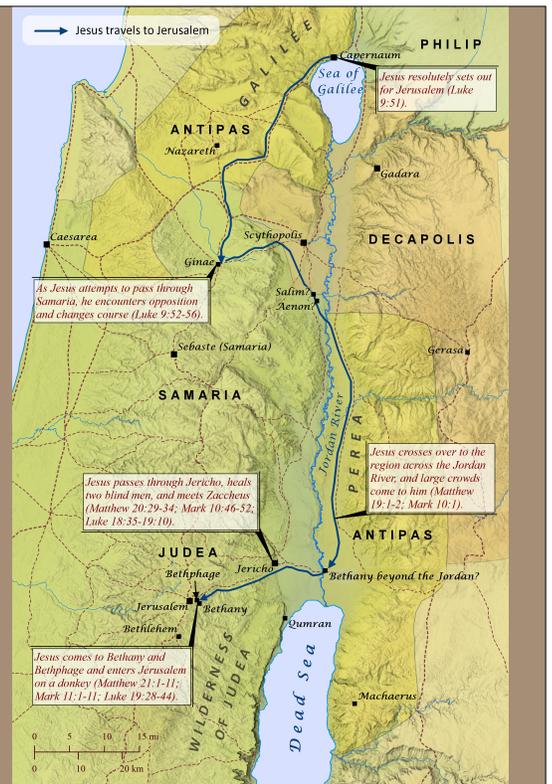
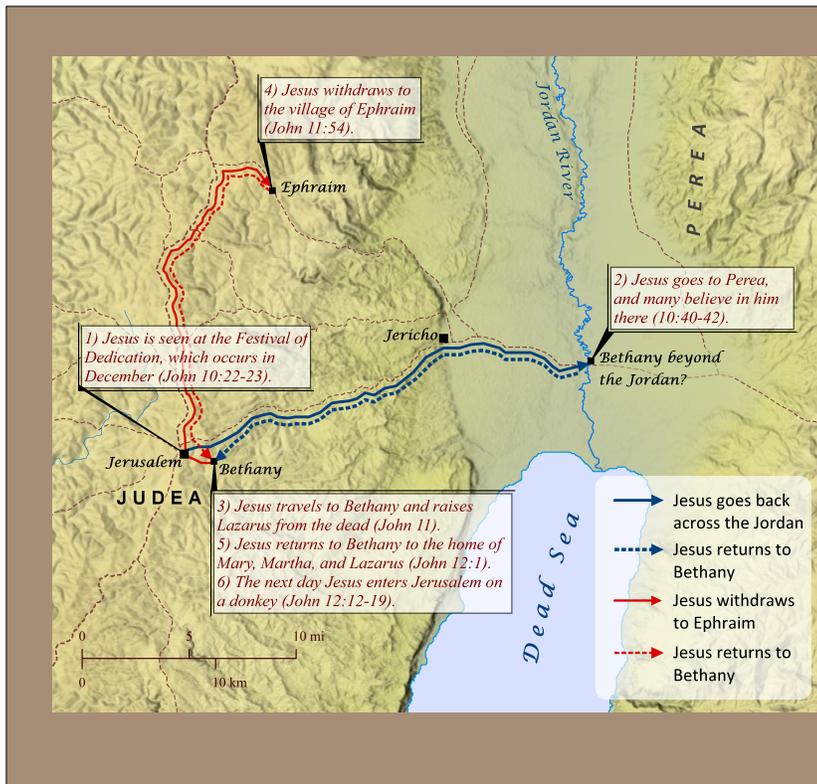


class seven



Towards the Cross

"But when Jesus heard it he said, 'This illness does not lead to death. It is for the glory of God, so that the Son of God may be glorified through it.'"

John 11:4

Scripture tells us that just before Jesus enters Jerusalem He crosses the Jordan River to where John the Baptist had been baptizing. He withdraws. It is here that He learns of Lazarus' illness. Upon His arrival in Bethany, Mary informs Jesus of her brother's death.

"Jesus said to her, 'I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die. Do you believe this?' She said to him, 'Yes, Lord; I believe that you are the Christ, the Son of God, who is coming into the world.'"

John 11:25 - 27

In a beautiful picture of the resurrection that is to come, Jesus raises Lazarus from the dead, a miracle that caught the attention of the religious leaders. The stage is set for his betrayal, trial, and crucifixion.

Jesus then departs from Bethany to Ephraim, returning later to Bethany for the Passover.

Entry into Jerusalem

In biblical times, palm branches often symbolized goodness and victory. In fact, Solomon's temple is described this way:

"Around all the walls of the house he carved engraved figures of cherubim and palm trees and open flowers, in the inner and outer rooms."

1 Kings 6:29

Today we celebrate Palm Sunday in remembrance of the palms laid in Jesus' path as he entered Jerusalem. Jesus' purpose in riding into Jerusalem was to declare publicly that he was the Messiah promised by the Prophets.

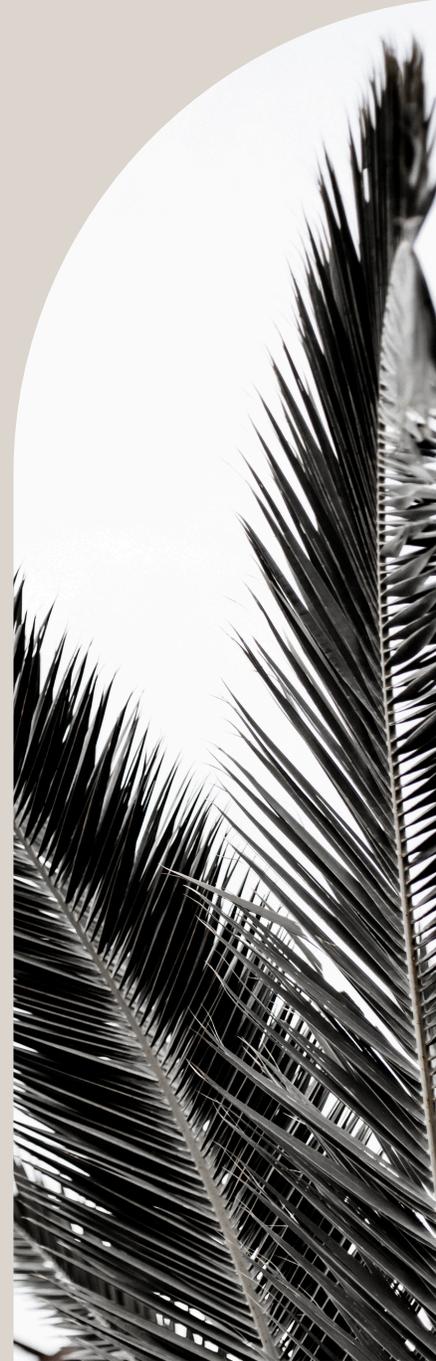
"Rejoice greatly, O daughter of Zion!
Shout aloud, O daughter of Jerusalem!
Behold, your king is coming to you;
righteous and having salvation is he,
humble and mounted on a donkey,
on a colt, the foal of a donkey."

Zechariah 9:9

Yet, the contrast could not be more clear — here is the King of Israel riding in on a donkey, the Creator of the Universe dressed not in fine robes, but the clothes of the lowly. We celebrate that he is both a King and a Servant. We remember His goodness to us and His victory over the power of death. We remember that He is coming back again:

"After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands. . ."

Revelation 7:9



Part 3: Luke 19:28-24:49: Jesus's Final Week in Jerusalem

A Clash of Two Kingdoms

Jesus adopts Moses and Jeremiah's accusations of covenant rebellion and ignorance of Yahweh's purposes, and it grieves him.

Luke 19:41-44: Jesus Approaches Jerusalem	Prophetic Echo Chamber
<p>Luke 19:41 When he approached Jerusalem, he saw the city and wept over it.</p>	<p>Jeremiah 9:1 Oh that my head were waters and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!</p> <p>Jeremiah 13:16b-17 You hope for light, but he will turn it to utter darkness and change it to deep gloom. If you do not listen, I will weep in secret because of your pride; my eyes will weep bitterly, overflowing with tears, because the Lord's flock will be taken captive.</p>
<p>Luke 19:42 If only you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes.</p>	<p>Deuteronomy 32:28-29 For they are a nation lacking in counsel, and there is no understanding in them. Would that they were wise, that they understood this, that they would know their future!</p>
<p>Luke 19:43-44a For the days will come upon you when your enemies will throw up siegeworks against you, and surround you and hem you in on every side, and they will dash you to the ground and your children within you.</p>	<p>Isaiah 29:3-4a I will camp against you encircling you, and I will set siegeworks against you, and I will raise up battle towers against you. Then you will be brought low ...</p>
<p>Luke 19:44b And they will not leave in you one stone upon another, because you did not know the time of your visitation.</p>	<p>Jeremiah 6:15 Were they ashamed because of the abomination they have done? They were not even ashamed at all; they did not even know how to blush. Therefore they shall fall among those who fall; at the time that I visit them.</p>

Jesus announces the destruction of Jerusalem.

<p>Mark 13:14-15 But when you see the abomination of desolation standing where it should not be (let the reader understand), then those who are in Judea must flee to the mountains. The one who is on the housetop must not go down, or go in to get anything out of his house.</p>	<p>Matthew 24:15-17 Therefore when you see the abomination of desolation which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), then those who are in Judea must flee to the mountains. Whoever is on the housetop must not go down to get the things out that are in his house.</p>	<p>Luke 21:20-21 But when you see Jerusalem surrounded by armies, then recognize that her desolation is near. Then those who are in Judea must flee to the mountains, and those who are in the midst of the city must leave, and those who are in the country must not enter the city ...</p>
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From Bethany to Jerusalem

The Gospel of John does not focus much on details of Holy Week. We turn to the Synoptic Gospels for a few key details. After His entry into Jerusalem, Jesus stays in the nearby village of Bethany which is where Mary, Martha, and Lazarus lived. The next morning, He returns to Jerusalem.

As Jesus returned to Jerusalem, He made another visit to the temple and was very disturbed by what he saw there:

1

Zeal for His
Father's
house will
consume
Him

Psalm 69

"And they came to Jerusalem. And he entered the temple and began to drive out those who sold and those who bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. And he would not allow anyone to carry anything through the temple."

Mark 11:15-16

"And he entered the temple and began to drive out those who sold, saying to them, 'It is written, 'My house shall be a house of prayer,' but you have made it a den of robbers'"

Luke 19:45 - 46

2

His house
is one of
prayer

Isaiah 56:7

3

They heard
but did not
understand

Isaiah 6:10

"And they began reasoning among themselves . . . and answering Jesus, they said, 'We do not know.' He also said to them, 'Neither will I tell you by what authority I do these things.'"

Matthew 21: 25-27

Day Nine

TEXT AND LEARNING:

The scribes and the chief priests sought to lay hands on him at that very hour, for they perceived that he had told this parable against them, but they feared the people. So they watched him and sent spies, who pretended to be sincere, that they might catch him in something he said, so as to deliver him up to the authority and jurisdiction of the governor. So they asked him, "Teacher, we know that you speak and teach rightly, and show no partiality, but truly teach the way of God. Is it lawful for us to give tribute to Caesar, or not?" But he perceived their craftiness, and said to them, "Show me a denarius. Whose likeness and inscription does it have?" They said, "Caesar's." He said to them, "Then render to Caesar the things that are Caesar's, and to God the things that are God's." And they were not able in the presence of the people to catch him in what he said, but marveling at his answer they became silent.

--Luke 20:19-26

In this passage, Jesus does not let the religious leaders catch him. They ask him a question about a denarius or coin. If he answers that it is not lawful to give the tribute, then he will be arrested by the Romans. If he answers that you should give tribute, then he will have isolated many of the Jews who felt mistreated by the Romans. Jesus sees through their ruse and asks for the likeness on the coin. The word he uses in Greek is *eikon*. In the Greek translation of the Old Testament (called the Septuagint) that they were using during Jesus' time, this is the same word that would have been used in the translation of Genesis 1:26-28.

When He says that word, He chose to draw attention to the fact that the religious leaders were asking the wrong question. He is reminding

them of the passage in Genesis that tells us about our relationship with God. When he asks whose image is on the coin, the audience would likely have thought about whose image was on them? Jesus is reminding them that they are asking the wrong question once again. Once again, they are focusing on earthly things and not on the things that matter to God. When he says render to Caesar the thing that belong to Caesar and to God what is God's, He is saying remember that the earthly things, the things that bear the image of Caesar, belong to this age, but those who bear the image of God belong to Him for eternity.

He takes their earthly, money-focused question and turns it on its head. He says you're focusing on the wrong things.

Never forget whose image you bear.

WRITING:

Not only has God made us in His image but He reminds us over and over of this fact. It is because of this amazing relationship that He sent His son to draw us back to Him so that we could be called "children of God." Look up and write out 1 John 3:1:

APPLICATION:

Consider the times where you have asked God the wrong questions because you were focused on earthly things. How often do we forget our status as image bearers! Do you see a pattern of this in your life in how you treat others or even treat yourself? Do you forget who you belong to? What practical things can you do to help



Did You Know?

The Gospel of Matthew tells us that Tuesday is the day that Judas underwent negotiations with the Sanhredin to betray Jesus.

"Then one of the twelve, whose name was Judas Iscariot, went to the chief priests and said, 'What will you give me if I deliver him over to you?' And they paid him thirty pieces of silver. And from that moment he sought an opportunity to betray him."

Matthew 26: 14-16

The Mount of Olives

Having returned to Bethany the night before, Jesus once again visits the temple in Jerusalem. The religious leaders, having become outraged at Jesus, attempted to have Him arrested. Jesus avoids their traps and then leaves for the Mount of Olives.

At the Mount of Olives, east of the Temple, Jesus overlooks the city of Jerusalem. It is here that He prophesies the destruction of Jerusalem and the coming end of the age.

"Then, as some spoke of the temple, how it was adorned with beautiful stones and donations, He said, 'These things which you see—the days will come in which not one stone shall be left upon another that shall not be thrown down.'"

Luke 21:5-6

The Gospel of Luke tells us that Jesus continues to teach daily in the Temple(21:37-38).

Wednesday is also believed to be the day that the Sanhedrin began to plot to kill Jesus aided by Jesus' apostle Judas Iscariot.

As Jesus' death grows closer, we also see a well known scene taking place in Bethany.

"And while he was at Bethany in the house of Simon the leper, as he was reclining at table, a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over his head. There were some who said to themselves indignantly, 'Why was the ointment wasted like that? For this ointment could have been sold for more than three hundred denarii and given to the poor.' And they scolded her. But Jesus said, 'Leave her alone. Why do you trouble her? She has done a beautiful thing to me. For you always have the poor with you, and whenever you want, you can do good for them. But you will not always have me. She has done what she could; she has anointed my body beforehand for burial. And truly, I say to you, wherever the gospel is proclaimed in the whole world, what she has done will be told in memory of her.'"

Mark 14: 3-9

"Cleave out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed."

1 Corinthians 5:7

The Thursday before Easter is called Holy or Maundy Thursday. The word "maundy" is from the Latin word for "command" which points us toward Jesus' command:

"Love one another as I have loved you."

John 13: 34 - 35

The focus of Maundy Thursday is the events in the Upper Room - most importantly, the Last Supper. The meal that Jesus and His disciples are observing is the Passover Seder - a meal to commemorate how Yahweh led His people out of slavery in Egypt

"And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever."

Exodus 12: 17

In the early chapters of the Gospel of John, we see this response from John the Baptist:

"The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world!"

John 1:29

As Jesus and his disciples prepared to remember God's faithfulness to their people, Jesus was preparing to go to the cross as our Passover lamb - the perfect sacrifice in our place.

Why Is the Lord's Supper Significant in the Bible?

Meals as a Pattern in Scripture

By Shara Drimalla & BibleProject Team

October 18, 2021

For centuries, followers of Jesus have met together to partake in a meal commonly referred to as the Lord's Supper. Some also refer to this meal as Communion or the Eucharist, which comes from the Greek *eucharisteo*, meaning "to give thanks."

But why a meal? And why this meal? What is the point?

The Lord's Supper is an invitation into life. And it's an invitation that begins in the early pages of the Bible.

The First Meal

In the first pages of Genesis, God invites humanity to a meal.

God appoints humanity to be his representatives and invites them to use their own creative power and imagination to spread the order and beauty of the garden-temple to the rest of creation (Genesis 1:26–28). In the garden where humanity is placed, there are trees loaded with fruit for eating and cultivating, and the tree of life grows in the center of the garden (Genesis 2:9). This tree is an image of God's ultimate gift to creation: the opportunity to share in and receive God's own goodness and life.

Proximity to the tree means proximity to the author of life. And significantly, the tree of life is something meant for humanity to eat or consume. In fact, God's first command is for humans to eat from all of the trees, including this one. This is an invitation to ingest God's own life (Genesis 2:16). This meal transforms the one who eats it, and in the words of the story, it leads to "eternal life" (Genesis 3:22).

Humanity is invited to trust and participate in the life and wisdom that God freely offers by receiving and eating this meal. However, humans forfeit access to this meal by choosing to define goodness and life on their own terms, and they are exiled from the

garden (Genesis 3:22–24). How will they get back to goodness on God’s terms, which is symbolically represented by the tree of life?

Israel’s Meals

As the story goes on, God continues to invite humanity to experience his life through meals.

After God rescues the Israelites from Egypt, he invites them to become a “kingdom of priests” and live and serve as his covenant partners (Exodus 19:6). This partnership will force them to make a choice. Will they define goodness and life on their own terms? Or will they receive the true life that God offers?

God establishes a cycle of feasts for them to observe throughout the year, creating habits and practices that structure Israel’s life together in at least two ways (e.g. Leviticus 23; Deuteronomy 16).

First, these formative meals serve as a way to regularly participate in praise, thanksgiving, remembrance, and repentance. Through years of practice, the feasts help to form the people of Israel into a grateful, believing, and trusting community who shares in God’s goodness and life.

Second, God intends for these meals to continually remind his people of the covenant he established with them. And much more than a mere mental reminder, the feasts engage each of the human senses—taste, sound, smell, touch, sight—in order to help the whole person remember to stay faithful to the covenant promises made by God who alone gives true life.

But the Israelites are unfaithful to the covenant. They continually choose false trees of life that lead to self-destruction, exile, and death (2 Kings 21:1–7). And when confronting the Israelites with their false trees of life, God frequently spoke to them in terms of the covenant meals (Isaiah 1:4–6; Isaiah 1:11–14).

During this time, Israel’s prophets talked about a day when God would restore the broken covenant in spite of Israel’s failure (e.g., Jeremiah 31:31). The prophets called this the new covenant. And God promised that there would come a day when he would gather the nations to himself and fulfill his covenant promises. And guess what he

would do? He'd invite them to a meal (Isaiah 25:6–9), and they'd enjoy this meal in his presence, feasting once again on true life.

Jesus' Meals

When we get to the New Testament, we see this theme continue. Jesus invites people to a meal. But it's not the type of feast they were expecting.

Around the time of Passover (the feast that retells the Exodus story with a symbolic meal of lamb, unleavened bread, and wine), Jesus miraculously provides food for a crowd of thousands. This results in people asking him for more bread, and Jesus responds by saying that he is the “true bread,” and that if they “eat from him” they will discover eternal life (e.g. John 6:53–59). This invitation to eat from him is an invitation to trust him and be transformed by his life (e.g. John 6:51).

Later on, Jesus claimed to be the vine that brings God's life into the world (see John 15:1; John 15:4–5). He says that his disciples are those who “abide” or “remain” in him, like branches connected to a vine. And this abiding will permeate a person's life— healing, transforming, and making them new. Jesus is offering himself as a new tree of life.

Jesus and the Passover

On the evening before his death, Jesus observes a Passover meal with his disciples (see Matthew 26:26–29; Mark 14:22–25; Luke 22:15–20).

At this meal, Jesus takes bread, blesses it, breaks it, and distributes it to his disciples. And he takes a cup of wine, gives thanks (Greek *eucharisteo*), and offers it to his disciples. He again connects the bread to his body and the wine to his blood. And he invites his disciples to eat and drink in remembrance of him. In this remembering and giving thanks is the invitation to receive life, just like eating of the tree of life.

At this meal, Jesus introduces a new covenant (e.g. Luke 22:20). Through this covenant, God's eternal life would be made available once again, but this time, it would come through Jesus (e.g. Mark 1:15).

A New Covenant

Jesus was later led to the top of a hill, where Roman soldiers killed him on a different kind of tree—a wooden cross (see John 19:16–18). There they broke his body and poured out his blood, thinking they could destroy him with their tree of death.

But they underestimated Jesus. They tried to take his life, but they did not realize that Jesus willfully gave it, like giving a sacrificial lamb, in order to cover the sins of the entire world. Rather than fighting against his enemies or protecting himself, he goes through death (e.g. Galatians 3:13–14) and is resurrected three days later. This is a new kind of sacrificial lamb that was slain for a new kind of covenant.

And now Jesus presents us with a new choice between life or death. A new tree of life stands before us all. We can eat and drink from it, but it will mean humbly passing through death like Jesus, allowing our old fighting-and-protecting way of being human to die. And it will also mean taking hold of true life, of faithful love toward all.

Living in Jesus' way means embracing God's new covenant (e.g. Luke 22:20), and this new covenant is remembered and celebrated with a new kind of covenant meal.

This Meal Today

Followers of Jesus take part in the Lord's Supper (or Communion/Eucharist) regularly to remember and participate in the power of Jesus' life.

The bread and cup celebrate a new covenant and connect us to a new life source. The power that brought Jesus back from the dead is the same power that can heal the corruption and false trees in our own lives, transforming us into people of truth, beauty, and goodness.

This meal looks different in various Christian traditions. Some dip the bread in the wine. Others drink from a shared cup. Some traditions use wafers instead of bread or juice instead of wine. The frequency of this meal also varies. It is offered weekly, monthly, or even once a year. There is more than one way to go about this, and that's okay.

The key is to remember the humble gift that Jesus became in his sacrifice and the new life we receive from him. “Do this in remembrance of me,” Jesus said (e.g. Luke 22:19).

This meal invites us to remember Jesus. It represents to the senses—just like the meals God established for the Israelites—the life and death of Jesus. This meal is not something we do for Jesus; rather, it reminds us of what Jesus has done for us. And it becomes something we do with Jesus. We participate with him in it.

The Future Meal

In the early pages of Genesis, humanity is invited to a meal that gives life.

Then, throughout the Bible, meals instructed by God both mark the covenant promises he makes with his people and invite his people to never forget his love and faithfulness toward them. They are to remember the fact that he alone is their true source of life.

And in the final pages of the biblical story, humanity is invited to another meal.

The ongoing and repeated participation in the Lord’s Supper reminds us that, wonderful as it is, this is not the final meal that Jesus has prepared for us. When he returns, Jesus will gather his people from every nation, tribe, and tongue. And they will once again have access to the tree of life (Revelation 22:2). He will bring them to the meal that he has prepared for them, and they will enjoy an eternally life-giving meal in his presence (Revelation 19:6–9).

The Lord’s Supper reminds us of the life and work of Jesus, and it marks us as people of his new covenant. And while doing all of this, it also anticipates that final glorious feast. The meal serves as a taste of what is to come—a taste of true life.

As we practice this new covenant meal, may it stir within us hope for his return and thankfulness for who he is and what he has done.