

# The Life of Christ part 17

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- [ 0 : 0 0 ]     Good evening. Welcome back. It looks like our group is a little skinnier this morning.
- This evening, I mean. Yeah, it isn't morning. Yep. But we will continue. We're on page 21 in your notes. The top there.
- Thank you.
- As in Matthew chapter 24, that's where we ended up halfway going through the tribulation period. That's predicted. And so point C there is where we're going to pick up.
- And so we're about halfway through the Passion Week. So the last week before the cross. So it could be Tuesday, Wednesday here as he is teaching this.
- [ 1 : 3 2 ]     So we'll continue from there. So let's again just pause in prayer. Father, we again are thankful that we can gather. Thank you for each one that is here.
- I pray for those that couldn't make it, that you would be with them in their endeavors. And as well, Lord, just bless us as we continue this study, as we do that, Lord, that you would again just open our hearts to learn.
- In Jesus' name, amen. Amen. Okay, so we had looked at the first half and the second half of the tribulation period as presented in Matthew 24, 1 to 14.
- And then that brings us to the next section that Jesus continues to explain what's going to happen during those seven years.
- And he gives us some more detail from verse 15 and onward. And so we're going to do some reading. Okay, you get to start.
- [ 2 : 5 1 ]     We're kind of all scattered out for the passing of the mic, but we'll have to get up, I guess. So you want to read 15 to 26.
- Therefore, when you see the abomination of desolation spoken of by Daniel the prophet standing in the holy place, whoever reads, let him understand.
- Then let those who are in Judea flee to the mountains. Let him who is on the housetop not go down to take anything out of his house. And let him who is in the field not go back to get his clothes.
- But woe to those who are pregnant and those who are nursing babies in those days. And pray that your flight may not be in winter or on the Sabbath. For then there will be great tribulation, such as has not been since the beginning of the world until this time.
- No, nor ever shall be. And unless those days were shortened, no flesh would be saved. But for the elect's sake, those days will be shortened. Then if anyone says to you, look, here is the Christ, or there, do not believe it.
- [ 4 : 0 3 ]     For false Christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. See, I have told you beforehand. Therefore, if they say to you, look, he's in the desert, do not go out.
- Or look, he's in the inner rooms, do not believe it. All right. Thank you. So, now, in the vision John has, or not John has, that Jesus speaks here.

He says to the Jews, Therefore, when you see the abomination of desolation, spoken of by Daniel and the prophet, that's Daniel chapter 9, verse 27, where he has the 70-week prophecy.

And in the 70th week, he says, during that time, it will happen. And here we are in the 70th week, what Jesus is describing.

And he says, when you see this. So, he's not talking to the church. He's talking to the Jewish nation. When you see this, the abomination of desolation, standing in the holy place.

[ 5 : 22 ] So, this has to do with the Antichrist. And if we remember, Revelations chapter 13, where the Antichrist rises to full power, and he has an image built of himself, and then he causes the world to worship the image.

And so, many believe that abomination will be the image of the Antichrist set up in the temple as the God to be worshipped.

Others have speculated that it could be that they would sacrifice a pig in the temple. I believe, because that's against the Jewish law, right?

I would believe more that it would be the Antichrist setting up his kingdom, setting himself up as God. So, when you see that, then it's time to flee.

Speaking to the Jews, then you know where you're at in time. Then flee to the mountains. And Revelations chapter 12 has a further description on that as well, that they were to flee to the mountains.

[ 6 : 39 ] There we're told that the Antichrist will pursue them, and God will save them with the wings of an eagle.

And so, there's going to be a fierce competition there, as the Antichrist would like to conquer the Jews and destroy them. Okay, so that marks kind of that mid-period.

It says there will be great tribulation, such as not been since the beginning of the world, known or ever shall be. So, that matches with Revelations 13, where the great tribulation starts, and it says the saints are given over to his hand, or those that come to faith.

Verse 22 here says, unless those days were shortened, no flesh would be saved, but for the elect's sake, those days will be shortened. And so, that days being shortened here means that God has put a limit on how long this can run.

So, it's not that all of a sudden we have 18-hour days, or 14. We might wish, but that time period has an end, and God has put the boundary on it.

[ 8 : 09 ] And he says, if that great tribulation was allowed to continue longer, it's possible no flesh would be saved. It's going to be so destructive.

And so, for the elect's sake, he's not talking about the church now. The elect here are the Jews, those that will come to salvation and the return of Christ.

So, for their sake, he has shortened the days so that the Jewish people that come to faith will be alive to enter the kingdom, to live into the millennium.

And if God didn't shorten those days, there would be nobody alive to populate the millennial kingdom. And so, he brings that out.

Any thoughts or questions with that? Another thought. Talks here about false Christs and prophets will rise and show great signs and wonders to deceive, if possible, even the elect.

[ 9 : 23 ] And we go back to Revelation 13, the description of the false prophet calling from signs from heaven. Wanderers, trying to deceive, causing the whole world to worship the Antichrist.

And so, here's a warning to the Jewish people. Don't fall for it. Don't fall for it. These are all false Christs. Okay?

The next section tells us what the real one will look like when he comes. So, let's read 27 to 30. For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be.

For wherever the carcass is, there the eagles will be gathered together. Immediately after the tribulation of those days, the sun will be darkened, and the moon will not give its light. The stars will fall from heaven, and the powers of the heavens will be shaken.

Then the sign of the Son of Man will appear in heaven, 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. Okay.

[ 10 : 38 ] Thank you. So, the Son of Man, so the real Messiah, he will come, and it says, as lightning comes from the east and flashes to the west.

So, when we think of lightning, what happens when you're in a lightning storm? At night. And you have a bolt of lightning.

All of a sudden, everything is lit up, right? So, this is not a description of the speed of his coming, but rather, he will come revealed.

It will be made known to everyone. It will be light. light. And so, as lightning in the sky lights up everything, so will he be.

And it's not going to be in secret, and we're also told that every eye will see him.

[ 11 : 46 ] So, it's not going to be a split-second thing. It's not going to be a blink of the eye, and then Christ is here. He's going to be coming out of the clouds, and everybody will be watching it.

And it will be fully lit up. Okay, verse 28, for wherever the carcass is, there the eagles will be gathered.

And that's probably a question as to where. I think where the carcass is, is a reflection of spiritually dead Israel.

There's a carcass, and what happens when you have a carcass? Who comes there? The vultures, the eagles, or the meat eaters, right?

And so, it's a description of probably where. So, it's referring to spiritually dead Israel. And then, verse 29, and immediately after the tribulation of those days.

[ 12 : 59 ] So, at the end of the tribulation, at the end of seven years, he says, the sun will be darkened, the moon will not give its light, the stars will fall, the powers of the heavens will be shaken, and then the Son of Man will appear.

And these descriptions match revelations, the sixth seal, the seventh trumpet, and the seventh bowl judgment, the end of the great tribulation.

The physical signs in the heavens are there. So, the moon, the sun, the moon, the stars are all affected.

And shaken. How much, just a thought, how much stability does that give us, that the fact that the stars are constant and the sun is constant and the moon, and if they would start, if the sun stopped shining and the stars started falling, what would that do to us?

where would our thoughts go? Okay.

[ 14 : 28 ] Okay. Yeah. Right. Yeah.

Yeah. Yeah. I think our hearts would turn to, okay, God, you have said that as long as there's time, you will keep them going, right? And so, it would indicate we're at the end.

And should tune mankind's heart into the Lord is coming. Okay. So, that's his coming back.

Let's read verse 31. Okay. And he shall send the angels with a great sound of a trumpet and they shall gather together his elect from the four winds from one end of heaven to the other.

Okay. So, the first thing that Jesus does when he gets back, according to this passage, is he gathers his elect, he gathers the Jewish people together.

[ 15 : 37 ] together from one, from the four winds from one end of heaven to the other. And, we're going to see a few, a little bit later here, the judgment on the Jews as he's gathered them.

Romans, Romans 11, 26 says, and all Israel shall be saved. And so, after the judgment, all remaining Jews will be believers.

And, Zechariah tells us that will be one-third of the Jews from their day. So, I'm not sure what reference that is to, one-third.

But it says, one-third will come through the fire. Okay, so Jesus is going to gather all the Jews. And then, let's read the parable of the fig tree, 32 to 44.

Now, learn a parable of the fig tree. When his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So, likewise, ye, when ye shall see all these things, know that it is near, even at the doors.

[ 16 : 53 ] Verily, I say unto you, this generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

But as the days of no were, so also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage until the day that Noah entered the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of Man be.

Then shall two be in the field, the one shall be taken and the other left. Two women shall be grinding at the mill, the one shall be taken and the other left. Watch therefore, for ye know not what hour your Lord doth come.

But know this, that if the good man of the house had known in which watch the thief would come, he would have watched and would not have suffered his house to be broken up. Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh.

Okay, thank you. So Jesus tells a, or relates in a parable, and he uses the fig tree.

[ 18 : 05 ] And the Gospel of Luke says, or all the trees. And so we could apply it to Canada as well. Learn this parable from the fig tree.

When its branch has already become tender and puts forth leaves, you know that summer is near. And we have, we have long winters here.

And in April, the trees start to bud. And it's a promise of summer, spring, the leaves are going to come out soon, right?

Usually. And it fills us with hope. Because sure enough, that usually happens. And, so he says, learn this, that when branch has, when its branch has already become tender and puts forth leaves, you know that summer is near.

So you also, when you see all these things, know that it's near at the doors. And then, surely I say to you, this generation will by no means pass away till all these things take place.

[ 19 : 16 ] So when, when you see the tree putting forth buds, you know summer is near. When you see Jews, when you see these signs that I've just described in this chapter, then you know that the return is very close.

In fact, this generation will by no means pass away till the, before the return of Christ. Okay?

So they know it's going to be there, right there. Now, some have taken the fig tree out of Matthew and said that it means Israel's rebirth in 1948.

And, they're saying that, or they're believing that the generation from 1948 will not die till the return of Christ. And, well, in my calculations, that's already done.

But Jesus doesn't say that at the rebirth of Israel, he says, when you see these signs, of the end signs, and he did not forecast the rebirth of Israel in Matthew 24.

[ 20 : 41 ] That's forecasted in Ezekiel. And so, so it does not mean that, but it means when the Jews see these things that are described here, then you know.

Okay? And then further, that, that they are to prepare when they see these things, they are to be ready. And, the comparison is there that just like in the days of Noah and the flood, they were eating and drinking and marrying and, until the day Noah entered the ark and they got caught by surprise.

And he says, it's going to be like that during the tribulation period as well. you're not going to see the signs. So he says, be watchful, be careful.

Okay? Because you do not, they are to be ready. The Son of Man is coming, an hour you do not expect. All right?

And then there's another part to that, 45 to 51. Who then is the faithful and sensible slave whom his master put in charge of his household to give them their food at the proper time?

[ 22 : 01 ] Blessed is that slave whom his master finds so doing when he comes. Truly I say to you that he will put him in charge of all his possessions. But if that evil slave says in his heart, my master is not coming for a long time and begins to beat his fellow slaves and eat and drink with drunkards, the master of that slave will come on a day when he does not expect him and at an hour which he does not know and will cut him in pieces and assign him a place with the hypocrites in that place.

There will be weeping and gnashing of teeth. Okay, thank you. So it's another analogy of the faithful servant and so it's speaking of Israel being ready for the return and comparing him to a servant and if it's an evil servant, my master is delaying, I'm not preparing my heart.

And then when the master returns, he will appoint that wicked servant to hell, basically said.

And so he's saying again, the Jews are called to be faithful, there to watch and to be ready. And if they're unfaithful or faithless, they will be met with judgment.

So Jesus is saying this the last week of his life here. He's again reminding them of future when this will come about. Then in chapter 25, we have three stories and the first one are regarding judgment on Israel.

[ 23 : 47 ] And the first one is the ten virgins verses 1 to 13. Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom.

And five of them were wise and five of them were foolish. They that were foolish took their lamps and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out.

But the wise answered saying, Not so, lest there be not enough for us and you. But go ye rather to them that sell and buy for yourselves. And while they went to buy, the bridegroom came and they that were ready went in with him to the marriage, and the door was shut.

Afterward came also the other virgins saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for you know neither the day nor the hour wherein the Son of Man cometh.

[ 25 : 03 ] Okay. So the parable of the ten virgins. So this analogy involves, again, the Jewish wedding, where these virgins are guests invited to the wedding.

They know there's a wedding coming, but they don't know the exact date. And so in the Jewish betrothal, they would get engaged, betrothed, and then the groom would go back and start to prepare a dwelling.

And often they would add on to the father's house or in his yard for a start. And so when he was done, then he would go get his bride, and she was expected to be ready.

But this is an illustration of that, Jesus coming as the groom for the bride, which is not the ten virgins, but likely the church, but the ten virgins are guests at the return of Christ.

And so they're waiting, they're supposed to be ready for the return of the groom. And five of them are foolish, five are wise, the oil represents what?

[ 26 : 25 ] What would the oil represent here? oil in their lamps. Salvation?

Okay. But yeah, it does, but more specifically. So the menorah in the temple, the seven, the lampstand with the seven lamps had olive oil, right?

used to burn, and it was representative of the Spirit of God. And so the oil representing the Spirit of God.

And so in the virgins preparing themselves with oil, meaning they have faith, they have turned to God. And so the five, at the return of Christ, at the end, the five that don't have oil are rejected from the wedding.

They're cast out. They cannot go in. They say, Lord, Lord, let me in. The same as probably Noah's ark when the door closed and the rain started.

[ 27 : 41 ] I'm sure they'll be pounding on that door on the side of the ark, let me in, let me in, right? But they're too late. And the Lord says, I do not know you.

He will deny us. Watch, therefore, for you know neither the day nor the hour in which the Son of Man is coming. So that's the first judgment on Israel, depicted with the ten virgins.

So it illustrates that. And the next section, 14 to 30, is a similar parable with the talents given to the servants.

We won't read that one, but it's, one was given five and another one two, I think, and so on, one. And it also is a parable that says if you're not faithful and the Lord returns, you will be denied access to the kingdom, you will not enter in.

And we have the five talents, he gained five more, and he had two talents, he gained two more, and the one that only had one, he hid it and was scared to, or was lazy maybe, to do anything with it, and the Lord rejected him.

[ 29 : 13 ] And so Israel has been entrusted with being a light to the world, and if they're not faithful with that, if they're not showing God's light to the world, God will not allow them into the kingdom.

And it boils down to faith. Either they have faith or they don't. Okay, so again, it's very Jewish-oriented. These are, these are judgments on the Jewish nation as Jesus gathers them.

And it'll be the faith test. Okay, and then that last section, we're going to take time for that, Matthew 25, 31, to 46.

And it's a judgment now, not on the Jews, but on the Gentiles. And so we have all the living Jews on the earth, have been gathered and separated, and now we have the Gentiles.

Let's read that portion. But when the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne.

[ 30 : 29 ] All the nations will be gathered before him, and he will separate them one from another, as a shepherd separates the sheep from the goats. And he will put the sheep on his right, and the goats on the left.

Then the king will say to those on his right, Come, you who are blessed of my father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me something to eat.

I was thirsty, and you gave me something to drink. I was a stranger, and you invited me in. Naked, and you clothed me. I was sick, and you visited me. I was in prison, and you came to me.

Then the righteous will answer him, Lord, when did we see you hungry, and feed you, or thirsty, and give you something to drink? And when did we see you a stranger, and invite you in, or naked, and clothe you?

When did we see you sick, or in prison, and come to you? The king will answer and say to them, Truly I say to you, to the extent that you did it to one of these brothers of mine, even the least of them, you did it to me.

[ 31 : 28 ] Then he will also say to those on his left, Depart from me, accursed ones, into the eternal fire, which has been prepared for the devil and his angels. For I was hungry, and you gave me nothing to eat.

I was thirsty, and you gave me nothing to drink. I was a stranger, and you did not invite me in, naked, and you did not clothe me, sick, and in prison, and you did not visit me. Then they themselves also will answer, Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of you?

Then he will answer them, Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to me. Then these will go away into eternal punishment, but the righteous into eternal life.

Okay, thanks, Kevin. So this is commonly known as the sheep and goat judgments, because Jesus describes sheep and goats. And what's the difference between sheep and goats in this story?

What describes the sheep here? those that helped, okay, and the goats were?

[ 32 : 49 ] Didn't. And so if you ever want to take a Bible passage and say that salvation is by works, take this portion.

Right? Isolate this piece of scripture, and you would have a good doctrine to say that you can earn your way to heaven. Right?

Wrong. Yeah, that's what it would sound like. I don't like to emphasize this portion without others, but we need to know the reality behind this.

And that is that when Jesus comes back in his glory with all his holy angels, he says, all the nations will be gathered before him and he will separate them one from another as a shepherd divides his sheep from the goats.

and so Jesus will come gather all the Gentiles, all the nations, and then he will divide them. Okay?

- [ 34 : 01 ] And that division is described here as hospitality shown to Jesus' brethren.
- brethren. And so the question that demands to be answered is who are Jesus' brethren?
- Because the sheep who were, who did what they were supposed to do, and they fed, and they gave drink, and they clothed, and they visited in the hospital, or in prison, whatever, they did all that, and they say, when did we do that?
- When you did that unto the least of these, my brethren. And so he leaves that part unclear. This author, Pentecost, Dwight Pentecost, he alludes to that very likely in the whole realm of things, or the whole layout of things, they've just come through the tribulation period, especially the second half.
- At the end of that, Jesus gathers the living people, the Gentiles. Now, in the first half of the tribulation period, 144,000 Jews are sealed.
- [ 35 : 37 ] in chapter 14 of Revelation, we learn that they get martyred for their faith.
- So that means that their protection, their seal, has been pulled at the halfway mark, the same as the two witnesses. witnesses. And so, he suggests that the Gentile people, when the Antichrist enforces the mark of the beast, and says anybody that will not bow down and worship, will be killed.
- You cannot buy, sell, anything. He suggests that the least of these, my brethren, is very likely these Jewish people who were witnesses for him.
- And when their protection is removed and the Antichrist proceeds to move against them, they will be refugees. They will have no place to go.
- And as Gentiles, will we take them in? Will we show hospitality to them? It will be like World War II in Poland when it didn't happen before or anything.
- [ 37 : 05 ] Yeah, exactly. When many Polish people or others took in Jewish refugees, right, because they were getting killed.
- And so, yeah. And as I read that, I'd actually never heard that before. and I often wondered what did he mean by the least of these my people.
- So, when she was in how they're in the people and they're in the people.
- Yeah. right.
- Right. No, it'll be for everyone.
- [ 38 : 12 ] Yeah. It'll be for... Right.
- Right. Yeah, but I think we need to elevate the Jews will get, will be in worse danger than the Gentiles.
- They'll get targeted more. But no, the mark of the beast is for everyone. And no believer will have the mark of the beast. Those two are not compatible.
- Yeah. So, yeah, there's some room there for thought, right? How would that work? Yeah. But the Jews are going to be heavily, heavily targeted, even as they are this very day.
- Right? Yeah. Even this past two weeks in Europe, just the target against Jewish people, just awful.
- [ 39 : 21 ] Yeah. Okay, so that's judgment upon the return of Christ. So this is some of Jesus' teaching like two days before his death.
- And he's giving them some prophecy that lines up with other prophecies that came later and prior. So Jesus doesn't do a lot of prophecy, but here in the last week, he gives us a few chapters.
- So now we proceed to, we're going to proceed to preparing for the death of Christ and what the last day basically looks like.



And so let's keep reading. We're going to keep in Matthew for a little bit here. Matthew 26, 1 and 2. And it came to pass when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the Passover and the Son of Man is betrayed to be crucified.

Okay. So we have the prediction of his death. So here, here we get told plainly by Jesus it's two days away.

[ 40 : 44 ] so on Friday morning he gets killed, so this is very likely Wednesday. So he predicts his death and the timing of it as well.

So let's keep reading 3 to 5. Matthew 26, 3 to 5. Then the chief priests and the elders of the people gathered together in the palace of the high priest whose name was Caiaphas and plotted together in order to arrest Jesus by stealth and kill him.

But they said, not during the feast lest there be an uproar among the people. Okay. So we have following the planning the chief priests, the scribes and the elders of the people assembled at the palace of the high priests.

So basically the Sanhedrin is getting together at the house of Caiaphas, who was the high priest, at his palace. So we're like two days before the feast and all the leadership is gathering, how are we going to do this?

How are we going to kill him? them? And some of the thoughts that come out here is that they want to do it by trickery and they want to avoid an uproar.

[ 42 : 21 ] They don't want any riots or mobs. They want to do it without drawing too much attention to themselves because they fear the people because there are many that are following Jesus.

And so they have a dilemma on their hands. How are we going to do this without causing harm to ourselves? Okay, I noted that in their hearts, in their minds, it's not whether Jesus was going to die, it was when.

They had already decided he must die. And this when is going to be the right opportunity. And so they think maybe after the feast because during the feast there will be an uproar.

Okay, so we have that event and then we have the pouring of ointment. And I thought we would read the John 12 portion.

Gospel of John, chapter 12, 2-8. Here a dinner was given in Jesus' honor.

[ 43 : 47 ] Martha served while Lazarus was among those reclining at the table with him. Then Mary took about a pint of pure nard, an expensive perfume.

she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume.

verse 4, 4-8.

But one of his disciples, Judas Iscariot, Simon's son, who would betray him, said, why was this fragrant oil not sold for 300 denarii and given to the poor?

This he said, not that he cared for the poor, but because he was a thief and had the money box, and he used to take what was put in it. But Jesus said, let her alone.

[ 44 : 57 ] She has kept this for the day of my burial. For the poor you have with you always, but me you do not have always. Okay, thank you. So we have Jesus at Bethany, and it says he's not at Lazarus' house, or Mary Martha, but he's at Simon the leper's house.

And we have that verse in the Matthew account, that he's in Simon the leper's house, and that Lazarus was a guest at the table.

And it says Martha was serving. So they made him a supper, Martha served, but Lazarus was one of those who sat at the table with him. So he's with family, or he's with friends, close friends, and then Mary, so Mary, Martha, Lazarus, that Mary, she takes a pound of very costly oil of spikenard.

very costly oil. And we are told in verse 5 by the disciples, or by Judas, that why was this oil not sold for 300 denarii?

So 300 denarii is 300 days wage. So it's one year salary. So in today's terms, it could be 100,000 bucks or more, 150,000 dollars for some.

[ 46 : 45 ] That's expensive oil in one little flask. Right? Yeah. And so Mary, Martha, and Lazarus living together, we don't know where Mary got this kind of oil from, or money.

The Bible doesn't tell us that. But it illustrates that what she did, she did not hesitate to take this spikenard and anoint his feet.

And Matthew also tells us she poured it on his head as well. So if you read all the gospel accounts, you have the fuller story. But she anointed his head and his feet, and then proceeded to dry Jesus with her hair.

And we have a similar story in Galilee. a year before this where the sinful woman came in and with her tears washed his feet and dried it with her hair, right?

But here we have an anointing. But the illustration here is that she did that and that the disciples were indignant, meaning that they were upset.

[ 48 : 15 ] at this foolishness. Like, if you want to wash his feet, use water, not oil, or not this pricey perfume.

And we're also told that Judas Iscariot was especially upset. And then we're told that verse 6, this he said, not that he cared for the poor, but because he was a thief and had the money box and he used to take what was in it.

And so his suggestion, Judas Iscariot, who would betray him in two days, was that let's sell the oil and give the money to the poor.

Well, he had no intentions of giving the money to the poor. He'd been stealing the money during Jesus' earthly ministry.

He'd been stealing that money box for his own purposes. Corruption. And he's one of the twelve, right?

[ 49 : 24 ] He's one of the twelve, and Jesus let it go. And in the end, he showed his colors, right? Yeah. Yeah, and so, but Jesus interferes here.

When they're indignant, they're upset. Judas Iscariot is the leader, but the others as well. And he points out that they should leave her alone.

Let her alone, verse seven, she has kept this for the day of my burial, for the poor you have with you always, but me you do not have always. So that tells us that Mary was clued in, she was sensitive to what Jesus was saying, and she realized that at the Passover, Jesus would die.

She had clued in, maybe even deeper than the twelve disciples. disciples. She understood what was going to happen, and she dared to break this costly perfume and anoint him.

And the father might have moved or likely moved her to do it as well, but I think mentally she understood what she was doing and why.

[ 50 : 51 ] So she understood that, what was going to come here. Okay, so that's the pouring of the ointment, the preparation for his burial, as Jesus called it.

Right? So let's, then we move on, the promise to betray. So we have a series of events just before his death. Matthew 26, 14 to 16.

Then one of the twelve, called Judas Iscariot, went to the chief priest and said, what are you willing to give me if I deliver him to you?

And they counted out to him thirty pieces of silver, so that from, so from that time he sought opportunity to betray him. Okay, so after this anointing with the perfume, and Judas being indignant with how that perfume was wasted, it says that he went to the chief priest, and so remember they had their big gathering at the palace, and Judas went and presented himself and said, what would you be willing to give me if I delivered him to you?

You're looking away to take him, quietly, here I am to do that for you. What would you give me?

[ 52 : 27 ] And what do they give him? Thirty pieces of silver is the price of Jesus. Quick question.

If Mary would be about a day's wage, how much would thirty pieces of silver be? I don't know. Were they little pieces or big pieces or were they obviously coin?

They would be silver coins. But yeah, I did not come up with an answer quickly or when I read through it. I actually have the same question, but also thinking, I'm pretty sure whatever denarii is like one coin is probably not silver.

It could have been... no, the thirty pieces of silver would have been much more than thirty denarii, I would think. That's what I think. Yeah. They'd be multiplied more.

Yeah. And so we again see the heart of Judas, right? He's a thief. He wants money. And so now the chief priests and elders have a way out.

[ 53 : 39 ] all of a sudden, their plans were we have to wait until after the feast to avoid an uproar. Now Judas says, hey, I will take care of that for you.

We'll do that quietly before the feast. And of course, falls right into God's plan that Jesus would die on the feast. Zechariah 11, just for your information, there's some verses in there that prophesy that the price of him valued was 30 pieces of silver, talking about the Messiah.

Zechariah chapter 11 actually has that prophecy in there, that he will get sold out for 30 pieces of silver. Well, maybe they did, that's why they counted out 30 pieces.

Not sure. Okay, then we have the next event that happens is the preparation of the Passover, verses 17 to 19 in Matthew 26.

Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?

[ 55 : 23 ] Passover. And he said, go into the city to such a man and say unto him, The master saith, My time is at hand, I will keep the Passover at thy house with my disciples.

And the disciples did as Jesus had appointed them, and they made ready the Passover. Okay, so we have Jesus divinely having it prepared as the disciples walk in, and one of the other counts says you will find a man with a pitch of water coming towards you, follow him, and the house where he goes into, go and then say to the master of the house, Where should our teacher prepare the Passover?

And he will show you a large upper room, fully furnished, there prepare. So we see Jesus displaying his divine power, even in this.

And so the disciples go and make it ready. So that would be the full Passover meal as was ordained in Exodus in Egypt.

So all those years at the Passover time, they would have a lamb, one per family, and they would partake of this Passover meal.

[ 56 : 52 ] I mean, the Jews had a lot more to it by this time. They had four cups of wine, all symbolizing different stages of the feast, and they would do the hyssop, dipped them, or bitter herbs, and so on.

I'm not very well knowledgeable in that, but what it all symbolizes, but they would have practiced all of that, and so the disciples prepared that.

And then verse 20. Now when the even was come, he sat down with the twelve. Okay, and so they sit down, and they take part of the meal there.

So very, maybe let's turn to Luke 22 and just read those verses there to get a better description. Luke 22, 24 to 30.

I find this a bit interesting. verse 21. And there arose also a dispute among them as to which of them was regarded to be greatest.

[ 58 : 15 ] And he said to them, The kings of the Gentiles lord it over them, and those who have authority over them are called benefactors. But it is not this way with you, but the one who is the greatest among you must become like the youngest, and the leader like the servant.

For who is greater, the one who reclines at the table, or the one who serves? It is not the one who reclines at the table, but I am among you as the one who serves. You are those who have stood by me in my trials, and just as my father has granted me a kingdom, I grant you that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

Okay, thank you. So this is the night before his death, and they're at the Passover meal, and Jesus is going to introduce communion after the Passover meal, and here is the twelve, and they're arguing who is going to be the greatest.

Now, in Jewish culture, it was very, very high in their culture that when you had guests, you seated them according to importance.

And so I can imagine they all wanted to sit beside Jesus around this table. And we know that John, the Apostle John, sat on one side of Jesus because he is described as the Apostle who leaned back on Jesus' breast.

[ 60 : 02 ] And we have two verses that tell us that. So John was sitting on one side, and it's believed that Judas Iscariot was on the other side.

But here they are arguing who's going to sit where, who's going to be more distinguished. accomplished. And so Jesus provides this teaching.

And again, I marvel at his patience and his gracefulness that he's going to die the next day, and here, three years in Bible school, these men, and here they're arguing where they're going to sit.

And Jesus must have felt like shaking them up a bit, right? I marvel at his patience in teaching them. And he says, who is he who is greater?

For who is greater, in verse 27, he who sits at the table or he who serves? And so just putting it in perspective. Okay, and then let's turn to John 13.

[ 61 : 19 ] So in light of what's just happened, we have John 13. The provision of an example. and well, we have 20 verses here.

Let's start with reading 1 to 15.

Now before the feast of the Passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus knowing that the Father had given all things unto his hands, and that he was come from God, and went to God, he riseth from supper, and laid aside his garments, and took a towel, and girded himself.

After that he poureth water into a basin, and began to wash the disciples' feet, and wiped them with the towel wherewith he was girded.

[ 62 : 49 ] Then cometh he to Simon Peter, and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter.

Peter saith unto him, Thou shalt never wash my feet. Jesus answered unto him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every wit, and ye are clean, but not all.

For he knew who should betray him. Therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye that I have done to you?

Ye call me Master and Lord, and ye say, Well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.

[ 63 : 59 ] For I have given you an example, that ye should do as I have done to you. Okay, thank you. So just picture the squabble.

around the table, of where they're going to want to sit, and Jesus addressing that in Luke, in Luke's account, and then here in John, we have followed, it says supper being ended, the devil have already put into the heart of Judas to betray him, and Jesus knowing that all things were in his father's hands, that he had come from God and was going to God.

He rose from supper, laid aside his garments, took a towel, and girded himself, and he poured water into a basin, began to wash their feet.

And when he comes to Simon Peter, he is adamant, Lord, are you washing my feet?

you shall never wash my feet. And Jesus says, if I do not wash you, you have no part with me. And then Simon Peter goes overboard and says, wash my whole body.

[ 65 : 24 ] And then Jesus says, you are already washed, but only your feet need cleaning. And so, and then goes on, but you're not all clean, referring to Judas Iscariot.

And so we know that Judas was never a born-again believer. So a little bit of background here. The average household there probably didn't have a sink or a tap.

There's no running water, and so no bathtubs. public bath houses in that era were very, very the norm.

So only rich people would have, with lots of servants, would have a bathtub at home, because it would all be manual labor. But people would go to a public bathhouse, go in, wash, come back out, and then on their way back home, or to the feast or banquet where they were going, their feet would get dusty again, because that's the nature of that land.

And even if you're wearing sandals and barefoot, you get dirty. And so that's what happened, and so it was the norm when they would reach a banquet or feast, that there would be a servant who would wash their feet as they came in.

[ 67 : 00 ] And so they would be fully clean for the festival. And so here, that had not happened. And instead, they're arguing who is the greatest, instead of who can wash whose feet here.

And so this symbolized a few things here. With this washing, Jesus says, you have been cleansed, but the washing of feet here represented that we need to keep our fellowship with Christ in good standing.

And that when we dirty our feet on life's journey, we need to have our feet washed so that we don't fall out of fellowship with Jesus.

So when we sin and we know we sinned and we don't confess, what happens? Yeah.

And another word is our fellowship. Right? We're still children of God, but our fellowship is broken. All of a sudden, I don't feel like praying. I don't even want to read.

[ 68 : 25 ] And so this washing of feet symbolizes that we need to keep our daily walk clean. And when we stumble, that we deal with it.

So that our fellowship with Christ is not broken. And so that's what he is illustrating here. But more importantly is that Jesus modeled that to be great, this is what it's like to be servant of all.

And what all the disciples refused to do is to wash one other's feet. Jesus took off his robe and he began to wash their feet. It was in Peter's indignation or like not a chance, you're not going to do this to me, that was so against their culture that a teacher would wash somebody's feet.

That was just unheard of. And so he broke through every cultural barrier and demonstrated that he was not too high to wash their feet.

And so for the church or for all people, he says go and do likewise, it's not necessarily in order to go wash feet, but rather to serve one another.

[ 69 : 56 ] Because we can be, so we can start practicing foot washing here at communion, which may not be a bad thing, but we can do that out of ritual, but during the week refuse to serve one another.

And so it's then a false humility, right? I'm not saying that that should deter us from doing it. But anyway, that's what's behind this.

So Jesus modeled it. So first he'd been teaching this over and over, and now he modeled it. And he took off his robe and girded himself and did that for them.

And he said, go and do likewise. All right, let's keep going. The prediction of Judas' betrayal.

So Matthew 26, 21 to 25. So all four gospels have this account, but we'll just read one of them.

[ 71 : 14 ] Where did we leave off? Kevin? As they were eating, he said, truly I say to you, that one of you will betray me. Being deeply grieved, they each one began to say to him, surely not I, Lord?

And he answered, he who dipped his hand with me in the bowl is the one who will betray me. The Son of Man is to go, just as it is written of him. But woe to that man by whom the Son of Man is betrayed.

It would have been good for that man if he had not been born. And Judas, who was betraying him, said, surely it is not I, Rabbi. Jesus said to him, you have said it yourself.

Okay. So, this is also a prophecy from Psalm 41, verse 9. And that psalm prophesies that someone close, a friend, would betray Jesus.

And as Jesus introduces that that evening, after the meal, after the washing, he says, assuredly I say to you, one of you will betray me.

[ 72 : 23 ] And they were exceedingly sorrowful, and each of them began to say, Lord, is it I? Now, what does that tell us? What does that tell us?

it tells us that they had no suspicions that it was Judas. They didn't know.

And after three years of being in a group with this man who is not born again, and he being a regular thief, they did not clue in that it would be Judas.

And they all ask, is it going to be me? And they're sorrowful, like, that's a shocking thing. But Judas knows. I don't think they clue in to most of the others.

It already has their back and their mind. Yeah. right.

[ 73 : 56 ] Right. And next class will, in John 14 and 15, we'll read that one of the roles of the Holy Spirit will be he will bring to remembrance the things I taught you.

And then they will understand with the Holy Spirit. Yeah. So, yeah, they did not grasp that it would be. And when Judas asks, because he's already sold out, he already has the 30 pieces of silver at this point.

And is it I? And Jesus says, yes, you have said it. he said he said what did everyone else think were they thinking it was going to be far away or something right here?

Yeah. At that point, everyone would have been like to him. Yeah. Wait, what? They all drew their guns. Yeah, swords.

Yeah. And that was, that's the speculation of that author, is that very likely the others didn't hear Judas' response.

[ 75 : 17 ] Yeah, it's possible. Yeah. Okay, and then let's turn to Luke 22 for the next one. 31 to 38.

The Prediction of Peter's Denial. Luke 22, 31 to 38.

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat.

But I have prayed for thee, that thy faith fail not. And when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison and to death.

and he said, I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me.

[ 76 : 40 ] And he said unto them, when I sent you without purse and script and shoes, lack ye anything?

And they said nothing. He said to them, but now let the one who has a money bag take it and likewise a knapsack and let the one who has no sword sell his cloak and buy one.

For I tell you that this scripture must be fulfilled in me and he was numbered with the transgressors for what is written about me has its fulfillment. Okay.

One more there. And they said, look, Lord, here are two swords. And he said to them, it is enough. All right. So Luke doesn't include it, but the others do.

And I'll just read a few verses out of Matthew. You just want to listen. Then Jesus said to them, all of you will all of you will be made to stumble and the sheep of the flock will be scattered.

[ 77 : 59 ] But after I've been raised, I will go before you to Galilee. And Peter answered and said to him, even if all were made to stumble because of you, I will never be made to stumble.

And it's based on those words of Peter that Luke writes what he wrote. and Jesus then turns to him and says, Simon, Simon, Satan has asked for you that he may sift you.

And so what does that mean? What has Peter just done? So when Jesus announced, you will all forsake me.

When I get arrested, you're all going to go. And Peter opens his mouth and says, they might all go, but not me. What has he just done?

Pride? A dependence on human flesh? He's opened the door for a trial, a sifting.

[ 79 : 24 ] And sure enough, Jesus says exactly that. Peter, because of your dependent on self, on your own strength, Satan is asked to sift you.

Like wheat. wheat, and when we sift wheat, what's the purpose of sifting wheat? Okay, so, but with wheat, it would be the chaff and the actual grain, right?

And so the impurities from the full product. And so Peter is going to need refining of character here. And Satan is asked to sift.

And interesting, in verse 32, Jesus says, I have prayed for you, not that Satan won't sift you, right?

He does not pray that Satan you can't sift him. But he says, no, I have prayed for you that your faith should not fail.

[ 80 : 41 ] That through this trial of Satan sifting you, you will come through and learn a lesson. You're not going to walk away from God through this.

That your faith should not fail and then and when you have returned to me to fellowship with Christ, strengthen your brethren.

So when we're going to have that next class when this actually happens and the rooster crows and Jesus has denied him, or Peter has denied Jesus three times and Jesus looks at him and he goes out and weeps bitterly.

The next time that they have a personal conversation is in Galilee and where Jesus says to him three times feed my sheep.

And so here he says and when you return to me strengthen your brethren. So Peter I have a mission for you.

[ 81 : 56 ] I'm praying for you that your faith will not fail. and so those however many days it was from the crucifixion till they met in Galilee I think Peter had much to think about and to realize that in his own power he has zero strength.

strength. Okay let's do one more. The provision of a memorial and we could pick any one of them so let's continue in well let's do Luke 22 17 to 20.

after taking the cup gave thanks and said take this and divide it among you for I tell you I will not drink again from the fruit of the vine until the kingdom of God comes and he took bread gave thanks and broke it and gave it to them saying this is my body given for you do this in remembrance of me in the same way after the supper he took the cup saying this is the cup this cup is the new covenant in my blood which is poured out for you okay thank you so we have a provision of a memorial we call it communion the lord's supper we call it it isn't actually the lord's supper it's it's more of a memorial so the supper is already passed they've eaten already so this is this is what we call communion and and so he introduces the two symbols of communion that we still practice today and he says he took bread gave thanks and broke it and gave it to them saying this is my body which is given for you do this in remembrance of me and so we have the bread as the first element of communion and what do we know about the bread represents the body okay but how about the physical characteristics of the bread what kind of what kind of bread was it unleavened what does that mean no yeast in it and yeast represents what in the

Bible sin and so that's why we still have unleavened bread when we take part just following that and so just like yeast spreading through the dough so we're admonished to not allow sin to spread like yeast so that those two are often likened because that's what happens right when sin is unchecked it wants to spread and so the a few thoughts on the on the bread the the bread was unleavened it was broken Jesus broke and gave so the bread was broken and it was divided among the twelve and so Jesus says do this in remembrance of me my body was broken for you my unleavened body sinless body was broken and divided and so



Jesus died sufficient for all of us and so that's the symbol of the bread and then likewise he says he took the cup after supper this cup is the new covenant in my blood which is shed for you and so the the the cup of wine represented the new covenant which Jesus signed with his own blood so when we take part of the cup we're acknowledging that I'm living in the new covenant and if I'm living in the new what's happened to the old it's gone and so when we take of communion understanding what we're doing as a child of God the old system has vanished it's been fulfilled and so don't practice circumcision and Sabbath and all those rules and take the cup of communion that that would that would tell us that we don't understand scripture that we're mixed up that we're confused because the new fulfilled the old so it's either or and if it's the first then there's still no forgiveness and if it's second the first is gone because it pointed to the second so that that brings us to the point where where they're done with their supper and they're now going to go out to the garden and along the way

[ 87 : 56 ] John has chapters 14 15 16 and chapter 17 is a prayer he teaches them as they walk and as they go through the vineyards and so on we're going to start with that next class and then it goes into the garden of Gethsemane and where he prays for himself and then the betrayal and then the trials and the crucifixion so that's planned for next class and then the second one after that is the resurrection and the details of that so we're nearing the end so thank you very much for coming and this time I'm going to say it different we're going to plan to have the class next Wednesday unless you hear different if the Lord sends snow then I might need to go do that job but I will let you know so if you don't hear anything different we're going to be here thank you we are dismissed