

THE NEW TESTAMENT

THE FINAL WEEK



Year 2 – Quarter 1
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LESSON 1

JESUS' TRIUMPHAL ENTRY INTO JERUSALEM

Matt. 21:1-11, 14-17; Mark 11:1-11; Luke 19:29-44; John 12:12-19

INTRODUCTION. When Jesus journeyed for the last time to Jerusalem to celebrate the Passover, He was ready to complete his work on earth. For three years He had taught the people, preaching the gospel of the kingdom and demonstrating with signs and wonders that He was the Messiah, the Anointed One, promised by the Old Testament prophets. Now He would suffer, die, then triumph over death by rising the third day.

Jesus had previously resisted attempts to be made king (John 6:15), and He had cautioned his disciples to tell no man He was the Christ or tell of the vision of the transfiguration (Matt. 16:20; 17:9). Now the time had come for Jesus to manifest (declare) himself as the Messiah, the King. In fulfillment of prophecy (Zech. 9:9), He rode to the city of Jerusalem upon the colt of an ass in a lowly and meek manner. This is the only reference in the scripture that Jesus rode. As Jesus proceeded toward the city, the people shouted, *Hosanna!*, recognizing and acclaiming the arrival of the kingdom of David, salvation, peace and glory. But Jesus knew their hearts—within a week they would turn from him and crucify him.

THE JOURNEY TO JERUSALEM. As Jesus journeyed to Jerusalem for the Passover, He passed through Jericho. The city of Jericho lies in the Jordan River valley about 1200 to 1300 feet below sea level just north of the Dead Sea. In New Testament times it was an oasis of luxuriant gardens and tropical palms. In Jericho Jesus healed two blind men, Bartimaeus and his companion, and also visited with Zacchaeus (Matt. 20:29-34; Mark 10:46-52; Luke 18:35-19:10).

Jesus then proceeded along the road from Jericho to Jerusalem—a dusty road rising some 3500 feet from the warm valley floor into chill mountain air, winding between steep and barren cliffs for about seventeen miles. Before reaching Jerusalem, Jesus stopped at Bethany, a small village on the eastern slope of the Mount of Olives

less than two miles from Jerusalem. There He rested the Sabbath day (John 12:1). When the Sabbath ended at sunset, his Bethany friends made him a supper (John 12:2-8).

THE FIRST DAY. The following day (John 12:12), the first day of the week, Jesus resumed his journey to Jerusalem. There are two roads from Bethany to Jerusalem—one goes around the southern end of the Mount of Olives and one crosses the summit. Jesus likely chose the latter road for his ride into Jerusalem that day.

The western slope of the Mount of Olives overlooks the Kidron Valley to the city of Jerusalem beyond, and from the summit of the mount there is a magnificent panoramic view of the city. When Jesus came to the ridge of the mount and the city came into view, He paused, surveyed the scene and then wept. As He continued on his way, his route led downward past the Garden of Gethsemane, over a stone bridge crossing the Kidron, and up the hill of Moriah where He probably entered the city through the eastern gate that led directly to the Temple.

A. THE PLOT

1. As Jesus journeyed to Jerusalem for the last time prior to his crucifixion, He arrived in Bethany six days before the Passover. A feast was held after his arrival. Who was at the supper? (John 12:1-3)
2. When the common people learned that Jesus was in Bethany, they came to see Jesus and whom? Why? (John 12:9)
3. What commandment had the chief priests and Pharisees given? (John 11:56-57)
4. Why did the chief priests want to put Lazarus to death? (John 12:10-11)

B. THE PREPARATION

1. On the morrow (John 12:12), as Jesus and his disciples journeyed toward Jerusalem, they came to the Mount of Olives. Jesus sent two disciples to the nearby village to find and bring to him _____.
(Matt. 21:1-2)
2. Mark and Luke state that no man (no one) had ever _____ on the colt. (Mark 11:2; Luke 19:30)
3. If anyone questioned the disciples, they should say that the _____ had need of them. (Matt 21:3)
4. "Tell ye the daughter of Zion, Behold, thy _____ cometh unto thee, meek, and sitting upon an ass, and a colt..." (Matt. 21:4-5)

Note. This event fulfilled two Old Testament prophecies (Isa. 62:11; Zech. 9:9). Matthew quotes the two prophets, combining their prophecies.

5. The disciples brought the animals to Jesus, put their _____ on the animals, and Jesus sat on them. (Matt. 21:6-7)

C. THE PROCESSION

1. As Jesus came to Jerusalem, a multitude met him with palm branches (John 12:12-13), and spread their garments on the road (Matt. 21:8). What did the people shout? The four gospel writers record slightly different shouts of joy, but all report the coming "in the name of the Lord."
 - a. "*Hosanna* to the _____: Blessed is he that cometh in the name of the Lord; *Hosanna* in the highest." (Matt. 21:9)
 - b. "*Hosanna*; Blessed is he that cometh in the name of the Lord: Blessed be the _____ of our father _____, that cometh in the name of the Lord: *Hosanna* in the highest." (Mark 11:9-10)
 - c. "Blessed be the _____ that cometh in the name of the Lord: peace in heaven, and glory in the highest." (Luke 19:38)
 - d. "*Hosanna*: Blessed is the _____ that cometh in the name of the Lord." (John 12:13)

Note. *Hosanna* in the Hebrew means "save, we pray." The expression is found in Ps. 118:25. The word became an exclamation of praise and was recited at the Feast of Tabernacles and accompanied by the waving of palm

and willow branches (W. E. Vine). Matthew reports that the people shouted, *son of David*, a title both royal and Messianic; Mark states, *the kingdom of our father David*, that is, the kingdom promised to David; Luke records, *King* and adds *peace*, signifying joy and exultation; and John supplies, *King of Israel*, meaning the Messiah-King.

2. When some of the Pharisees from the multitude told Jesus to rebuke his disciples, He told them that if they should hold their peace (keep silent), the _____ would cry out. (Luke 19:39-40)

D. THE PROPHECY

1. As Jesus approached the city of Jerusalem and viewed it, He _____ over it, for the things He had attempted to bring to the people—the gospel of peace and salvation—were hidden from their eyes. (Luke 19:41-42)
2. What would the enemies of Israel do to the city and its inhabitants? (Luke 19:43-44)
 - a. cast a (build an) _____ about thee
 - b. _____ thee
 - c. keep thee (close you) in on _____
 - d. _____ thee to the ground and thy children within thee
 - e. they shall not leave one _____ upon another

E. THE PASSAGE

1. When Jesus entered the city of Jerusalem, and the people asked, Who is this?, the multitude following Jesus said, This is _____ from Nazareth of Galilee. (Matt. 21:10-11)
2. Jesus healed the blind and lame who came to him in the temple, but when the Pharisees saw the wonderful things He did, they were _____. (Matt. 21:14-15)

LESSON 2

THE MONEYCHANGERS

Matt. 21:12-13; Mark 11:15-19; Luke 19:45-48; 21:37-38

INTRODUCTION. When Jesus rode into Jerusalem on the first day of the week, He then entered the temple. After looking around, healing the blind and lame, He returned to Bethany in the evening (Matt. 21:14-17; Mark 11:11).

THE SECOND DAY. The next day, the second day, as Jesus and his disciples returned to Jerusalem:

- Jesus pronounced judgment upon an unproductive fig tree;
- Jesus entered the temple and cast out the merchandisers;
- Jesus and his disciples left the city and returned to the Mount of Olives in the evening.

THE MONEYCHANGERS. Jesus and his disciples had journeyed to Jerusalem to celebrate the Passover Feast in obedience to the law, for every male among the Jews was required to attend this feast in Jerusalem each year. When Jesus went into the temple on this second day, He found in the outer court of the temple (the court of Gentiles) a market for buying and selling animals needed for sacrifices. There were also tables for moneychangers who exchanged Roman coins for Jewish coins, as all Jews were required to pay a half-shekel (a Jewish coin) each year for the service of the temple (Ex. 30:11-16).

A. JESUS CLEANSSES THE TEMPLE

1. As Jesus and his disciples came to Jerusalem, Jesus entered the temple and: (Mark 11:15)
 - a. cast out those that _____ in the temple
 - b. overthrew the tables of the _____
 - c. overthrew the seats of them that sold _____

2. He did not allow any man to carry _____ through the temple. (Mark 11:16)

Note. Jesus prevented the people from using the temple area as a thoroughfare or for any type of commercial activity.

3. Jesus then quoted two Old Testament prophets. (Mark 11:17)
 - a. "...mine house shall be called an house of _____ for all people." (Isa. 56:7)
 - b. "Is this house, which is called by my name, become a _____ of _____ in your eyes?" (Jer. 7:11)
4. The chief priests and scribes sought to destroy Jesus because they _____ him, for the people were astonished at his teaching. (Mark 11:18)
5. In the evening Jesus went out of the _____ (to the Mount of Olives). (Mark 11:19; Luke 21:37)

B. THE FIRST CLEANSING OF THE TEMPLE (John 2:13-22). According to John, Jesus cleansed the temple another time very early in his ministry.

1. Early in Jesus' ministry, He went to Jerusalem for the _____.
(John 2:13)
2. Whom did Jesus find in the temple? (John 2:14)
3. What did Jesus do? (John 2:15)
 - a. He made a _____
 - b. He drove out _____
 - c. He poured out _____
 - d. He overthrew _____

4. What did He tell those that sold doves? (John 2:16)
 - a. take these _____ hence
 - b. make not my Father's house a house of _____
5. At this action of Jesus, his disciples remembered something that had been written in Psalms 69:9. What had the Psalmist said? (John 2:17)
6. When the Jews asked for a sign, what did Jesus answer? (John 2:18-19)
7. How long had the temple been under construction? (John 2:20)
8. Of what temple did Jesus speak? (John 2:21)
9. When did the disciples remember these words of Jesus? (John 2:22)

CONCLUSION. The buying and selling of merchandise in the temple created much noise, confusion, and no doubt dishonesty and fraud on the part of the buyers and sellers. A marketplace in the house of the Lord was completely improper since the temple was dedicated and devoted to the worship of God. Jesus, as the Son of God, exercised his Divine authority and in righteous wrath cleansed the temple of his Father.

*It is written, My house shall be called the house
of prayer; but ye have made it a den of thieves.
Matt. 21:13*

LESSON 3

A DAY OF CONTROVERSY

Matt. 22:15-33; Mark 12:13-27; Luke 20:19-40

INTRODUCTION: At the end of the second day, Jesus and his disciples left Jerusalem and returned to the Mount of Olives (Mark 11:19; Luke 21:37).

THE THIRD DAY. As Jesus and his disciples journeyed to Jerusalem on the third day, the disciples viewed the unproductive fig tree upon which Jesus had pronounced judgment the preceding day. The tree had withered, and Jesus took the occasion to teach his disciples a lesson on faith (Matt. 21:20-22; Mark 11:20-26).

On that same day Jesus taught the people in the temple many things:

- The Pharisees and Herodians asked a question regarding tribute to Caesar;
- The Sadducees asked a question regarding the resurrection;
- A lawyer (scribe) asked a question about the great commandment;
- Jesus asked the Pharisees a question regarding the son of David;
- Jesus pronounced seven woes against the scribes and Pharisees;
- Jesus observed the widow casting two mites into the temple treasury;
- Jesus discussed with his disciples the destruction of Jerusalem and his second coming.

THE PHARISEES AND HERODIANS ASK A QUESTION. The Pharisees were a religious sect of the Jews and the most numerous and popular. Although they strictly followed the Law of Moses at first, through the years they added their traditions, and by New Testament times their spiritual zeal was on the outward correctness of the law, rather than sincere obedience to the will of God.

In contrast the Herodians were not a religious sect but a political party which supported the ruling dynasty of Herod the Great, apparently preferring to be ruled by the family of Herod rather than by the Romans. Very little is known of this group.

Shortly before Jesus' crucifixion, the animosity of the religious leaders of the Jews toward him intensified. Early in his ministry the Pharisees and Herodians took counsel "how they might destroy him" (Matt. 12:14; Mark 3:6). After Jesus had raised

Lazarus from the dead, the Jewish council, the Sanhedrin, "took counsel together for to put him [Jesus] to death" (John 11:53).

Jesus had answered wisely the questions of the Jewish leaders time after time, often answering their questions by asking a question of them. Since the multitudes considered Jesus to be a prophet, the Jewish leaders were afraid to seize him (Matt. 21:46). Instead they plotted to ensnare him in his talk.

On this third day, attempting to entrap Jesus, the disciples (spies) of the Pharisees and the Herodians commenced their discussion with Jesus with flattery. After falsely honoring Jesus in this manner, the spies then asked their question, "Is it lawful to give tribute to Caesar, or not?" (Mark 12:14). These disciples of the Pharisees and the Herodians were referring to a tax imposed upon every Jew to be paid each year to the Roman government. The Roman emperor was ruling over the Jewish nation at that time. Although the Jews were subjects of Rome, nevertheless they were under Roman protection and had certain advantages, among them the Roman coinage which enabled them to trade throughout the Roman Empire. As Roman subjects they were obligated to give to Caesar the things that belonged to Caesar—not just tax or tribute, but also honor and respect. If Jesus said, yes, He would alienate the multitudes following him who were bitterly opposed to the tax. If Jesus said, no, He would be in violation of the Roman law and thus in danger of the authority of the Roman governor. How could He escape such a snare or trap?

Jesus settled the matter quickly with his Divine wisdom. He called for a coin and was given a Roman denarius which was the amount of one day's wage at that time, worth about seventeen cents. Caesar's image and inscription or motto was on the Roman coin. Jesus then said, "Render to Caesar the things that are Caesar's, and to God the things that are God's" (Mark 12:17).

RENDER TO CAESAR. In this incident, Jesus defined forever the Christian's obligation to civil government, regardless of whether the government is a benevolent one, such as our own, or a tyrannical one such as Rome. The apostles Paul and Peter spoke of this matter (Rom. 13:1-7 and I Peter 2:13-17). In such cases where

the laws of civil government conflict with God's laws, then we ought to "obey God rather than men" (Acts 5:29).

RENDER TO GOD. In like manner Jesus affirmed our obligation to God. As Christians we must give ourselves to God, "...present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). We are not our own, we are "bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19-20). We must submit ourselves totally to God, for all that we are and have belong to him. We are only stewards of what He has so abundantly blessed us.

A. TRIBUTE TO CAESAR (Matt. 22:15-22; Mark 12:13-17; Luke 20:19-26)

1. According to Matthew, the Pharisees sent their _____ with the Herodians to Jesus. (Matt. 22:15-16)
2. Luke states they sent _____, which would feign (pretend) to be just men, that they might deliver him unto the power and authority of the governor. (Luke 20:20)
3. How did the disciples (spies) flatter Jesus? (Mark 12:14)
 - a. we know that thou art _____
 - b. and carest for no _____
 - c. thou regardest not the _____ of men
 - d. but teachest the way of _____ in truth
4. What question did the men then ask Jesus? (Mark 12:14)
5. What did Jesus know (by his Divine power) about these men? (Mark 12:15)
6. Matthew states that Jesus perceived their _____ and called them _____. (Matt. 22:18)
7. What did Jesus tell them to bring to him? (Mark 12:15)

8. When they brought the coin to Jesus, what did He ask? What was their answer? (Mark 12:16)

9. What was Jesus' concluding statement? (Mark 12:17)

10. What was the men's reaction to Jesus' answer? (Mark 12:17)

THE SADDUCEES ASK A QUESTION. The Sadducees, like the Pharisees, were a religious sect of the Jews. By New Testament times the Sadducees were a political-religious party willing to compromise with the Roman authorities. By cooperating with Rome, they were allowed to control the Sanhedrin, the Jewish supreme council or court consisting of seventy-one members. The president of the Sanhedrin was the high priest. Luke names Annas and Caiaphas as high priests when John the Baptist commenced preaching and Jesus began his earthly ministry (Luke 3:2, 23). Annas was high priest from A. D. 6-15, but his influence continued as five of his sons, a grandson, and his son-in-law Caiaphas served as high priests. Caiaphas was the actual high priest from A. D. 18-36 and presided over the Sanhedrin during Jesus' ministry.

The Sadducees were less numerous than the Pharisees, but they were wealthy, aristocratic, and extremely influential due to their high political and religious positions. Josephus describes them as "boorish"—rude and ill-mannered. With the outbreak of the Jewish-Roman wars in A. D. 66, the influence of the Sadducees gradually declined. After the temple and city of Jerusalem were destroyed in A. D. 70 by the Romans, the Sadducees disappeared from history.

The fundamental doctrine of the Sadducees was denial of life after death—the future state of rewards or punishment. As the priestly party, the Sadducees emphasized the ceremonial law and sacrifices. They placed great emphasis on the five books of the Law but rejected the oral traditions of the Pharisees. While the Pharisees pretended to be religious, their religious fervor was merely an outward show, and Jesus condemned them for their hypocrisy. On the other hand, although the Sadducees

were the spiritual leaders of the Jews, holding the office of high priest and controlling the Sanhedrin, they had no pretenses. They were neither spiritual nor religious—they served God disinterestedly. They were very materialistic and satisfied with their security under the protection of the Roman government.

After Jesus' discussion with the Pharisees regarding Caesar, the Sadducees asked Jesus a question regarding the resurrection. Since they did not believe in the resurrection of the dead, their purpose was probably an attempt to publicly ridicule Jesus. Their question concerned the laws of inheritance and the perpetuation of the family. Jesus quickly pointed out their error by stating that after the resurrection, human relationships (marriage, childbirth, family) will change. Those who inherit eternal life are as angels—their spirits have the same qualities that belong to angels.

To prove the immortality of the soul, Jesus referred those Sadducees to the books of the Law, that part of the scriptures upon which they placed the greatest emphasis. Jesus quoted from Exodus and reminded the Sadducees that God is the great *I Am*—"I am the God of Abraham, and the God of Isaac, and the God of Jacob" (Matt. 22:32; Ex. 3:6). Thus Jesus proved from the Old Testament Law the resurrection and immortality of the soul. God is the God of the living. Abraham, Isaac, and Jacob, though long dead, are living.

B. DISCUSSION ON THE RESURRECTION (Matt. 22:23-33; Mark 12:18-27; Luke 20:27-40)

1. What do the Sadducees say? (Matt 22:23)

2. What had Moses said should be done when a man died leaving a wife but no children? (Matt. 22:24)

Note. The Law of Moses required that if a man died without children, his brother was to marry the widow. The firstborn son of this marriage would receive the inheritance of the dead brother. This law was designed to preserve the inheritance of a family (Num. 27:8-11; Deut. 21:15-17; 25:5-6).

3. The Sadducees then asked a question regarding this law. (Matt. 22:25-27)
 - a. How many brothers were there?

- b. What happened to the first brother?
 - c. What about the second, third, unto the seventh?
 - d. What happened to the woman?
4. What question did the Sadducees then ask? (Matt. 22:28)
5. Jesus rebuked the Sadducees with three statements. (Matt. 22:29)
- a. ye do _____
 - b. you do not know the _____
 - c. you do not know the _____
6. What did Jesus say regarding the resurrection? (Matt. 22:30)
- a. in the resurrection they do not _____ nor are given in _____
 - b. they are as _____
7. What had been spoken by God touching the resurrection of the dead? *I Am*: (Matt. 22:31-32)
- the God of _____
- the God of _____
- the God of _____
8. Mark and Luke in their accounts reveal the incident to which Jesus is referring. To whom did God speak these words and what was the occasion? (Mark 12:26; Luke 20:37; Ex. 3:6)
9. Jesus explained the significance of the expression, *I Am*. He said, "God is not the God of the _____, but of the _____." (Matt. 22:32)
10. What was the reaction of the multitudes to Jesus' teaching? (Matt. 22:33)

LESSON 4

CONDEMNATION OF THE PHARISEES: THE SEVEN WOES

Matt. 23; Mark 12:38-40; Luke 20:45-47

INTRODUCTION. It was inevitable that there would be conflict between Jesus and the Pharisees. Early in his ministry, Jesus was "grieved for the hardness of their [Pharisees'] hearts" (Mark 3:5). Jesus' humble life and teachings were opposed to their proud, self-righteous attitude and manner of life. His teachings were aimed at the hearts and minds of the people—if the thoughts of people are pure, then their actions will be pure also. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil..." (Luke 6:45).

The Pharisees were the most numerous and popular sect of the Jews. As Jesus' popularity with the multitudes grew and his criticisms of the Pharisees' hypocrisy increased, the Pharisees' opposition to Jesus intensified. They considered him an enemy and took counsel against him how they might destroy him (Mark 3:6).

THE THIRD DAY. Jesus' last public discussion which occurred just a few days before his crucifixion is recorded in Matthew 23. The antagonism between him and the Pharisees had reached a climax, and Jesus pronounced seven woes against the scribes and Pharisees—a scathing but just rebuke.

In Jesus' rebuke of the Pharisees, He called them:

- hypocrites (vs. 13, 14, 15, 23, 25, 27, 29);
- blind guides (vs. 16, 24);
- fools and blind (vs. 17, 19, 26);
- serpents (vs. 33);
- a generation or offspring of vipers (vs. 33).

No greater condemnation could be expressed. In his denunciation of the Pharisees, Jesus exposed their hypocrisy in their manner of life and their false worship:

- they shut up the kingdom of heaven against others (vs. 13);
- they cheated widows and made long prayers (vs. 14);
- they searched far and wide for proselytes, then made them more wicked than themselves (vs. 15);
- they made a mockery of oaths (vs. 16-22);
- they tithed small items, but forgot important matters (vs. 23-24);
- they were careful to appear righteous, but were inwardly full of wickedness (vs. 25-28);
- they pretended to revere the righteous dead, but actually approved those who had killed them (vs. 29-36).

Although Jesus would have received the Pharisees had they repented, their hearts were too hardened (Matt. 23:37). Jesus therefore left them and the temple—their house was left desolate and destruction was inevitable (Matt. 23:38-39).

A. JESUS' INTRODUCTION (Matt. 23:1-12). On this occasion Jesus spoke to the multitudes and his disciples.

1. Jesus told his listeners to do all the scribes and Pharisees said, but not to do their works because they say and _____. (Matt. 23:1-3)
2. Jesus said they bind heavy burdens on men's shoulders, but do not move them with their fingers. They do all their works to be seen by men, for they: (Matt. 23:4-5)
 - a. make broad their _____
 - b. enlarge the borders of their _____
3. Four things they loved: (Matt. 23:6-7)
 - a. _____ at feasts
 - b. _____ in synagogues
 - c. _____ in the marketplace
 - d. to be called _____
4. Jesus exhorted the people not to seek religious titles of Rabbi, father, or master (Matt. 23:8-10), for he who is greatest among you shall be your _____. (Matt. 23:11)

5. Whosoever shall exalt himself shall be _____, and whosoever shall humble himself shall be _____. (Matt. 23:12)

Note. In verses 1-12, Jesus points out the hypocrisy and arrogance of the Pharisees, "...they say, and do not." They bind heavy burdens on others, but do not do them themselves. They love recognition and pre-eminence. He exhorted the disciples not to seek religious titles: Rabbi, a title of respect meaning my master; father, used as a title of honor; master, a guide or teacher which was a title used by Jesus of himself.

B. THE SEVEN WOES

Woe No. 1. *The kingdom of heaven.* What had the scribes and Pharisees done to the kingdom of heaven? (Matt. 23:13)

1a. In some versions of the Bible, Matt. 23:14 is omitted: "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation."

Note. In this verse "houses" refers to property or possessions. The Pharisees defrauded widows of their property under the guise of helping them. The prayers of the Pharisees often lasted three hours—one hour of meditation, one hour of prayer, one hour of meditation. The length of the prayers was not being condemned. It was the pretense of appearing pious during such long prayers that Jesus condemned.

Woe No. 2. *Proselytes.* The scribes and Pharisees traveled land and sea to make one proselyte (a convert to the Jewish religion), but what happened to the proselyte because of the influence of the scribes and Pharisees? (Matt. 23:15)

Woe No. 3. *Swearing.* The Pharisees had made a mockery of oaths by making foolish distinctions regarding the sanctity of the objects invoked in the oath. (Matt. 23:16-22)

- If they swore by the temple, the oath was not binding.
- If they swore by the gold of the temple, the oath was binding.
- If they swore by the altar, the oath was not binding.
- If they swore by the gift upon the altar, the oath was binding.

- a. One who swears by the altar swears to what? (Matt. 23:20)

- b. One who swears by the temple swears to what? (Matt. 23:21)

- c. If one swears by heaven, he swears to what? (Matt. 23:22)

Woe No. 4. Tithing (Matt. 23:23-24)

- a. The scribes and Pharisees were careful to tithe mint, anise, and cummin (tiny plants), but they neglected more important matters of the law:

_____, _____, _____. (Matt. 23:23)

- b. They were blind guides for they strained at _____ and swallowed _____ . (Matt. 23:24)

Woe No. 5. Washing. The scribes and Pharisees carefully washed the outside of a cup and platter, but inside they were full of _____ and _____ . Jesus said to clean first the inside, then the outside would be clean. (Matt. 23:25-26)

Woe No. 6. Sepulchres. Jesus compared the scribes and Pharisees to white-washed sepulchres (tombs) which look beautiful outside but inside are full of dead men's bones. The scribes and Pharisees outwardly appeared _____, but inwardly were full of _____. (Matt. 23:27-28)

Woe No. 7. The Prophets. The scribes and Pharisees honored the dead prophets by building monuments over their graves and decorating the entrances to the tombs which were dug out of the rock in the sides of the hills. They said if they had lived in the days of their fathers, they would not have killed the prophets. (Matt. 23:29-36)

- a. But Jesus said, "Ye are the _____ of them which killed the prophets." (Matt. 23:31)
- b. He told them, "Fill ye up then the _____ of your fathers." (Matt. 23:32)

Note. As the Jews of Old Testament times had killed the prophets of God, Jesus tells the scribes and Pharisees to now slay him and fill up the measure—that is, complete the iniquity of their fathers. They could not escape the judgment.

- c. When would all these things come to pass? (Matt. 23:36)

CONCLUSION. Jesus concluded his condemnation of the Pharisees by stating He would have gathered them as a hen gathers her chickens under her wings, but they were not willing. Therefore, their house was left unto them desolate (Matt. 23:37-39).

*O Jerusalem, Jerusalem, thou that killest the prophets,
and stonest them which are sent unto thee, how often would I
have gathered thy children together, even as a hen gathereth
her chickens under her wings, and ye would not!
Behold, your house is left unto you desolate.
For I say unto you, Ye shall not see me henceforth, till ye shall
say, Blessed is he that cometh in the name of the Lord.
Matt. 23:37-39*

LESSON 5

THE SECOND COMING OF JESUS CHRIST: THE SEPARATION OF THE SHEEP AND GOATS

Matt. 25:31-46

INTRODUCTION. After Jesus denounced the scribes and Pharisees, pronouncing seven woes upon them (Matt. 23), He then left the temple, never to return (Matt. 24:1). With his disciples Jesus went to the Mount of Olives outside the city of Jerusalem and sat down (Matt. 24:3).

THE THIRD DAY. As Jesus overlooked Jerusalem and the temple from the mount, He prophesied destruction upon the city, the temple, and the nation of Israel (Matt. 24:1-35). After stating that these judgments would occur during the lifetime of the generation then living, He discussed his second coming and the final judgment with his disciples (Matt. 24:36-51; 25).

First Jesus told his disciples that only the Father knew the day and hour of Jesus' second coming (Matt. 24:36). He described the suddenness of his coming to emphasize the necessity of preparedness (Matt. 24:37-44). To reinforce his admonition, He spoke three parables: the parable of the faithful and unfaithful servants (Matt. 24:45-51); the parable of the ten virgins (Matt. 25:1-13); and the parable of the talents (Matt. 25:14-30). These three parables also express the thought that the Lord may delay his coming.

Last of all Jesus described the scene of the final judgment (Matt. 25:31-46).

Throughout the discussion of Jesus' second coming, preparedness and delay are the theme:

- "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42);
- "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44);
- "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13).

When Jesus comes again and sits on his throne of glory to judge the nations (Matt. 25:31-32), then "...we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10).

A. THE SUDDENNESS OF THE SECOND COMING OF JESUS CHRIST (Matt. 24:36-44)

1. Who knows of that day and hour? (Matt. 24:36)

2. The second coming is compared to the world before the flood. What were people doing until the day Noah entered the ark? Did they know the flood would take them away? (Matt. 24:37-39)

3. What will occur as two men are in a field and as two women grind at the mill? (Matt. 24:40-41)

4. Why should we watch? (Matt. 24:42)

5. Paul and Peter compare the day of the Lord to what? (I Thess. 5:2; II Pet. 3:10)

6. When will the Son of man come? (Matt. 24:44)

B. JUDGMENT AND THE SEPARATION OF THE SHEEP AND GOATS (Matt. 25:31-46)

1. When Jesus comes again, He will come: (Matt. 25:31)
 - a. in his _____
 - b. with _____

- c. to sit on the _____
2. Gathered before him will be all _____, and He will separate them as a shepherd divides his sheep from the goats. (Matt. 25:32)
- Note.* "All nations" is a reference to the whole human race. (II Cor. 5:10)
3. Jesus will set the sheep on his _____ and the goats on his _____ . (Matt. 25:33)
4. Those on the right hand will _____ the kingdom. (Matt. 25:34)
5. These will be blessed because: (Matt. 25:35-36)
- a. when Jesus was hungry, they gave him _____
 - b. when He was thirsty, they gave him _____
 - c. when He was a stranger, they _____ him in
 - d. when He was naked, they _____ him
 - e. when He was sick, they _____ him
 - f. when He was in prison, they _____ to him
6. When the righteous ask the Lord when they had done these things for him, his answer will be, because they had done it for one of his _____ they had done it for him. (Matt. 25:40)
7. The reward of those on the left hand will be _____ which is prepared for the devil and his angels. (Matt. 25:41)
8. Those on the left had not given food, drink, shelter or clothing to Jesus, nor had they visited him when He was sick or in prison (Matt. 25:42-43). These will ask when they had seen Jesus in any of these conditions, and his answer will be, because they had not done it to one of the _____ of these, they did not do it for him. (Matt. 25:44-45)
9. The wicked shall go away into everlasting _____, but the righteous into life _____. (Matt. 25:46)

LESSON 6

JUDAS' PLOT – THE PASSOVER – THE LORD'S SUPPER

INTRODUCTION. For several hundred years, from the time they left Egypt to New Testament times, the Jews had celebrated the Passover. In obedience to the law, Jesus and his disciples journeyed to Jerusalem to observe this feast which commemorated the deliverance of the children of Israel from Egyptian bondage. Now, Jesus as the Lamb of God was about to be slain as the Paschal (Passover) Lamb in order to deliver all who would receive him from the bondage of sin.

Jesus' controversy with the Pharisees and Sadducees, his condemnation of the scribes and Pharisees (the seven woes), his prophecy regarding the destruction of Jerusalem and the temple, and his discussion with his disciples concerning his second coming and judgment all occurred the third day (Tuesday) of his final week on earth.

THE FOURTH DAY. Later in the week (possibly the fourth day, Wednesday), Judas plotted with the priests to deliver Jesus to them. For his treachery Judas received thirty pieces of silver, the lowly price of a slave gored by an ox (Ex. 21:32).

A. JUDAS' PLOT (Matt. 26:14-16; Mark 14:10-11; Luke 22:3-6)

1. Then _____ entered Judas who went and conferred with the chief priests and captains how he might betray Jesus to them. (Luke 22:3-4)
2. The chief priests agreed to give Judas _____ to deliver Jesus to them. (Matt. 26:15)
3. If a slave was gored by an ox, the owner of the ox was required to pay the owner of the slave _____ and the ox was to be stoned. (Ex. 21:32)
4. God's shepherd asked the people to estimate the value of his work, so they weighed _____ for his wages. (Zech. 11:12)

Note. In this prophecy of Zechariah, the value of the wages was an insult to the shepherd and to Jehovah God, for it expressed the contempt the people had for all God had done for them. In the same manner the amount Judas received for betraying Jesus, the Son of God, was no more than the price of a common slave.

THE PASSOVER. The Passover celebration began on the 14th day of the month Nisan (corresponding to our March/April), the first month of the Jewish religious year, and was followed by the seven day Feast of Unleavened Bread (Lev. 23:4-6). Because the slaying of the lamb, the Passover Feast, and the Feast of Unleavened Bread were so closely connected, they were considered as one festival, and the names Passover and Feast of Unleavened Bread were both used to describe the eight day celebration.

In New Testament times, according to Josephus, the Jews ceased their labors about midday on the 14th, killing the lamb between three and five o'clock in the afternoon (after the evening sacrifice which began at three o'clock). As the Jews counted their days from sunset to sunset, the slaying of the lamb took place near the close of the 14th day of Nisan. The Passover meal was then eaten sometime after sunset which began the 15th day. During the feast all leaven was forbidden (Ex. 12:15). Although it was not necessary to remove the leaven from the houses until evening when the lamb was slain, the Jews began searching for leaven on the evening before the 14th to ensure that all traces of leaven were removed.

THE FIFTH DAY. On the fifth day (Thursday), the 14th day of Nisan, Jesus commanded two of his disciples to prepare the Passover meal. "...they had to buy the lamb, carry it to the temple, and have it killed there, and the blood sprinkled in the name of a paschal lamb or a passover for thirteen people...After killing the lamb they would carry it to the place where it was to be eaten..." (H. Leo Boles, *The Gospel According to Matthew* [Nashville: Gospel Advocate Co., 1952], p. 500). Then the lamb was roasted and the other food prepared also—unleavened bread and bitter herbs (Ex. 12:8).

B. THE PASSOVER PREPARATION (Matt. 26:17-19; Mark 14:12-16; Luke 22:7-13)

1. On the day of unleavened bread when the Passover was killed (sacrificed),
Jesus sent _____ and _____ to prepare the Passover meal. (Luke 22:7-8)
2. Jesus told the two disciples when they entered the city, they would meet a man carrying a pitcher. He told them to follow the man into the house which he enters, and tell the master of the house that the Teacher needs a place to observe the Passover (Luke 22:9-11). The master would then show them a large _____ which was furnished. (Luke 22:12)

THE SIXTH DAY. "Now when the even was come, he sat down with the twelve" (Matt. 26:20). After sunset Jesus and his disciples celebrated the Passover Feast. This was now the sixth day (Thursday evening).

C. THE PASSOVER MEAL (Matt. 26:20; Mark 14:17; Luke 22:14-18, 24-30)

1. When the hour came, Jesus told his disciples He desired to eat the Passover with them before He _____. (Luke 22:14-15)
2. Jesus then told the disciples He would not eat again or drink again until the _____ should come. (Luke 22:16-18)

Note. In Luke 22:14-18 Jesus and his disciples ate the Passover meal. In verses 19-20 Jesus instituted the Lord's Supper after the meal.

D. JUDAS' BETRAYAL FORETOLD (Matt. 26:21-25; Mark 14:18-21; Luke 22:21-23; John 13:21-35)

1. As Jesus and his twelve disciples were eating, He said one of them would betray him (Matt. 26:20-21). When the disciples asked who it was, Jesus said it was the one who dipped his _____ with him in the dish. (Matt. 26:22-23)
2. Jesus said it would be good for that man if he had not been _____.
(Matt. 26:24)
3. When Judas asked if it was he, what was Jesus' answer? (Matt. 26:25)

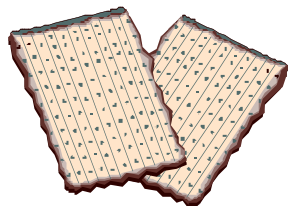
E. PETER'S DENIAL FORETOLD (Matt. 26:31-35; Mark 14:27-31; Luke 22:31-38; John 13:36-38)

1. Jesus told Peter (Simon) that Satan had asked to have him, but Jesus had _____ for him that his faith would not fail. (Luke 22:31-32)
2. Peter said he would go with the Lord both to _____ and _____. (Luke 22:33)
3. Jesus said, before the cock (rooster) crowed, Peter would deny him _____ times. (Luke 22:34)

THE LORD'S SUPPER. At the close of the Passover meal, Jesus instituted the Lord's Supper. The Passover Feast commemorated the time the Lord passed over the houses of the Hebrews and slew the firstborn of Egypt, and the subsequent deliverance of Israel from Egyptian bondage. In a like manner, the Lord's Supper commemorates Jesus' death and our deliverance from the bondage of sin.

F. THE FIRST LORD'S SUPPER (Matt. 26:26-29; Mark 14:22-25; Luke 22:19-20; I Cor. 11:23-26)

1. As Jesus and the disciples were eating, Jesus blessed the bread, broke it, and said it represented his _____. (Matt. 26:26)
2. Jesus then took the cup, gave thanks, and told the disciples to drink all of it, for this represented his _____ which is shed for many for the remission of sins. (Matt. 26:27-28)



LESSON 7

THE GARDEN OF GETHSEMANE - PETER'S DENIAL

INTRODUCTION. Late Thursday night following the Passover Feast as the sixth day continued, Jesus and his disciples (minus Judas) sang a hymn, then left the city of Jerusalem. They passed over the Brook Kidron and continued on to the Garden of Gethsemane. Here Jesus admonished his disciples to watch and pray while He sought comfort and aid from his Father in heaven.

Judas, who knew where to find Jesus, brought with him to the garden a band of Roman soldiers, and officers from the chief priests, Pharisees, scribes, and elders. With a kiss, Judas identified Jesus to the band of men who then arrested Jesus.

Jesus was first taken to the house of Annas, father-in-law of Caiaphas the high priest. Jesus was questioned by Annas, and it was possibly at his house that Peter three times denied knowing Jesus.

THE GARDEN OF GETHSEMANE. Gethsemane means "the place of oil-presses." It was a plot of ground enclosed by a stone wall, containing a grove of olive trees. The garden was about one-half mile from the city of Jerusalem and located on the western slope of the Mount of Olives.

A. THE GARDEN (Matt. 26:30, 36-46; Mark 14:26, 32-42; Luke 22:39-46; John 18:1). When Jesus and his disciples reached the Garden of Gethsemane, He told his disciples to pray that they might not enter into temptation. He took Peter, James, and John a little further with him, telling them He was very sorrowful and asking them to tarry and watch with him. Jesus then withdrew a short distance and prayed to his Father. He asked that "this cup" (his suffering) might pass from him, but added, "nevertheless not my will, but thine be done."

1. As Jesus prayed during this time of sorrow, who strengthened him? (Luke 22:43)
2. As He prayed more earnestly, how extreme was his agony? (Luke 22:44)

3. How many times did Jesus withdraw to pray, and how many times did He return to find his disciples asleep? (Matt. 26:39, 42, 44-45)
4. When He woke his disciples, who did He say was at hand? (Matt. 26:46)

B. THE BETRAYAL (Matt. 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:2-12). While Jesus was still speaking to his disciples, Judas appeared in the garden. Judas knew where to find Jesus as Jesus often went to the garden with his disciples.

1. Accompanying Judas to the garden was a band (detachment) of _____ and _____ from the chief priests and Pharisees who were carrying lanterns, torches, and weapons. (John 18:3)

Note. A band of men or soldiers refers to a cohort of Roman soldiers numbering from 400-600 men. It is not likely the whole cohort was present, but the band was under the command of a chief captain (John 18:12) which would indicate more than 100 soldiers had been called out. If there had been only 50-100 soldiers, the commander would have been a centurion. In addition to the Roman soldiers there were officers and temple police of the Sanhedrin.

2. Judas greeted Jesus, saying, Hail master (Rabbi), then _____ him. (Matt. 26:47-49)

Note. Kissing was a common form of greeting between friends, but the kiss of Judas was his sign to the soldiers and temple police whom they should arrest. Betrayed by a kiss has thus become a proverb throughout the world.

3. When the soldiers seized Jesus, Peter drew his _____ and cut off the right ear of Malchus, the servant of the high priest. (John 18:10)
4. Jesus told Peter to put his sword in its place, for those who take the sword will _____ by the sword. (Matt. 26:52)
5. What does Luke alone add to this incident? (Luke 22:51)
6. Jesus said that if He prayed to his Father, He would send twelve legions of _____ to assist him. (Matt. 26:53)

Note. The band of men then bound Jesus (John 18:12). This was unlawful according to Jewish law. Binding the prisoner was not permitted before condemnation by the court except in cases where the prisoner resisted arrest.

7. All this came to pass that the _____ of the prophets might be fulfilled. (Matt. 26:56)
8. The disciples then forsook Jesus and _____. (Matt. 26:56)

ANNAS. According to John's account, Jesus was taken "first" to Annas before dawn early on Friday morning for a preliminary hearing, and the context seems to indicate that Peter's denial of Jesus took place there (John 18:13-27). Annas had been high priest from A. D. 6-15. At the time of Jesus' trial, Annas' son-in-law Caiaphas was the actual high priest, but Annas had maintained considerable power and prestige and was the most dominant figure in the priestly party and Sanhedrin.

When Jesus who was bound unlawfully was taken to Annas, his final ordeal began. The appearance before Annas was not part of a regular Jewish trial. It was a private examination with an attempt to force Jesus to make admissions that could be used as evidence against him during the trial before the council (Sanhedrin) which was to follow. While in the presence of Annas, Jesus suffered the first of many acts of physical violence against him. He was struck in the face by the servant of the high priest with an open hand—a slap. Striking a prisoner while he was making his defense before the judge was outrageous, and in this case the deed was unrebuked by Annas, the judge.

HOUSES. Houses in Palestine were built in a square or rectangle with an open court in the center. There was a door or gate which opened from the street and led through a passage called a porch to the courtyard. Surrounding the court was a covered walkway or gallery with doors opening into the other rooms. In the porch there was a stairway leading to the second story, or if there was no second story, to the roof. As Annas was wealthy, he probably had a large house with a spacious courtyard.

PETER'S DENIAL. When Jesus was led away by the soldiers, Peter followed Jesus out of love, but "afar off" because of fear. In spite of his earlier boasting to Jesus at the supper, "I will lay down my life for thy sake" (John 13:37), his fear overcame him. He denied three times knowing his Lord, and immediately the cock crowed. Jesus turned and looked at him (Luke 22:61). Peter then remembered Jesus' word, and overwhelmed with his sin, he went out and wept bitterly. "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12).

C. THE DENIAL (Matt. 26:58, 69-75; Mark 14:54, 66-72; Luke 22:54-62; John 18:15-18, 25-27). Although the disciples had fled Jesus immediately after his arrest in the Garden of Gethsemane, Peter and another disciple (John) followed at a distance. When Jesus entered the court of the high priest, John entered also while Peter was left standing at the door outside. John, who was known to the high priest, spoke to the girl that kept the door, and Peter was then allowed to enter also. He went to the courtyard and joined the servants who were warming themselves by the fire.

1. When the maid who kept the door asked Peter if he was one of the disciples of this man, Peter said, _____ . (John 18:17)
2. After the first denial, Peter went out to the porch (gateway). Another maid saw him and said that this fellow was also with Jesus of Nazareth. This time Peter denied knowing Jesus with an _____. (Matt. 26:71-72)
3. After an hour passed another person said Peter was one of Jesus' disciples because he was a Galilean (Luke 22:59). The bystanders said that Peter's speech _____ him. (Matt. 26:73)
4. The third time Peter denied knowing Jesus, he began to _____ and _____, saying he did not know the man. (Matt. 26:74)
5. Immediately the _____. (Matt. 26:74)
6. The Lord turned and _____ at Peter, and Peter, remembering the word of the Lord, went out and _____ bitterly. (Luke 22:61-62)

LESSON 8

CAIAPHAS AND THE JEWISH TRIAL

INTRODUCTION. The trial of Jesus is of special interest because it led to his crucifixion and resurrection, a fulfillment of Old Testament prophecies providing for the salvation of man and the spiritual blessings that follow. In addition the trial is of importance from a historical view as the two ancient legal systems of the Jews and Romans greatly influenced our own modern laws. The Romans allowed their conquered nations to retain and practice their own laws as long as they were harmonious with Roman sovereignty. Thus in Jesus' trial we have an example of both the Jewish and Roman legal processes.

JEWISH LAW. Jewish law was part of the religion and was very careful to protect the accused person. "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established" (Deut. 19:15). The law was administered by a large body of men, the seventy-one members of the Sanhedrin. In criminal trials, especially when the offense was punishable by death, strict procedures were to be followed: the trial was to be held during the day, and if not completed before night, then it must be adjourned and resumed the next day; twenty-three members must be present to render a verdict; a majority of one could render a verdict of acquittal on the same day the trial was completed; any other verdict must be rendered on another day and required a majority of two; no person could be convicted on his own testimony; the judges' duty was to protect the interest of the accused. At the time of Jesus' trial, the Sanhedrin no longer had the authority to impose the death sentence. This power had been transferred to the Roman governor in A. D. 6 when Judea lost its independence and became a Roman province.

CAIAPHAS. Caiaphas was appointed high priest by the Romans and served in that position from A. D. 18-36. As the son-in-law of Annas, the former high priest, he was part of the ruling dynasty of high priests founded by Annas. Caiaphas has been

described as "domineering, unscrupulous, and criminal" (R. C. H. Lenski, *The Interpretation of St. Matthew's Gospel* [Minneapolis: Augsburg Publishing House, 1961], p. 1004).

It was Caiaphas who earlier had advised the Sanhedrin that "...one man should die for the people, and that the whole nation perish not...being high priest that year, he prophesied that Jesus should die for that nation" (John 11:49-51). From that day forward, the rulers of the Jews plotted how to put Jesus to death (John 11:53). Thus two days before the Passover, the Sanhedrin assembled at the palace of Caiaphas and conspired to take Jesus secretly and kill him. They agreed not to destroy Jesus during the feast lest there be an uproar among the people (Matt. 26:3-5; Mark 14:1-2; Luke 22:1-2). Shortly afterward, however, Judas bargained with the rulers to betray Jesus to them.

After his examination before Annas, Jesus was taken for trial to Caiaphas and the assembled chief priests, elders and scribes (the Sanhedrin). It was still nighttime and the sixth day—sometime early Friday morning before dawn. Caiaphas as high priest and president of the Sanhedrin presided over the proceedings, all of which were illegal under Jewish law.

THE ILLEGAL TRIAL. The Jewish trial of Jesus was illegal in all points. It was not lawful for the Sanhedrin to try a capital offense, for only the Romans had the authority to impose the death sentence.

- First of all the council decreed death to Jesus before He had been formally accused of any crime, or before witnesses had testified against him.
- It was the judges' responsibility to carefully guard the accused and to be impartial and unprejudiced, but some of these judges took part in the actual arrest of Jesus in the Garden of Gethsemane.
- The examination by Annas before the trial proper was merely an attempt to exact from Jesus admissions that could be used against him.
- The council (Sanhedrin) presided over by Caiaphas treacherously sought to obtain the testimony of false witnesses.
- The trial took place while it was still night, with the guilty verdict pronounced during the night session rather than the following day in another session.

- Jesus was adjured (placed under oath) in order that the council could force him to testify against himself.
- The morning session of the Sanhedrin was held on a feast day, and the verdict was again rendered without waiting the required interval of at least one day.
- Finally, both verdicts (those rendered at the night and day sessions) were pronounced without any legal evidence.

A. THE NIGHT TRIAL (Matt. 26:57, 59-68; Mark 14:53, 55-65; Luke 22:54, 63-65; John 18:24)

1. With Caiaphas presiding, the whole council assembled and sought witnesses against Jesus in order to put him to _____ . (Mark 14:55)

Note. Jewish law specified that an accused person could be convicted only at the mouth or testimony of two or three witnesses. Even for minor offenses one witness was not sufficient (Deut. 17:6; 19:15).

2. The council (Sanhedrin) produced many false witnesses against Jesus, but their _____ did not agree. (Mark 14:56)
3. Finally, _____ false witnesses said that Jesus claimed He was able to destroy the temple of God and to build it in three days. (Matt. 26:60-61)
4. These false witnesses misquoted Jesus. The first time Jesus cleansed the temple of the merchandisers and moneychangers, He said, "Destroy this temple, and in three days I will _____ it up...but he spake of the temple of his _____." (John 2:19, 21)
5. Again the court had a problem, for the testimony of these witnesses did not _____. (Mark 14:57-59)
6. The high priest asked Jesus what his answer was to these witnesses, but He kept silent and answered nothing. The next question the high priest asked Jesus was, "Art thou the _____, the Son of the Blessed?" (Mark 14:61)

Note. Caiaphas asked this question illegally. No witness could be compelled to testify against himself. Matthew adds that Caiaphas said, "I adjure thee by the living God..." (Matt. 26:63). *I adjure thee* was the Jewish form of putting a man

under oath (Lev. 5:1). Caiaphas as head of the court placed Jesus under oath with this question. When adjured it was a violation of the Law of Moses to conceal the truth. Jesus, therefore, was forced to confess He was the Son of God and be condemned (falsely) for blasphemy, or be silent and be in violation of the Law of Moses.

7. Jesus answered, "I am: and ye shall see the _____
sitting on the right hand of power, and coming in the clouds of heaven."
(Mark 14:62)

Note. As Jesus was placed under oath by Caiaphas, He was compelled to break his silence, and He answered truthfully, affirming He was the Messiah, the Son of God. He then added that those rulers would see him glorified (sitting at the right hand of power) and witness his judgment (coming with the clouds of heaven). From the time of Jesus' death onward, the Jewish rulers witnessed the manifestation of Jesus' power—the miracles that occurred at his death, his resurrection, the spread of the gospel, and the destruction of Jerusalem.

8. The high priest then rent his clothes and accused Jesus of _____.
(Mark 14:63-64)

Note. In Jewish law the penalty for blasphemy against the name of the Lord was death by stoning. (Lev. 24:16)

9. With that the council condemned Jesus to death and committed the following outrages against him: (Mark 14:65)
- a. _____ on him
 - b. _____ him (cover his face)
 - c. _____ him
 - d. told him to _____
 - e. _____ him with their palms

B. THE COUNCIL AND THE DAY TRIAL (Matt. 27:1-2; Mark 15:1; Luke 22:66-71). After daybreak Friday morning, the council met in formal session, probably in an attempt to give the appearance of legality. Jesus was led again into their midst and the trial began anew, but this time no false witnesses were produced.

1. As soon as it was day, the _____, _____, _____, and _____ came together and led Jesus into their council. (Luke 22:66)

Note. Mark says it was the whole council (Mark 15:1).

2. The council asked Jesus if He was the _____. (Luke 22:67)
3. Jesus said, "If I tell you, ye will not _____." (Luke 22:67)
4. Jesus then repeated his declaration given earlier at the night session, "Hereafter shall the _____ sit on the right hand of the _____." (Luke 22:69)
5. The next question asked by the council was, "Art thou then the Son of God?" What was Jesus' response? (Luke 22:70)
6. What was the conclusion of the council? (Luke 22:71)

CONCLUSION. Jesus was up all night and endured physical abuse—bound, slapped, spit upon, buffeted (struck with clenched hands, the fist), blindfolded, mocked, beaten. When questioned by Annas, Jesus told him to question those who had heard the things He had spoken. Before the Sanhedrin, Jesus said nothing in his own defense, but when He was adjured (placed under oath), He was compelled to confess his Deity. Later when taken to Pilate, Jesus spoke to him privately, but when confronted by the crowd of rulers and chief priests, He answered not a word. This was a fulfillment of the prophecy of Isaiah. "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. 53:7).

LESSON 9

PILATE AND THE ROMAN TRIAL

INTRODUCTION. After the Sanhedrin pronounced the guilty verdict upon Jesus, the chief priests, elders, and scribes (the whole council, Mark 15:1) sent him to Pilate, the Roman governor, for judgment. Although Roman law had its origin in the love of justice, and it jealously guarded the rights of Roman citizens, non-Roman citizens in conquered provinces were at the mercy of the Roman procurators (governors). These Roman governors were responsible only to the emperor. Nevertheless, a Roman governor was not allowed to violate established principles of the law.

PONTIUS PILATE. Upon the death of Herod the Great in 4 B. C., his son Archelaus received the greater part of his father's kingdom—Judea, Samaria, and Idumea (Matt. 2:22). As Archelaus was incompetent and hated by the Jews, unrest and revolt spread throughout the region. He was therefore deposed by the Romans in A. D. 6 and his territory placed directly under a Roman governor with the title of procurator.

Pontius Pilate was appointed the Roman procurator of Judea, Samaria, and Idumea in A. D. 26. He was extremely offensive to the Jews—his soldiers carried standards bearing the likeness of the emperor into Jerusalem; he took money from the temple treasury to build an aqueduct to Jerusalem; he put golden shields inscribed with portraits of the emperor in Herod's palace; he mingled the blood of some Galileans with their sacrifices (Luke 13:1); he slaughtered and imprisoned a great number of Samaritans gathered at Mt. Gerizim to search for some sacred artifacts. King Herod Agrippa I charged Pilate with "corruptibility, violence, robberies, ill-treatment of the people, grievances, continuous executions without even the form of a trial, endless and intolerable cruelties" (Jack Finegan, *Light From The Ancient Past* [Princeton: Princeton University Press, 1959], p. 257). Pilate was replaced in A. D. 36, returned to Rome and eventually exiled from Italy.

Pilate's official residence as governor was in Caesarea on the Mediterranean sea-coast, but due to the large crowds assembled in Jerusalem for the Passover, he was in the city to help maintain order with his troops. Jesus was bound, taken from the

court of the Sanhedrin, and brought to the Praetorium before Pilate. The Praetorium was simply the name of the official residence of the Roman governor, the place of his judicial seat, whatever building he occupied at the moment. Although the Bible does not specify where Pilate was residing, he was probably at Herod's palace or at the fortress Antonia. Herod the Great had built for himself a magnificent palace in Jerusalem. He had also built Antonia, a fortress adjacent to the temple area as a means of preserving order within the city and providing for the defense of the city against invaders from without.

The Sanhedrin had charged Jesus with blasphemy against God, a sin punishable by death under the Law of Moses (Lev. 24:16). The Jews could condemn Jesus to death, but only the Roman governor had the authority to administer the death penalty. As Pilate was an unbelieving Roman, the charge of blasphemy meant nothing to him. The Jews, therefore, had to invent other charges against Jesus in order to convince Pilate He was worthy of death.

A. PILATE'S INITIAL EXAMINATION (Matt. 27:11-14; Mark 15:2-5; Luke 23:1-5; John 18:28-38)

1. When Jesus was led by the Jews from Caiaphas to the hall of judgment (Praetorium), Pilate went out to the crowd and asked what accusation they had against Jesus. They said they were delivering him up because He was an _____ . (John 18:29-30)

Note. Roman courts were conducted in a public manner, so Pilate going "out" to the crowd was not an unusual occurrence.

2. When Pilate told them to take Jesus and judge him according to their own law, they said it was not _____ for them to put a man to death. (John 18:31)

Note. John says this was a fulfillment of the words spoken by Jesus regarding his death (John 18:32). Earlier Jesus had said, "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die" (John 12:32-33).

3. What three accusations did the Jews bring against Jesus? (Luke 23:2)
 - a. perverting the _____

- b. forbidding to give _____ to Caesar
 - c. saying He himself is Christ the _____
4. Pilate then entered inside, called Jesus, and asked him if He was the _____ . (John 18:33)

Note. The first two accusations against Jesus did not concern Pilate. The third charge, however, was serious, a charge of treason which was the greatest crime under Roman law.

5. Jesus asked Pilate if he was speaking for himself or if others told him this. Pilate replied, "Thine own nation and the chief priests have delivered thee unto me: what hast thou done?" Jesus then said, "My kingdom is not of this _____: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews..." (John 18:35-36)
6. When Pilate again asked Jesus if He was a king, Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the _____." (John 18:37)
7. Pilate said to Jesus, "What is _____?" Then he went out to the Jews and said he found no fault in Jesus. (John 18:38)

Note. At this point the Roman trial should have ended as Pilate gave a judgment of acquittal. The chief priests and elders again accused Jesus of many things, but He answered nothing. When Pilate reminded Jesus He was accused of many things, Jesus again was silent and Pilate marveled greatly. (Matt. 27:12-14)

HEROD ANTIPAS. When Pilate learned that Jesus was a Galilean, he hoped to shift the responsibility of Jesus' fate to Herod Antipas, the tetrarch (governor) of Galilee. Herod Antipas was one of the sons of Herod the Great, and the one who had imprisoned and executed John the Baptist. Herod was in Jerusalem like Pilate for the Passover Feast, but unlike Pilate, Herod came to please the Jews by showing respect for the festival.

Since Pilate could find no fault in Jesus, he sent him to Herod Antipas for judgment. Only Luke records this event (Luke 23:6-12). Herod was pleased to see Jesus, for

he had heard many things about him and hoped to see a miracle done by him. Though Herod asked him many questions, Jesus remained silent. Herod and his soldiers then mocked Jesus and arrayed him in a gorgeous robe. Since Herod did not wish to meddle in a trial based on a charge of treason, after questioning and mocking Jesus, he sent him back to Pilate. By this action Herod indicated his approval of any judgment Pilate might make.

PILATE'S FINAL JUDGMENT. Pontius Pilate, as the Roman governor, had the authority to acquit and release Jesus after his initial examination. Up to this point Pilate had acted in accordance with Roman law. He refused to pass sentence on the charge brought by the Sanhedrin that Jesus violated Jewish law. He investigated the charge of treason and found it not valid. He pronounced the verdict of acquittal (Luke 23:4; John 18:38). This should have ended the trial, but the Jews continued to bring accusations against Jesus. All that transpired afterward was merely an attempt by Pilate to appease an angry mob and had no legal value.

B. BARABBAS (Matt. 27:15-23, 26; Mark 15:6-15; Luke 23:13-25; John 18:39-40). There was a custom that the governor would pardon and release a prisoner during the Passover Feast. When this custom began is uncertain, but it was no doubt established to please the people and gain some popularity. Pilate, not having the courage to release Jesus outright, saw an opportunity to free Jesus by this method. He therefore called together the chief priests, rulers, and people after Herod sent Jesus back to him.

1. When Pilate reminded the Jews that it was the custom to release a prisoner during the Passover, they demanded he release, not Jesus, but _____. (John 18:39-40)
2. Describe Barabbas. (John 18:40)
3. While Pilate was sitting on his judgment seat, his wife sent him a message to have nothing to do with this _____ man, for she had suffered many things that day in a dream about him. (Matt. 27:19)
4. When the multitude demanded the release of Barabbas, Pilate asked what he should do to Jesus who is called the Christ. The people cried out with loud

voices, _____ . (Matt. 27:21-22)

- C. THE SCOURGING** (John 19:1-16). In another attempt to release Jesus, Pilate scourged him, perhaps hoping this punishment would arouse the pity of the Jews and appease them. Scourging was a severe and cruel punishment, many times causing death to the victim.

The Jews originally used rods for scourging. The number of blows was limited to forty (Deut. 25:1-3). By New Testament times, "The Jewish method of scourging...was by the use of three thongs of leather, the offender receiving thirteen stripes on the bare breast and thirteen on each shoulder, the 'forty stripes save one,' as administered to Paul five times (II Cor. 11:24)" (W. E. Vine).

Roman scourging was even harsher, used to make a prisoner confess to a crime, and often inflicted before crucifixion. The Roman whip consisted of a handle with several leather thongs fitted with pieces of bone or metal on the ends. The victim was stripped and bound to a low block or pillar with the back stretched and exposed. The blows were given with full force, and the number was not limited but dependent upon the officer in charge. Two whips were used, one from each side. As a result the flesh of the prisoner was torn and gashed with deep cuts often to the bone.

1. After Pilate scourged Jesus, what did the Roman soldiers do? (John 19:1-3)
 - a. put a _____ on his head
 - b. arrayed him in a _____
 - c. said _____
 - d. struck him with their _____
2. Pilate went out to the people again, saying he found no crime (fault) in Jesus. Then Jesus was brought out wearing the crown of thorns and the purple robe, and Pilate said, " _____!" (John 19:4-5).
3. When the chief priests and officers cried out, *Crucify him*, Pilate told them to crucify him themselves, for he found no _____ in him. (John 19:6)

Note. By this remark Pilate did not give permission to crucify Jesus. He was taunting the Jews, telling them if they wanted to put to death an innocent man, then they must take the responsibility and consequences. The Jews then said Jesus should die according to their law, for He made himself the Son of God. When Pilate heard this, he was afraid and asked Jesus where He was from, but Jesus did not answer. Pilate then told Jesus he had the power to crucify him or

release him, but Jesus answered, saying, he (Pilate) had no power at all against him, except it were given him from above (John 19:7-11).

4. As Pilate was still determined to release Jesus, the Jews next charged Pilate

with disloyalty to Caesar, saying that anyone making himself a _____ speaks against Caesar. (John 19:12)

5. Pilate then brought Jesus out, sat down in the judgment seat, and said,

" _____!" When the Jews again cried, *Away with him, crucify him*, Pilate asked, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." (John 19:13-15).

D. PILATE'S SYMBOLIC ACT (Matt. 27:24-25). Fearing a riot from the unruly mob, Pilate finally yielded to the demands of the chief priests and pronounced the formal death sentence. He then symbolically washed his hands.

1. When Pilate saw he could not prevail and a tumult was rising, he took water

and _____, saying he was innocent of the blood of this righteous man. (Matt. 27:24)

2. The people said, his _____ be on us and on our children. (Matt. 27:25)

3. Pilate then released Barabbas and delivered Jesus to be _____. (Matt. 27:26)

CONCLUSION. Pilate tried every method to release Jesus except the one for which he had the authority—to declare Jesus innocent and free him. He sent Jesus to Herod hoping to avoid his own responsibility in the matter; then he offered to release a prisoner according to the custom; lastly he scourged Jesus hoping to substitute this punishment for the death penalty.

The Jews as a last resort charged Pilate with disloyalty to Caesar if he released Jesus. When Pilate feared his own position was threatened, he succumbed to the demands of the Jewish rulers and the angry mob, even though three times he said he found no crime in Jesus (Luke 23:4, 14, 22; John 18:38; 19:4, 6). Pilate then washed his hands, attempting to cast the responsibility for the death of an innocent man upon the Jews.

Jesus was taken from place to place during the night and early morning hours, abused by the Jewish rulers, and scourged by the Romans. His flesh was torn and lacerated with deep bloody cuts. With a crown of thorns pressed into his head and a reed placed in his right hand, He was arrayed in royal garments, mocked and spit

upon. Nevertheless, his greatest ordeal was yet to come. "He was oppressed, and he was afflicted...he is brought as a lamb to the slaughter..." (Isa. 53:7).

LESSON 10

THE CRUCIFIXION

INTRODUCTION. Crucifixion was an extremely cruel form of punishment and was inflicted by the Romans upon slaves, foreigners, and the worst criminals. Roman citizens could not be executed in this manner. The victim was forced to carry his own cross to the site of the execution, which was always outside the walls of the city. The cross was very heavy, and in Jesus' case, He was unable to carry it due to his battered condition. A stranger, Simon of Cyrene, was compelled to assist Jesus.

There is disagreement among scholars as to the type of cross used in Jesus' crucifixion. Was the shape of the cross an upright pole which projected above the shorter crossbeam such as †, or was it the shape of a T, or an X? Tradition is that it was the former, the *crux immissa* or Latin cross. Did the condemned person carry the whole cross, or was the upright beam fixed in the ground, and the victim carry only the crossbeam? These questions cannot be answered with certainty.

Reaching the place of the crucifixion, the victim was stripped of his clothing, although in the case of a Jew, a loin cloth was allowed. Sometimes the victim was tied to the cross and then left to die of starvation. In other cases the condemned person was thrown backward on the ground with his shoulders against the wooden crossbeam. Nails (heavy, square, iron nails) were driven through the wrists into the wood. The crossbeam was then lifted into place. The left foot was pressed backward against the right foot and a nail was driven through the arch of the feet into the upright post.

When the victim's body sagged with the weight on the nails in the wrists, there was excruciating pain in the fingers and arms. When the victim pushed himself upward to relieve the pain in the arms, then there was agonizing pain in the feet as the weight of the body was on the nail through the feet. As fatigue set in the muscles cramped; breathing was difficult; infection set in producing fever; the thirst was unbearable. Crucifixion was a slow, agonizing death with many victims living more than a day.

A. THE REMORSE OF JUDAS (Matt. 27:3-10). When Judas realized Jesus was condemned to die, he felt remorse for he had broken one of God's laws, "...the innocent and righteous slay thou not" (Ex. 23:7). He returned the thirty pieces of silver to the chief priests and elders, casting them down in the temple, then departed and hanged himself. Jesus said Judas was a devil (John 6:70-71), and John referred to him as a thief (John 12:6). Luke and John state that Satan (the devil) entered his heart (Luke 22:3; John 13:2). Judas' repentance was a regretting of his action, not a change of his heart seeking God's mercy and forgiveness. Instead Judas took his own life and was never useful in the kingdom of God. In contrast, Peter, after his denial of Jesus, repented and spent the remainder of his life serving his Lord and proclaiming the gospel.

1. When Judas saw that Jesus was condemned, what did he do with the money he received for betraying Jesus? (Matt. 27:3-5)
2. Then what did Judas do? (Matt. 27:5)
3. What did the chief priests do with the money? (Matt 27:6-7)
4. What was the field called that was purchased with the money? (Matt. 27:8)

Note. This incident was a fulfillment of Zech. 11:12-13. In that symbolic prophecy, thirty pieces of silver was the shameful value of the wages for Israel's shepherd, and the Lord told the prophet to cast it to the potter. The prophet obeyed, casting the money "to the potter in the house of the Lord."

B. THE WAY TO THE CROSS (Matt. 27:31-34; Mark 15:20-23; Luke 23:26-33; John 19:17). After the soldiers mocked Jesus, they removed the royal robe, put his own clothes on him, and led him away to crucify him, forcing him to carry his cross.

1. Who was forced to carry the cross later? (Luke 23:26)

Note. Compelling this stranger to carry Jesus' cross was the type of government oppression Jesus referred to in his sermon on the mount (Matt. 5:41).

2. Who else was led away to be crucified? (Luke 23:32)

3. To what place did they come? (Luke 23:33)

Note. In some versions (KJV, NKJV) the word in Luke is *Calvary*. Other versions (ASV, NASB, NIV) say, *The skull*. *Calvary (calvaria)* is Latin meaning skull. Matthew, Mark, and John call this place *Golgotha*, the Hebrew word signifying the place of a skull (Matt. 27:33; Mark 15:22; John 19:17). The name is derived from the belief that the shape of the hill resembled a skull, or that so many executions took place at this spot, there were many skulls present.

C. THE CRUCIFIXION (Matt. 27:35-38; Mark 15:24-28; Luke 23:33-34, 38; John 19:18-24). As Jesus hung on the cross, many beheld his agony and suffering. The soldiers divided his garments and cast lots for his coat or tunic. His enemies reviled and taunted him with delight. His apparent helplessness—apparent, for He had the power to call down twelve legions of angels (Matt. 26:53)—was an indication to his foes that He was an impostor, and his claims of Deity false. One of the robbers, however, believed and was promised a place in paradise. The women who had followed him from Galilee stood by the cross mourning, among them his mother. The apostle John also witnessed the anguish and crucifixion of his Lord.

Pilate ordered the following inscription, written in three languages, placed on the cross over the head of Jesus: JESUS OF NAZARETH THE KING OF THE JEWS. By this act Pilate apparently showed his contempt for the Jewish people. The Jews accused Jesus of claiming to be a king and forced Pilate to condemn him, an innocent man, to death. Pilate acceded to the demands of the Jewish rulers, but gave Jesus the title of king as they had charged. Thus by crucifying their "king," Pilate got his revenge against the Jewish rulers. The title was a proper one, for Jesus was in fact the spiritual King of the Jews.

According to Mark, Jesus was crucified the third hour. Since the Jews began counting the hours at six o'clock in the morning, this would be about 9 a.m. according to our manner of reckoning time. Two thieves were crucified with Jesus, one on the right and the other on the left. This was a fulfillment of the prophecy, "...and he was numbered with the transgressors..." (Isa. 53:12).

1. As Jesus hung upon the cross, He said, "Father, _____ them; for they know not what they do." These were *Jesus' first words* on the cross. (Luke 23:34)

2. The soldiers took Jesus' garments (outer garments) and made four parts, each soldier taking a part. However Jesus' coat or tunic (the inner garment) did not have a seam, so the soldiers cast _____ for it. (John 19:23-24)

Note. This act was a fulfillment of Ps. 22:18, "They part my garments among them, and cast lots upon my vesture."

3. Pilate placed a sign on the cross with the writing, **JESUS OF NAZARETH THE KING OF THE JEWS**. This sign was written in the _____, _____, and _____ languages. (John 19:19-20)
4. When the chief priests objected, saying, "Write not, The King of the Jews; but that he said, I am King of the Jews," Pilate answered "What I have written, I have _____." (John 19:21-22)

D. THE MOCKING (Matt. 27:39-44; Mark 15:29-32; Luke 23:35-37, 39-43). Jesus was mocked by passers-by, the chief priests, scribes, elders, and the soldiers as He hung upon the cross. One of the robbers also mocked Jesus, saying, "If thou be Christ, save thyself and us." The second robber rebuked the first one, asking him if he did not fear God, for they (the two robbers) had been condemned justly, but this man (Jesus) had done nothing amiss.

1. The second robber said to Jesus, "Lord, remember me when thou comest into thy _____." (Luke 23:42)
2. Jesus told him, "...Today shalt thou be with me in _____." These were *Jesus' second words* upon the cross. (Luke 23:43)

E. JESUS COMMENDS HIS MOTHER TO JOHN (John 19:25-27). John names four women who stood by the cross, one of whom was Jesus' mother Mary. He also states that the disciple whom Jesus loved was standing by, referring to himself. Jesus said to his mother, "Woman, behold thy son!" To John, Jesus said, "Behold thy mother!" These were *Jesus' third words* upon the cross.

STRANGE EVENTS. Some startling and unusual events occurred as Jesus hung upon the cross. There was supernatural darkness for three hours prior to his death. At his death the veil of the temple was rent from top to bottom disclosing the holy of holies to view, signifying that the way into the holiest (heaven) was opened and made manifest for mankind (Heb. 10:16-22). There was a great earthquake which rent the rocks and opened graves, with the bodies of the saints coming forth from their tombs after Jesus' resurrection and appearing to many. These extraordinary occurrences can be explained only as miracles.

F. DARKNESS (Matt. 27:45-50; Mark 15:33-37; Luke 23:44-46; John 19:28-30).
From the sixth to the ninth hours the sun was darkened, and darkness was over all the land.

1. About the ninth hour, Jesus cried with a loud voice, saying, "*Eli, Eli, lama sabachthani*", which means, My God, my God, why has thou _____. These were *Jesus' fourth words* upon the cross. (Matt. 27:46)
2. Next Jesus said, "I _____." These were *Jesus' fifth words* as He hung upon the cross. (John 19:28)
3. Jesus was then given vinegar (sour wine) to drink, and when He had received it, He said, "It is _____." These were *Jesus' sixth words* upon the cross. (John 19:29-30)

Note. This was a fulfillment of Ps. 69:21, "...in my thirst they gave me vinegar to drink."

4. Jesus then said, "Father, into thy hands I commend my _____." These were *Jesus' seventh words*—his final words—upon the cross, and then He gave up his spirit (breathed his last). (Luke 23:46)

Note. All four gospel writers—Matthew, Mark, Luke, and John—use this same expression. None of them say Jesus died, for He willingly gave up his spirit. Earlier Jesus said, "...I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:17-18).

G. THE VEIL, THE GRAVES (Matt. 27:51-56; Mark 15:38-41; Luke 23:45, 47-49).

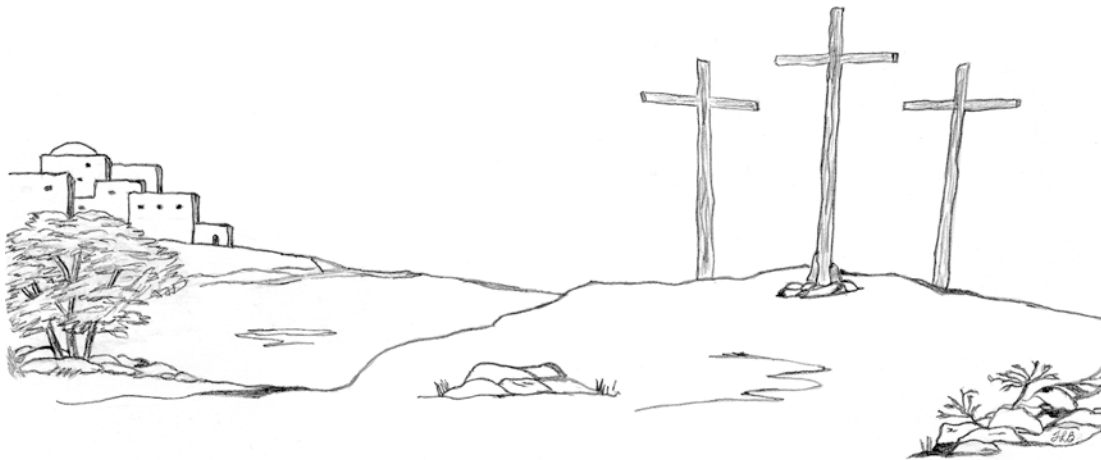
1. When Jesus yielded his spirit, the following events occurred: (Matt. 27:51-52)
 - a. the veil in the temple was _____
 - b. the earth _____
 - c. the rocks _____
 - d. the graves were _____
 - e. the bodies of the saints which slept _____

2. These bodies left the graves after the resurrection of Jesus, and went into the _____ . (Matt. 27:53)

Note. The graves were opened when Jesus died, but the resurrection of saints occurred after Jesus' resurrection, for Jesus was the "firstborn" from the dead (Col. 1:18).

3. When the centurion and those with him saw the earthquake and the other events, they feared and said, "Truly this was the _____ ." (Matt. 27:54)

IT IS FINISHED. When Jesus uttered his final words, "It is finished," and then commended his spirit to his Father (John 19:30; Luke 23:46), his work on earth was completed—He had accomplished his mission. He had suffered, bled and died—He had paid the price of redemption for sinful man (1 Pet. 1:18-19).



LESSON 11

THE RESURRECTION

INTRODUCTION. The final testimony to the Deity of Jesus Christ is the empty tomb—his resurrection. Early in his ministry Jesus had said, "Destroy this temple, and in three days I will raise it up," speaking of the temple of his body (John 2:19, 21). The resurrection of Jesus Christ from the dead is the foundation of our faith—our assurance that He is the Son of God. "And if Christ be not raised, your faith is vain; ye are yet in your sins...But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:17, 20).

THE BURIAL. Normally the Romans left the bodies of the crucified victims hanging upon the cross until they rotted, or until the birds and beasts of prey devoured them. It was against Jewish law, however, for a body to hang over night (Deut. 21:22-23). In addition, the day Jesus was crucified was Friday, called the "Preparation" as it was the day before the Sabbath day (Mark 15:42; Luke 23:54; John 19:31, 42). Since this Sabbath was also during the Passover week, it was a "high day," or more sacred than an ordinary Sabbath day (John 19:31). The Jews, therefore, sought Pilate's permission to remove the bodies of Jesus and the two robbers before their Sabbath day which began at sunset. In order to hasten the deaths of Jesus and the two robbers, Pilate directed the soldiers to break their legs. Normally crucifixion resulted in slow death, but breaking the legs of the victims caused such shock that death occurred much sooner. When the soldiers came to Jesus, they saw He was already dead and did not break his legs. However, one of the soldiers pierced his side with a spear. These things were done to fulfill the scriptures: "He keepeth all his bones: not one of them is broken" (Ps. 34:20); "...they shall look upon me whom they have pierced..." (Zech. 12:10).

JOSEPH OF ARIMATHAEA. Two friends of Jesus, wealthy rulers, took charge of his body and gave him an honorable burial. Joseph of Arimathaea boldly begged Pilate for the body of Jesus (Mark 15:43). Joseph was a secret disciple of Jesus

(John 19:38), wealthy (Matt. 27:57), honorable (Mark 15:43), good and just (righteous), a member of the Sanhedrin, but he had not consented to "the counsel and deed of them" (Luke 23:50-51). Joseph prepared the body of Jesus, wrapping it in a clean linen cloth, and laid it in his own new tomb. Nicodemus assisted Joseph. He, too, was a ruler of the Sanhedrin and at one time defended Jesus before the council by appealing to the laws of justice (John 7:45-52). The prophecy of Isaiah was fulfilled in the burial of Jesus, "And he made his grave with the wicked, and with the rich in his death..." (Isa. 53:9).

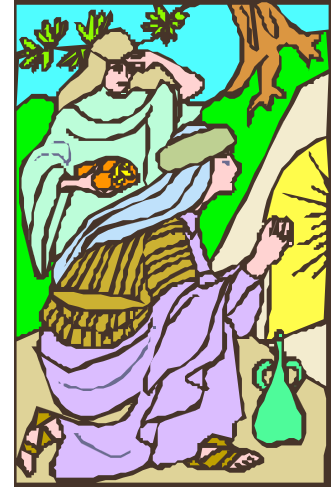
THE SEVENTH DAY. On the seventh day, the Sabbath day (from sunset Friday to sunset Saturday), the body of Jesus lay in the new tomb belonging to Joseph of Arimathaea.

A. THE WATCH AT THE SEPULCHRE (Matt. 27:62-66). Matthew alone records the fears of the Jewish rulers regarding the body of Jesus. He had said, "Destroy this temple, and in three days I will raise it up" (John 2:19). Fearing the disciples would steal the body and then claim He had risen, the rulers asked Pilate for a guard at the tomb.

1. The next day the chief priests and Pharisees went to Pilate. They said Jesus was a deceiver, for He had claimed He would rise again after _____. (Matt. 27:62-63)
2. They requested Pilate to secure the tomb lest his _____ come and steal him away. (Matt. 27:64)
3. Pilate permitted them to set a guard, so they made the tomb secure, sealing the _____ and setting the _____. (Matt. 27:65-66)

THE EMPTY TOMB. Jesus was taken down from the cross late Friday afternoon before sunset—the Day of Preparation—and laid in the new sepulchre belonging to Joseph of Arimathaea. He lay in the tomb Saturday, the Sabbath day. Early Sunday morning—the first day of the week—Jesus arose and left the tomb. Jesus, therefore, was resurrected after three days—He lay in the tomb one whole day and a part of two days.

Luke states that some women observed where Jesus' body was laid. They returned to their homes to prepare spices and ointments for the body, then rested the Sabbath day (Matt. 27:61; Mark 15:47; Luke 23:55-56). Early the first day of the week after Jesus' crucifixion and burial, the women came to the tomb bringing sweet spices to anoint his body. As they were wondering who would roll away the heavy stone at the entrance of the tomb for them, they discovered the stone already rolled away and Jesus' body gone. This in spite of the fact the tomb had been sealed and a watch placed to guard it. Matthew states there was a great earthquake, the angel of the Lord descended from heaven, rolled back the stone from the door, and sat upon it (Matt. 28:1-4; Mark 16:1-4; Luke 24:1-3).



After seeing the stone rolled away from the sepulchre, Mary Magdalene, one of the women, then ran and found Peter and John, telling them the stone was removed and the body gone (John 20:1-2). Meanwhile the other women entered the tomb and two angels appeared to them. The angels instructed them to tell the disciples Jesus was risen and to go to Galilee where they would see him. The women then left the tomb quickly with fear and great joy (Matt. 28:5-8; Mark 16:5-8; Luke 24:4-8). After the women left the empty sepulchre in the early morning, Peter and John arrived at the place having been told by Mary Magdalene the tomb was empty. When they entered the tomb, they noted the grave clothes neatly folded. John saw and believed—he believed Jesus had risen from the dead and began to understand the scriptures. The evidence was overwhelming—the tomb was open, the body was gone, and the grave clothes were arranged in an orderly manner. The disciples then returned to their home (Luke 24:12; John 20:3-10).

B. THE EMPTY TOMB - PETER AND JOHN (Luke 24:12; John 20:3-10). When Mary Magdalene told Peter and John the tomb was empty, the two disciples ran to the tomb.

1. John arrived at the tomb first, looked in and saw the _____ but did not go in. (John 20:3-5)

2. Then Peter entered the tomb and saw the linen clothes with the _____ that had been upon his head wrapped (rolled, folded) in a place by itself. (John 20:6-7)
3. When John entered the tomb, he saw and _____. (John 20:8)

Note. The wrapped and rolled grave clothes indicated there was care and not haste in removing them—proof that the body of Jesus was not stolen. Grave robbers would not have taken the time to remove the clothes and neatly fold them. Seeing the empty tomb with the grave clothes neatly arranged convinced John of the resurrection of Jesus, and caused him to understand the scriptures.

4. The disciples then went home (John 20:10), but Peter wondered (marveled) at what had happened. Did he believe yet as John did? (Luke 24:12)

JESUS' FIRST APPEARANCE. Later Mary Magdalene returned to the tomb weeping. Looking in the tomb, she saw the two angels who spoke to her. When she turned away, Jesus himself was there and spoke. At first she thought He was the gardener, but when Jesus spoke her name, she recognized him. Jesus' appearance to Mary Magdalene at the tomb was his *first* after his resurrection.

C. MARY MAGDALENE (Mark 16:9-11; John 20:11-18)

1. When and to whom did Jesus appear first? (Mark 16:9)
2. After telling Peter and John about the empty tomb, Mary Magdalene then returned to it. As she stood weeping, she looked into the tomb and saw two _____. (John 20:11-12)
3. When the angels asked her why she was weeping, she said they had taken away her Lord and she didn't know where they had laid him. Then she turned _____ and saw Jesus, but she thought He was the _____. (John 20:13-15)
4. When Jesus spoke her name, she said, Rabboni, which means _____. (John 20:16)

5. Jesus told her not to _____ him, but to go to the disciples and tell them He was ascending to "my Father, and your Father; and to my God, and your God" (John 20:17).

Note. When Mary came to the disciples, they were mourning and weeping. They did not believe that she had seen Jesus or that He was alive (Mark 16:10-11).

JESUS' SECOND APPEARANCE. As the other women who had visited the sepulchre early in the morning returned to the city to tell the disciples about the empty tomb, Jesus met them. This was Jesus' *second* appearance after his resurrection.

D. THE WOMEN (Matt. 28:9-10; Luke 24:9-11)

1. When Jesus appeared to the women as they went to tell his disciples about the empty tomb, they took hold of his feet and _____ him. (Matt. 28:9)
2. Jesus told them to tell the brethren not to fear, but to go to _____ and there they would see him. (Matt. 28:10)

Note. The women told these things to the eleven and others, but they did not believe the women. (Luke 24:9-11)

E. THE REPORT OF THE GUARD (Matt. 28:11-15). Meanwhile some of the guards who had been at the tomb went into the city and told the chief priests what had happened at the tomb—the earthquake and the appearance of the angel who rolled back the stone.

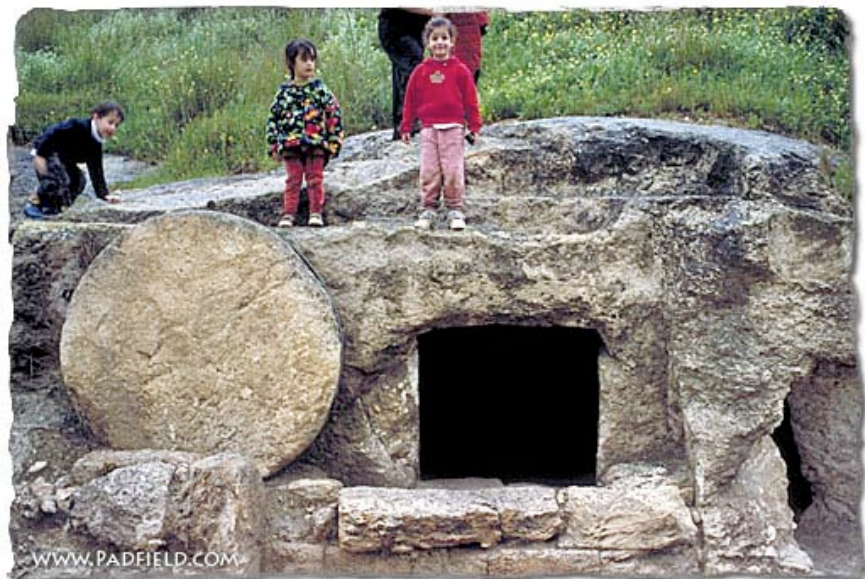
1. The council then assembled and gave the soldiers _____ . (Matt. 28:11-12)
2. The rulers instructed the soldiers to say that Jesus' disciples came at night and stole his body while they slept. They assured the soldiers if the governor heard about it, they would _____ him. (Matt. 28:13-14)

Note. A Roman soldier who slept while on guard duty received the death penalty. Therefore, if this story reached the ears of the Roman governor, the Jewish leaders would have to "persuade" him to overlook the offense.

3. The guards took the money and did as they were instructed. How successful was this deceit? (Matt. 28:15)

JESUS' THIRD APPEARANCE. According to Luke and Paul, Jesus appeared to Peter sometime during the day (Luke 24:34; I Cor. 15:5). This *third* appearance of Jesus occurred after Peter's visit to the tomb with John. The news created great excitement among the eleven.

JESUS' FOURTH APPEARANCE. Later in the afternoon on that first day of the week, Jesus joined two disciples as they were walking in the country on their way to Emmaus. Emmaus was a small village a few miles from Jerusalem. Only one of the disciples is named—Cleopas—and nothing more is known of him. The two were discussing the events of the past few days and were unaware of Jesus' identity. Beginning from Moses and the prophets, Jesus interpreted to them all the things in the scriptures concerning him. When the disciples reached their destination, they invited Jesus to dine with them. As Jesus blessed the bread, breaking it, their eyes were opened and they recognized him. Jesus then vanished from their midst, and they realized their hearts had burned with the Divine truths He had told them earlier on the road. They hastened back to Jerusalem to report to the eleven who were gathered there. This was Jesus' *fourth* appearance after his resurrection (Mark 16:12-13; Luke 24:13-35).



LESSON 12

THE RESURRECTION (CONT.)

INTRODUCTION. The resurrection of Jesus Christ from the dead is the foundation of our faith in him as the Son of God and our hope for salvation and eternal life. Our belief in the resurrection is based on evidence. First there was the empty tomb early in the morning the first day of the week following Jesus' crucifixion. Although the tomb was sealed by the Roman authorities and a guard placed for security, the stone was rolled away and the tomb was empty that morning. Second the arrangement of the grave clothes indicated the body was not stolen, but that Jesus came out of them and left the tomb. Next the appearances Jesus made following his resurrection to the women, disciples, and others is evidence too convincing and conclusive to disregard and deny. The Old Testament prophets foretold the resurrection, all four gospel writers—Matthew, Mark, Luke, and John—describe the events of the resurrection, and the apostle Paul affirms the facts of the resurrection (I Cor. 15).

JESUS' FIFTH APPEARANCE. In the evening of the first day of the week following Jesus' crucifixion, the disciples were gathered together in Jerusalem behind "shut doors." Imagine their excitement as they discussed the electrifying events of the day. The women, Peter, and John saw the empty tomb. Mary Magdalene and the other women talked with Jesus. Peter, the one who three times denied his Lord, saw the resurrected Jesus. Then the two who walked in the country during the day joined the disciples in Jerusalem. They told their own story about Jesus who walked with them, explained the scriptures to them, and broke bread with them.

As they were relating these events, Jesus appeared in their midst. Jesus demonstrated his identity to the disciples present by showing them the marks of his suffering, and then He proved his bodily resurrection by eating. For some reason Thomas was absent at this gathering and missed the joyous event which was Jesus' *fifth* appearance.

A. THE ELEVEN (MINUS ONE) (Mark 16:14; Luke 24:36-43; John 20:19-25). According to John, at evening of the day of the resurrection which was the first day of the week, the disciples were assembled behind closed doors, for they feared the Jews.

1. Suddenly Jesus stood in their midst and said, _____." (Luke 24:36)
2. The disciples were terrified and frightened, supposing they had seen a _____ . (Luke 24:37)
3. In order to demonstrate to the disciples that his body had been resurrected, Jesus told them to handle him, for a spirit does not have _____ as He had. (Luke 24:38-39)
4. Jesus showed the disciples his hands and feet, and when they still did not believe for joy, Jesus asked for food. They gave him _____ and _____, and He ate it in their presence. (Luke 24:40-43)
5. Jesus again pronounced a blessing (peace) upon the disciples (John 20:21), and then He commissioned them to _____ in his name to all nations. (Luke 24:46-47)
6. Thomas was absent at this gathering of the disciples, and when they told him they had seen Jesus, what was his reply? (John 20:24-25)

JESUS' SIXTH APPEARANCE. Jesus appeared in like manner one week later to his disciples, giving Thomas the same opportunity to view his wounds and handle him. For Thomas there was then no longer any possibility of future doubt. John later affirmed what the disciples had witnessed, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life...that which we have seen and heard declare we unto you..." (I John 1:1, 3).

When Thomas viewed the resurrected Christ–Jesus' *sixth* appearance—he made the ultimate confession, "My Lord and my God" (John 20:28). John commenced his

gospel by declaring the Deity of Jesus Christ, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Here, as John's gospel account draws to a close, he states this truth again with Thomas' declaration of the Deity of Christ.

B. THE ELEVEN ONE WEEK LATER (John 20:26-31). One week later as the disciples were again meeting behind closed doors, Thomas was with the group, and Jesus again suddenly appeared in their midst. Jesus told Thomas to reach with his finger and see his hands, and to reach with his hand and thrust it into his side.

1. Jesus told Thomas not to be _____, but _____.
(John 20:27)
2. Thomas then confessed, "My _____ and my _____."
(John 20:28)
3. Jesus said, "Thomas, because thou hast seen me, thou hast _____:
blessed are they that have not _____, and yet have believed"
(John 20:29).
4. How are we, who like Thomas have not seen the resurrected Jesus, to believe?
 - a. What are not written in this book by John? (John 20:30)
 - b. Why did he write the things that he did? (John 20:31)

THE GALILEAN APPEARANCES. Jesus' first six appearances after his resurrection occurred in or around Jerusalem. However, Jesus had told his disciples before his death that He would go to Galilee after his resurrection (Matt. 26:32; Mark 14:28). The angels at the empty tomb told the women to tell the disciples that Jesus would go to Galilee (Matt. 28:7; Mark 16:7). Jesus himself told the women to tell the disciples to go to Galilee, and He would see them there (Matt. 28:10). Therefore, sometime after Jesus' second appearance to his disciples which occurred one week after his resurrection when Thomas was present, the disciples returned to Galilee.

JESUS' SEVENTH APPEARANCE. The *seventh* appearance of the resurrected Jesus (his third to his disciples) occurred at the Sea of Galilee (Sea of Tiberias) while the disciples were fishing. At first the disciples did not recognize the figure standing on the shore. However, after He commanded them to cast their net on the right side of the boat and the net was filled, John recognized the Lord. Peter then cast himself into the sea and swam ashore.

C. SEVEN DISCIPLES AT THE SEA OF GALILEE (John 21:1-14)

1. Which seven disciples were at the Sea of Galilee (Tiberias) when Jesus appeared? (John 21:1-2)
2. The disciples had been fishing during the night but had caught nothing. Who stood on the shore in the morning? Did the disciples know who it was? (John 21:3-4)
3. Jesus asked the disciples if they had anything to eat. When they answered, no, He told them to cast their net on the right side of the boat. What was the result? (John 21:5-6)
4. When the disciple whom Jesus loved told Peter it was the Lord, what did Peter do? (John 21:7)
5. The other disciples in the boat dragged the net of fish to shore and found there a fire with _____ laid on it and _____. (John 21:8-9)
6. When Jesus told the disciples to bring the fish to the land, how many fish were in Peter's net? What was unusual about the net? (John 21:10-11)
7. What did Jesus tell the disciples to do? Did they recognize him yet? (John 21:12)
8. Jesus then gave the disciples the bread and fish. This was the _____ time Jesus made an appearance to a group of his disciples. (John 21:13-14)

LESSON 13

THE RESURRECTION (CONT.) - THE ASCENSION

INTRODUCTION. Our hope for eternal life is founded upon the resurrection of Jesus Christ from the dead and his subsequent ascension to heaven. "If Christ is not risen from the dead...we have no Christ, no Redeemer, no Savior, and no Lord" (R. C. H. Lenski, *The Interpretation of St. John's Gospel*, p. 1332). "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively [living] hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:3-5).

The day Jesus was resurrected, the first day of the week, He made five appearances. First He appeared to Mary Magdalene, then to the other women. He appeared to Peter, walked and talked with the two on the road to Emmaus, and in the evening stood in the midst of a gathering of the disciples, Thomas being absent. One week later He appeared in a similar manner to the eleven, this time with Thomas present. The seventh appearance was in Galilee to seven disciples who were fishing.

JESUS' EIGHTH APPEARANCE. Jesus' *eighth* appearance to his followers after his resurrection occurred again in Galilee. According to Matthew's account, Jesus met with his disciples on a mountain in Galilee. Paul describes an appearance by Jesus which may have occurred at the same time as the one in Matthew's account. Paul states that Jesus appeared to over 500 brethren at once (I Cor. 15:6).

A. A MOUNTAIN IN GALILEE AND THE GREAT COMMISSION (Matt. 28:16-20; Mark 16:15-16; Luke 24:46-47). According to Matthew when the eleven disciples saw Jesus on the mountain in Galilee, they worshipped him. He then delivered his great commission to them. We call this the *great commission* because He charged his disciples to go into *all* the world and preach the gospel. Mark and Luke also have their versions of the great commission. We have placed the delivering of the great commission recorded in all three gospel accounts in the same chronology.

1. *Matthew 28:18-20*

- a. Jesus said that all _____ has been given to him in _____ and _____. (Matt. 28:18)
- b. He told the disciples to teach all nations, _____ them in the name of the Father, and of the Son, and of the Holy Spirit, _____ them to observe all things whatsoever He had commanded them. (Matt. 28:19-20)
- c. He promised He would be with them always, even to the end of the _____. (Matt. 28:20)

2. *Mark 16:15-16*

- a. Jesus told the disciples to go into all the _____ and preach the gospel to every _____. (Mark 16:15)
- b. He that _____ shall be saved; he that _____ shall be damned. (Mark 16:16)

3. *Luke 24:46-47*

- a. It was written that Christ would _____ and _____ from the dead the third day. (Luke 24:46)
- b. _____ and _____ of sins should be preached in Jesus' name to all nations. (Luke 24:47)

JESUS' NINTH APPEARANCE. Only Paul mentions this appearance and no details are given. Whether this *ninth* appearance was in Galilee or Jerusalem is unknown.

B. THE NINTH APPEARANCE (I Cor. 15:7)

1. Paul states that Jesus appeared to _____. (I Cor. 15:7)

Note. It is generally believed this is James, the brother of the Lord, not the apostle James.

2. Who were Jesus' brothers? (Matt. 13:55; Mark 6:3)

JESUS' TENTH APPEARANCE. Sometime after Jesus' appearance on the mountain to the disciples and possibly the 500 also, the disciples returned to Jerusalem. There Jesus made his final appearance—his *tenth*. Taking his disciples with him to the Mount of Olives, He ascended to heaven where He sat down at the right hand of God (Mark 16:19).

C. THE TENTH APPEARANCE AND ASCENSION (Mark 16:19-20; Luke 24:44-53; Acts 1:3-12; I Cor. 15:7)

1. Jesus showed himself alive after his resurrection for _____, speaking of things pertaining to the kingdom of God. (Acts 1:3)
2. Jesus told his disciples that all the things about him must be fulfilled that were written in the _____, the _____ and the _____, and He opened their minds that they might understand the scriptures. (Luke 24:44-45)
3. The disciples were qualified to preach about Jesus' suffering and resurrection for they were _____. (Luke 24:48)
4. Jesus instructed the disciples to tarry in the city of Jerusalem until they received _____ from on high. (Luke 24:49)
5. The disciples would receive this power when the _____ came upon them. (Acts 1:8)
6. Describe Jesus' ascension into heaven. (Acts 1:9)
7. As the disciples looked toward heaven, two men in white apparel appeared to them and said Jesus would return in what manner? (Acts 1:10-11)

8. The disciples watched the ascension from the _____ and then returned to Jerusalem. (Acts 1:12)
9. When Jesus was received into heaven, He sat down at the _____ of God. (Mark 16:19)
10. As the disciples went forth and preached, the Lord confirmed their words by _____. (Mark 16:20)

D. JESUS' APPEARANCE AFTER HIS ASCENSION (I Cor. 15:8). Jesus appeared "last of all" to Paul as he journeyed to Damascus (I Cor. 15:8; Acts 9:1-5; 22:6-8; 26:12-15).

1. God had chosen Paul to bear his name before the _____, and _____, and the _____. (Acts 9:15)
2. God had chosen Paul to know his will, see the Just (Righteous) One, and hear his voice so that he would be his _____ to all men. (Acts 22:14-15)



Mount of Olives

THE FINAL WEEK

(Scriptures/outline based on the chronology of J. W. McGarvey, *The Fourfold Gospel*)

| | |
|---|--|
| <i>Friday afternoon</i> | Jesus arrives in Bethany (John 12:1, 9-11) |
| <i>Saturday/Sabbath (7th day of week)</i> | Jesus rests |
| <i>Saturday evening (1st day of week)</i> | The feast at Bethany - Mary anoints Jesus' feet (Matt. 26:6-13; Mark 14:3-9; John 12:2-8) |
| <i>Sunday (1st day of week)</i> | (1) Jesus' triumphal entry into Jerusalem (Matt. 21:1-11, 14-17; Mark 11:1-11; Luke 19:29-44; John 12:12-19) (2) Jesus enters the temple, looks around, returns to Bethany (Matt. 21:17; Mark 11:11) |
| <i>Monday (2nd day of week)</i> | Jesus returns to Jerusalem: (1) pronounces judgment upon the unproductive fig tree (Matt. 21:18-19; Mark 11:12-14) (2) enters the temple and casts out the merchandisers (Matt. 21:12-13; Mark 11:15-18; Luke 19:45-48) (3) returns to the Mount of Olives in the evening (Mark 11:19; Luke 21:37-38) |
| <i>Tuesday (3rd day of week)</i> | Jesus returns to Jerusalem: (1) his disciples view the withered fig tree (Matt. 21:20-22; Mark 11:20-26) (2) teaches in the temple (Matt. 21:23-46; 22; 23; Mark 11:27-33; 12:1-40; Luke 20; John 12:20-50) <ul style="list-style-type: none">• to chief priests, scribes, elders - Christ's authority• to people - parables• to the Pharisees and Herodians - tribute to Caesar• to the Sadducees - the resurrection• to the lawyer or scribe - the greatest commandment• to the Pharisees - the son of David• to the scribes and Pharisees - the seven woes (3) observes the widow casting two mites into the temple treasury (Mark 12:41-44; Luke 21:1-4) (4) foretells destruction of Jerusalem and second coming to his disciples (Matt. 24; 25; Mark 13; Luke 21:5-36) |

Wednesday (?)
(4th day of week)

- (1) The rulers conspire (Matt. 26:1-5; Mark 14:1-2; Luke 22:1-2)
- (2) Judas plots with the rulers (Matt. 26:14-16; Mark 14:10-11; Luke 22:3-6)

Thursday afternoon/
14th day of Nisan
(5th day of week)

Jesus sends two disciples to Jerusalem to prepare the Passover (Matt. 26:17-19; Mark 14:12-16; Luke 22:7-13)

Thursday evening/
15th day of Nisan
(6th day of week)

Jesus returns to Jerusalem:

- (1) observes the Passover with his disciples (Matt. 26:20; Mark 14:17; Luke 22:14-18, 24-30)
- (2) washes the disciples' feet (John 13:1-20)
- (3) foretells Judas' betrayal (Matt. 26:21-25; Mark 14:18-21; Luke 22:21-23; John 13:21-35)
- (4) foretells Peter's denial (Matt. 26:31-35; Mark 14:27-31; Luke 22:31-38; John 13:36-38)
- (5) institutes the Lord's supper (Matt. 26:26-29; Mark 14:22-25; Luke 22:19-20; I Cor. 11:23-26)
- (6) promises to send the Holy Spirit (John 14; 15; 16)
- (7) prays to the Father (John 17)

Thursday night/
Friday before dawn
(6th day of week)

- (1) Jesus in the Garden of Gethsemane (Matt. 26:30, 36-46; Mark 14:26, 32-42; Luke 22:39-46; John 18:1)
- (2) Jesus is betrayed and arrested (Matt. 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:2-11)
- (3) Jesus is taken to the house of Annas, father-in-law of Caiaphas, the high priest (John 18:12-14, 19-23)
- (4) Peter's denial (Matt. 26:58, 69-75; Mark 14:54, 66-72; Luke 22:54-62; John 18:15-18, 25-27)
- (5) The Jewish trial - the first session (Matt. 26:57, 59-68; Mark 14:53, 55-65; Luke 22:54, 63-65; John 18:24)
 - Caiaphas presides
 - the Council (Sanhedrin) pronounces judgment
 - Jesus is buffeted

*Friday morning
after daybreak
(6th day of week)*

- (1) The Jewish trial - the second session (Matt. 27:1-2; Mark 15:1; Luke 22:66-71)
 - the Council again pronounces guilty verdict
- (2) The Roman trial (Matt. 27:11-14; Mark 15:2-5; Luke 23:1-5; John 18:28-38)
 - Jesus is taken to Pilate
 - Pilate questions Jesus privately
 - Pilate announces he finds no fault or crime in Jesus
- (3) Pilate sends Jesus to Herod (Luke 23:6-12)
 - Herod questions Jesus and sends him back to Pilate
- (4) The Roman trial continues (Matt. 27:15-30; Mark 15:6-19; Luke 23:13-25; John 18:39-40; 19:1-16)
 - Pilate offers to release a prisoner
 - Jesus is scourged by Roman soldiers
 - Pilate questions Jesus privately again
 - Pilate delivers Jesus to Roman soldiers for crucifixion
- (5) Judas hangs himself (Matt. 27:3-10; Acts 1:18-19)
- (6) The way to the cross (Matt. 27:31-34; Mark 15:20-23; Luke 23:26-33; John 19:17)
- (7) Jesus is crucified the third hour (Matt. 27:35-44; Mark 15:24-32; Luke 23:33-43; John 19:18-27)

*Friday afternoon
(6th day of week)*

- (1) Darkness from the sixth to ninth hours (Matt. 27:45-49; Mark 15:33-36; Luke 23:44)
- (2) Jesus yields his spirit (Matt. 27:50; Mark 15:37; Luke 23:46; John 19:28-30)
- (3) Veil of temple is rent, the earth quakes, tombs open (Matt. 27:51-56; Mark 15:38-41; Luke 23:45, 47-49)
- (4) Joseph of Arimathaea buries Jesus (Matt. 27:57-60; Mark 15:42-46; Luke 23:50-54; John 19:31-42)
- (5) The women observe the burial (Matt. 27:61; Mark 15:47; Luke 23:55-56)

*Saturday/Sabbath
(7th day of week)*

- (1) Jesus' body lies in the tomb
- (2) The watch at the sepulchre (Matt. 27:62-66)

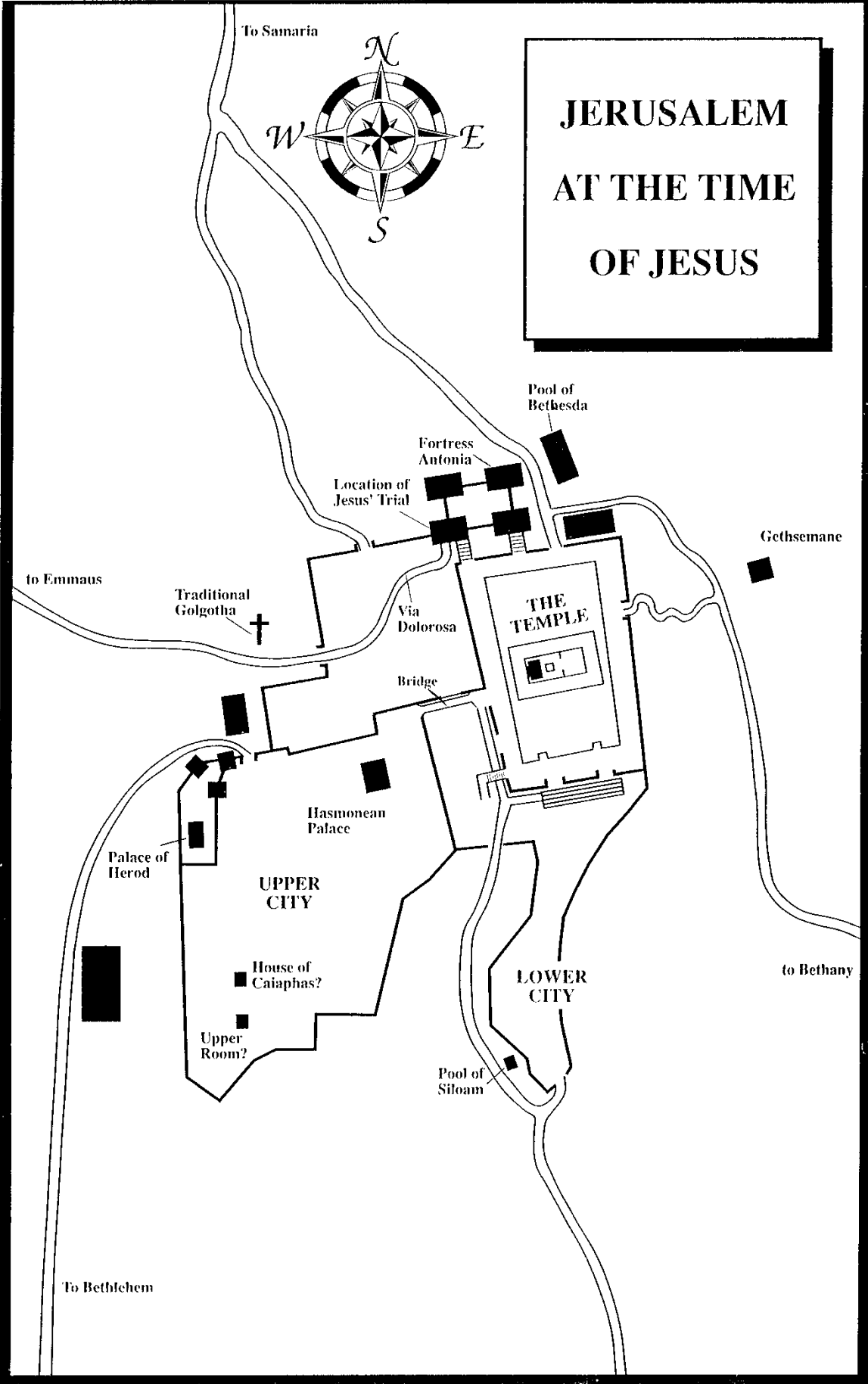
*Sunday morning
(1st day of week)*

Jesus is resurrected

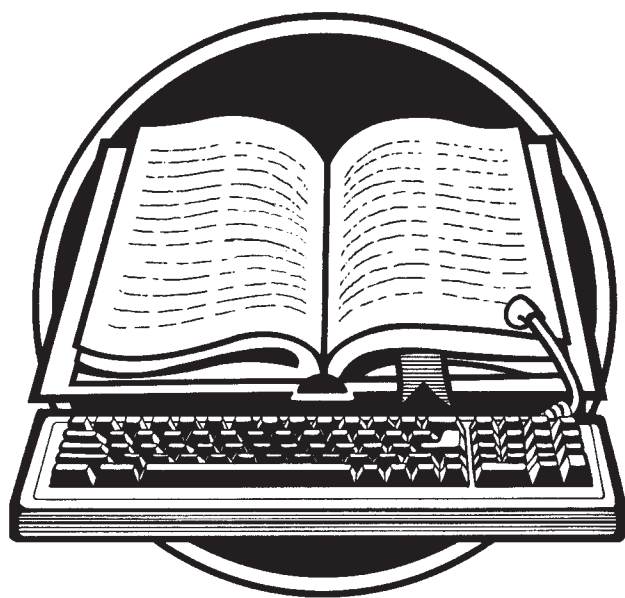
JESUS' APPEARANCES AFTER HIS RESURRECTION

- | | |
|--|--|
| <i>1st day of week Jerusalem</i> | (1) to Mary Magdalene (Mark 16:9-11; John 20:11-18) (2) to women returning from empty tomb (Matt. 28:9-10; Luke 24:9-11) (3) to Peter (Luke 24:34; I Cor. 15:5) (4) to two disciples on road to Emmaus (Mark 16:12-13; Luke 24:13-35) (5) to disciples with Thomas absent (Mark 16:14; Luke 24:36-43; John 20:19-25) |
| <i>1st day of week Jerusalem, one week later</i> | (6) to disciples with Thomas present (John 20:26-29; I Cor. 15:5) |
| <i>Galilee</i> | (7) to seven disciples at Sea of Galilee (John 21:1-25) (8) to disciples on a mountain; 500 present (?); great commission given (Matt. 28:16-20; Mark 16:15-18; Luke 24:46-47; I Cor. 15:6) |
| <i>?</i> | (9) to James (I Cor. 15:7) |
| <i>Jerusalem, 40 days later</i> | (10) to disciples; Jesus takes them to the Mount of Olives and ascends to heaven (Mark 16:19-20; Luke 24:44-53; Acts 1:3-12) |
| <i>Road to Damascus</i> | (11) to Paul (Acts 9:1-8; 22:1-11; 26:12-18; I Cor. 15:8) |

JERUSALEM AT THE TIME OF JESUS



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