

ASSIGNMENT SHEET #1

ASSIGNMENT

- « You are to read each of the passages listed below, in the order in which they are listed, and then indicate that you completed the reading by checking the appropriate box. Please read the sections carefully and completely, with a mind to understand the way in which the passage assigned relates to the events of the Passion Week of Christ.
- « Please take careful notice of the “Note(s) concerning this passage”; I am trying to help you consider the passages in relationship to the ongoing narrative of the Passion Week.

*Check the box when reading is completed

PASSAGE TO BE READ	NOTE(S) CONCERNING THIS PASSAGE	QUESTIONS/OBSERVATIONS
A VERY IMPORTANT PREPARATORY EVENT: THE RAISING OF LAZARUS IN BETHANY		
<input type="checkbox"/> John 11: 1- 57	<p>Only John records this sensational miracle, and he makes it clear that in very important ways preparation for the events of the Passion Week was laid in this event. Notice that this miracle occurred only several weeks before the Passover at which Jesus would die.</p>	<p>1. John identifies several specific results of this miracle (11:45-57). In that connection, note John’s comment in 12:12 – “a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem...” How is it that that multitude heard that Jesus was coming?</p>
THE TRIP TO JERUSALEM FOR THE FINAL PASSOVER OF JESUS’ LIFE (EPHRAIM TO BETHANY)		
<input type="checkbox"/> Luke 17:11 – 19:27 <input type="checkbox"/> Mk 10:1-52 <input type="checkbox"/> Mt 19:1 – 20:43 <input type="checkbox"/> John 12:1	<p>These passages describe the very important and strategic route which Jesus took as He made His way from Ephraim (just north of Jerusalem) through Samaria, Galilee and Perea, on the way to the feast. Notice that Jesus arrives in Bethany (on the outskirts of the Holy City) “six days before the Passover,” which would be Friday.</p>	<p>2. Notice that the route described in Luke 17:11 seems strange, but there is remarkable strategy in that route. What is it about the route outlined there which seems strange?</p> <p>3. Notice the excitement which builds as Jesus travels with a large band of Passover pilgrims along the way to the Feast.</p>

THE SABBATH IN BETHANY (THE DAY BEFORE THE TRIUMPHAL ENTRY INTO JERUSALEM)

John 12:1-11
(cf. Mt 26:1-16;
Mk 14:1-11)

You need read only the passage in Jn, but compare that passage briefly to the other passages

The incident of the ointment – and specifically Jesus' rebuke of Judas in connection with that incident – which occurred in Bethany on Saturday night (at the "coming out" of the Sabbath) ramifies in an important way later in the week.

4. Notice that Mt & Mk record the feast/anointing in the middle of their narrative of the events of Tuesday evening. Can you think of why those Gospelists would record that event anachronistically as they do?

THE TRIUMPHAL ENTRY OF JESUS INTO JERUSALEM (SUNDAY OF THE PASSION WEEK – MESSIANIC PRESENTATION)

Mk 11:1-19

Mt 21:1-11

Lk 19:28-44

Jn 12: 12-19

This event was unspeakably important with respect to OT prophecy and to the ministry of Jesus. It did not happen accidentally; Jesus planned and strategized to make it happen. Further, the drama of the event relates to the expectations of the Jewish people for a soon-coming Deliverer, to the specific dynamics of the Passover Feast, and to recent events in the ministry of Jesus.

5. Can you identify specific OT predictive prophecies which were fulfilled in the Triumphal Entry of Jesus?

6. Given the edict issued by the Sanhedrinists (the most powerful leaders of the Jewish nation) in John 11:57, what reaction do you think this grand entrance of Jesus into the city produced in those leaders?

7. How would you explain the fact that by Friday the same city/people would be crying for the crucifixion of this One whom they received as King on this day?

ASSIGNMENT SHEET #2

ASSIGNMENT

- « You are to read each of the passages listed below, in the order in which they are listed, and then indicate that you completed the reading by checking the appropriate box. Please read the sections carefully and completely, with a mind to understand the way in which the passage assigned relates to the events of the Passion Week of Christ.
- « Please take careful notice of the “Note(s) concerning this passage”; I am trying to help you consider the passages in relationship to the ongoing narrative of the Passion Week.

*Check the box when reading is completed

PASSAGE TO BE READ	NOTE(S) CONCERNING THIS PASSAGE	QUESTIONS/OBSERVATIONS
FOCUS: MONDAY & TUESDAY OF THE PASSION WEEK (MESSIANIC PROCLAMATION)		
A. THE FIG TREE IS CURSED (ON THE WAY INTO THE CITY FROM BETHANY, WITH CROWDS, ON MONDAY MORNING)		
<input type="checkbox"/> Mk 11:20-26 <input type="checkbox"/> Mt 21:18, 19	<p>The day did not begin with a meal in Jewish culture, so they would often “snack” early in the day. Fig trees bore fruit twice a year (harvestable summer figs, harvested in the autumn & worthless winter figs which appeared in the spring). There should have been winter figs on this tree, but Jesus found none.</p>	<p>1. What do you think might have been the point Jesus was making in the cursing of the fig tree? (That is, what spiritual reality is Jesus illustrating in this act – if any?)</p>
B. THE (2ND) CLEANSING OF THE TEMPLE ON MONDAY MORNING		
<input type="checkbox"/> Mt 21:12-22 <input type="checkbox"/> Mk 11:12-19 <input type="checkbox"/> Lk 19:45-48	<p>This was not just an act of pique, as if Jesus stumbled on abuses He had not anticipated & flew into a righteous rage. There were 4 Passovers during Jesus’ ministry; He cleansed the Temple at the 1st (Jn 2), and then again at this Feast (the 4th and last). There is strategy in this. In that regard, it is important to note whose territory Jesus was treading upon here.</p> <p>It is impossible to overstate the anger which this act produced in the leadership of the Jewish nation, or the delight it generated in the hearts of the Jewish people.</p>	<p>2. The temple was the jurisdiction of the Sadducees (by Roman decree); the synagogue was the domain of the Pharisees (by practical realities). Given that, what strategy do you think might be involved in Jesus’ cleansing of the Temple at this time?</p>

JESUS RETURNS TO BETHANY TO LODGE FOR THE NIGHT Mk 11:11 Mt 21:17

The cleansing of the temple is basically all that is described in the Gospel narrative of Monday of the Passion Week; after this event, Jesus returned to Bethany (Mt 21:17; Mk 11:11). Jesus' life was in constant and real danger; by walking with the vast crowds moving in and out of the city, and by lodging in Bethany – a village that deeply loved Jesus – at the home of a friend (who, by Jewish mores, was bound to provide protection for his Guest), Jesus protected Himself from the murderous designs of the Jewish leaders.

3. Remember that the disciples were convinced the kingdom was about to be established (Lk 19:11). How might the events of Sunday and Monday affected that persuasion?

C. ON TUESDAY MORNING, RETURNING TO THE HOLY CITY (FROM BETHANY), THE FIG TREE IS DISCOVERED TO HAVE WITHERED Mt 21:20-22 Mk 11:20-26

Again, this occurred early on Tuesday morning, as Jesus and His disciples return to the city of Jerusalem.

D. JESUS POSSESSES THE TEMPLE PRECINCTS, DEFEATS HIS ENEMIES IN OPEN DEBATE, REBUKES THE PHARISEES OPENLY (TUESDAY) Mk 11:27-12:44 Mt 21:23-23:39 Lk 19:47-21:4 Jn 12: 20-36

Notice Luke's survey of these two days – Jesus' dramatic teaching and the consequent frustration of His enemies (Lk 19:47-48). Mark says that during this time, Jesus so thoroughly controlled the temple precincts that He would not allow a person to carry a vessel through the area (Mk 11:16). Notice that Jesus is TEACHING great multitudes (Lk 19:47, 48), putting to silence His enemies in open DEBATE (Mt 21:23-27; 22:15-22, 23-33; cf. Lk 20:40 – all this in a culture which honored above almost all things the prowess of a man who could thus silence His enemies in this fashion), speaking SCATHING PARABLES OF DENUNCIATION against unbelieving Israel (Mt 21:28-22:14), PROVING HIS CLAIMS from the OT (Mt 22:41-46), and finally pronouncing BLISTERING WOES specifically upon the Pharisees/Scribes (the spiritual heroes of the people, and the purveyors of works righteousness by means of the Mosaic law] (Mt 23:1-36). Two notes are intriguing, re: the close of this day: Jesus' comment, re: the widow who gave her last two mites, in such stark contrast to the spirit of the leadership (Lk 21:1-4; Mk 12:41-44), and Jesus' weeping over the city as He departs for the final time (Mt 23:37-39, cf [earlier] – Lk 13:34, 35).

4. How might the events of Mon/Tue help explain why the city that welcomed Jesus as King on Sunday will cry for His death on Friday?

5. Again, given the drama of these two days, what must the disciples have felt, re: the issue of the soon coming of the Kingdom?

There were two stages to this event – on Monday the tree was cursed, on Tuesday it was found withered. Mark makes this clear. Matthew (as was his wont) grouped them together (he tends to arrange events more thematically than chronologically). Mt 21:18 refers to Monday morning (i.e., the morning of the day which he had narrated in 21:12-17); 21:20 refers to Tuesday morning (when the fig tree was discovered to have withered, and Jesus responded to the wonder of His disciples).

Only John records the remarkable and poignant interview of Jesus with some Greek proselytes who had come to Jerusalem for the Passover, and of His consequent contemplation of His own soon-coming death. It is difficult to know precisely when this event occurred, but the best guess is that it was sometime on Tuesday, during the season of teaching and confrontation in the Temple precincts. Contemplate this narrative carefully; it is very important in anticipation of the scene in the Garden of Gethsemane.

**E. JESUS DEPARTS JERUSALEM FOR BETHANY,
ON THE WAY PREACHES THE ESCHATOLOGICAL “OLIVET DISCOURSE” (LATE TUESDAY EVENING)**

Mt 24:1-25:46

Mk 13:1-47

Lk 19:5-38

You are welcome to read these sections, but not required to do so (there is a lot of reading here, and this discourse – though unspeakably important w/ regard to our understanding of end-time realities – is not pivotal to the flow of events in this week). Notice, however, that the question asked by the disciples (Mt 24:3; Mk 13:4; Lk 21:7) indicates that the idea – the bare concept – that perhaps the kingdom will not come immediately is beginning to sink into the heads of the disciples. Note further that this “Olivet Discourse” (so-called because it was spoken on the Mt of Olives, the hill that dominates Jerusalem on the eastern side) was spoken privately to the disciples, and that Jesus concludes the sermon with the command to “Watch” (Mk 13:37), because the drama Jesus describes here could commence at any moment. After this discourse, Jesus and the disciples return to Bethany once again for the night; they will remain there through Wednesday and until Thursday afternoon, when they will return to the city for the Passover Feast in a borrowed room of a large home on the Western Hill. However, late on Tuesday night one of the twelve will steal away to perform an unspeakably and dastardly act of betrayal (see below).

**F. JUDAS, STUNG BY JESUS’ REBUKE (IN BETHANY ON SAT PM),
SNEAKS OFF TO THE HOME OF CAIAPHAS TO BARGAIN TO BETRAY JESUS TO HIS ENEMIES**

Mt 26:1-16

Mk 14:1-11

Lk 22:1-6

Notice several elements of this very important scene.
1] The Jewish leadership in all of its parts – Pharisees/Scribes and Sadducees/Priests – are galvanized in their hatred of and anger toward Jesus, and are taking counsel together to put Him to death. (This because of the events of the last three days.)
2] The reason they are convinced they cannot do that until after the Feast is the wild-eyed fascination of the people with Jesus – they [i.e. Jesus’ enemies] “feared the people.” (Jesus knew how superficial and self-serving that fascination was, but the Jewish leadership did not, and neither did Jesus’ disciples.)
3] Because of Jesus’ popularity, the Jewish leadership knew that they would have to get the Romans (Pilate) to execute Jesus. (That is, they were persuaded that had they spirited Him off and stoned Him, as they would later do to Stephen, there would be riots, and the Romans would exact retribution of those who sparked those riots.) It is for this set of reasons that Jesus would die by crucifixion (Roman method) rather than by stoning (standard Jewish method).
4] The elaborate preparations necessary to the drama which would culminate with the crucifixion on Friday morning could not commence until Tuesday night, when Judas showed up to help the Sanhedrinists get it done.

6. Notice carefully what Judas agreed to do to assist the Sanhedrinists in the execution of Jesus (Lk 22:6).

7. As you read concerning the events of subsequent days, remember that Judas is convulsed by a desire to fulfill this commitment; he is looking for an opportunity to “betray Jesus to them in the absence of the multitude.”

FOCUS: WEDNESDAY OF THE PASSION WEEK

- Mt 26:16
- Mk 14:11b
- Lk 22:6b
- Jn 12:37-50

The record of the Gospels moves from late Tuesday to Thursday afternoon, omitting entirely any explicit record of the events of Wednesday. (It's for this reason that those who insist that the Triumphal Entry occurred on Sunday and the crucifixion on Friday – as does your instructor – speak of this day as “silent Wednesday.”) Jesus doubtlessly remained in Bethany. But it was a busy day as elaborate preparation was made by Jesus' enemies for the arrest and trial (all designed to get Jesus on the cross before the city woke up, as His enemies and the Romans remembered the wild-eyed devotion to Him they had seen on Sunday, Monday and Tuesday), and as Jesus made preparation for the room in which He would keep the Feast with His disciples.

8. Consider carefully the various and conflicting emotions and states of mind that Jesus and the 12 took with them into the final days of this week – the terror and anxiety of Jesus as He faced the cross, the excitement of the disciples as they anticipated the inauguration of the kingdom, the duplicity and anxiety of Judas as he sought the opportunity to assist in the arrest of the Lord.

ASSIGNMENT SHEET #3

ASSIGNMENT

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PASSAGE TO BE READ	NOTE(S) CONCERNING THIS PASSAGE	QUESTIONS/OBSERVATIONS
FOCUS: THURSDAY AFTERNOON OF THE PASSION WEEK (MESSIANIC PREPARATION)		
A. PREPARATION FOR THE PASSOVER MEAL TO BE EATEN BY JESUS WITH HIS APOSTLES		
<input type="checkbox"/> Lk 22:7-13 <input type="checkbox"/> Mk 14:12-16 <input type="checkbox"/> Mt 26:17-19	<p>Jesus & the twelve remained in Bethany until departing for the feast late in the afternoon. But in anticipation of that feast Jesus dispatched Peter & John to take the lamb to the temple for slaughter, then to go to a pre-arranged place to make preparation for the feast. All of this was according to the specific prescriptions of the Torah.</p>	<p>1. Why did Jesus use the cryptic reference to “a man carrying a pitcher of water” to direct Peter & John to the house? What would have happened had Jesus been open about the place where they were to make ready for the Feast? (Compare Jesus’ statements to the disciples at the beginning of the feast – Lk 22:15.)</p>
FOCUS: THURSDAY EVENING AND NIGHT OF THE PASSION WEEK		
B. EVENTS IN THE “UPPER ROOM” TO WHICH JESUS HAD TAKEN THE DISCIPLES TO CELEBRATE THE PASSOVER FEAST		
<input type="checkbox"/> Mt 26:20-35 <input type="checkbox"/> Mk 14:17-26 <input type="checkbox"/> Lk 22:14-38 <input type="checkbox"/> Jn 13:1-14-31 <input type="checkbox"/> 1 Cor 11:23-26	<p>a. Notice the spirit of the disciples as they gather in the upper room, doubtlessly anticipating that kingdom assignments were about to be made (Lk 22:24). Jesus is anxious to have this time to prepare them for the awful events soon to occur, events for which they are entirely unprepared.</p> <p>b. After the Passover meal, (during which Jesus washed the feet of the disciples) Jesus announced that the betrayer was with Him at the table, the twelve began to question who it might be, John asks Jesus who it is and Jesus responds (privately) that it is the one to whom He will give a morsel of the meal, Jesus does that and Judas – whose guilty soul was smitten by the act of kindness, and who was looking for an excuse to leave to fetch the Sanhedrinists – leaves to do that, and then Jesus (Judas having left) instituted the “Lord’s Supper” as the seal of the New Covenant, began to address the eleven concerning the coming of the Spirit, and then suddenly – to everyone’s surprise – led the eleven out into the night (Jn 14:31b).</p>	<p>2. Judas left to fetch the Sanhedrinists and soldiers so they could arrest Jesus. Where do you think Judas took those soldiers?</p> <p>3. Notice Jn 18:2 & Lk 22:39. Given those verses, how is it that Judas finally arrived at Gethsemane with the arresting force?</p>

¹³ Notice that Luke’s narrative includes Jesus’ prediction of Peter’s denial in the upper room. Compare this to the next section in Mark.

¹⁴ Paul states that Jesus took the bread & cup “while He was being betrayed” (παρεδίδετο – imperfect passive vb.) gave them to His disciples. That is, as Judas was scurrying off to fetch the arresting force, Jesus remained for a time in the upper room and introduced the “Lord’s supper.”

*Check the box when reading is completed

PASSAGE TO BE READ	NOTE(S) CONCERNING THIS PASSAGE	QUESTIONS/OBSERVATIONS
C. JESUS LEADS THE ELEVEN DISCIPLES ACROSS THE CITY TO THE GARDEN OF GETHSEMANE		
<input type="checkbox"/> Mk 14:27-31 ¹⁵ <input type="checkbox"/> Jn 15:1 – 18:1	<p>The Synoptics simply state that Jesus took the 11 to Gethsemane (with Mark's telling of His warning to the disciples and to Peter along the way). John records extensive teaching along the way – the “vine and branches” discourse, the warning concerning coming rejection (which must have sounded unlikely in light of the city's reception of the Lord over the last several days), the promise of the coming Spirit (understood by the disciples in terms of the “new covenant” promises of Jer 31 and Ezek 36). Then, as they descended the side of the Kidron Valley on the road to Gethsemane, Jesus paused and, in the hearing of the eleven, prayed the “High Priestly prayer” of John 17. All of this was in preparation of the believing disciples for the events soon to come.</p>	<p>4. Thousands of lambs had been slain in the temple earlier that day, and the drainage ditch for the blood was the stream in the Kidron Valley. That stream would have been running red as Jesus crossed it (Jn 18:1). What significance is to be found in John's mention that Jesus stepped over that brook on His way to Gethsemane?</p>
D. JESUS PRAYS IN THE GARDEN OF GETHSEMANE		
<input type="checkbox"/> Mt 26:36-46 <input type="checkbox"/> Mk 14:32-42 <input type="checkbox"/> Lk 22:39-46 <input type="checkbox"/> Heb 5:7-10	<p>There is much mystery in the reality that the God-Man could be genuinely tempted, but there is no question as to whether He was thus genuinely tempted – the Bible is explicit that He was, and that it is because He has endured such temptation that He is a High Priest who can be touched with the feelings of our limitations (Heb 4:15). The greatest temptation Jesus faced was to turn back from the cross (cf. Mt 4:8-10; 16:21-23). As the cross drew nearer, the prospect of the spiritual death which He would suffer there filled Jesus with terror. This is nowhere seen more dramatically than in the scene in Gethsemane. This garden was not a public place; it was privately owned, and the owner made it available for Jesus when He was in the regions of Jerusalem (Jn 18:2). Notice that Dr. Luke gives us two remarkable notes which give us insight into the trauma which Jesus endured in this experience – the reference to His sweating “great drops of blood” (22:44) and to His need for angelic assistance (22:43).</p>	<p>5. Compare Jesus' prayer to the Father in Jn 12:27, 28 with His thrice repeated prayer in Gethsemane. What do these two suggest concerning the depth of Jesus' despair in Gethsemane?</p> <p>6. There are only two times in Jesus' ministry when the Father dispatched angels to attend to His needs. What was the other event? What was Jesus' need at that time? Again, what does this suggest concerning the depth of Jesus' need and trauma in the Garden of Gethsemane?</p>

¹⁵ Mark is clear that it was after Jesus and the 11 departed the upper room (Mk 14:26, cf. :27) that He warned His disciples about desertion, and, in response to Peter's protestations concerning his special loyalty, the Lord warned Peter (again) of his three-fold denial. Because Luke has a similar incident in the upper room (i.e., before the departure, Lk 21:31-34), some have insisted there is a discrepancy in the record. However, it makes perfect sense – given what we know of the man, Peter – that Jesus spoke this warning first of all in the upper room, and then again – in response to Peter's renewed insistence upon his own dependability – on the road to Gethsemane just a little later.

*Check the box when reading is completed

PASSAGE TO BE READ	NOTE(S) CONCERNING THIS PASSAGE	QUESTIONS/OBSERVATIONS
E. JESUS IS ARRESTED OUTSIDE THE GARDEN OF GETHSEMANE (VERY LATE THURSDAY OR VERY EARLY ON FRIDAY MORNING)		
<input type="checkbox"/> Jn 18:2-12 <input type="checkbox"/> Mt 26:47-56 <input type="checkbox"/> Mk 14:43-52 <input type="checkbox"/> Lk 22:47-53	Judas, having doubtlessly gone first of all to the upper room, now finally arrives with the arresting force. Using a signal (intended for the soldiers whom the Sanhedrinists were required to use for an arrest), Judas identified Jesus, the disciples – after Peter's brief bravado – all fled, and Jesus is led back to the Western Hill, to the priestly residence of Caiaphas, where He will be "tried" in an illegal nocturnal tribunal intended only to find some charge which could be taken to Pilate.	<p>7. Compare Jesus' words to Peter at the arrest (18:11) with His prayers in the Garden (specifically the reference to a "cup"). What does this suggest concerning Jesus' struggle with the temptation to turn back from the cross?</p> <p>8. As Jesus faced temptation, what spiritual resources did He employ? How do those compare to the spiritual resources available to believers today?</p>
FOCUS: EARLY FRIDAY MORNING (BEFORE THE CITY AWOKE)		
A. JESUS IS "TRIED" BEFORE THE JEWISH AUTHORITIES [I.E., THE SANHEDRIN] (MIDDLE OF THE NIGHT – CA 1 – 3 AM) 1. JESUS IS LED TO THE HOUSE OF CAIAPHAS THE HIGH PRIEST (ON WESTERN HILL OF JERUSALEM, NEAR PLACE OF THE "UPPER ROOM")		
<input type="checkbox"/> Lk 22:54a <input type="checkbox"/> Mt 26:57 <input type="checkbox"/> Mk 14:53 <input type="checkbox"/> Jn 18:12	Elaborate preparations had been laid so that the Accused could be tried and convicted and executed before the city awoke – all of this because everyone concerned (except Jesus, and perhaps Mary, Lazarus' sister – Jn 12:7) was persuaded – on the basis of the events of Sun/Mon/Tue – that if the city were aware of what was about to be done to the Nazarene they would riot in His defense. Thus Jesus is taken speedily to the home of Caiaphas (which was illegal, as trials were never to occur in a private home, but in a public place where witnesses could be found) for the first stage of the Jewish trial – the nocturnal (again, illegal because witnesses could not be called at night) attempt to find an indictment against Jesus which could be taken to Pilate.	
MEANWHILE, PETER FOLLOWS, BUT FROM AFAR		
<input type="checkbox"/> Jn 18:15-18 <input type="checkbox"/> Lk 22:54b	Peter, having protested his greater allegiance to the Lord, does follow the band of soldiers and Sanhedrinists as they lead the Lord in chains back across the city and up to the home of the High Priest. But Peter is unable to gain entrance into the courtyard until "the other disciple" (John the apostle, author of the 4th Gospel) speaks a word on his behalf. By this means Peter is in the courtyard of the priestly villa, and is confronted three times with the charge that he was with the Criminal who had been arrested, and before the rooster crows denies the Lord three times – the final denial under the watching eye of the Lord as He is being brought back into the house.	<p>9. The drama of Peter's denials, despair and restoration is an important element of the passion narrative. Compare Lk 22:31, 32, Jn 21:15-19, & 1 Pet 5:10.</p>

*Check the box when reading is completed

PASSAGE TO BE READ	NOTE(S) CONCERNING THIS PASSAGE	QUESTIONS/OBSERVATIONS
2. STAGE #1 OF JEWISH TRIAL: PRELIMINARY INTERROGATION BEFORE ANNAS AS THE SANHEDRIN IS PREPARING FOR THE TRIAL¹⁶		
<input type="checkbox"/> Jn 18:13-14, 19-24	<p>This interrogation was a “fishing expedition” for the purpose of finding some accusation which could be made against Jesus. The Sanhedrinists had arrested Him, intended to turn Him over to the Romans for execution, but so far had been unable to discover any sort of indictment they might lodge against Him. Annas’ impertinent questioning was illegal by Jewish jurisprudential protocols: every matter was to be settled “by two or three witnesses,” not by forcing the accused to testify against Himself. Thus Jesus’ measured and appropriate response to Annas’ questions.</p>	
3. STAGE #2 OF JEWISH TRIAL: PRIMARY HEARING BEFORE THE ASSEMBLED SANHEDRIN, CAIAPHAS PRESIDING		
<input type="checkbox"/> Mt 26:59-66 <input type="checkbox"/> Mk 14:55-64	<p>This “trial” was illegal on several counts; it was intended not to determine guilt but to accomplish execution. There is much about the dynamics of the week, about the difficulty of Jesus’ claims, and about the sorry state of leadership in the Jewish nation at this time that combines to produce this travesty of justice, and it was all, of course, in the providence and purposes of God. And there is no sense in which the Jewish people as a whole incur any special guilt because of the events of this night. But the record is clear that “by the determined purpose and foreknowledge of God,” Jesus was “taken by wicked hands, crucified, and put to death” (Ac 2:23).</p>	<p>10. When Jesus was finally (illegally) required to testify against Himself, He openly confessed to the charge that He had made a two-fold claim concerning Himself. What was that two-fold claim that Jesus made?</p>
4. JESUS IS HELD, ABUSED, AS HIS CAPTORS AWAIT THE DAWN		
<input type="checkbox"/> Mt 26:67-68 <input type="checkbox"/> Mk 14:65 <input type="checkbox"/> Lk 22:63-65	<p>Again, the abuse described in these verses is sub-human and offensive. Under Roman rule, the Jewish leadership was given significant authority to arrest, try and even punish criminals, but the Romans did not allow them arms. Therefore, in all of those efforts the Jewish leaders would depend upon Roman soldiers “loaned” them for the effort. It is likely that most of these abuses were perpetrated by those Roman mercenaries, caught up in the crescendo of hatred and anger which was in fact very much a part of this scene. Mark 14:65 speaks of the “officers” (υπηρετα – underling, inferior officer), and Luke 22:63 specifies “the men who held Jesus” as the perpetrators of these abuses. Compare Isa 50:6, which is specifically fulfilled in this awful scene.</p>	
MEANWHILE, PETER DENIES JESUS A THIRD TIME		
<input type="checkbox"/> Mt 26:69-75 <input type="checkbox"/> Mk 14:66-72 <input type="checkbox"/> Jn 18:25-27 <input type="checkbox"/> Lk 22:55-60	<p>The Sanhedrinists knew that the trial held in the middle of the night was illegal and that it likely would not pass muster with the Roman procurator. So they intended to bring Jesus back into the chambers at the first blush of dawn (see below) for a brief “post-sunup” hearing, get him to confess to His claims once again, and then take Him to Pilate. They had been holding Him in some sort of underground installation – perhaps a cistern or cellar, and as they brought Him back into the chamber, He was manhandled through the courtyard. Peter was still in that courtyard, and just as He denied Jesus a 3rd time, the rooster crowed (recall that Jesus’ enemies had been waiting for the dawn to bring Him back into the judicial chamber). Thus, Jesus was nearby as Peter loudly denied Him; He looked upon Peter, and Peter looked up to see the Lord gazing on him, and then Peter went out and wept bitterly (Lk 22:61, 62).</p>	

¹⁶The Synoptics state that after Jesus was arrested He was taken to Caiaphas (high priest at that time); John states that He was taken “first” to Annas. Annas was Caiaphas’ father-in-law; he had been high priest for some time, and had been deposed for cruelty and rapaciousness, but continued to live in the priestly villa.

*Check the box when reading is completed

PASSAGE TO BE READ	NOTE(S) CONCERNING THIS PASSAGE	QUESTIONS/OBSERVATIONS
B. JESUS IS "TRIED" BEFORE THE ROMAN AUTHORITIES (VERY EARLY IN THE DAY – COMPLETED BY ABOUT 6 AM [JN 19:14]) 1. STAGE #1 OF ROMAN TRIAL: JESUS BEFORE PILATE FOR THE FIRST TIME		
<input type="checkbox"/> Lk 23:1-5 <input type="checkbox"/> Mk 15:1-5 <input type="checkbox"/> Mt 27:1,2 & 11-14 <input type="checkbox"/> Jn 18:28-38	In order to avoid defiling themselves by entering a Gentile domicile, the Jewish leadership (who were going about the greatest crime in the history of mankind) had induced Pilate to set up his court on the pavement (i.e., outside). The Roman procurator was contemptuous of the Jews and all of their issues, but this Nazarene had fomented much trouble over the last years, and especially during this very volatile week of Passover. Thus he consents to hear the case. Notice that the Sanhedrinists try to bluff Pilate into condemning Jesus simply because they demanded it, but Pilate would have none of that. It is at this time that Pilate takes Jesus alone into his palace for a private interview (Jn 18:33-37). It is here that Pilate for the first of five times declares Jesus innocent (Jn 18:38; Lk 23:4).	12. It is interesting to consider the impact which Jesus had upon the man, Pilate. Note especially Paul's injunction to Timothy in 1 Tim 6:12; evidently, Jesus' "confession" before Pilate was well remembered by the early church, and they found in that confession a model of how to live out the truth of God's Word before a hostile and dangerous world.
MEANWHILE, JUDAS' DESPAIR AND SUICIDE		
<input type="checkbox"/> Mt 27:3-10	Judas was a thief; he loved his sin more than he loved what he knew to be the truth. He was ever more enslaved to sin until he committed the most awful treachery in man's sorry history. But with all of that he could not escape the undeniable truth of Jesus' person and work; thus his tragic & pitiful end.	
2. STAGE #2 OF ROMAN TRIAL: JESUS VERY BRIEFLY BEFORE HEROD ANTIPAS (GOVERNOR OF GALILEE/PEREA, SON OF HEROD THE GREAT)		
<input type="checkbox"/> Lk 23:6-12	In the 1st stage of the trial (above) Pilate heard Jesus' accusers aver that He had begun His ministry in "Galilee." Pilate's jurisdiction did not include Galilee, and the governor of Galilee was in town (probably in the same palace) for the feast. So Pilate tries to get Herod to deal with this unspeakably difficult issue.	
3. STAGE #3 OF ROMAN TRIAL: JESUS BEFORE PILATE ONCE AGAIN		
<input type="checkbox"/> Mt 27:15-26 <input type="checkbox"/> Mk 15:6-15 <input type="checkbox"/> Lk 23:13-25 <input type="checkbox"/> Jn 18:39-19:16	Pilate did not want to execute Jesus; he made several attempts to placate the hatred of the Jewish leadership and release Jesus (including the scourging), but was frustrated in every one. When the Jews (probably by this time both the leaders and the city, which was waking up) threatened to tell Caesar that Pilate was willing to tolerate a seditionist in his province, Pilate capitulated and turned Jesus over to be crucified. (Pilate had used up all his favors in Rome and knew he would probably not survive that sort of a report.) Thus, about 6 am Jesus is condemned to die by Roman crucifixion.	10. Notice that at this stage of the trial, Jesus is again taken in the palace for a private interview with Pilate (Jn 19:8-13). Contemplate carefully the statement of Jesus to Pilate in 19:11; it is a "good confession."

*Check the box when reading is completed

PASSAGE TO BE READ	NOTE(S) CONCERNING THIS PASSAGE	QUESTIONS/OBSERVATIONS
THEN, JESUS IS ABUSED AS THE CROSS IS PREPARED (CA. 6 – 9 AM)		
<input type="checkbox"/> John 19:16b <input type="checkbox"/> Mk 15:16-20 <input type="checkbox"/> Mt 27:27-31	This doubtlessly occurred at the hands of the Roman soldiers, as the place of crucifixion was made ready, and (perhaps) as they waited for the city to awaken in order to witness the awful spectacle. The Romans had framed crucifixion primarily as a means of putting down sedition; with that in mind, they were anxious for it to be witnessed widely in order that any impulse to revolt would be suppressed.	
FOCUS: (GOOD) FRIDAY OF THE PASSION WEEK (MESSIANIC PERFECTION) A. THE CRUCIFIXION OF THE PRINCE OF LIFE 1. JESUS ON THE WAY TO GOLGOTHA (BEFORE 9:00 AM)		
<input type="checkbox"/> Mt 27:31-34 <input type="checkbox"/> Mk 15:20-23 <input type="checkbox"/> Lk 23:26-33 <input type="checkbox"/> Jn 19:17	The Romans intended crucifixion to be: 1) unspeakably cruel; 2) mercilessly lingering (men would often last a day or more on the cross); 3) inescapably public (again, to retard any seditious impulse in the citizenry), and 4) publicly certifiable (the death had to occur visibly and undeniably on the cross, so that the rumor would not get started that the seditionist had somehow survived and the rebellion should go on. Thus crucifixion was always on a low hill outside a main city gate (because a gate is a bottleneck – a person going into/out of the city must pass that way). Jesus is forced to carry the horizontal piece of the cross to the place of execution, just outside a main gate on the north of the city of Jerusalem.	
2. THE FIRST THREE HOURS ON THE CROSS (9:00 AM – NOON)		
<input type="checkbox"/> Mt 27:35-44 <input type="checkbox"/> Mk 15:24-32 <input type="checkbox"/> Lk 23:33-43 <input type="checkbox"/> Jn 19:18-27	Jesus is crucified between two malefactors. Sunlight remains; the soldiers gamble for Jesus' garments (in fulfillment of Ps 22:8); the inscription is affixed amid much scoffing; Jesus speaks three times: 1) To His heavenly Father on behalf of His tormentors: "Father, forgive them..." 2) To the repentant thief: "Today you shall be with me in paradise" 3) To his mother and to John: "Woman, behold thy son..."	
3. THE FINAL THREE HOURS ON THE CROSS (NOON – 3:00 PM)		
<input type="checkbox"/> Mt 27:45-50 <input type="checkbox"/> Mk 15:33-37 <input type="checkbox"/> Lk 23:44-46 <input type="checkbox"/> Jn 19:28-30	God draws a supernatural darkness over the scene; Jesus, as the Lamb of God, is "forsaken" (i.e., judicially disfellowshipped, rejected) by the Father, suffering the agony and torment of spiritual death (i.e., separation from the Father) on behalf of fallen men. (It was the prospect of this spiritual separation that had so horrified Jesus as He contemplated the cross.) Jesus is silent until late in the three hours, then speaks four times: 1) In agony, "My God, why..." 2) To those standing by: "I thirst!" (Jesus had something more to say, but His mouth and throat were so parched by the ordeal of crucifixion that He did not have the physical strength to say it; thus this request for moisture for His lips.) 3) To a breathlessly waiting world, a cry of sublime victory: "It is finished." 4) Having completed the awful task: "Father, into thy hands..."; the Prince of Life lays down His physical life for three dark days.	

*Check the box when reading is completed

PASSAGE TO BE READ	NOTE(S) CONCERNING THIS PASSAGE	QUESTIONS/OBSERVATIONS
PHYSICAL PHENOMENA AT THE DEATH OF JESUS		
<input type="checkbox"/> Mt 27:51-56 <input type="checkbox"/> Mk 15:38-41 <input type="checkbox"/> Lk 23:50-54	Including the rending of the veil in the temple; tremors in the earth that split rocks; the resuscitation (return to mortal life) of some who had (recently?) died and been buried in the regions of Jerusalem. These physical signs drew many onlookers to faith, including a centurion (Roman soldier given leadership over 100 troops) who had been assigned to the detail conducting this crucifixion.	
4. JESUS' BODY IS BURIED AFTER UNDENIABLE AND VISIBLE PROOF OF HIS DEATH (BEFORE SUNDOWN, FRIDAY)		
<input type="checkbox"/> Mt 27:57-60 <input type="checkbox"/> Mk 15:42-46 <input type="checkbox"/> Lk 23:50-54 <input type="checkbox"/> Jn 19:31-42	Jesus had promised that He would be in the tomb "three days and three nights," and that He would rise from the dead "on the third day." There seems to be some conflict here, but not by Jewish reckoning. The Talmud states that "a day/night is an onah [i.e., a unit of time]," and that in computing the passage of time "any part of an onah is as the whole." Jesus physically died late on Friday afternoon, was in the tomb before the sun went down (thus, by Jewish reckoning, Friday is the 1st onah or day/night unit), remained there all Saturday (the 2nd) and rose sometime before sunrise on Sunday (the 3rd).	
5. THE TOMB IS CAREFULLY OBSERVED BY WOMEN WHO FOLLOWED JESUS AND SEALED BY ROME AT THE BEHEST OF THE JEWISH LEADERSHIP		
<input type="checkbox"/> Mt 27:61-66 <input type="checkbox"/> Mk 15:47 <input type="checkbox"/> Lk 23:55, 56	The Gospels are explicit that certain believing women carefully marked exactly where the tomb was, intending to return after the Sabbath to finish preparing the body for burial. (The preparation had been hasty and partial because the Sabbath was approaching. By Jewish law, the body could be dressed for three days. The day of death was day #1; by sundown on the third day after that the tomb had to be permanently sealed, because the corpse would begin to smell horribly.) These women were coming to the tomb early on Sunday when they discovered it empty. Though Jesus' disciples had never been willing to hear His promise to rise on the third day, and thus did not anticipate that event, Jesus' enemies had heard that claim; for that reason they demanded that Pilate place an official seal on the tomb and provide armed guards, so that Jesus' disciples could not come and steal the body.	
FOCUS: (RESURRECTION) SUNDAY OF THE PASSION WEEK (MESSIANIC PRONOUNCEMENT) AND THE (TOTAL OF) 40 DAYS OF RESURRECTION MINISTRY A. THE RESURRECTION OF THE PRINCE OF LIFE 1. THE TOMB OF JESUS IS DISCOVERED TO BE EMPTY (SUNDAY MORNING, EARLY)		
<input type="checkbox"/> Mt 28:1-8 <input type="checkbox"/> Mk 16:1-8 <input type="checkbox"/> Lk 24:1-12 <input type="checkbox"/> Jn 20:1-10	The women coming to attend to the body were the first to hear the staggering angelic announcement that "He is not here, for He is risen"! They carry that message to the unbelieving apostles; Peter and John hasten to visit the empty cave. Note that there was absolutely no expectation on the part of any of Jesus' disciples that He would rise from the dead, a reality which makes their testimony concerning His resurrection the more undeniable.	14. In the preaching of the Gospel in the book of Acts, the resurrection is emphasized more than the death of Jesus. Clearly, the fact of the resurrection is absolutely central and essential to the Gospel message (1 Cor 15). Why do you think this is?

*Check the box when reading is completed

PASSAGE TO BE READ	NOTE(S) CONCERNING THIS PASSAGE	QUESTIONS/OBSERVATIONS
2. JESUS APPEARS FIVE TIMES ON THE DAY OF HIS RESURRECTION		
<input type="checkbox"/> Mt 28:9-10 <input type="checkbox"/> Mk 126:9-14 <input type="checkbox"/> Lk 24:13-43 <input type="checkbox"/> Jn 20:11-25	1) To Mary Magdalene, who is given a message to carry to the disciples; 2) to the other women who had come to the tomb; 3) to 2 disciples traveling to Emmaus who are joined by Jesus, do not recognize Him until they break bread with Him; 4) To Simon Peter (referenced in Lk 24:34 & 1 Cor 15:5, but not narrated); 5) to the astonished disciples (Thomas absent).	15. The Bible does not record all of the post-resurrection appearances of Jesus, but those it does record powerfully make the point that He had really and physically returned from the dead?
MEANWHILE, THE SOLDIERS REPORT TO THE JEWISH AUTHORITIES		
<input type="checkbox"/> Mt 28:11-15	The Sanhedrinists demanded that the Roman guards testify that Jesus' body had been stolen by His disciples.	
3. FIVE RECORDED APPEARANCES DURING THE SUBSEQUENT DAYS OF HIS RESURRECTION MINISTRY		
<input type="checkbox"/> Mt 28:16-20 <input type="checkbox"/> Mk 16:14-18 <input type="checkbox"/> Lk 24:44-49 <input type="checkbox"/> Jn 21:1-25	1) To the disciples again; Thomas is present and convinced; 2) to 7 disciples beside the Sea of Galilee – Jesus provides a miraculous catch of fishes, re-commissions Peter; 3) to above 500 brethren at once in Galilee – Jesus gives them the “Great Commission” 4) to James, Jesus’ half-brother –remembered in 1 Cor 15:7, but nowhere narrated; 5) to the assembled disciples on the Mt of Olives, as Jesus ascends to the Father	
B. THE ASCENSION OF THE LORD OF LIFE		
<input type="checkbox"/> Mk 16:19-20 <input type="checkbox"/> Lk 24:50-53 <input type="checkbox"/> Acts 1:4-11	Under the Old Covenant, there was no provision for a chair or bench anywhere in the inner courts of the temple, because under that covenant the final offering was never made. This was because it was impossible that the blood of bulls and goats should [finally/fully] take away sin. On the other hand, Jesus ascended to His Father and sat down (Heb 1:3), thus signifying that in His cross-work, the work of atonement for sin was finally and fully done.	