

# Zechariah & Luke: The Returning King

## Lesson 18: The Suffering King

**Key Verse:** *And he said to them, "I have earnestly desired to eat this Passover with you before I suffer. For I tell you I will not eat it until it is fulfilled in the kingdom of God."* ~Luke 22.15-16

Recently I thanked my husband for providing so that I could set "a beautiful table". He immediately looked at me dumbfounded and as if I was confused. I replied, "I know Southern Living isn't coming to our house to take pictures of our table. But right now, our rooster-themed lazy susan is loaded with finishing salts I infused with herbs from our garden. Beside that is a cheap, clear-covered cake stand filled with homemade lemon muffins, and next to that is the sourdough bread I made. It's a beautiful table!" Likewise, our **Suffering Servant** set a beautiful table with which to celebrate His final **Passover**. Its beauty was derived not from the quality dishware, but from the welcome it provided to His sin-filled disciples, even to Satan himself! The cost to take a seat at this table remains the same for us as it did for them – free! Yet the cost to be seated at the head of the table remains incalculable – His gruesome death alongside temporary separation from His Father, God.

*Messiah, Savior, Friend...we worship you as the Passover Lamb of God who takes our sins away. We worship You as our Suffering Servant. We acknowledge our inability to fully grasp the cost of our sins. Having an eternal, unending relationship with Your Father broken so that You could experience His full wrath?!?! Oh Lord, such unworthy people are we for You to do this! Still, we argue in ways that reveal our self-centered pride, conflate our will with Your will, wrestle You for what we want in our lives...and You still invite us to Your beautiful table, having washed our feet, to have us join You in the forgiveness of sins so we may never have broken relationship with You. What a God You are – Holy are You, Lord. Holy! Holy! Holy!*

**Luke 22.1-71:** Now the Feast of Unleavened Bread drew near, which is called the Passover. **2** And the chief priests and the scribes were seeking how to put him to death, for they feared the people. **3** Then Satan entered into Judas called Iscariot, who was of the number of the twelve. **4** He went away and conferred with the chief priests and officers how he might betray him to them. **5** And they were glad, and agreed to give him money. **6** So he consented and sought an opportunity to betray him to them in the absence of a crowd.

**7** Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. **8** So Jesus sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat it." **9** They said to him, "Where will you have us prepare it?" **10** He said to them, "Behold, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters **11** and tell the master of the house, 'The Teacher says to you, Where is the guest room, where I may eat the Passover with my disciples?' **12** And he will show you a large upper room furnished; prepare it there." **13** And they went and found it just as he had told them, and they prepared the Passover.

**14** And when the hour came, he reclined at table, and the apostles with him. **15** And he said to them, "I have earnestly desired to eat this Passover with you before I suffer. **16** For I tell you I will not eat it until it is fulfilled in the kingdom of God." **17** And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves. **18** For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." **19** And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." **20** And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood.

**21** But behold, the hand of him who betrays me is with me on the table. **22** For the Son of Man goes as it has been determined, but woe to that man by whom he is betrayed!" **23** And they began to question one another, which of them it could be who was going to do this. **24** A dispute also arose among them, as to which of them was to be regarded as the greatest. **25** And he said to them, "The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors. **26** But not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who serves. **27** For who is the greater, one who reclines at table or one who serves? Is it not the one who reclines at table? But I am among you as the one who serves.

**28** "You are those who have stayed with me in my trials, **29** and I assign to you, as my Father assigned to me, a kingdom, **30** that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel. **31** "Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, **32** but I have prayed for you that your faith

may not fail. And when you have turned again, strengthen your brothers.” **33** Peter said to him, “Lord, I am ready to go with you both to prison and to death.” **34** Jesus said, “I tell you, Peter, the rooster will not crow this day, until you deny three times that you know me.”

**35** And he said to them, “When I sent you out with no moneybag or knapsack or sandals, did you lack anything?” They said, “Nothing.” **36** He said to them, “But now let the one who has a moneybag take it, and likewise a knapsack. And let the one who has no sword sell his cloak and buy one. **37** 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.” **38** And they said, “Look, Lord, here are two swords.” And he said to them, “It is enough.”

**39** And he came out and went, as was his custom, to the Mount of Olives, and the disciples followed him. **40** And when he came to the place, he said to them, “Pray that you may not enter into temptation.” **41** And he withdrew from them about a stone's throw, and knelt down and prayed, **42** saying, “Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done.” **43** And there appeared to him an angel from heaven, strengthening him. **44** And being in agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground.

**45** And when he rose from prayer, he came to the disciples and found them sleeping for sorrow, **46** and he said to them, “Why are you sleeping? Rise and pray that you may not enter into temptation.” **47** While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him, **48** but Jesus said to him, “Judas, would you betray the Son of Man with a kiss?” **49** And when those who were around him saw what would follow, they said, “Lord, shall we strike with the sword?” **50** And one of them struck the servant of the high priest and cut off his right ear. **51** But Jesus said, “No more of this!” And he touched his ear and healed him.

**52** Then Jesus said to the chief priests and officers of the temple and elders, who had come out against him, “Have you come out as against a robber, with swords and clubs? **53** When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness.” **54** Then they seized him and led him away, bringing him into the high priest's house, and Peter was following at a distance.

**55** And when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat down among them. **56** Then a servant girl, seeing him as he sat in the light and looking closely at him, said, “This man also was with him.” **57** But he denied it, saying, “Woman, I do not know him.” **58** And a little later someone else saw him and said, “You also are one of them.” But Peter said, “Man, I am not.” **59** And after an interval of about an hour still another insisted, saying, “Certainly this man also was with him, for he too is a Galilean.” **60** But Peter said, “Man, I do not know what you are talking about.” And immediately, while he was still speaking, the rooster crowed. **61** And the Lord turned and looked at Peter. And Peter remembered the saying of the Lord, how he had said to him, “Before the rooster crows today, you will deny me three times.” **62** And he went out and wept bitterly.

**63** Now the men who were holding Jesus in custody were mocking him as they beat him. **64** They also blindfolded him and kept asking him, “Prophecy! Who is it that struck you?” **65** And they said many other things against him, blaspheming him. **66** When day came, the assembly of the elders of the people gathered together, both chief priests and scribes. And they led him away to their council, and they said, **67** “If you are the Christ, tell us.” But he said to them, “If I tell you, you will not believe, **68** and if I ask you, you will not answer. **69** But from now on the Son of Man shall be seated at the right hand of the power of God.” **70** So they all said, “Are you the Son of God, then?” And he said to them, “You say that I am.” **71** Then they said, “What further testimony do we need? We have heard it ourselves from his own lips.”

**Diamonds:** Luke covers the first 33 years of Jesus's life in the first three chapters of his writings (Luke 1-3). Then, in the following 19 chapters, Luke leaves us breathless with story after story of Jesus's ministry. But now Luke's writing pace is like entering an active school zone causing him to slow down! He does this so that we may focus in and see the magnitude of the truth that Jesus is the Son of Man and Messiah, alongside the magnitude of His purpose as Savior.

By slowing time, Luke also reveals the scale of Jesus's incarnation in the progressive revelation of the humanity of our Savior: His need to escape the crowds; His thrill of this final Passover celebrated within the intimacy of His selected Twelve; His desire to have them watch with Him as He prayed met with disappointment that they couldn't; His final request of His Father met with submission to His Father's will; anxiety causing a mental health trauma breaking His body down; the pain of the beatings held in silence; and the recognition of total and absolute betrayal from Judas to Peter.

1. While Luke's retelling is not all encompassing of every moment in the final hours of Jesus's life, his purpose for slowing down to focus is found in his initial reason for writing this story to Theophilus. Let's remember Luke's purpose from Luke 1.3-4:

The fix is in, the conspiracy is in motion, and Satan himself takes up residence inside of Judas (V 2-6). Jesus has likely pre-arranged for His final Passover celebration with His chosen twelve disciples (V 8-13). However, God's counter conspiracy, established in Genesis 3 and reaffirmed through His prophet Isaiah, is now taking place in His Son, Jesus. Interestingly, Luke's retelling of this Passover indicates that Satan was present and received this messianic-laden Passover, including the communion of the new covenant (V 21; see also Psalm 41.9).<sup>1</sup> While this idea seems repulsive, note that Jesus immediately identifies Himself as the "Son of Man" who is fulfilling His Father's prophetic command (V 22).

2. Review the Deity, "Son of Man" from Lesson 6, "The Servant King". Notice all that the Son of Man is Lord of from Question 8. How does Jesus's identification as the Son of Man allow for the possibility of Judas's presence at His table? And how is this a comfort to you, and to His Church?

It has been well-documented that the twelve disciples were really a bunch of childish siblings (Luke 9.46-50). After Jesus's solemn and emotionally heavy discourse of His imminent suffering and betrayal, they immediately accuse one another, bickering to the point of requiring self-defense (V 24). In addition, they jump right back into their well-trodden debate about who is the "greatest"! (V 23; Luke 9.46-48) Jesus's gentle and patient response helps them to redefine "greatness" in spiritual terms and it is not the person with all the money, power, and prestige. Rather, it is "the youngest" and the "one who serves" (V 26-27). "In those days people gave a great deal of deference to their elders. There were privileges and prerogatives that went with being a man or woman of a certain age... Youngsters regarded their elders as their betters. Here, Jesus tells us to take the younger person's place in our daily relationships."<sup>2</sup>

3. How did Jesus set the example of "the youngest", and "the one who serves" in His final Passover celebration (V 27)? Which Deity or Doctrine in this year's study reinforces the example Jesus set?

It is at this point that Judas likely has left the Twelve, creating even more confusion for the remaining eleven (John 13.27-30). It is in this more intimate setting that Jesus gives these eleven disciples His last will and testament. Verses 28-30 "were solemn promises, which Jesus was swearing by oath. He wanted to give His friends what He had received from His Father: an everlasting Kingdom."<sup>34</sup>

In this setting He also warns the remaining eleven that Satan wasn't content with having only Judas and pursuing Peter; Satan demanded to have all of them! (V 31 "Satan demanded to have *you all*, that he might sift *you all* like wheat...") Jesus's warning to them, alongside His apocalyptic-style warning specifically to Peter (Jesus moves to the singular use of "you" in V 32), must have kept tensions high and stress-filled.

The apex of this stress-filled and confusing ending to Passover is displayed in the disciples' misunderstanding of Jesus's explanation of His fulfillment of His Father's will as the Suffering Servant (see this week's Deity) in verses 35-38. They hear Jesus calling them to militaristic action (V 36) when, in fact, He is preparing them to become missionaries throughout the wider world, under a new approach. "Today the people of God are living in Luke 22, not Luke 9."<sup>5</sup> Righteously frustrated that they are missing His warnings, encouragement, and preparations due to the intensity of their sin-marred emotions, Jesus disciplines them like a judge disciplines a belligerent defendant in the courtroom: "It is ENOUGH!" And having shut their mouths, He leads them to His favorite place for solitude and respite with His Father (V 39).

Jesus's command that the emotionally exhausted disciples pray was also a call to come alongside Him. RC Sproul explains, "Jesus didn't say to His disciples, 'Please come along and watch *over* me.' He said, 'Come and watch *with* me.' The impression we get is that Jesus was completely isolated and alone, as His disciples fell asleep and failed in the request He gave them to watch with Him."<sup>6</sup>

<sup>1</sup>There is much scholarly debate about the notion of Judas partaking of the new covenant portion of the meal.

<sup>2</sup>Ryken, p.479

<sup>3</sup>Ryken, p.483

<sup>4</sup>Revelation 21.14 explains that the 12 apostles names are written on the foundations of heaven (Ryken, p.484), which will not include Judas Iscariot; see Acts 1.15-26 also Romans 1.1 to explore the possible replacements with Judas's dismissal

<sup>5</sup>Ryken, p.493

<sup>6</sup>Sproul, p.539

4. From verse 43, how did God the Father respond to His Son's agony, isolation, and being alone?

When Jesus was in emotional and spiritual "agony", He "prayed more earnestly." (V 44). Zechariah 10.1-2 is a remembrance and a caution regarding common temptations we are led to when we give up on prayer.

5. What temptations are we led into when we give up on prayer? How did we see this play out with Peter's actions in verse 49-50? What does this say about our knowledge of God?

6. Jesus's words de-escalate another stress-filled, chaotic event: His arrest (V 51). What do you imagine the "servant of the high priest" learned about Jesus in the midst of all these events (V 47-51)?

When we contrast the responses of Judas and Peter to their betrayal of Jesus, we see another example of remorse versus repentance. Judas's response to his guilt and shame is quite different from Peter's response to his guilt and shame. Peter's immediate response leads to a life lived in service to his Savior whom He forcefully denied, while Judas's remorse to His betrayal of the Messiah resulted in suicidal despair.<sup>7</sup>

7. Write out the prayer that Peter may have prayed when the magnitude of his humanity crushed him (V 54-62):

**Deity: Suffering Servant<sup>8</sup>**~ (Luke 22.41-71) "This is truly the first Gospel, followed by the other four in the New Testament". Seven hundred years prior to Jesus's birth, the prophet Isaiah revealed the "coming life and work of the one true and perfect Sacrifice who actually took away sin." Isaiah 52.13-53.12 identifies two necessary truths of the Suffering Servant that enable Jesus as "the one and true satisfactory sacrifice to God."

1. The servant's sufferings are substitutionary in that "He has borne our griefs and carried our sorrows" (Isaiah 53.4). Jesus reveals this truth in Luke 22.19, "This is my body, which is given for you", directly followed by His truth in verse 20, "This cup that is poured out for you is the new covenant in my blood." "That is to say, Christ's body and blood are given as a substitutionary sacrifice on behalf of sinners so that they might avert [God's] wrath and punishment."
2. The servant suffered the penalty for the sins of His people. "On our behalf He was made sin (2 Corinthians 5.21), became a curse (Galatians 3.13), and tasted death (Hebrews 2.9). The Righteous One suffered the penalty of sin on behalf of the unrighteous so that He might reconcile those sinners to God... That is to say, while sinners deserved to die because of their sin, Jesus laid down His life as the ransom price in place of the lives of His people, so that they might go free."

The servant's guilt offering/ransom went above and beyond the penalty of sacrifice to cover intentional as well as unintentional sin in the place of 'many'. The atoning work of Christ accomplished salvation for the elect (Acts 4.12; 2 Timothy 1.10; Titus 2.13). His blood cleanses from sin (Hebrews 13.12; 1 John 1.7). He is the Mediator of the new covenant (Hebrews 12.24). As Savior, Christ gives life to believers in the present (2 Corinthians 4.10; 2 Timothy 1.1) and is Himself the pattern for the future resurrection of believers (2 Corinthians 4.14; 1 Thessalonians 4.14). Christ, by His atoning work, is the Shepherd who makes it possible for believers to do good works (Hebrews 13.20-21). He is the One in whom the church is placed and blessed (Ephesians 2.13).

8. Identify every suffering Jesus experienced in this chapter (Luke 22):

<sup>7</sup>This is not an indication of whether suicide is a sin. Suicidal ideation alongside the act of suicide are signs of hopelessness and despair often wrapped in a mental health crisis. If you, or someone you know, is suffering to the point of suicidal thoughts, first know that Jesus knows the darkness, isolation, and trauma of our sins' weight – see His blood-soaked sweat! Secondly, get help through the suicide hotline at 988. Third, let someone pray for you if you are struggling, or if you are alongside someone who is struggling. Do not allow isolation to win. We all are prisoners of HOPE!

<sup>8</sup>MacArthur & Mayhue. pgs. 312-315, 522-529

9. Read Isaiah 52.13-53.12. Connect the suffering Luke reveals in chapter 22 with the suffering Isaiah prophesied a bit over 700 years prior:

10. What is your response to the Servant who suffered for you *and* also for His Church?

**Doctrine: Passover**<sup>9,10</sup> (Luke 22.7) the first and most important of Jewish feasts, established and commanded by God in Exodus 12.42. "In concluding the plagues just prior to Israel's exodus from Egypt, God instituted the Passover observance in which the lamb of Passover served as a substitutionary sacrifice for Israelites' firstborn sons (Exodus 12.3)...In Exodus 12.12, the Lord says that He will execute judgment as He passes through the land of Egypt. Israelites who follow the instructions and apply the blood of the slaughtered lamb to the doorpost of the houses will escape that judgment (Exodus 12.13, 23, 27). And the obedient Israelites do indeed escape death (Exodus 12.30)."<sup>11</sup>

But why would God's chosen people be subject to the same judgment of death as their oppressors and enemies, the Egyptians? "Indeed, Israelite idolatry in Egypt causes the Lord to respond in wrath and to pour out judgment on them (Ezekiel 20.4-10; Joshua 24.14). Just like the Egyptians, the Israelites come under the sentence of death. What a surprise that proves to the Israelites, who are comfortable with the preceding sequence of nine plagues – as long as the Egyptians are the ones suffering. But the Israelites had sinned just like the Egyptians, and therefore, in the tenth plague God reveals His people's sins as well as His provision for their salvation. Yahweh's judgments on the gods of Egypt prove that He alone can deliver one from sin's penalty of death (Psalm 49, especially verses 7-9, 15)...” By providing the Passover sacrifice, the Lord graciously spares guilty Israelites by means of the sacrificial blood of animals and preserves His own holiness by fulfilling His promises to deliver His people out of Egypt (Exodus 12.12-13; Leviticus 22.32-33; 1 Corinthians 5.7)."<sup>12</sup>

As rabbis pondered "how the blood of a mere sheep" protected His people from God's judgment in Exodus, they wondered if "God must have seen the 'blood of Isaac' on the doorposts, meaning God remembered Abraham's willingness to sacrifice his own son (Genesis 22.1-19). Remembering it, He spared His people. How close they were! What they did not realize was that when God saw Abraham's son Isaac, He saw His own Son, Jesus, who would one day sacrifice Himself out of loving obedience to His Father. On the first Passover, God freed His people by taking the life of the firstborn sons of Egypt. Many centuries later, God made salvation possible for all who would accept it by giving the life of His firstborn Son."<sup>13</sup>

11. We have intentionally provided you with a broad understanding about Passover. What new or interesting truth about Passover have you discovered thus far? How does it deepen your knowledge of God?

Passover, Tabernacles, and Shavout (or "pentecost") were the three pilgrimage feasts that brought hundreds of thousands of Jews to Jerusalem because temple attendance was required for these three feasts. These three feasts were community-wide celebrations, thus this was the reason for the pilgrimage to Jerusalem. In total, there are seven biblical feasts, whose global purpose was to rejoice over God's provision (Leviticus 23). They all served as a tangible remembrance of God's faithfulness and care.

<sup>9</sup>Spangler & Tverberg pgs. 108-134

<sup>10</sup>MacArthur & Mayhue. pgs. 308-311

<sup>11</sup>MacArthur & Mayhue, pgs. 309-310

<sup>12</sup>MacArthur & Mayhue, pg. 310

<sup>13</sup>Spangler & Tverberg pg. 113

Jesus's final Passover celebration coincided with two spring feasts: Unleavened Bread and Firstfruits. While these three feasts were always clustered together, their specific dates varied year to year in accordance with the Jewish calendar (just like our calendar is not static, neither is the Jewish calendar). Significantly, the Feast of Unleavened Bread began the day of Passover (Deuteronomy 16.1-8; Luke 22.1, 7). Thus, "there would not be a scrap of regular bread on the table or anywhere else in the house" because not only was unleavened bread required for Passover, but it was required for seven days for the Feast of the Unleavened Bread (Exodus 12.17-20). Using a method closely associated with sourdough bread, fermented dough caused a yeast-like rise in breads. However, the process of fermentation is time specific and quick to degrade, smelling like something worthy only of the trash can when it is over fermented and rots! Thus, leavening became a picture of the decay and rot of sin, while its puffiness symbolized pride and hypocrisy (1 Corinthians 5.6-8).<sup>14</sup> The *matzah* Jesus held symbolized His body, free of the decay and rot of sin, nor influenced and driven by pride and hypocrisy (Luke 22.19).

Interestingly, Jesus would have broken off a special piece of this bread, the *afikomen*, which was then hidden away. While there is debate about its significance, according to Jewish tradition in Jesus's time, this hidden piece of unleavened bread referred to "the coming one", the awaited Messiah. "The tradition was that the whole piece of *matzah* represented all of Israel, and that the Messiah was 'broken off' from the people and hidden away. The appearance of the piece at the end [of the Passover meal] was symbolic of the coming of the Messiah, fervently expected at the time of Jesus. When Jesus held up that particular piece of bread [at the conclusion of the Passover meal] and said, 'This is my body,' He was making a shocking claim to be the Messiah, the Christ."<sup>15</sup>

It is likely that Jesus had pre-arranged or inquired about a place for His final Passover (V 8-12). Once He arrives with the rest of His apostles (the twelve disciples He chose), we get a sense of the relief and contentment He experiences implied in verse 14. This is further affirmed in His comments in verse 15 where He reveals His earnest desire to celebrate Passover with them before His suffering.

12. Jesus's anticipation in Luke 22.15 is shared by His Father in Zechariah 13.7. Review your answer to Questions 8 and 9 from Lesson 17, "The Sacrificial King". Why do you think Jesus too looked to His death with eagerness? What new insight or old insight does this stir in your mind about God's relationship with His Son?

13. Recall that "the cup" is a direct reference to God's wrath and judgment. We studied the strong verbs and adjectives of God's wrath through "a cup of staggering" in Zechariah 12 (Lesson 15, "The King of Creation, Question 1). What do we learn about the cup in verse 20?

a. Consider what Jesus tells us in Luke 22.20 with what you learned about God's wrath in Zechariah 12 (Lesson 15, "The King of Creation"). Where do you see God's prophecies fulfilled in Jesus's body and blood symbolism in verses 19-20? How is your knowledge of God expanding in this Spirit-led pondering?

14. What teaching this week reinforces your knowledge of God and/or Jesus to the point that you "know beyond the shadow of a doubt the reliability of what you were taught." (Luke 1.3-4, The Message)?

<sup>14</sup>A close reading of Exodus also indicates the unleavened bread symbolized the urgent exit of God's people from Egypt. It is also called 'the bread of affliction' in Deuteronomy 16.3. "The bread has multiple layers of imagery". (Am I the only one thinking of the multiple buttery layers of croissants now?!)

<sup>15</sup>Spangler & Tverberg, pg. 115 – note that this interpretation of the *afikomen* is considered controversial with modern Jewish thought. The modern Jewish interpretation favors that this is a game used to keep children awake during the liturgy of Passover. At the end of the meal they are to go find the *afikomen*.

**Your Scripture-Soaked Prayer:**

**Lecture Outline:**

**Aim:** Christ endured immense suffering for us.

- I. The Body & The Blood (Luke 22.1-20) **T1:** Christ's immense suffering for us inspires a deeper covenant relationship with God.
  - a. How meaningful is your covenant relationship with God?
  - b. In what ways does it change how you live?
- II. The Bickering & The Betrayals (Luke 22.21-62) **T2:** Christ's immense suffering for us inspires our radical discipleship.
  - a. How radical are you as a disciple of Jesus Christ?
  - b. How passionately do you pursue personal holiness? How often do you stand on holy ground?
  - c. What evidence do you see in your life that you have whole-heartedly surrendered to God's will?
- III. The Beatings & The Blasphemy (Luke 22.63-71) **T3:** Christ's immense suffering for us inspires face-planting worship.
  - a. What inspires your worship of Jesus Christ?
  - b. How genuine is your worship?
  - c. Is it a face-planting worship worthy of the King of kings who died in your place? Or are you just going through the motions?

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