- After sunset, the household would gather in a home to eat the Passover lamb and bitter herbs
- The meal begins with prayers over the 4 glasses of wine.

PASSOVER AND THE FEAST OF UNLEAVENED BREAD

The name “Passover” was applied to a week-long festival in the Spring. It celebrated both the coming of spring and the release of the Jews from oppression and slavery in Egypt.

Passover was also used synonymously with the single-day Feast of Unleavened bread.

The Gospels do not entirely agree that the Last Supper was actually a Passover meal. The Gospel of John places the Last Supper on the **day before** Passover. In **John 18:28**, the Jews who hand Jesus over to Pontius Pilate refrain from entering the **impure palace** because "they wanted to be able to eat the Passover."

PASSOVER RECALLS THE EVENTS OF THE EXODUS FROM EGYPT.



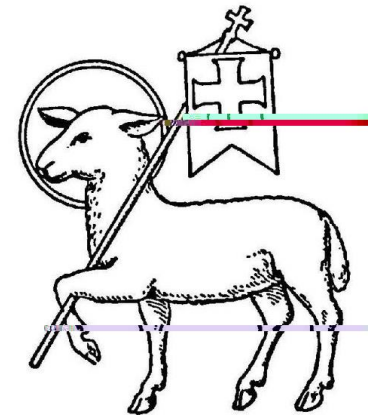
It is a celebration of salvation through God's mercy.

The Jews were freed from Egypt and then saved from the last of the ten plagues; the **death** of the first born.

Scripture is read and every item of the Seder meal is symbolic.

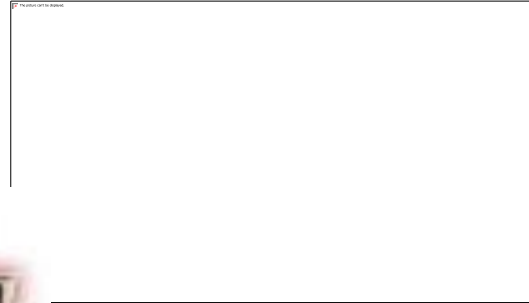
THE MEANING OF JESUS' DEATH REVEALED IN THE CONTEXT OF THE PASSOVER

- **Jesus' death correlates perfectly with the symbol of the Passover lamb, which ancient Jews sacrificed the afternoon before Passover to commemorate their *redemption* from slavery and from the death plague.**
- **Thus, Jesus becomes the sacrificial "Lamb of God." The Passover-Last Supper connection reaches all the way to present-day practices of the Church.**
- **The blood and body of Christ are linked directly to the Passover wine and matzo. The blood of the lamb saves and forgives sins of the community. Jesus' Resurrection is the promise of eternal life.**



PASSOVER TRADITIONS

ARBA KOSOT: THE FOUR CUPS OF WINE



Next three whole *Matzot* are placed one above the other, either in a napkin/*matza* cover or in a special compartment under the *Seder* plate. One of the reasons for the number three is the three sections of Jewry – *Kohain (line of Aaron), Levi, and Yisroel.*

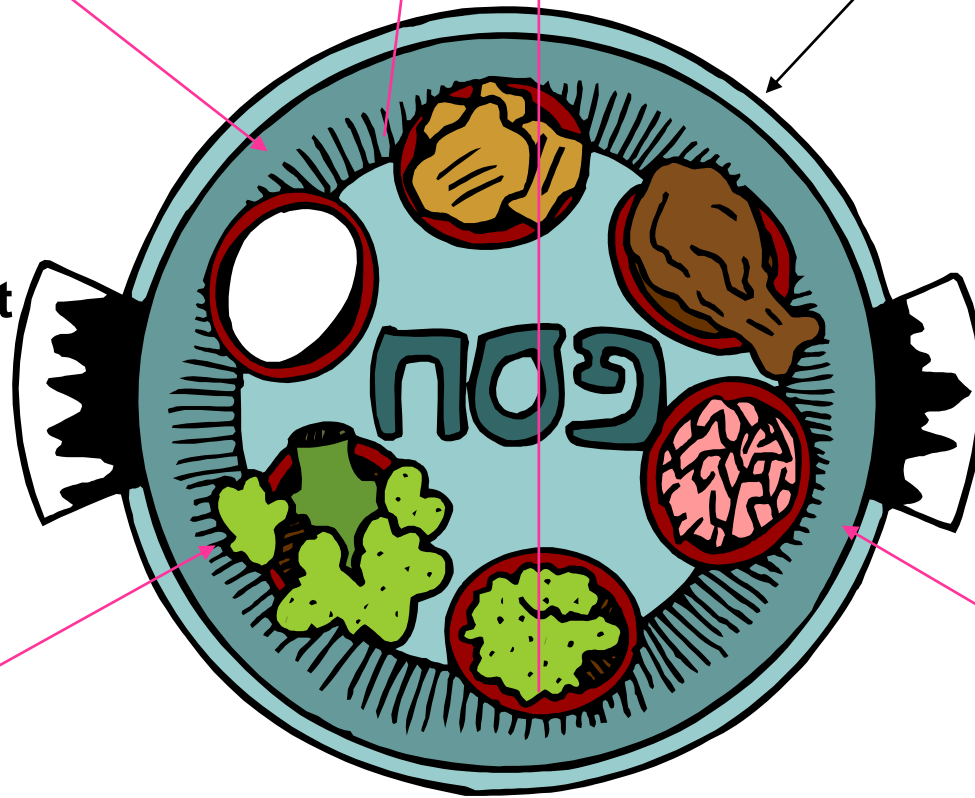
The four cups of wine represent the four promises given by God to the Children of Israel: "...and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm.....and I will take you to me for a people..." (Ex 6:6, 7)

Beitzah - A Roasted Hardboiled Egg to remind them of their mourning at the destruction of the *Holy Temple*.

Maror
Chazeret Two types of bitter herbs (vegetables).

Z'ro'a - A Roasted Bone to remind us of the offerings that would be brought in the Holy Temple in Jerusalem.

Karpas - A vegetable, which is dipped into salt water and eaten. To remind them of the sweat and tears they shed as slaves, they place a bowl of the salt water near the *Seder* plate.



Charoset - a mixture of ground apples, nuts, ginger, cinnamon, and red sweet wine. The look and feel of mortar symbolizes the bricks and mortar which they were forced to use when they were slaves in Egypt.



JUDAS DIPS IN THE DISH WITH JESUS

- Jesus' betrayer is a friend, someone sharing a common dish. In the main course, the "bowl" would contain herbs and fruit which would be scooped out with bread or salt water for the bitter herbs. Judas had to speak up or his silence might have given him away to others.
- Judas asks the same questions that the others do, but he is the only one to call Jesus "Rabbi" here. Jesus' reply is the same one he later gives to the High Priest.



EUCHARIST- THE LORD'S SUPPER



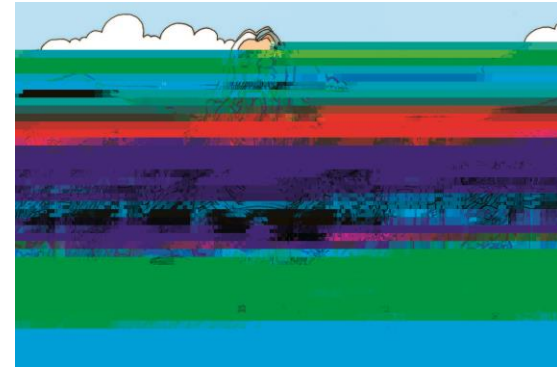
- Jesus next takes a loaf of unleavened bread, breaks it, distributes it, and says,
- “Take and eat; this is my body.”
- This is new. These words are not a part of the Passover tradition. This new ritual links Jesus with the tradition of redemption and salvation just as the people of Israel associated the Passover with salvation and deliverance from Egypt. Just as the lamb of the Paschal meal was a divine ordinance, now the people who follow Jesus are to associate Jesus’ redemptive death with the eating of this bread.

THE CUP OF WINE



- The cup of wine was probably the third of the four Passover cups, called the “cup of blessing”.
- Then he took a cup, gave thanks, and gave it to them, saying, “Drink from it, all of you, **28** for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins.**29** I tell you, from now on I shall not drink this fruit of the vine until the day when I drink it with you new in the kingdom of my Father.”**30** Then, after singing a hymn, they went out to the Mount of Olives. (26:27-30)
- The wine would have been mixed with water. Jesus understands the violent and sacrificial death he is about to undergo. The new covenant is sealed with blood, as was the covenant of Moses.

THE MOSAIC COVENANT- EXODUS

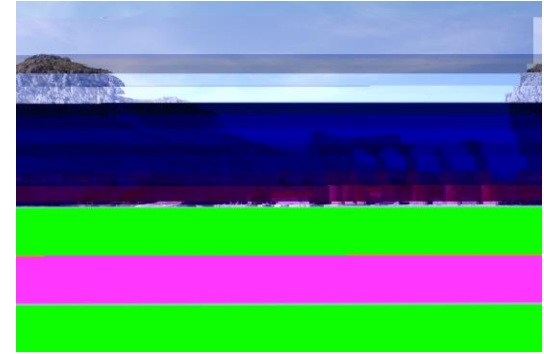


- He got up early the next morning and built an altar at the foot of the mountain and set up twelve stone pillars representing the twelve tribes of Israel. ⁵ Then he sent young Israelite men, and they offered burnt offerings and sacrificed young bulls as fellowship offerings to the LORD.
- ⁶ Moses took half of the blood and put it in bowls, and the other half he splashed against the altar. ⁷ Then he took the Book of the Covenant and read it to the people. They responded, “We will do everything the LORD has said; we will obey.”
- ⁸ ***Moses then took the blood, sprinkled it on the people and said, “This is the blood of the covenant that the LORD has made with you in accordance with all these words.” Exodus 24:4-8***

THE LORD'S SUPPER IN 1 CORINTHIANS

- First of all, I hear that when you meet as a church there are divisions among you, and to a degree I believe it;**19**there have to be factions among you in order that (also) those who are approved among you may become known.**20**When you meet in one place, then, it is not to eat the Lord's supper,**21**for in eating, each one goes ahead with his own supper, and one goes hungry while another gets drunk.**22**Do you not have houses in which you can eat and drink? Or do you show contempt for the church of God and make those who have nothing feel ashamed? What can I say to you? Shall I praise you? In this matter I do not praise you. (1 Cor 11:18-22)

CONTEXT OF 1 CORINTHIANS



- Written by Paul around the year 57, Corinth was a mostly Gentile community. Paul writes to the Corinthians from Ephesus. By this time the Eucharist was celebrated not once a year, but whenever Christians gathered.
- There were no “churches or church buildings. The “Christians” were still considered to be a Jewish sect. The Lord’s Supper would have been celebrated on Sunday in someone’s home, usually the home of a wealthy patron. In Corinth, the focus became more on eating and drinking than on the meaning of the ritual. It had become a “potluck” type of social event. Some brought their dinners and some got drunk. Others ate nothing and felt shame at their lower status. In this letter Paul tries to take the people back to the true meaning of the Eucharist...



EUCHARIST

- The word Eucharist comes from the Greek word for “Thanksgiving”
- Catechism of the Catholic Church
- **1348** *All gather together.* Christians come together in one place for the Eucharistic assembly. At its head is Christ himself, the principal agent of the Eucharist. He is high priest of the New Covenant; it is he himself who presides invisibly over every Eucharistic celebration. It is in representing him that the bishop or priest acting *in the person of Christ the head (in persona Christi capitis)* presides over the assembly, speaks after the readings, receives the offerings, and says the Eucharistic Prayer. All have their own active parts to play in the celebration, each in his own way: readers, those who bring up the offerings, those who give communion, and the whole people whose “Amen” manifests their participation.

PETER'S BETRAYAL FORETOLD

- Then Jesus said to them, “This night all of you will have your faith in me shaken, for it is written:
- ‘I will strike the shepherd, and the sheep of the flock will be dispersed’;
- **32**but after I have been raised up, I shall go before you to Galilee.”**33** Peter said to him in reply, “Though all may have their faith in you shaken, mine will never be.”**34** Jesus said to him, “Amen, I say to you, this very night before the cock crows, you will deny me three times.”**35** Peter said to him, “Even though I should have to die with you, I will not deny you.” And all the disciples spoke likewise.

DISLOYALTY SO SOON AFTER AN INTIMATE PASSOVER MEAL?

- The disciples will become deserters because of what happens to Jesus.
- That the Son of God should die will shatter the faith of many. Jesus quotes from Zechariah 13
- Awake, sword, against my shepherd, against the man who is close to me!”

declares the LORD Almighty.

“Strike the shepherd, and the sheep will be scattered, and I will turn my hand against the little ones.

⁸ In the whole land,” declares the LORD, “two-thirds will be struck down and perish; yet one-third will be left in it.

⁹ This third I will put into the fire; ***I will refine them like silver and test them like gold. They will call on my name and I will answer them; I will say, ‘They are my people,’ and they will say, ‘The LORD is our God.’***”

BEFORE THE COCK CROWS . . .

- Jesus, still in control, arranges for a meeting with his disciples after his Resurrection.
- Peter seems to be the spokesman for the group. He denies that he would ever desert Jesus.
- Jesus meets his protests with a simple allegation, that before the early dawn, he would deny knowing him three times.
- The time of day would be very late, between midnight and 3 AM



PRAYER OF ANGUISH IN GETHSEMANE

- The Garden of Gethsemane is on of the Mount of Olives. The name means “oil press”. Those who celebrated Passover in Jerusalem were supposed to stay the night within Jerusalem. Judas would have known where to find Jesus. Peter, and the sons of Zebedee, James and John are called to follow Jesus farther than the others. They are asked to watch with Jesus.
- Jesus is anguished by what is to happen, but he submits to the will of the Father.
- Three times Jesus prays then returns to the disciples to find them sleeping rather than watching.
- ***The spirit is willing, but the flesh is weak.*** (26:41)



- Then he returned to his disciples and said to them, “Are you still sleeping and taking your rest? Behold, the hour is at hand when the Son of Man is to be handed over to sinners. **46** Get up, let us go. Look, my betrayer is at hand.”
- The hour of the Passion is at hand. It is too late to pray for strength against the temptations and trials ahead.
- Jesus prayed in agony and now rises with grace to meet his betrayer.....



QUICK REVIEW

- Jesus is in control of the events that lead to his death.
- He arranges for a celebration of Passover with his disciples.
- The High Priests and elders of the Temple, (not Pharisees and Scribes) plot to kill him.
- Judas betrays him for 30 silver coins.
- An unknown woman anoints him with expensive perfume in preparation for his death.
- The Passover takes on new meaning and brings a new covenant. Jesus is the Lamb of God. His blood redeems and saves.

REVIEW

- Jesus predicts his betrayal by one of the disciples.
- Jesus predicts that the Peter will deny him three times and that the disciples will run away in fear.
- Still in control, Jesus arranges for a meeting in Galilee after his Resurrection.
- Jesus prays, accepts his fate and faces his betrayer.

LET US PRAY – PSALM 118:19-29

- Open for me the gates of the righteous;
I will enter and give thanks to
the LORD.
20 This is the gate of the LORD
through which the righteous may
enter.
21 I will give you thanks, for you
answered me; you have become my
salvation.
- 22 The stone the builders rejected
has become the cornerstone;
23 the LORD has done this,
and it is marvelous in our eyes.
24 The LORD has done it this very day;
let us rejoice today and be glad.
25 LORD, save us!
LORD, grant us success!
- 26 Blessed is he who comes in the
name of the LORD.
From the house of the LORD we
bless you. [b]
27 The LORD is God,
and he has made his light
shine on us.
With boughs in hand, join in the
festal procession up to the horns of
the altar.
- 28 You are my God, and I will praise
you; you are my God, and I will
exalt you.
- 29 Give thanks to the LORD, for he is
good, his love endures forever.
- Amen