

PASSOVER OLIVET DISCOURSE

“And He came out and proceeded *as was His custom* to the Mount of Olives; and the disciples also followed Him.” (Luke 22:39)

We will study our lesson text by the following three homiletical points.

- Messianic Psalm (14:26) – humneo (hymn) Psalms 115-118
- Messianic Prophecy (14:27-29) – skandalizo (offend) Zech.13:7
- Messianic Prediction (14:30-31) – aparneomai (deny) Mark 14:68, 71-72

<p>This lesson will study FIVE aspects of the PASSOVER OLIVET DISCOURSE (Matt.26:31-35; Luke 22:31-34; John 13:31-38)</p>
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1. Jesus and His disciples sang the second part of the messianic Psalms (115-118).

It was time to bring this messianic Psalm to historical fulfillment. “*Christ is the end of the law so that there may be righteousness for everyone who believes.*” (Rom.10:4)

“At Passover, Ps.113-114 were sung before the meal and Ps.115-118 after the meal.” (NIV, Ps.113)

“*Psalm 115 – praise the Lord, the one true God, for His love and faithfulness towards His people.*” (NIV, Ps.115)

“*Psalm 116 – praise of the Lord for deliverance from death.*” (NIV, Ps.116)

“*Psalm 117 – praise the Lord for His great love and enduring faithfulness to Israel since the destiny of all people are involved in it.*” (NIV, Psalm 117)

“*Psalm 118 – a hymn of the thanksgiving for deliverance from enemies.*” (NIV, Ps.118) “*As the last song of that liturgy, it may have been the hymn sung by Jesus and his disciples at the conclusion of the Last Supper.*” (NIV, Ps.118)

2. The stone the builders rejected has become the capstone became a famous messianic phrase of the first century church (Ps.118:22).

It was quoted by Jesus in Matt.21:41-46, Mark 12:10-11, and Luke 20:17 (Acts 13:46; 18:6).

It was quoted by Peter in Acts 4:8-12 and 1 Pet.2:4-8.

It was quoted by Paul in Eph.2:11-22.

“Paul moves to another aspect of salvation in which God reconciles Jews and Gentiles, previously hostile peoples, not only to himself but also to each other through Christ (vv.11-16). Even more than that, God unites these now reconciled people in one body, a truth introduced in vv.19-22 and explained in ch.3.” (NIV, Eph.2:11-22)

3. Two Greek words were used to develop the content of the Passover Olivet Discourse (14:27-31).

Skandalizo (offend) was used by Jesus to predict that all of His disciples would desert Him (14:27-29).

He quoted Zech.13:7 as a messianic proof text for their desertion of Him in His final hours (14:27).

Aparneomai was used by Jesus to predict that Peter would deny Him before dawn of this very day (14:30-31).

Again Jesus used Zech.13:7 as a proof text that Peter would desert Him and then Jesus went to detail Peter's denial.

This information will be important later in this study.

4. In the offense part of the Passover Olivet Discourse, Jesus quoted Zech.13:7 to declare that ALL His disciples would desert Him this Passover as part of messianic prophecy (14:27-29/ 11 disciples not Judas).

“And Jesus said to them, ‘You will ALL fall away (*skandalizo*/ f.a.ind.2pl/ to put a snare or stumbling block in the way/ desertion was the disciples stumbling), because it is written (*grapho*/ perf.p.ind/ Zech.13:7), ‘I (Lord almighty) will strike down (*patasso*/ f.a.ind. / fatal blow) the shepherd, and the sheep shall be scattered (*diaskorpizo*/ f.p.ind.3pl./ 5th cycle of divine discipline).’” (14:27)

“*Sheep will be scattered* – in fulfillment of the curses for covenant disobedience (Deut.28:64; 29:24-25). This part of the verse is quoted by Jesus not long before His arrest (Matt.26:31; Mark 14:27) and applied to the scattering of the apostles (Matt.26:56; Mark 14:49-50), who in turn are probably *typological of the dispersion of the Jews in AD 70* and the subsequent years.” (NIV, Zech.13:7)

The disciples of Jesus will be scattered by stumbling within themselves over the crucifixion death of Jesus and by persecution of 5th cycle of Divine Discipline.

Jesus offered His disciple's hope of recovery based on His resurrection (14:28). “But (*alla*/ contrast) AFTER (*meta*) I have been raised (*egeiro*/ a.p.infin), I will go before (*proago*/ f.a.ind) you to Galilee.” (later fulfilled in Mark 16:7)

5. In the denial part of the Passover Olivet Discourse, Jesus taught Peter that he would deny Him 3 times before dawn of this very day (14:30-31).

This was in response to Peter rebuttal of Zech.13:7 - “But Peter said to Him, ‘Even though (*ei*/1cc + *kai*/ of fulfilled condition) all may fall away (*skandalizo*/ f.p.ind), yet (*alla*/ contrast) I will not (*ouk* me/ never).’” (14:29)

“And Jesus said to him, ‘Truly I say to you (point of doctrine), that you yourself (Peter) *this very night, before a cock (he alektor) crows twice*, shall three times deny (*aparneomai* f.m.ind/ to utterly deny) Me.’” (14:30)

The two cocks crowing were the last two of the four Roman military night watches. The first cock crowing was the third watch (12-3am/ after midnight). The second cock crowing was the fourth watch. (3-6am / dawn) (Mark 14:72; 15:1).

“The Jews had only three watches during the night: 6pm to 10pm, 10pm to 2am and 2am to 6 am. (Judges 7:19; 1 Sam.11:11).” (NIV, Matt.14:25)