

Matthew Series

Lesson #168

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Dean Bible Ministries

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MATTHEW

JESUS: KING OF THE JEWS

**The Lord's Table
Matthew 26:17–30**

Judas: Satan-Possessed

1. At the time of this bargaining with the religious leaders.

Luke 22:3, “Then Satan entered Judas, surnamed Iscariot, who was numbered among the twelve.

Luke 22:4, “So he went his way and conferred with the chief priests and captains, how he might betray Him to them.”

2. John 13:27 when he departed from the last Seder.

“Now after the piece of bread, Satan entered him.”

εἰσέρχομαι *eiserchomai*
to enter (Luke 8:32, 33)

The Preparation for the *Seder*
(Matt. 26:17–19; Mark 14:12–16;
Luke 22:7–13)

Matt. 26:17, “Now on the first day of the Feast of the Unleavened Bread the disciples came to Jesus, saying to Him, ‘Where do You want us to prepare for You to eat the Passover?’ ”

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14 Nisan, Passover, Ex. 12:6, “keep it until the fourteenth day of the same month. Then ... [you] shall kill it at twilight.”

15 Nisan, Feast of Unleavened Bread, for seven days, Lev. 23:6.

Matt. 26:17, “Now on the first day of the Feast of the Unleavened Bread the disciples came to Jesus, saying to Him, ‘Where do You want us to prepare for You to eat the Passover?’ ”

πάσχα pascha

acc neut sing

passover;

passover lamb

PASSOVER BACKGROUND

Names

- ***Hag ha-pesach*, Ex. 34:25**
- ***Pesach*, used by Moses of the sacrificial lamb, Ex. 12:21 (Gr. *πάσχα*, *pascha*)**
- ***Hag He-Aviv***

A PASSOVER SEDER

Two events speak of cleansing:

***Chametz:* Cleansing the house of leaven**

***Urechatz:* Washing the hands**

CHRIST Our PASSOVER



1 Cor. 5:7, “Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.”



PASSOVER BACKGROUND

TWO KEY ELEMENTS

- The sacrifice of the lamb and the application of its blood to the door, Ex. 12:1–7. The Passover lamb for the meal was sacrificed on the evening of 14 Nisan. The next morning another lamb was sacrificed as the Passover sacrifice. **NO BONE WAS TO BE BROKEN.**
- The eating of the meal, the *seder*, Ex. 12:8.

PASSOVER BACKGROUND

OLD TESTAMENT ORIGIN

- The Passover is the Old Testament feast that celebrates and remembers God's redemption of Israel from slavery in Egypt.
- The focus is on God's grace.



Matt. 26:18, “And 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.’ ” ’ ”

Luke 22:8, “And He sent Peter and John, saying, ‘Go and prepare the Passover for us, that we may eat.’

Luke 22:9, “So they said to Him, ‘Where do You want us to prepare?’ ”

Luke 22:10, “And He said to them, ‘Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house which he enters.

Luke 22:11, “Then you shall say to the master of the house, ‘The Teacher says to you, “Where is the guest room where I may eat the Passover with My disciples?” ’

Luke 22:12, “Then he will show you a large, furnished upper room; there make ready.”

Matt. 26:19, “So the disciples did as Jesus had directed them; and they prepared the Passover.”

PASSOVER BACKGROUND

OLD TESTAMENT ORIGIN

- For the last plague, God warned that all the firstborn in the land of Egypt, including Pharaoh's own firstborn, would die.



PASSOVER BACKGROUND

OLD TESTAMENT ORIGIN

- But God, in His grace, provided a way for people to escape the destruction: the blood of a perfect lamb, “without spot or blemish”, could take the place of the firstborn in the family.
- God gave Moses specific instructions to follow the night that God’s judgment passed over the Israelite homes (Exodus 12).



PASSOVER BACKGROUND

OLD TESTAMENT ORIGIN

- The perfect lamb was to be sacrificed.
- The blood was to be applied to the doorposts and lintels of their dwellings.
- They were to make unleavened bread, and gather bitter herbs.
- The Israelites ate this meal standing up, ready to leave Egypt at any moment.
- Not one Israelite died, not one dog barked.



PASSOVER BACKGROUND

OLD TESTAMENT ORIGIN

- The feast was to be repeated throughout the generations as a memorial forever.
- This celebration is now called the *Passover* (*Pesach*) because God “passed over” the homes marked with the lamb’s blood.

PASSOVER BACKGROUND

**John 1:29, “Behold,
the Lamb of God
who takes away the
sin of the world!”**



The Beginning of the Passover Observance

Matt. 26:20; Mark 14:17; Luke 22:14–16

Matt. 26:20, “When evening had come, He sat down with the twelve.”

PASSOVER BACKGROUND

The original passover

- **The roasted lamb**
- **Bitter herbs**
- ***Matzo*: unleavened bread**



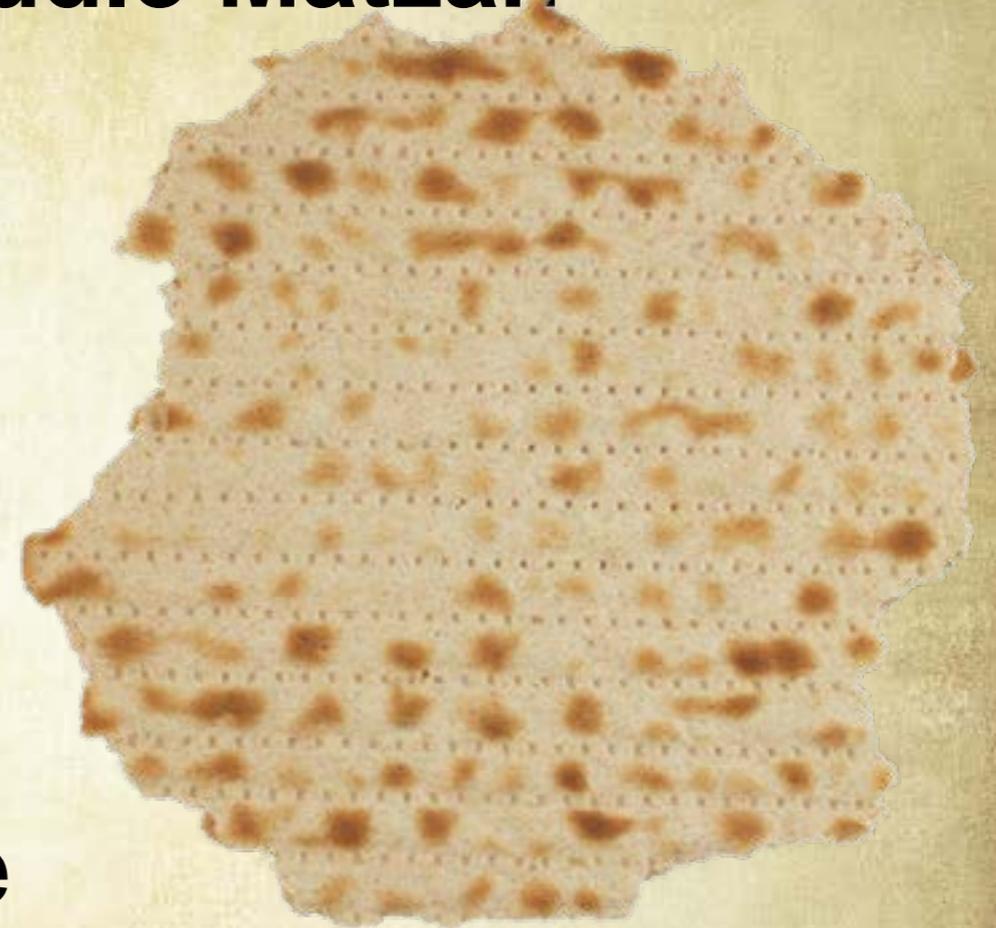
A PASSOVER SEDER

The *Yachatz*: “The Divide”

- The *matzah tash* is a cloth bag with three compartments. In each is a piece of unleavened bread.
- The middle piece of *matzah* is removed, broken, and the larger piece hidden, to become part of the *afikomen* ceremony later.
- This is called the “bread of affliction.”
- Then the telling of the Passover story begins.

The *Yachatz*: Breaking the middle Matzah

- Today, the matzo breads are pierced and striped because of the way the bread is made.
- Many Jewish Christians today understand the piercing and the stripes to symbolize the piercing of Jesus on the cross and His flogging by the Roman soldiers (John 19:1, 34; Isa. 53:5 “pierced for our transgressions, by His scourging we are healed”).



The *Yachatz*: Breaking the middle Matzah

- This was the piece of matzo our Lord broke and said “this is my body which is given for you, take and eat.”

Isa. 53:5, “But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being *fell* upon Him, and by His scourging we are healed.”



Zech. 12:10, “. . . then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.”

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The Afikomen

- The leader took three matzo breads and placed them in a special bag with three compartments.
- The middle matzah, called *Afikomen*, was broken and one piece placed back in the matzo bag.
- The other piece was hidden.



The *Afikomen*

- Why are there three *matzahs*?
- Why is the middle one broken and hidden?
- If the three represent Abraham, Isaac, and Jacob, why is Isaac broken? If they represent the High Priest, the priests, and the Levites, or the Torah, Nevi'im, and Ketubi'im, why is the middle one broken and hidden?



The First Cup

Luke 22:17–18

First Cup and *Kaddesh* (“Sanctification”)

- According to Luke 22:17–18, “After taking the cup, he [Jesus] gave thanks and said, ‘Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes.’ ”



**The Washing of the Feet and
the First Prediction of Judas' Betrayal
John 13:1–18**

First Washing of the Hands (*Urchatz*),

Jesus went further than the traditional hand washing and taught His disciples about forgiveness and cleansing by washing their feet (John 13:1–17).

“*During supper*” (NASB)
not “*after supper*” (NKJV)

- This lesson was later applied in terms of loving one another as Christ loves us.



John 13:2, “During supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him,

John 13:3, “Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God,

John 13:4, “got up from supper, and laid aside His garments; and taking a towel, He girded Himself.”

**The Second Prediction of the
Betrayal by Judas
The first dip: *Karpas*
Matt. 26:21–25; Mark 14:18–21;
Luke 22:21–23**

Dipping the parsley into the salt water

- The first dip was with Judas, but the other disciples didn't get it.

Matt. 26:20, “When evening had come, He sat down with the twelve.

Matt. 26:21, “Now as they were eating, He said, ‘Assuredly, I say to you, one of you will betray Me.’ ”

Matt. 26:22, “And they were exceedingly sorrowful, and each of them began to say to Him, ‘Lord, is it I?’ ”



Dipping the parsley into the salt water

Matt. 26:23, “He answered and said, ‘He who dipped his hand with Me in the dish will betray Me.

Matt. 26:24, “ ‘The Son of Man indeed goes 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.’

Matt. 26:25, “Then Judas, who was betraying Him, answered and said, ‘Rabbi, is it I?’ He said to him, ‘You have said it.’ ”



The Breaking of the Matzah
Matt. 26:26; Mark 14:22; Luke 22:19;
1 Cor. 11:23–24

Matt. 26:26, “And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, ‘Take, eat; this is My body.’ ”

Matt. 26:26, “And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, ‘Take, eat; this is My body.’ ”

1 Cor. 11:23, “For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread;

1 Cor. 11:24, “and when He had given thanks, He broke it and said, ‘Take, eat; this is My body which is broken for you; do this in remembrance of Me.’ ”

**The Third Prediction of the
Betrayal by Judas
The *Korekh*: Combining: the Bitter Herb
Sandwich; the Hillel Sandwich
John 13:21–30**

A PASSOVER SEDER

The *Korekh* (“combining”): The bitter herb sandwich, the Hillel sandwich

- Two small pieces of *matzah* are used to make a sandwich of the horseradish and *charoseth*.

The second dipping: the *Korekh*

John 13:21, “When Jesus had said these things, He was troubled in spirit, and testified and said, ‘Most assuredly, I say to you, one of you will betray Me.’”

John 13:22, “Then the disciples looked at one another, perplexed about whom He spoke.”

John 13:23, “Now there was leaning on Jesus’ bosom one of His disciples, whom Jesus loved [John].”



The second dipping: the *Korekh*

John 13:24, “Simon Peter therefore motioned to him [John] to ask who it was of whom He spoke.

John 13:25, “Then, leaning back on Jesus’ breast, he [John] said to Him, ‘Lord, who is it?’

John 13:26, “Jesus answered, ‘It is he to whom I shall give a piece of bread when I have dipped it.’ And having dipped the bread, He gave it to Judas Iscariot, the son of Simon.”



**The Third Cup:
The Cup of Redemption
Matt. 26:27–29; Mark 14:23–25; Luke 22:20;
1 Cor. 11:23–26**

Matt. 26:27, “Then He took the cup, and gave thanks, and gave it to them, saying, ‘Drink from it, all of you.

Matt. 26:28, “ ‘For this is My blood of the new covenant, which is shed for many for the remission of sins.’ ”

ἄφεσις *aphesis*

acc fem sing

forgiveness,

cancelling,

remission

The Third Cup

- Then he continued with the third cup, blessed it and said, “This is the cup of the new covenant in My blood; do this, whenever you drink it, in remembrance of Me.” (1 Corinthians 11:25).



Matt. 26:29, “ ‘But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.’ ”

Matt. 26:30, “And when they had sung a hymn, they went out to the Mount of Olives.”

The Second Part of the Hallel, and the Fourth Cup

- Once everyone drank the third cup, they recited the second part of the Hallel (praise), which consists of Psalms 115–118.
- No one drank wine between the third cup and the end of the second part of the Hallel.
- Normally, at the end of the singing, they drank the fourth cup of wine, called the cup of praise.
- Then the Seder ended—BUT ...

The Second Part of the Hallel, and the Fourth Cup

- The fourth cup was not drunk! “I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in My Father’s kingdom” (Matthew 26:29).
- The last cup of the Passover will be drunk at the wedding feast of the Lamb (Revelation 19:9).

The Lord's Table

The Lord's Supper

- The Lord's Supper is a time of remembrance and thanksgiving (Luke 22:19; 1 Corinthians 11:24–25).
- The Lord's Supper is a time for fellowship with God (Romans 5:10; 1 Corinthians 10:16).
- The Lord's Supper is a time for anticipation of Christ's future coming (1 Corinthians 11:26, 28–29).

