

THE LAST OF WEEK CHRIST'S LIFE

WORKBOOK - PART A THE DISCUSSION QUESTIONS 1996 MANITOULIN YOUTH CONFERENCE

The following questions would be useful in a CYC or Young People's setting. You are encouraged to meet together regularly to work through and discuss these questions.

The complete, individual workbook with more extensive questions will be sent to you later when you send in your registration form and money.

PART A - The Last Week of Christ's Life Workbook - The Discussion Questions!

1. "six days before the passover" John 12:1 - trace the days before the passover, outlining the key events each day (as best as possible) by completing the following chart:

Note: The outline given at the beginning of the combined gospel is just a suggestion. Verify the order of events for yourself.

Key Passage	Number of Days Before	Events of that day
John 12:1		
John 12:12		
Mark 11:12		
Mark 11:20		
Matthew 26:2		
Luke 22:7		
Matthew 27:1		

2. "that they might see Lazarus" - John 12:9 (Combined Gospel page 1). Many people were there just for the show, they were not really sincere in listening to Jesus' words. Should our only goal in gospel proclamation be to "get people to come out", with success based on the number of visitors? How should we measure the success of outreach efforts?

3. Christ's entry into Jerusalem - Matthew 21:1-11 (Combined Gospel page 2).

Read over Zechariah 9. This incident is a fulfilment of Zechariah 9:9. What is the rest of chapter 9 about? Has it all been fulfilled? How does Christ's entry into Jerusalem fit into the overall prophecy?

4. Jesus' exhortation - John 12:25.

How can we "love our life"? Give modern examples and scriptural support.

What does it mean to "hate our life"? Give modern examples and scriptural support.

5. Jesus' warning - John 12:42-43. (cp. Romans 2:28-29)

How do we know if we are motivated by the "praise of men" more than the "praise of God"?

6. The Cursing of the Fig Tree - Mark 11:12-14 (Combined Gospel page 5)

Jesus was hungry and thus disappointed when there were no figs on the tree. Was cursing the tree an over-reaction? Explain how Jesus could be angry in this case, and yet not sin. Discuss lessons for us today.

7. Jesus Cleanses the Temple - Mark 11:15-19 (Combined Gospel page 5)

Does this incident provide us with any guidance as to what kind of activities should or should not be allowed in our meeting halls? Explain. (For example, would it be OK to have a bazaar or yard sale at a Meeting Hall to raise money for the ecclesia?)

8. **Parable of the Vineyard** - Matthew 21:33-41 (Combined Gospel page 7)

In what sense are we like husbandmen in God's vineyard today? How else is this point made in scripture? (ex. stewards over God's household)

9. Fill in the chart based on **the Parable of the Wedding Feast** - Matthew 22:1-14 (Combined Gospel page 8):

Identity in Parable	To whom is it referring
The King	
His Son	
First set of servants	
Them that were bidden	
Second set of servants	
Those who made light of it	
The remnant	
The abused servants	
King's armies	
The murderers	
Third set of servants	
The good	
The bad	
Guests at wedding	
Man without a wedding garment	
Servants who cast out the man	
The called	
The chosen	

10. Using Jesus' words in Matthew 22:21 about **rendering to Caesar and to God**, comment on the following situations for believers today. See also Hebrews 11:13; Philippians 3:20; John 18:36

paying taxes

jury duty

conscientious objection

voting

other?

11. **What is the great commandment** - Mark 12:28-34 (Combined Gospel page 10)

When asked by some young people "What is the most important thing for us to do?", an elder brother said: "Help your friends get into the Kingdom." Discuss.

12. Fill in the following chart by finding parallels between the **8 blessings** of Christ in Matthew 5 and the **8 Woes** in Matthew 23:

Blessing - Matthew 5	Woe - Matthew 23	Parallel
poor in spirit (v.3)	shut up the kingdom of heaven (v.13)	
they that mourn (v.4)	devour widows' houses (v.14)	
the meek (v.5)	compass land & sea, only to make a child of hell (v.15)	
hunger & thirst after righteousness (v.6)	blind guides - swearing (v.16 - 22)	
merciful (v.7)	paying tithes but omitting the weightier matters (v.23-24)	
the pure in heart (v.8)	clean outside but filthy inside (v.25-26)	
the peacemakers (v.9)	whited sepulchres (v.27-28)	
persecuted for righteousness' sake (v.10)	build the tombs of the righteous (v.29-33)	

13. **Jesus condemns the hypocrites** - Matthew 23:5-12 (Combined Gospel page 11)

Describe each of the following historically, (you might try consulting a Bible Dictionary), and give a possible modern counterpart:

Vain Show	Historical Background	Modern Counterpart
broad phylacteries		
enlarged borders of garment		
uppermost room in feasts		
chief seats in the synagogue		
greetings in the markets		
being called Rabbi		

14. Discuss the image of **straining at a gnat, yet swallowing a camel** - Matthew 23:24.

Why is this figure appropriate here? Give modern examples.

(For Example: We say violence is bad and that as disciples we should practice turning the other cheek, yet we watch TV shows & movies and play video games which glorify violence.)

15. **The Poor Widow's Mite** - Luke 21:1-4 (Combined Gospel page 13)

"God is looking for quality not quantity." Discuss.

16. **Has the gospel been preached in ALL the world?** Matthew 24:14. Should we be out there pursuing this goal? Give an argument you would use against someone who says "There's no use preaching because no one is listening".

17. **The Olivet Prophecy** - Combined Gospel pages 13-16. Look carefully at the disciple's questions and Jesus' answer. Try to fill in the following chart:

The Question	To what were the Disciples referring	Jesus' answer
When shall these things be?		
What shall be the sign when all these things shall be fulfilled?		
What shall be the sign of thy coming?		
What shall be the sign of the end of the world?		

18. **The Parable of the Talents** - Matthew 24:14-30.

Fill in the chart based on the words of the wicked servant regarding his evaluation of the Lord:

What he said	What he meant	In what sense was he right?	How was he wrong?
an hard man			
reaping where he didn't sow			
gathering where he didn't straw			

19. The Parable of the Sheep & the Goats - Matthew 25:31-46.

Fill in the chart based on the response (or lack thereof) to the needs of Christ's brethren:

Literal Condition/Need	Solution/Response of the righteous	Examples of neglect by the wicked	Spiritual parallel
hungry	feed, give them food	do not give food, allow them to stay hungry	spiritual food - the Word of God
thirsty			
stranger			
naked			
sick			
in prison			

20. The plot to take Jesus, Judas' pact - Luke 22:1-6 (Combined Gospel page 19)

- a) These men were the religious elite of their day.
- How could they sink to such a low as to "be glad" over the death of one who was obviously the Messiah?

 - Why as Christadelphians do we feel it is unwise to have paid ministers?
- b) Judas agreed to betray for Christ for a relatively small amount of money (about \$12,000) compared to what the chief priests would have probably been prepared to pay.
- Why did Judas betray Jesus (there are several probable reasons)?

 - Why would Judas agree to such a small amount?

 - How can we also betray our Lord, for even smaller things?

21. **Preparation for the Last Supper** - Luke 22:7-14 (Combined Gospel page 20)

- a) Find the parallels between the feast of Passover and the last week of Christ's life, especially the crucifixion.

- b) Jesus instructs Peter and John to prepare the last supper.

Why did he give such obscure instructions?

What would be so odd about a "man bearing a pitcher of water"?

What lesson was Jesus teaching Peter and John (and us) by telling them to "follow" such a man?

22. **The Last Supper - Feet washing** - Luke 22:24-30; John 13:2-17 (Combined Gospel page 21)

- a) The disciples were often disputing over who was the greatest. In this case it is most likely over seating arrangements.

How do we do the same thing? (Don't think of just big examples, but also of the small day to day ways we may do this as well.)

Why is example a much more powerful teacher than merely spoken words?

- b) It is easy to serve others when we believe that they are greater than us. It is harder when we think we are greater. Jesus served the disciples even though he KNEW he was THE GREATEST (John 13:3, 13, 16) and that one of them would betray him (v2).

How can we serve others when we feel that we are equal to or better than them or we know that the person despises us? (a clue as to how Jesus did is in v3)?

What sort of tasks can we do at home and in the ecclesia that are equivalent to feet washing?

c) Peter at first refused the washing, and then asked for a complete washing.

Do we ever feel uncomfortable when others serve us? Why?

What was wrong about Peter's attitude towards Jesus actions?

What would make us incorrectly feel that we need no washing, or a full washing?

d) Consider John 13:17 How are knowledge, activity and joy related in our lives?

23. The Last Supper - First warning of a betrayer - John 13:18-22 (Combined Gospel page 21)

a) Read 1 Corinthians 11:23-29. Note how is Paul referring to this event and the subsequent death of Judas?

Why is it important that we examine ourselves before partaking of the bread and wine? What sorts of things should we be looking for?

Should we ever decide not to take of the bread and wine after self-examination?

b) The record tells us that Judas ate of the bread and almost certainly drank the wine even though Jesus knew he would betray him.

Did Jesus just accept this, or did he attempt to convert Judas from his intention?

What implications does this have for us today ecclesially with respect to fellowship?

The disciples had no idea who the betrayer might be. What does this tell us about how Jesus treated Judas compared to the other disciples? What does this teach us?

24 **The Last Supper - Bread and Wine - Matthew 26:26-29** (Combined Gospel page 20)

a) Less than 24 hours before his death, rather than seeking solitude, we are told that Jesus with great desire, desired to eat the passover with his disciples. Why? What is our attitude to partaking of the bread and wine.

b) The bread and the wine teach many lessons.

What does the bread and wine signify, both together and separately?

How should these lessons affect our lives?

25 **A new commandment - Love one another - John 13:31-35** (Combined Gospel page 22)

a) Christ says that loving one another will be a sign to the world that we are his disciples.

What was the example of love Christ gave for us to imitate? (see John's epistles)

Are we known to the world to be Christ's disciples because of our love one for another?

If yes, how? If no, why not? How can we show this love?

26. **Peter's boast & The sword - Luke 22:31-38, John 13:36-38** (Combined Gospel page 22)

a) What danger is there in boasts such as Peter's? (look at 1 Corinthians 10:1-14 & many of the Proverbs, such as 3:5-7 & 16:17-18)

b) How do we react when our weaknesses are pointed out to us? How should we react?

c) Jesus said that he prayed for Peter's faith not to fail. How ought this fact comfort us today?

27. Into the garden - Prayer in the garden - Matthew 26:36-45 (Combined Gospel page 28)

- a) Jesus experienced the internal conflict of the will of his own flesh against his Father's will.
- What do we learn about Jesus by his agony in the garden? (Hebrews. 2:14-18, 4:15-16)

 - To what extent does the Father's will struggle with our own will?

 - We may not experience an internal struggle. Is this a good or a bad thing?

 - We often say "Thy will be done" or "God willing", how should this also affect our actions? (note Jesus statement in John 18:11)
- b) God will not always answer our prayers for the cessation of trials in our life, but He will provide strength and comfort to endure the trial. How does God provide us this strength?
- c) Prayer can be difficult and tiresome.
- How can prayer lead us away from temptation?

 - How can we prevent being overcome with sleep (or wandering thoughts) in public and private prayer?

28. Betrayal - Mark 14:41-52 (Combined Gospel page 29)

- a) After Jesus identified himself to the soldiers, his first concern was to protect the disciples.
- Find all of the occasions throughout Jesus' last day in which he shows concern for others despite his own sufferings and needs.
- b) Peter tried to change the course of events, and was rebuked by Jesus. -What does this tell us about trying to "help God out" using our own strength and wisdom?

29. Before Annas and Caiaphas - Matthew 26:57-68 (Combined Gospel page 30)

- a) Jesus - who was completely without sin - was wrongly arrested, tried and beaten.
 - How did Jesus react to these things?

 - How do we react when we are justly accused or punished?

 - How do we react when we are unjustly accused or punished?

30. Peter's denials - Luke 22:55-62 (Combined Gospel page 31)

- a) Peter denied Christ 3 times.
 - What does it mean to deny your Lord? How can (do) we do this today?

 - Is this just an active sin or is it a passive sin as well (ie. is it something you do, or is it also NOT doing something)? (see Matthew 10:32-33)

- b) The 4 gospel records hint that John was "also" inside the palace during the trial, and that he was known "also" to be a disciple. It would appear that the threat of danger that Peter felt may have been more imagined than real. Why do we also deny our Lord before men, even when there is no real threat to us?

- c) Peter must have been aware of having denied Jesus the first time it happened. Why did Peter (and often we) stay in a situation he knew from experience he was not capable of withstanding?

- d) Think of the motive and pre-meditation of Judas' and Peter's sins. What does this tell us about different types of sin, and how God views these sins in us? (see Hebrews 10:19-39, especially v26-27)

e) "And the Lord turned, and looked upon Peter..." What sort of look do you think Jesus gave Peter?

f) When Peter fully realised his sin, he reacted by weeping bitterly.

How do you, and how ought you react to your sins?

If we don't react this was now, how will we react in the future? (see the end to several of Jesus' parables. See also 1 Corinthians 11:31-32)

31. Judas regrets and commits suicide - Matthew 27:3-10 (Combined Gospel page 33)

a) Why the sudden change in Judas.

b) The word for "repent" is different to the usual word in the New Testament.

What is the difference between remorse/regret and repentance?

How did Judas' repentance differ from that of Peter? (Matthew 25:14-30 contains at least part of the answer. Also see Genesis 4:13 (margin)).

Why is "fear of judgement" not enough of a motivation for us to serve God and accept His grace? What else must we have?

c) "What is that to us? See thou to it." One can imagine how friendly they were before when they needed Judas to betray Christ. What does this show us about the worlds "interest in us" and it's promises? (see parable of the prodigal son.)

- d) "It is not lawful..." (Several times this is said.) Find some of the gross illegalities of the trials (from both the law and Jewish tradition) and contrast these with other occasions when the Jews attempt to keep other parts of the law during Jesus' last day.

32. **Before Herod** - Luke 23:6-12 (Combined Gospel page 33)

- a) Jesus never said a word to Herod.
- Why did Jesus speak to Pilate, and not to Herod?

 - Is there ever a time when we should not actively preach to a person?

33. **Before Pilate** - Mark 15:6-19 (Combined Gospel page 33)

- a) Pilate showed several positive principles - He could definitely discern people (he repeatedly said Jesus was innocent and knew the chief priests true motive was envy.
- How many times did Pilate try to release Jesus?

 - What did it take for his "principles" to immediately evaporate?

 - We also hold certain principles/ethics/morals to which we claim to base our life on. What happens to them when we are personally threatened?

- b) Research what was entailed in a Roman scourging.

34. **To Golgotha** - Matthew 27:31-34 (Combined Gospel page 36)

What does it mean for us to bear the cross?

35. **Nailed to a stake** - John 19:18-24 (Combined Gospel page 36)

- a) The gospel accounts give little detail of the crucifixion itself, probably because it's horrors were so well known in the first century. It is very valuable and sobering to learn about how a Roman crucifixion was performed. It is easy to gloss over these verses and not pause to consider just how great Jesus' sacrifice for us was. List the details of a typical crucifixion.

- b) Look at how many prophecies are fulfilled in this 6 hours! How would witnessing the fulfilment of so many prophecies have helped Jesus on the cross?

- c) How did the various types of mocking parallel the mocking of the world today?

- d) "Father forgive them..."
In Matthew 23:35 Jesus refers to the deaths of 2 people to span the entire Old Covenant.
 - What is the common feature of those 2 deaths?
(hint look at Genesis 4:10 & 2 Chronicles 24:22)

 - How is this contrasted with the words of Jesus and of the first martyr in Acts? What does this tell us of the New Covenant.

36. **"Lord remember me..."** - Luke 23:40-43

- a) These verses not only do not teach that we have an immortal soul, but can be used very positively to prove just the opposite. How?

37. **Final Words and death** - Matthew 27:45-56 (Combined Gospel page 37-38)

- a) Did God forsake Jesus on the cross? (read all of the Psalm that he quotes from and also consider Genesis 22:8)

- b) Is Jesus' statement "It is finished", one of defeat or victory? What was finished?
- c) Based on the reaction of creation to Jesus crucifixion, how did God feel about the death of His son? Is this the reaction of a vengeful uncaring God?
- d) Consider the human reaction to Jesus' death - no doubt this was triggered by Jesus' words on the cross. How can our words and actions also cause others to confess that we are sons or daughters of God?

38. **Burial** - Matthew 27:57-61 (Combined Gospel page 38-39)

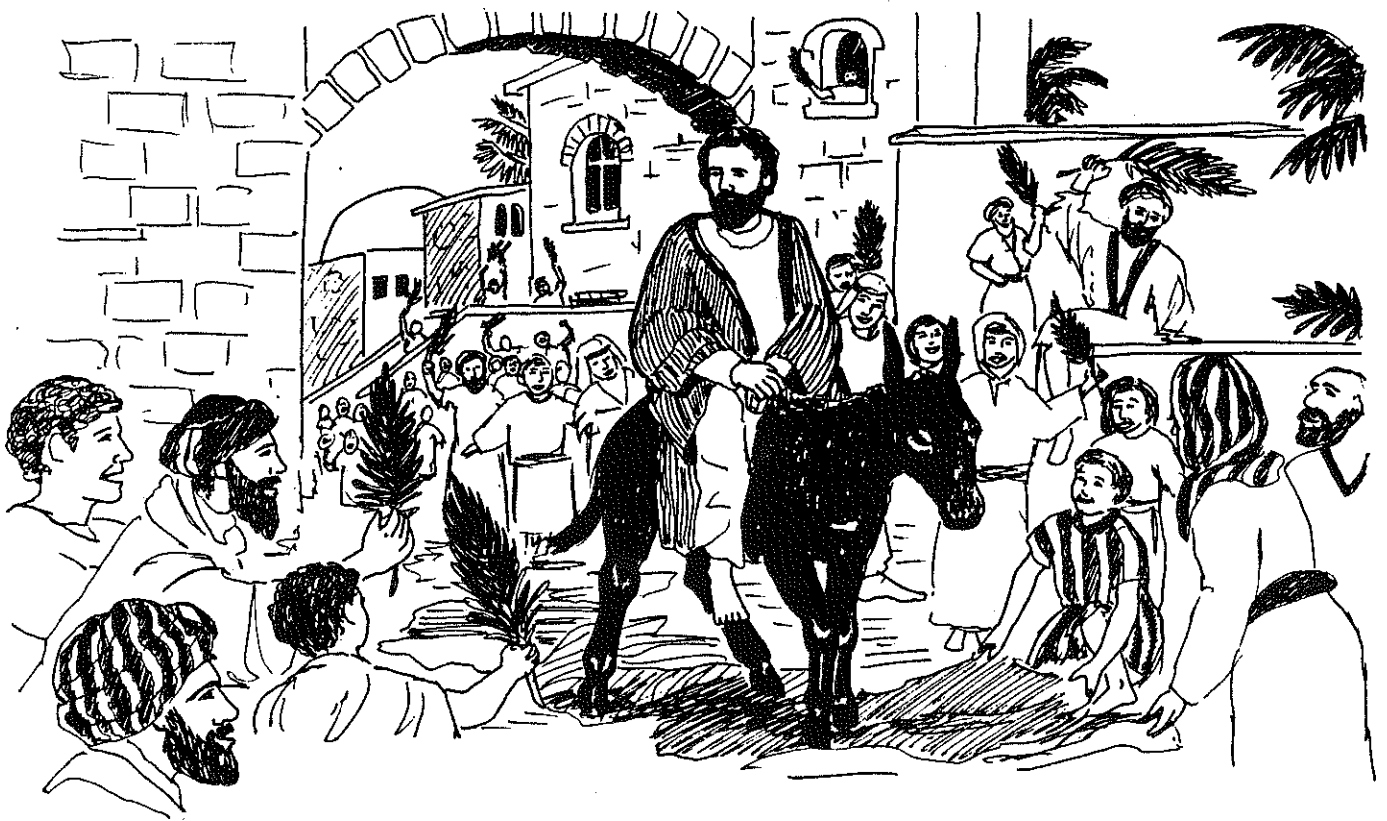
- a) Why did Joseph and Nicodemus finally come out into the open when it seemed to no longer matter? (Think of what Jesus originally said to Nicodemus).

39. **A watch is set** -Matthew 27:62-66

- a) The chief priests knew that the disciples would attempt nothing. They had all fled, other than John, they are all conspicuously absent on the day of the crucifixion.
- What were they really worried about happening? (note their reaction to the soldiers news in Matthew 28 - not disbelief !!!)

 - How is it possible that they could believe that Jesus would be resurrected and still not accept him?

THE LAST WEEK OF CHRIST'S LIFE



**WORKBOOK - PART B
THE DETAILED QUESTIONS
1996 MANITOULIN YOUTH CONFERENCE**

Note: The text in the Workbook is taken from the "Combined Gospel"

1996 Youth Conference Study Breakdown

**The page numbers referred to are from the "Combined Gospel".

DAY	Morning	Evening
Sunday		1. Rules 2. Preview of the Last Week
Monday	<u>The First Three Days</u> Sections A, B, C & D (pages 1-6) - Mary anoints Jesus - Entry into Jerusalem - Discussions in the city - Cursing Fig Tree - Cleansing the Temple - Fig Tree Examined - Jesus' Authority Challenged	<u>Trick Questions</u> Section F (pages 9-10)
Tuesday	<u>Parables of Judgement and Service</u> Sections E & I (pages 7-8,16-18) - Two Sons - Vineyard & Rejected Stone - Wedding Feast - Ten Virgins & The Talents - Sheep & Goats	<u>Condemnation of the Hypocrites</u> Section G (pages 11-12)
Wednesday	<u>Last Time Spent with Friends</u> Sections J, K & M (pages 19-22, 28-29) - Plot to take Jesus - The Last Supper - Into the Garden - Prayer and Heavy Eyelids	<u>The Olivet Prophecy</u> Section H (pages 13-16)
Thursday	<u>Betrayed, Tried and Condemned</u> Section N & O (pages 29-33) - Betrayal and Capture - The Jewish Trials - Peter's Denial - Before Pilate first, then Herod	<u>Jesus' Last Words to His Disciples</u> Section L (pages 22-27)
Friday	<u>Condemned to be Crucified</u> Section O & P (pages 33-39) - Judas regrets - Before Pilate Again - Barabas or Jesus - On The Way to Golgotha - Nailed to the Stake - The Thieves and Last Words - Burial and Watch Set	<u>The Play</u>
Saturday	Survey Summary Next Year Preview (The Offerings)	<u>Resurrection</u>

Devotionals: "Sayings from the Cross"

Section A: SIX DAYS BEFORE THE PASSOVER

1. MARY ANOINTS JESUS' FEET (John 12:1-11)

"Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him.

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

Then saith one of his disciples, Judas Iscariot, Simon's [son], which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always.

Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; Because that by reason of him many of the Jews went away, and believed on Jesus."

Hints for defining and analyzing Greek words

This can be a time consuming task, especially if you look at each word in each verse. But it also is a very rewarding method of Bible study. Over time you will develop good word study habits, and will get a 'feel' for which of the following points are appropriate for various words. The words that are suggested to look up in the workbook have been selected because they show things that are not readily apparent by just reading the KJV. In your own study, don't just limit yourself to these words.

- Get definition from Strong's dictionary.
- Look at the root words if there are any.
- Use Englishman's concordance to see how the word is translated elsewhere. This can often be the most productive way to learn the meaning of a word. If you notice that a word is only used rarely, it is usually worthwhile to look at these other instances.
- Look in other Bible dictionaries (such as Vine's and Thayer's)
- Look at other translations of the verse in question.

1. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

Bethany (963) Greek "bethania"

ointment (3464) Greek "muron"

spikenard (3487) Greek "nardos"

costly (4186) Greek "polutimos"

2. a) Bethany - summarize the significance of this town based on the following passages:
John 1:28 Bethabara (Bethany in NIV)

John 11:1

John 12:1

Matthew 21:17

Matthew 26:6; Mark 14:3

Mark 11:1; Luke 19:29

Mark 11:11

Mark 11:12

Luke 24:50

b) Briefly state the significance of the town of Bethany in Jesus' life, especially during this last week.

3. Martha and Mary - compare and contrast these two sisters. Note the strengths and weaknesses of each character and relate them to modern day examples for sisters in Christ.

See especially Luke 10:38-41; John 11:1-45; 12:1-11

4. Explain the significance of Mary's act here towards Christ. Comment also on the significance of the ointment used. How are Mary's actions an example for us of humility and service to Christ?

5. Is this the same incident as recorded in Matthew 26:6-13 and Mark 14:3-9? Note any similarities and differences from the account in John 12:1-11.

6. Discuss the comments of Judas. What can we learn from his false motives and pretences?

Note: "300 pence" - A labourers daily wage is said to be ONE penny in Matthew 20:2. Therefore this ointment was worth 300 days pay!!

7. What does Jesus mean "the poor always ye have with you"? Is there any practical implications of this statement for us today?

Note: This is the only recorded rebuke of Judas by Christ. How patiently Jesus dealt with sinners!

Section B: FIVE DAYS BEFORE THE PASSOVER

1. CHRIST'S ENTRY INTO JERUSALEM

(Matthew 21:1-11; Mark 11:1-11; Luke 19:28-44, John 12:12-16)

A) The Colt Is Fetched

"On the next day, He {Jesus} went before, ascending up to Jerusalem.

And when they drew nigh unto Jerusalem, and were come to Bethphage *and Bethany*, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her, *whereon never man sat*: loose [them], and bring [them] unto me. And if any [man] say ought unto you, *Why do ye this?*, ye shall say, The Lord hath need of them; and straightway he will send them *hither*. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, **Fear not**. Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

And the disciples went *their way*, and found the colt tied by the door without in a place where two ways met; and they loose him, as Jesus commanded them, and certain of them, the owners thereof that stood there said unto them, What do ye, loosing the colt? And they said unto them, The Lord hath need of him, even as Jesus had commanded: and they let them go.

And brought the ass, and the colt, and put on them their clothes, and they set [him] thereon."

1. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

Bethphage (967) Greek "bethphage"

meek (4239) Greek "praus"

owners (2962) Greek "kurios"

2. Bethphage - comment on this place based on the following passages:
Matthew 21:1

Mark 11:1; Luke 19:29

3. Why is it significant that this animal had never been ridden before?

See Numbers 19:2; 1 Samuel 6:7

4. To what village might they have gone, and who may have been the owners of these animals?

5. Why did they put their clothes on the animals? cp. 2 Kings 9:13

6. Were two animals or one involved in this incident? On what exactly did Jesus ride?

7. What was Jesus' motive for riding into the city the way he did?

B) Reception of Praise and Joy

"And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen: And a very great multitude that were come to the feast, when they heard that Jesus was coming to Jerusalem, spread their garments in the way; others cut down branches from the palm trees and went forth to meet him, and strawed [them] in the way.

And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed [is] the King of Israel, he that cometh in the name of the Lord; Hosanna in the highest.

Blessed [be] the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. Peace in heaven, and glory in the highest.

And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out."

1. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

Hosanna (5614) Greek "hosanna"

highest (5310) Greek "hupsistos"

2. Who were the "whole multitude of the disciples"?

3. What "mighty works" had they seen?

4. What is the significance of laying out their clothes and palm branches in the way?
See Psalm 92:12-15

5. Briefly research and comment on the significance of each phrase used by the people: Note especially any Old Testament connections.

Phrase	Significance
"Hosanna"	
"the Son of David"	
"Blessed is the King of Israel"	
"He that cometh in the name of the Lord" cp. Psalm 118:25-26	
"Hosanna in the highest"	
"Blessed be the Kingdom of our father David"	
"Peace in heaven" cp. Luke 2:14	
"glory in the highest"	

6. What did Jesus mean by saying the stones would cry out? Was this just hyperbole?

C) Jesus Weeps over Jerusalem

"And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things [which belong] unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

1. "Jesus wept". Find other scriptures where Jesus shows his emotions. (weeping, anger, happiness, etc). What does this tell us about our Lord? cp. Psalm 119:136; Jeremiah 9:1; 13:17

2. Explain the significance of each phrase, with reference to Jerusalem:

"cast a trench (Strong's #5482)"

"this thy day"

"things of thy peace"

"not leave in thee one stone upon another"

"time of thy visitation (Strong's #1984)"

D) Entering the City

"And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. *And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and [that] they had done these things unto him.*"

1. What does it mean the city was "moved" (Strong's #4579)?

2. What did Jesus see as he "looked" (Strong's #4017) around the Temple?

3. What things did the disciples not understand now that later became apparent to them? Provide scriptural support for your answer.

2. VARIOUS INTERACTIONS BETWEEN JESUS AND THE PEOPLE IN THE CITY (John 12:17-50)

A) Jesus is Sought by the People and Certain Greeks

"The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus."

1. The raising of Lazarus was a very significant event. Why did this "miracle" (Strong's #4592) seem to have a greater effect than others Jesus performed?

Note: In the parable of the rich man and Lazarus, Jesus states "neither will they be persuaded, though one rose from the dead." How true this literally was for the rulers of Christ's day!!!
see Luke 16:28-31

3. In what sense had the whole "world" (Strong's #2889) gone after Jesus?

4. Who were these "Greeks" (Strong's #1672) that sought to see Jesus? Why did they approach Philip first, and why did Philip go to Andrew?

B) Jesus Speaks of the Ultimate Sacrifice

"And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will [my] Father honour."

1. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

serve (1247) Greek "diakoneo"

2. Explain the parable of Jesus about the corn of wheat falling into the ground and dying. To what was he referring? What is the lesson for us?

3. Compare the corn of wheat that must die in order to bring forth life, to

a) the fig tree that withered

b) the temple that was cleansed

Note: A single grain can be eaten now and provide short term relief from hunger, or it can be planted, die and bring forth more grain, for the future!

4. How can we be where Christ is by serving and following him?

C) Jesus Prays and is Answered from Heaven

" Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, [saying], I have both glorified [it], and will glorify [it] again. The people therefore, that stood by, and heard [it], said that it thundered: others said, An angel spake to him.

Jesus answered and said, This voice came not because of me, but for your sakes."

1. What does Jesus mean when he says "my soul is troubled (Strong's #5015)"?

2. Jesus asks to be saved from this hour. Was it wrong for Jesus to make this request and think of not going through with his mission? Explain. Compare this with his prayer in the garden of Gethsemane (ex. Matthew 26:39).

3. "a voice from heaven". Note the significance of such an event in each passage:

Deuteronomy 4:36

Psalm 77:18

Daniel 4:31

Matthew 3:17

Matthew 17:5; 2 Peter 1:17-18

Acts 11:9

4. In what sense was the voice for the sake of others?

D) Jesus Speaks of his Death and Victory

" Now is the judgment of this world: now shall the prince of this world be cast out. 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. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them."

1. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

judgment (2920) Greek "krisis"

2. Who or what was the "prince of this world"? Is there a prince of this world today? Elaborate. cp. Ephesians 2:2

3. Explain the significance of Jesus saying he would be "lifted up (Strong's #5312) from the earth".

4. How does the exhortation to "walk while ye have light" apply to us today?
5. Why did Jesus "hide" (Strong's #2928) at this time?

E) The People Believe Not in Spite of the Miracles

"But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with [their] eyes, nor understand with [their] heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him."

1. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

hardened (4456) Greek "porro"

converted (1994) Greek "epistrepho"

2. Why were Christ's miracles ineffective in the long run? Is there any significance to this for us today?

3. God "hath blinded their eyes". Explain this, as you would to a friend who claims God is unfair and discriminatory.

4. How were the people hardened, and why did they resist conversion?

F) Jesus, God's Representative on Earth

" Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess [him], lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God. Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."

1. Why were so many of the chief rulers afraid to confess (Strong's #3670) Jesus? Have you ever acted in a similar way? Give modern examples of situations where someone may not confess to being a Christadelphian for fear of losing "worldly status".

2. Explain God manifestation to a Trinitarian friend based on Jesus' words "He that seeth me seeth him that sent me".

3. How can we "reject" (Strong's #144) Jesus today?

4. What does Jesus mean "the word that I have spoken, the same shall judge him in the last day"?

Section C: FOUR DAYS BEFORE THE PASSOVER

1. THE CURSING OF THE FIG TREE (Matthew 21:17-19; Mark 11:12-14)

"And on the morrow, when they were come from Bethany, as he returned into the city {Jerusalem}, he was hungry: and seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not [yet].

And Jesus answered and said unto it, No man eat fruit of thee, let no fruit grow on thee, hereafter for ever. And his disciples heard [it]. And presently the fig tree withered away."

1. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

time (2540) Greek "kairos"

withered (3583) Greek "xeraino"

2. The fig tree had "leaves" (Strong's #5444 - see also #5443). Should it have had edible figs on it at this time? Explain the reaction of Jesus to finding no figs. (see the comment in VINES dictionary under "fig tree" for some potential explanations) Why was Jesus hungry?

Note: Jesus' miracles of mercy were performed on people (blind, lame,....). His miracles of judgement were performed on a herd of swine and a fig tree!

3. The fig tree is a symbol of Israel. Support this statement from scripture and comment on the significance of this tree being cursed for lack of fruit.

4. What lessons do we learn from this incident? What kind of fruit is Jesus looking for from us? How can we "wither" away?

2. THE CLEANSING OF THE TEMPLE (Matthew 21:12-16; Mark 11:15-19; Luke 19:45-48)

A) The Purge

"And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; and would not suffer that any man should carry [any] vessel through the temple.

And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves."

1. This is another case of Jesus showing anger. How is this similar to, and how is it different from the fig tree incident?

2. What were the people doing in the temple that so angered the Lord? Be specific.
cp. John 2:14-17 (an earlier occasion)

3. Our bodies are the temple of the Lord. How can we defile them? How can we purge them?

4. Compare Jesus' actions here to that of the priest when inspecting a leprous house (Leviticus 14).

5. "house of prayer" Isaiah 56:7, "den of thieves" Jeremiah 7:11
Why does Jesus quote these scriptures at this time? Note the context of each verse.

6. What other "thieves" (Strong's #3027) play a role in the events of this last week?

B) The Healing and the Teaching

"And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

And he taught daily in the temple, and the scribes and chief priests heard [it], and sought how they might destroy him, and could not find what they might do: for they feared him, because all the people was astonished at his doctrine, and were very attentive to hear him.

And when even was come, he went out of the city into Bethany; and he lodged there."

1. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

sore displeased (23) Greek "aganakteo"

feared (5399) Greek "phobeo"

astonished (1605) Greek "ekplesso"

2. Why did the sick and the children come to Jesus after he had cleansed the temple?

3. Why did Jesus refer to the passage "Out of the mouth of babes.."? What was he trying to teach the chief priests?

4. How could the rulers justify plotting to kill Jesus? Give examples of some of the excuses they may have used to encourage each other in their evil work. Why did they "fear" Jesus?

5. What was it about Jesus' teaching that attracted people?

Section D: THREE DAYS BEFORE THE PASSOVER

1. THE WITHERED FIG TREE EXAMINED (Matthew 21:20-22; Mark 11:20-26)

"And in the morning, as they passed by, they saw the fig tree dried up from the roots {and} marvelled. And Peter calling to remembrance saith unto him, Master, behold, how soon the fig tree which thou cursedst is withered away.

And Jesus answering saith unto them, Have faith in God. For verily I say unto you, If ye have faith, and doubt not, ye shall not only do this [which is done] to the fig tree, but also that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith; it shall be done. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive [them], and ye shall have [them].

And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

1. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

doubt not (1252) Greek "diakrino"

mountain (3735) Greek "oros"

trespasses (3900) Greek "paraptoma"

2. What was it about the fig tree being withered that astonished the disciples :

- a) that it withered at all
- b) that it withered away so fast
- c) that Jesus had acted the way he had in cursing it
- d) other?

Explain your choice.

3. Explain to your senior Sunday School class what Jesus meant about faith removing mountains. Give modern examples of where this exhortation could be put into practice. cp. Micah 5:17

4. We can stand in the way of our own forgiveness by not forgiving others. Discuss the process of forgiveness including the role of God, Jesus, ourselves and others.

2. JESUS' AUTHORITY CHALLENGED (Matthew 21:23-27; Mark 11:27-33; Luke 20:1-8)

*"And they come again to Jerusalem: and when he was come into the temple, it came to pass, [that] on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes with the elders of the people came unto him as he was teaching, and said, **Tell us**, by what authority doest thou these things? and who gave thee this authority *to do these things*?"*

And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? *Answer me.*

And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people, who will stone us; for all are persuaded, {and} hold John as a prophet *indeed*. And they answered Jesus, and said, We cannot tell whence. And he said unto them, Neither tell I you by what authority I do these things."

1. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

authority (1849) Greek "exousia"

2. What were "these things" that they were challenging him on? Why did they want a confirmation of his authority to perform these things? cp. Exodus 2:14

3. Why did Jesus bring up the subject of John the Baptist? Was it a "red herring" in the argument? Why did Jesus not give them a straight answer in this case?

4. Why are the elders unwilling to answer Jesus? Give a modern example where someone may find themselves in a similar bind.

Section E: PARABLES CONCERNING ISRAEL'S FAILURE AND JUDGMENT

1. PARABLE OF TWO SONS (Matthew 21:28-32)

"But what think ye? A [certain] man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went.

And he came to the second, and said likewise. And he answered and said, I [go], sir: and went not. Whether of them twain did the will of [his] father? They say unto him, The first.

Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen [it], repented not afterward, that ye might believe him."

1. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

repented (3338) Greek "metamellamai"

will (2307) Greek "thelema"

2. How does this parable, and the ones to follow fit the context of Jesus' dispute with the religious authorities?

3. Describe the feelings of the father before, during and after the conversation with each of his sons.

4. How were the Pharisees like the second son? Who was represented by the first son?

5. Which son are you more like? Give modern examples of how we may act like the first son, and the second son.

Note: Jesus said "before you" not "instead of you", indicating that the scribes and Pharisees still had a chance, if they repented!

2. PARABLE OF THE VINEYARD (Matthew 21:33-41; Mark 12:1-9; Luke 20:9-16)

"Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it *for the winefat*, and built a tower, and let it out to husbandmen, and went into a far country for a long time: *And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught [him], and beat him, and sent [him] away empty. And again he sent unto them another servant; and at him they cast stones, and wounded [him] in the head, and sent [him] away shamefully handled, and empty. And again he sent another; and him they killed, and many others; beating some, and killing some.*

Then said the lord of the vineyard, having yet therefore one son, his wellbeloved, What shall I do? I will send my beloved son last unto them: it may be they will reverence [him] when they see him.

But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance, *and the inheritance shall be our's*. And they caught him, and cast [him] out of the vineyard, and slew [him]. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out [his] vineyard unto other husbandmen, which shall render him the fruits in their seasons. And when they heard [it], they said, God forbid."

1. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

beat (1194) Greek "dero"

reverence (1788) Greek "entrepo"

seize (2722) Greek "katecho"

2. Compare this parable to the analogy in Isaiah 5:1-6. What is the main point in Isaiah?
see also Psalm 80:8-16; Ezekiel 15:1-8 .

3. What is the significance (literal and spiritual) of each feature of the vineyard, and it's preparation:
"hedged it" (Strong's #5418)

"digged a winepress"

"built a tower"

"let it out"

4. Why do you think the husbandmen reacted so severely to the owner's servants? Why not just give up the fruits required? cp. 2 Chronicles 36:14-16

5. Why do you think the husbandmen did not reverence the son?

Note: He was cast out, then slain. See Hebrews 13:11-13 - slain without (outside) the gate!

6. Is "God Forbid" (Strong's #2560) an acceptable translation of the Greek? Explain. Give an alternate translation.

3. THE REJECTED STONE EXALTED (Matthew 21:42-46; Mark 12:10-12; Luke 20:17-19)

"Jesus beheld them and saith unto them, Did ye never read in the scriptures, What is this then that is written; The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder.

And the same hour when the chief priests and Pharisees had heard his parables, they perceived that he spake *the parable against* them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet, *and they left him, and went their way.*"

1. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

rejected (593) Greek "apodokimazo"

fall (4098) Greek "pipto"

broken (4917) Greek "sunthlao"

grind to powder (3039) Greek "likmao"

2. Find as many scriptures (both Old and New Testaments) where Christ is the Stone or the Rock.

3. What does it mean to "fall on this stone" and be "broken"?

4. What does it mean to have the stone "fall" on someone and "grind him to powder"?
cp. Isaiah 8:14-17

4. THE PARABLE OF THE WEDDING FEAST (Matthew 22:1-14)

"And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come.

Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and [my] fatlings [are] killed, and all things [are] ready: come unto the marriage.

But they made light of [it], and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated [them] spitefully, and slew [them].

✓ But when the king heard [thereof], he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how earnest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast [him] into outer darkness; there shall be weeping and gnashing of teeth.

For many are called, but few [are] chosen."

1. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:
marriage/wedding (1062) Greek "gamos"

bidden (2564) Greek "kaleo"

garment (1742) Greek "enduma"

called (2822) Greek "kletos"

chosen (1588) Greek "ekletos"

2. What is the "marriage" and how are people "bidden" to it today?

Note: "Jesus answered" - he is still answering their question about the basis of his authority. see Matthew 21:27-28

3. Compare this parable to the one in Luke 14:16-24. Note any similarities and differences.

4. Why is there an emphasis on brutality against God's servants, both in this parable and the vineyard parable? How do we experience this today?

5. Why were both good and bad accepted into the feast? How is this true today? Find other scriptures that support this concept. For example 1 Corinthians 6:9-11

6. Why was the man condemned for not having the proper attire at the wedding feast? Why was he speechless?

7. "Many are called, but few are chosen". Which of the following do you think best describes this statement?

- a) There are many Christians (the called) but only a few Christadelphians (the chosen)
- b) Of all the baptised Christadelphians (the called) only a few will be in the Kingdom (the chosen)
- c) other?

Explain your choice.

Section F: THE TRICK QUESTIONS

This section will be covered in an evening class at Conference, not in the Discussion Groups. Therefore an overview of the relevant passages is all that is needed at this time.

Read over the sections in the "Combined Gospel" (pages 9-10) and consider the following:

1. How was each question designed to be a "trick" question that would ensnare Jesus?
2. Jesus' honest, forthright answers, even in the face of such hypocritical questioners.
3. The great lessons Jesus draws from each situation.

Section G: JESUS HARSHLY REBUKES THE HYPOCRITES

This section will be covered in an evening class at Conference, not in the Discussion Groups. Therefore an overview of the relevant passages is all that is needed at this time.

Read over the sections in the "Combined Gospel" (pages 11-12) and consider the following:

1. Jesus' scathing rebuke of their hypocritical acts and misguided motivation.
2. How can we avoid similar hypocrisy today?
3. The need for careful Bible study, especially an understanding of the O.T.

Section H: THE OLIVET PROPHECY

This section will be covered in an evening class at Conference, not in the Discussion Groups. Therefore an overview of the relevant passages is all that is needed at this time.

Read over the sections in the "Combined Gospel" (pages 13-16) and consider the following:

1. How does this prophecy relate to AD 70 and to our days?
2. Exhortation about the nearness of our Lord's return and the need for vigilance.

Section I: PARABLES ABOUT SERVICE

1. FAITHFUL AND EVIL STEWARDS (Matthew 24:45-51)

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed [is] that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods.

But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite [his] fellowservants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for [him], and in an hour that he is not aware of, and shall cut him asunder, and appoint [him] his portion with the hypocrites: there shall be weeping and gnashing of teeth."

1. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

due season (2540) Greek "kairos"

delayeth (5549) Greek "chronizo"

household (2332) Greek "therapia"

2. How can you "give meat in due season" to the "household"?

3. Jesus may have had Joseph in mind as he spoke of the faithful servant. Find references in Genesis to support this claim.

4. "My Lord delayeth his coming". Comment on this statement. In what sense is it true?

5. Give examples of how a disciple today can:

a) smite his/her fellowservants.

b) eat and drink with the drunken.

6. Why is the foolish servant put out with the hypocrites?

7. When, where and why is there "weeping and gnashing of teeth"?

2. THE PARABLE OF THE TEN VIRGINS (Matthew 25:1-13; Luke 21:37-38)

"And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called [the mount] of Olives. And all the people came early in the morning to him in the temple, for to hear him. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five [were] foolish. They that [were] foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, [Not so]; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

1. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

oil (1637) Greek "elaion"

slumbered (3573) Greek "nustazo"

slept (2518) Greek "katheudo"

2. Why are believers likened unto virgins? Find other verses that use this analogy.

3. What is the key difference between the wise and the foolish? What lesson is there for us?

4. "**all** slumbered and slept". Is this speaking of literal death, spiritual inattentiveness or something else? Explain and support with scripture.

5. Why couldn't the wise share their oil? What is the significance for us?

6. Where did the foolish go looking for oil, and who sold it? Why was it then too late?

7. "The door was shut". Think of Noah's ark. Who shut the door and what is the lesson for us?

8. In what sense did Jesus "know them not"? Surely he knew who they were, what their names were etc. What then is meant by this phrase?

3. THE PARABLE OF THE TALENTS (Matthew 25:14-30)

"For [the kingdom of heaven is] as a man travelling into a far country, [who] called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Then he that had received the five talents went and traded with the same, and made [them] other five talents. And likewise he that [had received] two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, [thou] good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, [there] thou hast [that is] thine. His lord answered and said unto him, [Thou] wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and [then] at my coming I should have received mine own with usury.

Take therefore the talent from him, and give [it] unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

1. What is the significance of the man "travelling to a far country"?

2. Why was each servant given a different amount? What do the talents represent?

Note: cp. Luke 19:12-27 Parable of pounds, where everyone was given the same amount but produced differently.

3. In a modern context, how can we "trade" with our talents? In what sense do we "make" other talents?

4. How could we "bury our talent"?

5. The reward given is not proportional to the service rendered. Why is this, and what does it tell us about the gift of God?

Note: Jesus uses the unprofitable servant's own words to condemn him. He was judged by the words of his own mouth! cp. 2 Samuel 1:16; Luke 19:22

6. Why was the one with ten talents given the extra talent? What is this teaching us today?

4. THE PARABLE OF THE SHEEP AND THE GOATS (Matthew 25:31-46)

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth [his] sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed [thee]? or thirsty, and gave [thee] drink? When saw we thee a stranger, and took [thee] in? or naked, and clothed [thee]? Or when saw we thee sick, or in prison, and came unto thee?"

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done [it] unto one of the least of these my brethren, ye have done [it] unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?"

Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did [it] not to one of the least of these, ye did [it] not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."

1. "throne of his glory" - what throne is this?

2. "all nations". Who is it that will be gathered for the purpose of separating sheep from goats? What will be the basis of separation?

3. In what sense has the Kingdom been prepared "from the foundation of the world"?

4. Who are the "strangers" (Strong's #3581)?

5. Why were both the righteous and wicked surprised at the verdict? What is the lesson for us?

6. Who are the "least of these my brethren" that need to be "visited" (Strong's #1980)?

7. Who are the Devil and his angels? What is the everlasting fire?

Section J: TWO DAYS BEFORE THE PASSOVER

1. THE PLOT TO TAKE JESUS, JUDAS' PACT (Matthew 26:1-16, Mark 14:1-11, Luke 22:1-6)

A) Jesus Tells of His Death

"And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is [the feast of] the passover, *and of unleavened bread*, and the Son of man is betrayed to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty {and} *craft*, and kill [him]. But they said, Not on the feast [day], lest there be an uproar among the people; for they feared the people."

1. Who were the following people. A Bible dictionary will give you useful information.
 - chief priests (749)
 - scribes (1122)
 - elders (4245)
 - Caiaphas (2533)

Hints for finding echoes

The events of Jesus life have many O.T. echoes. This is especially true of the last week and last day of Jesus life. To fully understand this time period, we must look back to the echoes. There are several good ways to find these echoes:

- ask yourself "where have I heard this before?" Starting in January each day you do readings - look especially for echoes to the last week and keep a list in a notebook. The Psalms are especially full of such echoes.
- marginal cross references, especially those in the Treasury of Scriptural Knowledge

2. "Subtilty" (Strong's #1388) is an echo to Genesis 3. Where else in the Bible are religious leaders compared to "serpents" (or "vipers")?
3. "assembled together" (Strong's #4863) is also an echo to another O.T. prophecy. Where is it? (Hint: look at how the same Greek word is used in Acts 4)
4. What is ironic about both of the statements in Matthew 26:5?

B) Anointing of Jesus' Head

"And Jesus being in Bethany, in the house of Simon the leper, as he sat at meat, There came unto him a woman having an alabaster box of very precious ointment of spikenard, and she brake the box, and poured it on his head, as he sat [at meat]. But when some {of} his disciples saw [it], they had indignation within themselves, saying, To what purpose [is] this waste of the ointment? For this ointment might have been sold for much (more than three hundred pence), and given to the poor. And they murmured against her. When Jesus understood [it], he said unto them, Let her alone; Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: For in that she hath poured this ointment on my body, she did [it] for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, [there] shall also this, that this woman hath done, be told for a memorial of her."

1. Matthew and Mark record the anointing of Jesus here. John records the event in John 12 and specifically states when it occurred. Were there two anointings or one? If there was only one, why did Matthew and Mark move it to be located just before Judas goes to the chief priests?
2. What new information is given here that is not found in John 12?

C) Judas' Promise of Betrayal

"Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And said [unto them], What will ye give me, and I will deliver him unto you? And when they heard [it], they were glad, And they covenanted with him for thirty pieces of silver. And he promised, and from that time he sought opportunity to conveniently betray him, in the absence of the multitude."

1. Define each word based on the original Greek (& Hebrew), and state the significance of the word by analyzing its' usage in the New Testament:
 Judas (2455)

 Iscariot (2469)

What do we know about Judas? What made him unique among the 12?

2. What does "then entered Satan into Judas" mean? (Is Luke's context helpful? What about the use of the word "how" and not "if" in Luke 22:4? Remember that Satan sometimes refers to a human adversary.) See also John 13:2

3. Define each word based on the original Greek, and state the significance of the word by analyzing its usage in the New Testament, (and look at other translations as well):
covenanted (4934)

promised (1861 - Mark)

covenanted (2476 - Matthew)

What is the difference between what Matthew is saying, and what Mark and Luke are saying? Is this a contradiction? Do you think the 30 pieces of silver was the full payment for Judas' services, or something else?

4. There is more significance to the 30 pieces of silver besides it just being a small amount. Examine the context of the following passages and see the links to the events of the last day:
Genesis 37:28 (Joseph will show up in many echoes to Jesus and his work - for example Genesis 45:5-8, 50:20)

Exodus 21:32 (clues are in Phil 2:7 and Psalm 22:12)

Zechariah 11:12-13

ASIDE: The Passover - On what day did Jesus die?

There are several questions that need to be answered with respect to the timing of the events of the day of the crucifixion.

1. On what day did Jesus die? The orthodox Christian view is Friday. The common Christadelphian view (and that of several other groups) is Wednesday. Determine if it was a Wednesday, a Friday, or some other day?

Some things to keep in mind as you decide:

- The Jewish day commences at 6pm
- Matthew 12:40 - "three days and three nights"
- Luke 24:21 - (this was said at almost the end of Sunday)
- Luke 23:54-56 - spices were prepared before the Sabbath
- Matthew 28:1 - "Sabbath" is plural in the original

2. The passover was killed between 3pm and 5 pm on the 14th day of the first Jewish month, Abib. It was then eaten on the 15th (which commenced at 6pm). The question is, Did Jesus die on the 14th or 15th, and consequently did Jesus and the disciples eat the traditional Passover meal?

Some things to keep in mind:

- Luke 22:7-8
- Mark 14:12-15
- John 13:1, 29
- John 18:28
- John 19:31
- Jewish custom at the time required the lamb be killed in the temple by a priest.
- Look at the laws of Exodus 12 (esp. v 3-4, 11; 22)
- 1Corinthians 5:7-8

Having looked at these you may feel that John is disagreeing with the other gospels. This is of course not the case. The answer lies in what the Passover foreshadowed. Was the meal in the upper room a real Passover, or a spiritual Passover? What time of day did Jesus die? (this may affect your answer)

Section K: ONE DAY BEFORE THE PASSOVER

1. PREPARATION FOR THE LAST SUPPER (Matthew 26:17-19; Mark 14:12-16; Luke 22:7-13)

"And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, Peter and John, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him into the house where he entereth in. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. Where is the guestchamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished [and] prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover."

1. "Then came the day..." (Luke 22:7) can be translated as "The day just arrived...". What time is it then when Jesus instructs the disciples to prepare? (Don't forget when the Jewish day starts.)
2. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:
unleavened bread (106)

Passover (3957) (Heb 6453)

In what sense was Jesus just "killed" (Strong's #2380)? (see 1Corinthians 5:7, Ephesians 5:2)

Did he do this just in his death, or at other times?

What is the lesson for our own lives? Find verses showing we must do the same with our own lives.

3. The fact that only Peter and John were sent to prepare the meal, as well as the vague reference to a man bearing a pitcher of water imply that there was a need for secrecy. Why?

4. In 1st century times, the bearing of water would have been a role almost exclusively performed by women. For a man to be doing this, it would have been quite demeaning and humiliating. Peter and John, two of the most prominent disciples are being called to "follow" this man. (What happened to this pitcher of water??)

What important lesson also being taught to the disciples? (Note: "follow" (190) is always used in the gospels of following Jesus except here.)

5. Where else is the word for "guestchamber" (2646) used? What is the significance of this?

6. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:
furnished (4766)

sat down (377)

It helps to picture what the scene looked like. The meal was eaten as they reclined with their left elbows on couches, and their feet away from the slightly raised table. Can you determine where any of the disciples might have been sitting in relation to our Lord?

7. Do you have any thoughts on who the "goodman" of the house may have been? Was this upper room ever used again by the disciples?

2. THE LAST SUPPER (Matthew 26:20-29; Mark 14:17-25; Luke 22:14-30; John 13:1-30)**A) Institution of the Memorials**

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. Now when the even was come, he sat down with the twelve. And he said unto them, With desire I have desired to eat this passover with you before I suffer: And as they were eating, Jesus took bread, and blessed [it], and brake [it], and gave [it] to the disciples, and said, Take, eat; this is my body which is given for you: this do in remembrance of me. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup after supper, and gave thanks, and gave [it] to them, saying, Take this, and divide [it] among yourselves: Drink ye all of it; *and they all drank of it.* For this is my blood of the new testament, which is shed for many for the remission of sins. But *verily* I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

1. Find other verses (esp. in John) where it speaks of Jesus' "hour" (5610). What does this mean?

2. The word "depart" (Strong's #3327) is only used 12 other times. Look at the other 3 times that John uses the word and comment on the link (don't forget to look at the context of each)

3. Does "end" (Strong's #5056) refer to a "time" or an "amount"? How do the next events show Jesus' "love" (Strong's #25)?

Aside: Bread and Wine (Matt 26:26-29, Mark 14:22-25, Luke 22:15-20)

Luke seems to describe two cups. Were there two cups of wine, or did Luke describe the event twice? Before answering, carefully compare his description with Matthew's and Mark's, as well as with Paul's in 1 Corinthians 11.

4. How is the word "desire" (Strong's #1939) usually translated?

The word is repeated by Jesus. This is an Hebraic way of showing emphasis (look in the margin for Genesis 2:16-17 for other examples of this).

Why did Jesus feel so strongly about this meal? Was the meal for his benefit, or more for the benefit of the twelve? How do we feel about the memorial meeting - is it a duty we must do, or do we eagerly anticipate it? How can we grow to feel more like Jesus did?

5. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

passover (3957)

suffer (3958)

Notice any similarity between the words? What is the significance?

6. What did Jesus mean by "this passover"? How was this meal a passover? Where (who) was the lamb?

The normal passover was eaten with your own family. Why was "this passover" with men who had no family ties to each other (or did they now)?

7. The disciples did not believe that Jesus would die. When he said he would not eat/drink again till the Kingdom, when did they expect to be eating again with him of bread and wine?

8. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:
bread (740)

gave thanks (2168)

brake (2806)

body (4983)

rememberence (364)

Would the bread they had have been leavened or unleavened? What would be the symbolism of both types of bread? (there are positive ways of looking at both types.) Should we use leavened or unleavened bread on Sunday morning, or does it not matter?

9. When did they drink the wine?

10. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

cup (4221)

divide (1266)

testement (1242)

blood (129)

shed (1632)

remission (1242 - Matt)

Symbolism of the Bread & Wine

11. There are many lessons associated with the bread and wine. Comment on how they are either together or separately related to the following:

- Jesus' sacrifice

- forgiveness

- fellowship (look at 1Corinthians 10:16-17)

- the need for trial in our lives (think of how bread and wine are made)

- the need to destroy sin, and live to God in our lives (one of these things is related to the bread, the other to the wine)

- the kingdom age

- anything else?

12. There are also many types that pointed forward to the bread & wine. Comment on the few listed below. Can you find others?

- Genesis 14:18

- Genesis 40 (This whole chapter is an enacted parable of Jesus' sacrifice and the bread & wine)

- the meal and drink offerings under the law

- Ruth 2:14 (see NIV)

- 2Samuel 6:19

B) Who Will Be the Greatest

"And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye [shall] not [be] so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether [is] greater, he that sitteth at meat, or he that serveth? [is] not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me: That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

1. Compare the what Jesus says in Luke 22:25-30 with John 13:12-17. Is it likely that the feet washing was prompted by the squabbling described in Luke 22:24?

2. The word "strife" (Strong's #5379) only occurs once in the N.T. It's root word also only occurs once. Where? Is the context of that verse significant?

3. The phrase "should be accounted" is one word in the Greek (1380). This word also occurs in the same verse that you found above!!

Look at how this word is used elsewhere, especially in all of 1 Corinthians and in Galatians 6:3. What does this tell us about the source of the strife the disciples had. Is this true today as well?

4. On what other occasions did the disciples dispute who was greatest (Strong's #3187)? How did Jesus deal with the problem then?

5. Find other occurrences in the gospels where Jesus uses similar words to teach humble service to others. (Look in the margin of your Bible.)

6. What did it mean that they had "continued (1265) with Jesus in his temptations"?

7. Look at where else the word "appoint" (Strong's #1303) is used.
How sure is the promise of a kingdom?

C) Washing the Disciples Feet

"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's [son], to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe [them] with the towel wherewith he was girded.

Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also [my] hands and [my] head. Jesus saith to him, He that is washed needeth not save to wash [his] feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for [so] I am. If I then, [your] Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

1. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament: (look at other translations too):
ended (1096)

garments (2440)

towel (3012)

girded (1241)

bason (3537)

wash (3538)

Describe in your own words what happened at this point of the meal.

7. In John 13: 6-8 the same word for "wash" is used (3538). The second time the word occurs in verse 10 it is also this word, but the first time it is different (3068).

Define and analyze the two different words.

There are two different types of washing that occur in our lives, one that happens once to the whole body, the other that must be repeated, to just the feet.

- What are these washing's?

- Why must one be repeated, but not the other?

- What is the significance of the feet?

The second word for "wash" (3068) only occurs 4 other times. Find them and comment on each.

8. What was the main lesson of the washing of the feet? Considering the word "ought" (2440), how are we to wash each others feet?

9. Paul was addressing a similar problem in Philippians 2 (verses 2-4). He then went on to refer to the incident of the feet washing in verses 5-11. Find the links...

John 13

Jesus knowing the Father had given all things
into his hands (v3)

Laid aside his garments (v4)

Took a towel and girded himself (v4)

And was set down (v11)

You call me master and Lord (v13)

I have given you an example (v15)

Philippians 2

Being in the form of God (v6)

10. Identify the links between the feet washing and 1Peter 5:3-5. (This is **Peter** writing!!!)

D) Prophecy of Betrayer

"I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, **He that eateth bread with me hath lifted up his heel against me.** Now I tell you before it come, that, when it is come to pass, ye may believe that I am [he]. Verily, verily, I say unto you, **He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.** When Jesus had thus said, as they did eat, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you *which eateth with me shall betray me.* And they were exceeding sorrowful, and began every one of them to say unto him *one by one*, Lord, is it I? *and another, Is it I?* And he answered and said, He that dippeth [his] hand with me in the dish, *one of the twelve*, the same shall betray me. The Son of man *indeed* goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. And they began to enquire among themselves, which of them it was that should do this thing, doubting of whom he spake."

1. Did Judas partake of the Bread & Wine, just the Bread, or nothing at all? (Keep in mind the following verses... John 13:18, Mark 14:18, John 13:26 (ie. meal still in progress) and Luke 22:20)
2. Why did Jesus warn the others that a betrayer was in their midst? What might they have thought later that night if he had not warned them?

Aside: Judas and Ahithophel (cp. John 13:18 and Psalm 41:9)

Psalm 41 is one of several that was written when David was fleeing Absalom as recorded in 2Samuel 15-19. In the lead up to these chapters, David loses a lot of popularity with the nation. Read through these chapters to get familiar with the story. Pay especial attention to Ahithophel, and find ways that he parallels Judas. There are many other Psalms that David wrote about his experiences as he fled from Absalom. Especially relevant to Judas are Psalms 55, 69 and 109 (Peter quotes the last 2 in Acts 1 about Judas). Look in these psalms for more parallels to Judas. You will learn a lot about Judas character and also his relationship to Jesus in these psalms.

3. How is "eateth" (Strong's #5176) different to the regular word for "eat" (5135) (see Vine's)

The word Jesus uses here is very uncommon. Find the other times it is used.

4. "lifteth up his heel" - Comment on any echoes here. Note that the heel was lifted, but not brought down - who did bring his heel down before this day was through?

5. John says that Jesus was "troubled (5015) in spirit". What does this mean? When did Jesus feel this way later? Why did the presence of Judas affect him this way?

6. What did it mean for Judas "betray" (3860) Jesus? How can we do this today?

7. What did Jesus mean when he said he was "exceeding sorrowful" (Strong's #4970 & 3076)

How did Jesus shocking statement affect the twelve? What were their emotions at this time?

8. "Lord, is it I?" Look at 1Corinthians 11:23-31 and find what this self-questioning corresponds to.

Find parallels to Judas in these verses in 1Corinthians (look up "delivered" in verse 23 - sound familiar?, also, Of what was Judas guilty?)

9. What ought every brother and sister do each Sunday morning before taking of the bread and wine?

What does Paul say will happen if we fail to do it properly?

The Luke and John accounts say that the questions turned to each other. When we engage in self examination, who only should we compare ourselves to? (look at 2Corinthians 10:12-15 - you may find other translations clearer.) What is the danger of comparing ourselves to each other?

10. None of the disciples suspected Judas. Jesus had never, in three and a half years, acted towards Judas any differently than he did to the others. What is the lesson for us with respect to how we ought to deal with offense between ourselves and others?
11. What is different about the way Judas phrased his question compared to the other's? What does this show about how he viewed Jesus compared to the others?

E) Judas Identified

"Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

He then lying on Jesus' breast saith unto him, Lord, who is it?

Jesus answered, He it is, to whom I shall give a sop, when I have dipped [it]. And when he had dipped the sop, he gave [it] to Judas Iscariot, [the son] of Simon.

Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some [of them] thought, because Judas had the bag, that Jesus had said unto him, Buy [those things] that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night."

1. Who was the disciple leaning on Jesus' bosom? Prove your answer.

2. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

leaning (345)

bosom (2859)

lying (1968)

breast (4378)

Remembering that the meal was eaten resting on left elbow's with feet away from table. Was the disciple to Jesus left or right? Was the disciple touching Jesus before John 13:25? Describe what happened after Peter beckoned to the disciple.

Where else does John use the word for "bosom"? What does this tell you about the relationship between Jesus and this disciple?

3. Why might Peter have been so curious to know who it was?

4. How should have Judas interpreted the offer of the "sop" (Strong's #5596) (look at Ruth 2:13-14)?

Find all of the occasions in the upper room where Jesus attempted to welcome Judas into fellowship with him, and not go through with the betrayal.

Did Judas HAVE to betray Jesus?

6. John mentions that "it was night". This is rather obvious. What spiritual meaning might he have been intending to convey (look at 1 John 2 - almost the whole chapter is relevant to the context of the upper room and Judas, especially verses 1-2, 7-11, 14, 15-16, 18-23)

Section L: JESUS' LAST WORDS OF INSTRUCTION TO HIS DISCIPLES

This section will be covered in an evening class at Conference, not in the Discussion Groups. Therefore an overview of the relevant passages is all that is needed at this time.

Read over the sections in the "Combined Gospel" (pages 22-27). Since these are Jesus' last words of instruction in an unhostile environment, we would expect them to be packed with vital information. As you read them consider the following:

1. What does Jesus emphasize? What are his main points?
2. What lessons are there for us?
3. How can we learn from the disciples words, actions and responses at this time?

Section M: INTO THE GARDEN

1. ON THE WAY TO THE GARDEN (Matthew 26:30-35; Mark 14:26-31; Luke 22:39; John 18:1-2)

"When Jesus had spoken these words, and they had sung an hymn, he went forth over the brook Cedron, as he was wont, into the mount of Olives, where was a garden, and his disciples also followed him.

Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee.

But Peter answered and said unto him, Though all [men] shall be offended because of thee, [yet] will I never be offended. Jesus said unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. Peter said unto him the more vehemently, Though I should die with thee, yet will I not deny thee in any wise. Likewise also said all the disciples.

Then cometh Jesus with them unto a place called Gethsemane, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples."

1. In John 14:31 Jesus abruptly interrupts himself, for them to leave the upper room. Why? (think of an event earlier that night)

2. The word "sung" (Strong's #5214) is only used 2 other times:
 - Hebrews 2:12 - Where is this being quoted from?
What is the relevance to the events of the last 24 hours of Jesus life?

 - Acts 16:25 - Find as many connections in v19-34 of this chapter to the crucifixion and the events of the preceding hours in Jesus life. (Note that the word for "stocks" here is used several times to describe the cross!)

3. It was custom to sing the Hallel psalms at Passover time. These would be Psalms 113-114 before the meal, and Psalms 115-118 at the conclusion of the meal. Look in these psalms for connections relevant to Jesus' last day, especially in Psalm 116 and 118.

4. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:
offended (4624)

How would the disciples have felt hearing these words?

5. What are the characteristics of a shepherd that Jesus showed?

6. When did Jesus keep this "appointment" in Galilee?

7. What is Peter implying about himself compared to the other disciples in Mark 14:29?
What trait is he exhibiting again?

8. Mark says that the "cock would crow twice", whilst the others say once. Can you explain the apparent disagreement?

NOTE: The Greek word for "vehemently" only occurs once in the N.T. It is...

ekperissos (ek-per-ees-sos');

from 1537 and 4053; an adverb; found only in Mark 14:31: again and again, emphatically, excessively, to say with great emphasis.

(This is not a question - it is included here because this Greek word was not included in the original Strong's Dictionary but is found in other Greek lexicons. Alphabetically it belongs between Strong's number 1599 and 1600.)

2. PRAYER IN THE GARDEN (Matthew 26:36-46; Mark 14:32-42; Luke 22:40-46)

A) Earnest Prayer

"And when he was at the place, he saith unto the disciples, Sit ye here, while I go and pray yonder. Pray that ye enter not into temptation.

And he taketh with him Peter and James and John (the two sons of Zebedee), and began to be sorrowful, sore amazed, and to be very heavy; And saith unto them, My soul is exceeding sorrowful even unto death: tarry ye here, and watch with me. And he went forward a little, about a stone's cast, and fell on the ground on his face, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things [are] possible unto thee; if it be possible, take away this cup from me: nevertheless not what I will, but what thou wilt.

And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."

1. John again mentions an obvious detail, which mean he wants us to think about something. He states that they crossed the brook Kidron. Where is the Kidron mentioned in the O.T.?

Can you find echoes in the other Kidron verses and what Jesus is doing this day?

2. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

Gethsemane (1068)

Where was Gethsemane?

The refining of olives was a very vigorous process. First the olive tree was beaten with a stick. Green olives were taken and crushed, and then all of the impurities carefully removed to make pure olive oil. The oil had 4 main purposes:

- fuel (Exod 27:20)
- part of offerings (Lev 2:1)
- anointing (Exod 30:22-25)
- for dressing wounds (Lev 10:34)

How did Jesus' experiences fulfil the process of the oil production?

How did he fulfil the various purposes of the oil?

3. What two Hebrew words does "Gethsemane" come from? One of these words only occurs five times in the Old Testament. Look at those 5 occurrences (and their contexts) and comment if you think they are relevant to the last week.

4. John mentions that Gethsemane was a garden (2779). Find comparisons and contrasts between the experiences of Adam for his first few days of life, and the final days of Jesus' life, and his resurrection related to a garden. (Jesus was the second Adam - 1Corinthians 15:45) (Look at where and how the word for "garden", and the related word "gardener" are used in the N. T.) (Is Luke 22:44 another echo back to Adam?)

5. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

sorrowful (3076 - Matthew)

very heavy (85 - Matthew)

exceeding sorrowful (4036 - Matthew)

sore amazed (1568 - Mark)

What emotions was Jesus feeling at this time? Why? (there are many possible reasons)

The record here gives us a rare glimpse at Jesus' emotions. He often appears almost like some sort of super-man, but here we see his weaknesses (Hebrews 5:7-8, 4:15-16, John 12:27).

ASIDE: It has been said that the Psalms are the fifth gospel, showing us Jesus' inner thoughts. Below are a few relevant verses that give us a glimpse of what Jesus was feeling and why. Though Jesus never sinned, this does not mean that he never experienced weakness. We know that God is always with us, but haven't we ever doubted this when facing trial. Look at these passages (**and their context**) and comment on what Jesus was feeling at this time and why.

- Psalm 6:3-5
- Psalm 22:14-15
- Psalm 22:1, 31:22
- Psalm 42:6, 11
- Psalm 43:5
- Psalm 55:5-8, 12-14
- Psalm 69:6-7 (What was Jesus wearing on the cross? - look also at Isaiah 50:6, Hebrews 12:2, 6:6)
- Psalm 69:14-20
- Psalm 69:9-10
- Psalm 69:5, 40:12, 41:4, 31:10 (these are all Messianic!! - Isaiah 53:6 helps explain them)
- Psalm 73:13-16
- Psalm 116:3, 10-11
- Isaiah 49:4-6 (How successful had Jesus ministry been (John 6:60,66) Did even the eleven understand what he told them earlier that night?)

6. How do the events in the garden disprove the theory of the Trinity?

7. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:
agony (74 - Luke)

How is the root word (73) and another closely related word (75) used elsewhere in the N.T.?

What was the "contest" between for Jesus? What won?

Do we have a similar "conflict"? (Romans 7:14-8:8) Should we?

Is it ever this intense in us? (Jesus was sweating profusely, and it was a cold night!) If not, why?

If we do not have this "conflict", does it mean we have won or lost the battle with sin?

How will this "conflict" or "enmity" be resolved in us?

How is the expression "the spirit is willing, but the flesh is weak" related to the "contest"?

How do we get a willing spirit? (John 6:63)

8. Jesus says "all things are possible for God". Was the removal of the cup possible? Was it wrong to ask for this?

What lesson is there for us in what we pray for? How must we always qualify our petitions?

B) Heavy Eyelids

"And when he rose up from prayer, and cometh unto the disciples, and findeth them sleeping for sorrow, and saith unto Peter, Simon, sleepest thou? couldst not thou watch with me one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly [is] ready {and} willing, but the flesh [is] weak.

And again he went away the second time, and prayed, and spake the same words, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

And he left them, and went away again, and prayed the third time, saying the same words. And he cometh the third time, and saith unto them, Sleep on now, and take [your] rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand."

1. Look at the words spoken in the 3 prayers. How does Jesus resolution to go ahead with his Father's will increase with each prayer?

What is Jesus attitude like after he leaves Gethsemane?

2. What does "sleeping from sorrow" mean? (other translations may help)

3. THE KISS OF BETRAYAL (Matthew 26:47-56, Mark 14:43-52; Luke 22:47-53; John 18:3-11)**A) Judas Leads the Way**

"Judas then, having received a band [of men] and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am [he]. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am [he], they went backward, and fell to the ground.

Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

Jesus answered, I have told you that I am [he]: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none."

1. Look at how all four gospels describe the arrival of Judas (esp. Matthew's). Why do they give the seemingly redundant detail that he was one of the twelve? What were the eleven feeling as they recognised Judas with the company?

2. Was Jesus arrested against his will? Find a passage where Jesus stated that he would lay down his life because he chose to and not because others would take it from him.

3. Why did the men fall to the ground?
(Remember that Jesus has just spoken with an angel. Some verses that may or may not be relevant - Exodus 34:29-30, Mark 9:15, Acts 6:15)

B) The Kiss

" And *immediately* while he yet spake, lo, he that was called Judas, one of the twelve, came near, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: *take him, hold him fast, and lead [him] away safely.* And forthwith he came to Jesus, and said, Hail, master; and kissed him. .

And Jesus said unto him, Friend, wherefore art thou come? Judas, betrayest thou the Son of man with a kiss? Then came they, and laid hands on Jesus, and took him."

1. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:
great multitude - (4183 3793)

staves (3586)

band (4686 - John)

officers (5257 - John)

Of what nationality were the band? (look at how it is used elsewhere) How many men were in a band? (see Vine's or Thayer's)

Where were the officers from? (see how the word is used in John 7).

Were there any others there? Who? (Luke 22:52)

Describe how many people came to arrest Jesus, and how they were armed.

Why was such a large force sent? (Look back to other times they had tried to arrest Jesus. Also, what was a major concern the Jewish leaders had, considering that it was now Passover time?)

2. Why was the sign of a kiss necessary? (think of the make up of the multitude)
3. Why did Judas want Jesus lead away "safely" (Strong's #806)?
4. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:
kiss - (5368)

kissed (2705)

hail (5463)

Where else is the word "kissed" used? What do we learn about the character of Judas here?

5. Comment on the following echoes in the context of the kiss...
 - Proverbs 27:6
 - Psalm 55:20-21 (& 12-13)
 - 2Samuel 20:8-12 (Amasa serves as a remarkable type of Jesus betrayal, death and burial here - can you find the connections?)
4. Are the other uses of the word "friend" (Strong's #2083) positive?

C) Smiting With the Sword

"When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?" And, behold, one of them which were with Jesus (**Simon Peter**) stretched out [his] hand, and drew his sword, and struck a servant of the high priest's, and smote off his right ear. **The servant's name was Malchus.**

Then said Jesus unto **Peter**, Put up again thy sword into his place, **the sheath**: for all they that take the sword shall perish with the sword. **The cup which my Father hath given me, shall I not drink it?** Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him."

1. Peter shows a great deal of courage to take on the whole multitude, though almost certainly he would have got himself killed had his sword swing been better aimed. Why do you think Peter could be so brave now, and yet fail so miserably within a few hours?
2. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:
ear (5621)

Malchus (3124)

Where else is the tip of the right ear mentioned in the Bible?

Can you identify any echoes here? (have a look at 2Chronicles 26:18-21 as well)

D) They All Fled

"In that same hour said Jesus to the multitudes, chief priests and captains of the temple and the elders, which were come unto him, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me, but this is your hour, and the power of darkness. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. *And there followed him a certain young man, having a linen cloth cast about [his] naked [body]; and the young men laid hold on him: And he left the linen cloth, and fled from them naked."*

1. Why is this included? Who might the young man have been? Why might he have been following?(consider where the meal in the upper room may have occurred in your answer and the likely movements of Judas and the soldiers that night before they came to the garden - Acts 1:13-14, 12:12)

Section N - THE JEWISH TRIALS

1. BEFORE ANNAS AND CAIAPHAS

(Matthew 26:57,59-68; Mark 14:53,55-65; Luke 22:54,63-71; John 18:12-14,19-24)

A) To the High Priest

"Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. Now Annas sent him bound unto Caiaphas the high priest.

And they that had laid hold on Jesus led [him] away to Caiaphas the high priest, where *all the chief priests*, the scribes and the elders were assembled."

1. Jesus was first taken to Annas. He was an especially wicked man. Although he was only High Priest from AD 6 to 15, he was able to control the position for much of the 50 years that followed, and thus continued to be referred to as the high priest (Luke 3:2, Acts 4:6). He has been likened to "a first century Mafian godfather". The temple court was derisively referred to by the Jews of the day as "the bazaars of the sons of Annas" Annas himself was known as "the snake".

Research more about Annas and his family to learn what sort of man Jesus now faced.

What is so ironic about the meaning of his name (Hebrew -Strong's #2608)?

2. Where did Caiaphas mention that "one man should die"?

Why is it mentioned here in the context of the "trial"?

Were Caiaphas' words true? Explain.

B) Jesus Protects His Disciples

"The high priest then asked Jesus of his disciples, and of his doctrine.

Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?"

1. Why does the High Priest ask about his:
- doctrine?

- disciples? (Luke 22:31)

2. Note how Jesus protects his disciples in his answer (he says "I"). What does John's record reveal was going on at this very moment just outside?
3. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:
"struck with the palm of his hand - (4475) (look at Vines and Thayer's for more details)

Jesus response is pointing out one of the many illegalities of the trial. The witnesses were to state the accusation first. Jesus was under no obligation to answer Annas. For this he is hit (echo in Micah 5:1?) and is asked "Answerest thou the high priest so?".

A similar event occurs in the life of Paul. Where?

What O.T. verse is quoted on this occasion?

Jesus in John 18:23 alludes to another law, only a few verses after the one you just found - what is it?

C) False Witnesses

" Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none: yea, though many false witnesses came, [yet] found they none {since} *their witness agreed not together*. At the last came two false witnesses, And said, *We heard* this [fellow] say, I am able to destroy the temple of God (*that is made with hands*), and to build in three days *another made without hands*. *But neither so did their witness agree together*. And the high priest *stood up in the midst*, and said unto him, Answerest thou nothing? what [is it which] these witness against thee? But Jesus held his peace *and answered nothing*."

1. Research what the Sanhedrin or council was that Jesus was now brought before.

Aside: The Jews had set up many laws regarding capital (death penalty) trials and how they ought to be conducted, in addition to the laws specified by Moses. Some of their own traditions included...

Four rules of Criminal Jurisprudence

- 1) Strictness of accusation.
- 2) Publicity in discussion at trial
- 3) Full freedom granted to accused to defend himself
- 4) Assurance against all dangers of errors of testimony

Conduct of trial

- 1) Arrest must be by the authority of an official warrant. (Acts 9:2, 26:10)
- 2) Accused must be placed in ward until judges are notified and assembled. (Acts 4:3)
- 3) The charge must be read to the accused and a plea of "guilty" or "not guilty" recorded.
- 4) Witnesses were called for prosecution. Role of Witnesses was:
 - a) Every accusation must be attested by 2 or 3 witnesses. (Deuteronomy 17:6)
 - b) Witnesses must appear at beginning of trial.
 - c) Whole burden of indictment rests on witnesses. The presiding judge may interrogate the witnesses, but may not interrogate the accused.
 - d) The witnesses must entirely agree.
- 5) Witnesses must be called for the defense.
- 6) Judges were balloted for a verdict.
- 7) No capital trial could be completed on the same day as it started.
- 8) No capital trial could occur at night.
- 9) No man could be convicted by his own confession.
- 10) No enemy of the accused could sit on the panel of judges.
- 11) Forty days was allowed to assemble evidence for capital charges.
- 12) The council could not meet on a feast day.
- 13) The accused may interrogate his accusers.

Which of these laws were broken in the course of the trial?

Do we ever conveniently "break" our own rules?

2. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

false witness (5577)

Why didn't they try to find true witnesses? (Did they realize who Jesus truly was? - John 3:2)

There are several echoes to this event.

- 1 Samuel 22:9
- 1 Kings 21:8-13
- Psalm 27:12, 31:13, 35:11-12, 64:5-6, 94:20-21, 109:2
- Proverbs 25:18
- Daniel 6:4

Look at these verses and their context. (Especially look at all of Daniel 6 and comment on the links.)

Why might it have been so hard to find false witnesses to agree? There are several possible reasons. Do you think the entire council was against Jesus? Find evidence to support your answer. Do you think they were ready for the trial yet? (When did they NOT want Jesus taken?)

Mark says many false witnesses came forward. Look at the law of witnesses in Deuteronomy 19:15. Read on and describe what should have happened to the false witnesses. Did this ever happen?

3. Where had Jesus said the words recorded in Matthew 26:60? Is this what he actually said?

What was the meaning of Jesus words?

Did they know what he really meant? (Matthew 27:63)

Mark adds the phrase "made without hands" (5499) Jesus probably did say this. Where else in the N.T. is this word used, and where in the O.T. is it quoted from? (more than one place.)

4. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:
held his peace (4623)

Jesus was entitled to do so under the Jews law. Where was it prophesied that he would do this?

D) Desperate Attempt For A Conviction

"And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council. Again the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of {the} Blessed God. Jesus saith unto him, If I tell you, ye will not believe: And if I also ask [you], ye will not answer me, nor let [me] go. Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power of of God, and coming in the clouds of heaven. Then said they all, Art thou then the Son of God? And he said unto them, I am {as} thou hast said:"

1. Caiaphas, in desperation put Jesus to an oath. When had Jesus admitted to a statement like the one he is now asked about?

From whom might Caiaphas have learned that Jesus had said such words?

2. Did Jesus have to answer? (Look at Leviticus 5:1 carefully)
3. Jesus did what they could not do - gave them the evidence needed to convict him. He not only said "yes" but also added the words recorded. Where do these words come from (two places in the O.T.) and what is the future significance of them for those in the council?

E) Condemned

"Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? *They all condemned him to be guilty of death* {and} answered and said, He is guilty of death.

And the men that held Jesus mocked him, and smote [him]. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, *Prophecy* unto us, thou Christ, Who is he that smote thee?: and the servants did strike him with the palms of their hands. And many other things blasphemously spake they against him."

1. Was the High Priest allowed to rend his clothes? (Prove your answer.)

Who was supposed to rend his clothes.

What similar event happened later that day that also symbolised the end of the Mosaic law?

2. What is so ironic about the High Priests statement "what further need have we for witnesses?"
3. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:
 - that held (4912)
 - mocked (1702)
 - smote (1194)
 - struck (5180)
 - smote (3817) - note Strong's comment about this word and 5180
 - smote with the palms of their hands (4474 - Matthew) - see Thayer's or Vine's
 - buffeted (2852 - Matthew)
 - blasphemously (987) - what was Jesus falsely accused of?

4. Describe in your own words what happened to Jesus.

Where is it prophesied that this event would occur? What does it tell us about how Jesus reacted to these beatings.

Will Jesus ever say who smote him?

5. The various accounts indicate that as soon as the sun came up, they reconvened the trial. Why did they do this?
6. How had Jesus shown them over the past three and a half years that he was "the Christ"?
7. Why did Jesus answer them since he was under no legal obligation to do so?

2. PETER'S DENIAL (Matthew 26:58,69-75; Mark 14:54,66-72; Luke 22:55-62; John 18:15-18,25-27)

A) Peter Follows, The First Denial

"And Simon Peter followed Jesus afar off, and [so did] another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter, {and} Peter sat down among them. And the servants and officers stood there, who had made a fire of coals in the midst of the hall; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself at the fire, {waiting} to see the end.

And as Peter was beneath in the palace, a certain maid beheld him as he sat by the fire, and earnestly looked upon him. Then saith the damsel that kept the door unto Peter, Art not thou also [one] of this man's disciples? {Surely} thou also wast with Jesus of Nazareth {in} Galilee. He saith, Woman, I am not. {And} he denied before [them] all, saying, I know not, neither understand I what thou sayest. "

1. Who was the "other disciple" that followed with Peter?

How might he have known the High Priest?

Did this disciple deny his allegiance to Jesus? (read carefully the 4 accounts of the first denial, and Luke's account of the third.)

2. Though we may criticize Peter for failing as he does" he did have to courage to at least follow unlike the others. What is Peter's frame of mind at this time? (Matthew 26:58)

3. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:
fire of coals (439)

looked (1689 - Mark)

earnestly looked (816 - Luke)

How does the world look at us?

What lessons are there here pertaining to our conduct and speech?

4. Comment on Marks record of Peter's words when he first denied. Why did Peter answer with so many words and what would this have revealed to those listening to him?

~

B) Second and Third Denials

"And after a little while, when he was gone out into the porch *the cock crew, and* another saw him, and said unto them that were there, This [fellow] was also with Jesus of Nazareth. **Art not thou also [one] of his disciples?** And again he denied with an oath, Man, I do not know the man. And after a while (about the space of one hour) came unto [him] **one of the servants of the high priest, being [his] kinsman whose ear Peter cut off, saying, Did not I see thee in the garden with him?** {and} they that stood by confidently affirmed to Peter, Surely thou also art [one] of them; *for thou art a Galilean, for thy speech bewrayeth thee.* Then began he to curse and to swear, [saying], Man, I know not what thou sayest, I know not this man *of whom ye speak.* And immediately while he yet spake, the cock crew *the second time.* And the Lord turned, and looked upon Peter. And Peter remembered the word of Jesus, which said unto him, Before the cock crow *twice*, thou shalt deny me thrice. *And when he thought thereon*, he went out, and wept bitterly."

1. Why would Peter have used an "oath" (Strong's #3727)?

What do we learn elsewhere of the danger of making oaths?

2. This word "confidently affirmed" (1340) is only used one other time in the N.T. Where and in what context?

The phrase "this fellow also was with him" is echoed in Acts 4:13 about Peter and John.

In the context of Peter's life, what is so significant about these two facts.

People ought to be able to see clearly that we have been with Jesus. How might people see this in us, and how should we react?

3. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

curse (2653 - Matthew)

curse (332 - Mark) (look at Thayer's)

Is there a difference in these words? If so, what and why?

4. What would Jesus have now looked like, as he turned and caught Peter's eye?

What sort of look would Jesus have given Peter?

5. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

wept (2799)

bitterly (4090)

"And Peter remembered the word..." Describe how Peter felt, what happened to Peter over the next three days, and how Jesus restored Peter after his resurrection.

Section O - THE DAY OF THE PASSOVER: THE GENTILE TRIALS

- 1. BEFORE PILATE THE FIRST TIME** (Matthew 27:1-2,11-14, Mark 15:1-5, Luke 23:1-5, John 18:28-32)

A) What is the Accusation

"And straightway when the morning was come, all the chief priests and elders of the people took counsel, *with the scribes and the whole council*, against Jesus to put him to death: And the whole multitude of them arose, and when they had bound him, they led Jesus from Caiaphas unto the hall of judgment to Pontius Pilate the governor: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die."

1. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

Pontius (4194 - Matthew)

Pilate (4091)

Research this man. Who was he and what was his character like?

Comment on other the other verses in the N.T. where he is mentioned (other than the trial).

2. They would not enter the "hall of judgement" (Strong's #4232) for fear of defilement. Would they have been defiled? Explain.

What truly defiled them? (1 Corinthians 5:7-8)

How might Pilate have been affected by this action?

3. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:
accusation (2724)

Based on the answer given by the Jews in John 18:30 to Pilate, do you think that they expected to be asked for an accusation?

This is one of several hints given in the record that they had made a prior arrangement with Pilate to have Jesus condemned. Find others. (For example, do you think that it would have normally been Pilate's practice to meet with the Jews at 5 or 6 am as the word "early" (4405) indicates?)

4. The Jews would have stoned Jesus if they were allowed to (John 10:31), but the Romans practiced crucifixion.

Find where Jesus had predicted that he would be crucified? (there are several locations)

Why was crucifixion and not stoning the method by which Jesus had to die?

B) Accused

" {So being} delivered to Pontius Pilate, Jesus stood before the governor: And they began to accuse him, saying, We found this [fellow] perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. He answered nothing. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest [it]. Then said Pilate to the chief priests and [to] the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. Then said Pilate unto him, *Answerest thou nothing?* Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly."

1. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:
more fierce (2001)

stirreth up (383)

Who was really stirring up the people?

2. The priests and elders now can think of some of which charges to accuse Jesus.

What were the charges they cited?

Were any of these true? (prove you answer)

Why did they not use the charge that they themselves had used to condemn him to death?

2. JESUS BEFORE HEROD (Luke 23:6-12)

"When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long [season], because he had heard many things of him: and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked [him], and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves."

1. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

Herod (2264)

Research this man. Who was he and what was his character like?

(make sure you look the other verses in the gospels where he is mentioned.)

2. Why was Pilate so quick to send Jesus to Herod?

3. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

exceeding (3029)

glad (5463)

Why did Herod feel this way? Who did he think Jesus was?

4. Why did Jesus answer Pilate, but not say a word to either Herod or the Jews?

Where is it prophesied that Jesus would do this?

5. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

set at nought (1848)

gorgeous (2986)

Why did Herod allow this to happen?

6. Why were Herod and Pilate made friends that day?

3. JUDAS REGRETS HIS BETRAYAL (Matthew 27:3-10)

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What [is that] to us? see thou [to that]. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me."

1. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

condemned (2632)

Was this referring to Judas, or to Jesus.

What has Judas just heard that indicates that he will be judged?

How does this knowledge affect his actions? What is motivating Judas?

Comment on how Hebrews 10:25-32 is very appropriate to Judas now.

2. In what sense did Judas "repent" (Strong's #3338) (How do other translations render this word?)

Comment on how 2Corinthians 7:8-10 (which uses both words for "repent") is relevant to both Judas and Peter.(use a different translation such as the NASB if you can) What sort of "sorrow" did these two men experience?

3. After Judas' statement of Matthew 27:4, what should the Priests have done with Jesus?

List all the occasions in the final 24 hours when it is stated by people that Jesus is innocent.

4. In Acts 1:16-20 another account is given of Judas' death. Can you reconcile the details of the two accounts.
5. Where is the quotation mentioned in Matthew 27:9-10 from?

Matthew states it is Jeremiah. Why?

(Look at Jeremiah 18:1-8, 19:1-2, 10-11, 6, 4)

4. JESUS BEFORE PILATE THE SECOND TIME

(Matthew 27:15-31, Mark 15:6-20, Luke 23:13-25, John 18:33-19:16)

A) What Is Truth?

"Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Pilate therefore said unto him, Art thou a king then? 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 truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?"

The Jews wanted nothing more than a king to overthrow Caesar. Pilate takes note of this most surprising charge and decides to interrogate Jesus further about this.

1. In the original Greek, the emphasis is on "thou" in John 18:33. Why might Pilate have asked the question in this way? (think about how Jesus must have looked.)
2. What does Jesus questioning answer in John 18:34 mean?
3. What is Pilate trying to find out in John 18:35? (remember that he would be highly sceptical of the charges given by the Jews)

4. Jesus claims that his servants would not fight. What evidence did Pilate have of this?

Give the main scriptural proofs of why Christadelphians are conscientious objectors.

5. Why does Pilate say "what is truth?"?

B) I Find No Fault In Him

" And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined [him] before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod; for I sent you to him: and, lo, nothing worthy of death is done unto him. I find in him no fault [at all]. I will therefore chastise him, and release [him] {for} ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?"

1. In John 18: 38 Pilate stated "I find in him no fault (156, or 158 in Luke) in him". How many times did Pilate declare Jesus innocent?

What ought to have happened right now to Jesus?

C) Jesus or Barabbas?

" For at [that] feast the governor was wont to release unto the people a prisoner, whom they would desire. And they had then a notable prisoner, called Barabbas [*which lay*] bound with them that had made insurrection with him, who had committed murder in the insurrection.

Pilate therefore, willing to release Jesus, spake again to them. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ *the King of the Jews*? For he knew that the chief priests had delivered him for envy.

When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. *And the multitude crying aloud began to desire [him to do] as he had ever done unto them.* The governor answered and said unto them, Whether of the twain will ye that I release unto you? Then cried they all again, saying, **Not this man, but Barabbas. Now Barabbas was a robber. Who for a certain sedition made in the city, and for murder, was cast into prison.**"

1. Why would the release of a prisoner be significant to the Jews at Passover time?

2. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

Barabbas (912)

insurrection (4714)

murder (5408)

robber (3027 - John)

notable (1978 - Matthew)

Jesus once said that the Jew's father was a murderer. Where did he say this and whom did he say was there father?

Knowing the meaning of Barabbas' name, what is the significance of the choice now facing the people?

3. Contrast the characteristics of Barabbas with those of Jesus. Of whom is Barabbas a type?

Pilate must have thought he had the Jews backed into a corner. He has presented them with a man guilty of what they had accused Jesus. If they pick Barabbas, they will demonstrate that Jesus was delivered for some other reason. He expects their pride to be such that they will be forced to pick Jesus.

4. Where would Pilate's wife's dream have come from? (Look how the word for "dream" (3677) is used elsewhere in the N.T.)

5. Did anyone "ask" (Strong's #154) for Jesus?

D) Let Him Be Crucified

"Pilate saith unto them, What shall I do then with Jesus which is called Christ, *whom ye call the King of the Jews?* [They] all say unto him, Let him be crucified. And the governor said unto them the third time. Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let [him] go. But they cried out instantly with loud voices the more *exceedingly*, saying, Let him be crucified. And the voices of them and of the chief priests prevailed. When Pilate saw that he could prevail nothing, but [that] rather a tumult was made, he took water, and washed [his] hands before the multitude, saying, I am innocent of the blood of this just person: see ye [to it].

Then answered all the people, and said, His blood [be] on us, and on our children. *And [so] Pilate, willing to content the people,* released Barabbas unto them whom they desired: and when he had scourged Jesus, he delivered [him] to be crucified, {according} to their will."

1. Describe what Pilate is now feeling.
2. What had the crowd cried a few days earlier?
3. Describe what happened to Jesus when he was "chastised" (Strong's #3811).
4. Did the words of the people after Pilate washed his hands come true? When and how?
5. Pilate has unwittingly enacted the "law of unsolved murder" in Deuteronomy 21:1-9. Comment on the significance of this law and the appropriateness to Jesus death. (There are several comparisons and contrasts. For example - was Jesus slain in the city?)

6. There are several other echoes to the phrase that both Pilate and Judas have now invoked, "innocent blood". Comment on each the following with respect to Jesus death:
- 1 Samuel 19:5
 - 1 Kings 2:31 (& 2 Samuel 20:9-10)
 - Psalm 93:16-23
 - Isaiah 59:7 - look at context of whole chapter)
 - Jeremiah 26:25
 - Jonah 1:14 - look at all of Jonah, don't forget Matthew 12:40

E) Abused by the Soldiers

" And the soldiers of the governor took Jesus into the common hall, *called Praetorium*, and gathered unto him the whole band [of soldiers]. And they stripped him {and} **platted a crown of thorns, and put [it] on his head, and they put on him a purple/scarlet robe**, and a reed in his right hand: and they bowed the knee before him *worshipping him, and began to salute him*, and mocked him and said, **Hail, King of the Jews! They smote him with their hands**. And they spit upon him, and took the reed, and smote him on the head."

1. Research what was entailed in a Roman scourging.
2. The record is careful to mention "the whole band" (Strong's 4686). At the very least, how many men would this be?
3. What is the significance of "scarlet" (Strong's #2847) and "purple" (Strong's #4209) with respect to Christ?
(look at how the words are used in the O.T. - look up the word for "worm" in Psalm 22:6!!)

What would Jesus have thought about during this mockery that enable him to endure it? (Isaiah 45:23 for a start) (also look at how "right hand" is used elsewhere)

4. Find two relevant echoes to "thorns" in Genesis.

F) Behold The Man!

" Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And [Pilate] saith unto them, Behold the man!

When the chief priests therefore and officers saw him, they cried out, saying, Crucify [him], crucify [him]. Pilate saith unto them, Take ye him, and crucify [him]: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

When Pilate therefore heard that saying, he was the more afraid;"

1. Pilate brings out Jesus and says "Behold the man", no doubt hoping that when they look at him they will think that the punishment was enough. But Pilate's words may have echoed in the minds of some in a way that would have been counter-productive. Comment on the following, and look for more:
 - Isaiah 32:1
 - Isaiah 52:13-14
 - Zechariah 3:8-9 (Joshua is Hebrew form of Jesus)
 - Zechariah 6:12

G) Whence Art Thou?

"And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power [at all] against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar."

1. The Jews finally reveal their real charge. How would Jesus' next conversation with Pilate have convinced Pilate that he truly was the son of God.
2. How did the Jews finally break Pilate's resolve?

What lessons are there in this for us?

H) Pilate's Last Effort to Release Jesus

"When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with [him], away with [him], crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

Then delivered he him therefore unto them to be crucified. And they took Jesus, took the purple robe off from him, and put his own raiment on him, and led him away to crucify [him]."

1. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

Pavement (3038)

Gabbatha (1042 - Heb 1354 / 1355)

It has been suggested that the Greek indicates that Pilate sat Jesus down on the judgement seat and said, "Behold your king".

If this happened, how would this have encouraged Jesus. (Revelation 3:21 etc.)

A word related to Gabbatha is used in Psalm 129:3 and Ezekiel 43:13. Comment on these related to Christ. (Compare the Ezekiel passage with Psalm 2:6)

Comment on the echo of "Pavement" to Exodus 24:10. (if you think this is a stretch, compare Exodus 24:6-8 with Matthew 27:25!!!)

2. Comment on the irony of John 19:14-15. A Gentile ruler declaring Jesus the king, whilst the Jews are supporting the Gentile King.

When also in their history had Israel desired a king "like the nations". Who at this time were they really rejecting? (Therefore Zechariah 12:10!!)

Section P - THE CRUCIFIXION

1. ON THE WAY TO GOLGOTHA (Matthew 27:32-33; Mark 15:21-22; Luke 23:26-33; John 19:17-18)

" And he bearing his cross went forth, and as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, who passed by, the father of Alexander and Rufus, him they compelled to bear his cross, and on him they laid the cross, that he might bear [it] after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed [are] the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called in the Hebrew Golgatha, that is to say, *being interpreted, The place of a skull* {or} *Calvary*, there they crucified him, and the malefactors, one on the right hand, and the other on the left, and Jesus in the midst."

1. It was customary for the condemned man to carry the cross-piece on his shoulders, and to be literally led with a rope about his neck to the place of crucifixion. Comment on the following echoes:
 - Isaiah 53:7
 - Psalm 118:27
 - Genesis 22:6, 9 (Find other connections in Genesis 22 to the crucifixion, there are many! For example, find out where the "land of Moriah" is located!)

The strain of carrying his cross is too much for Jesus in his weakened state.

2. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:
compelled (29 - Matthew)

after (3693)

Describe what happened next. Did Simon bear the cross alone?

Simon was going "out of the country" (ie. he was heading into the city) He was completely turned around in his direction.

How do the experiences that Simon literally went through, parallel the spiritual experiences we must all go through? Find verses to show this. (Matthew 16:23-24 is especially relevant, considering the word's were spoken to another Simon.)

3. Did Simon become a believer? Prove your answer.

4. The women who followed were not Jesus disciples, but were professional mourners (like in Luke 8:52-53). To what event does Jesus refer to when he says "weep not for me, but for yourselves and your children."? (Luke 19:41-44) Look also at Jeremiah 19:1:17-21.

5. Jesus is quoting from Hosea 10:8. There are a remarkable number of echoes in Hosea 9:5-10:15. Read through these verses and list all of the echoes to the last week.

6. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:
 Golgotha (1115 Note: Hebrew is Strong's #1538)

skull (2898)

The most probable explanation of why the place was named this is that it was the location where David took Goliath's head (1 Samuel 17:54)

Comment on how the events of 1 Samuel 17 foreshadowed what Jesus was now doing.

2. NAILED TO A STAKE (Matthew 27:34-44; Mark 15:23-32; Luke 23:34-38; John 19:19-24)

A) Crucified

"And the soldiers also mocked him, coming to him, and offering him wine vinegar to drink mingled with gall (*myrrh*): and when he had tasted [thereof], he would not drink. {The soldiers said}. If thou be the king of the Jews, save thyself. Then said Jesus, Father, forgive them: for they know not what they do.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also [his] coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

And it was the third hour, and they crucified him. And sitting down they watched him there;"

1. Define each word based on the original Greek, and state the significance of the word by analyzing its' usage in the New Testament:

vinegar (3690)

gall (5521) (see Vine's)

myrrh (4669 - Mark) (see Vine's)

What was the purpose of this beverage?

Why did Jesus not drink it?

What lessons are there here for us?

When else was myrrh used during Jesus life?

Find O.T. verses that use myrrh or gall, that are relevant to Jesus.

2. All four gospels almost gloss over the fact that Jesus was crucified. This is partially because at the time, the readers would have known exactly what was involved in crucifixion.

Research what was involved in crucifixion. How was it done? How did the victim die? It is essential to look at these things, to truly appreciate our Lord's sacrifice for us.

3. Comment on Jesus' plea for forgiveness for his killers. Did they really not know what they were doing? cp. Stephens' words in Acts 7:60

4. Comment on the significance of the soldiers dealings with Jesus' clothes.

B) The Superscription

"And Pilate wrote a title, and put it on the cross. And set up over his head *the superscription of his accusation written in letters of Greek, and Latin, and Hebrew*, THIS IS JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: Then said the chief priests of the Jews to Pilate, 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 written."

1. Why was the superscription written in Greek, Hebrew and Latin?
2. Why did Pilate insist that the wording not be changed? Why did the chief priests want it changed?

C) Reviled

"Then were there two thieves crucified with him, one on the right hand, and another on the left. *And the scripture was fulfilled, which saith, And he was numbered with the transgressors.* And they that passed by reviled him, wagging their heads, {and} *railed on him*, saying, *Ah*, thou that destroyest the temple, and buildest [it] in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking [him], with the scribes and elders, *said among themselves*, He saved others; himself he cannot save. And the people stood beholding. And the rulers also with them derided [him], saying, He saved others: let him save himself, if he be Christ, the chosen of God. *Let Christ the King of Israel descend now from the cross, that we may see and believe.* He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

And they that were crucified with him reviled him, casting the same in his teeth."

1. "He was numbered with the transgressors". Where else during the last week is this quoted - in a different context? What is the significance of this?
2. How was this reviling a vindication of Jesus' Messiahship? Look carefully at what was said.
3. Do you think they would have believed if he descended from the cross? Explain.

3. DISCUSSION WITH THE THIEVES (Luke 23:39-43)

"And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly: for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise."

1. Outline how you would explain this passage to someone who uses it to prove we go to Heaven when we die. Find at least three points, right from these verses, that are inconsistent with the "heaven going" concept.

4. PROVISION FOR HIS MOTHER (John 19:25-27)

"Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the [wife] of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own [home]."

1. Why is this incident only recorded in John's gospel?

2. What lessons are there for us from this incident?

5. HIS LAST WORDS (Matthew 27:45-54; Mark 15:33-39; Luke 23:44-48; John 19:28-30)

A) He Calleth For Elijah

"Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, *being interpreted*, My God, my God, why hast thou forsaken me?

Some of them that stood there, when they heard [that], said, This [man] calleth for Elias.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

Now there was set a vessel full of vinegar: And straightway one of them ran, and took a sponge, and filled [it] with vinegar, and put [it] on a reed {with} **hyssop, and put it to his mouth** {for} him to drink. The rest said, Let be, let us see whether Elias will come to *take him down* {and} save him.

1. Why was there darkness for three hours? Describe the mood of the people as the darkness settled in.

2. Why did people think Jesus would be calling for Elijah?

3. Had God forsaken Jesus? Explain. (see Psalm 22)

B) It Is Finished

" **When Jesus therefore had received the vinegar, he cried again with a loud voice {and} said, It is finished: Father, into thy hands I commend my spirit and he bowed his head, and gave up the ghost.**

And the sun was darkened, and, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Now when the centurion and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, {and} ~lorified God, saying, Certainly this was a righteous man. Truly this was the son of God. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned."

1. "I commend my spirit". Is this a quote from scripture? Explain what Jesus meant by this statement. What was "finished"?

2. What is the significance of the veil being rent?

3. Why were some "saints" resurrected at this time? Who might they have been?

6. BLOOD AND WATER (John 19:31-37)

"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and [that] they might be taken away.

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw [it] bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced."

1. Why did breaking their legs speed the death process?
2. Why did blood and water come out of Jesus' side? (think of the literal and symbolic reasons)

7. BURIAL (Matthew 27:55-61; Mark 15:40-47; Luke 23:49-56; John 19:38-42)

A) Joseph Begs For the Body

"And all his acquaintance, and many women were there beholding these things afar off, which followed Jesus from Galilee, ministering unto him:

Among which was Mary Magdalene, and Mary the mother of James *the less* and Joses, and *Salome*, (*who also, when he was in Galilee, followed him, and ministered unto him;*) and the mother of Zebedee's children, and many other women which came up with him unto Jerusalem.

When the even was come, *because it was the preparation, that is, the day before the sabbath*, there came a rich man of Arimathea, a city of the Jews: named Joseph, *an honourable counsellor*, who also himself was Jesus' disciple, *but secretly for fear of the Jews, a good man, and a just: (the same had not consented to the counsel and deed of them;)* which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling [unto him] the centurion, he asked him whether he had been any while dead. And when he knew [it] of the centurion, he gave the body to Joseph. Then Pilate commanded the body to be delivered."

1. Give a brief character sketch of Joseph of Arimathea.

2. What does it mean he "crave" the body of Jesus? Lessons for us?

B) Nicodemus Helps Joseph

"And when Joseph had taken the body *down*, he wrapped it in a clean *fine* linen cloth, and there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound [weight]. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There they laid Jesus in his own new tomb which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed, because of the Jew's preparation [day]; for the sepulchre was nigh at hand and the sabbath drew on."

1. Should Joseph and Nicodemus be commended for finally making a stand, or criticized for not showing their faith sooner. Explain.

2. Why is it significant that Jesus was laid in a new/unused tomb?

C) The Women Observe the Tomb

"And the women also, which came with him from Galilee, followed after, {even} Mary Magdalene, and the other Mary [the mother] of Joses, sitting over against the sepulchre, beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment."

1. Comment on the faithful service rendered by these women, not only here but throughout the Lord's ministry. (Where were the 12 disciples at this time?)

8. A WATCH IS SET (Matthew 27:62-66)

" Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make [it] as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch."

1. Had the chief priests actually heard Jesus say "After 3 days I will rise again"? Did the disciples think he would?

2. What "error" are they talking about, that could be made worse?

3. What is ironic about them setting this watch because they thought the disciples of Jesus might try to deceive the people? (think of what happened next)

THE LAST WEEK OF CHRIST'S LIFE

A "COMBINED GOSPEL"
Prepared for the
1996 MANITOULIN YOUTH CONFERENCE



Events of the Last Week (based on "our days" - midnight-midnight)

Six Days Before the Passover John 12:1-11

- Mary anoints Christ's Feet

Five Days Before the Passover John 12:12

- Entry into Jerusalem
- Discussion with People in the city
- Temple examined

Four Days Before the Passover Mark 11:12

- Fig Tree Cursed
- Temple Cleansed

Three Days Before the Passover Mark 11:20

- Withered Fig Tree examined
- Jesus' Authority Challenged
- Parables of Israel's Failure and Judgment
(Two Sons, Vineyard, Rejected Stone, Wedding Feast)
- Trick Questions
- Condemnation of Hypocrites
- Olivet Prophecy
- Parables about Service
(Ten Virgins, Talents, Sheep and Goats)

Two Days Before the Passover Matthew 26:2

- Plot to take Jesus
- Jesus tells of his Crucifixion
- Anointing Jesus' Head (maybe)
- Judas' promise to Betray Jesus

One Day Before the Passover Luke 22:7

- Preparation for Last Supper
- The Last Supper
- Washing the disciples feet
- Jesus' Last Discourse and Prayer for Disciples
- Into the Garden
- Prayer and heavy eyelids
- Betrayal and Capture
- The Jewish Trials
- Peter' Denial

The Day of the Passover Matthew 27:1

- The Gentile Trials
- Judas' regret and suicide
- Barabbas released
- Jesus abused then crucified
- On the cross
- Burial
- A Watch Set

THE LAST WEEK OF CHRIST'S LIFE.
A "COMBINED" GOSPEL.

The last week in Christ's life is a very dramatic, emotional and for us, a very relevant time period. Our salvation hinged on the events of that week and Christ's success.

The text in this "combined" gospel is drawn from the relevant sections of Matthew, Mark, Luke and John. Usually the gospel that commented most on a specific event was chosen to be the base text, with the other gospel accounts filling in details not given in the base text. This provides the full picture of events without flipping from gospel to gospel.

Obviously God caused four separate gospel accounts to be written for a reason, and this "combined" gospel is in no way seen to be an improvement upon the Spirit's design. We would encourage people to study each gospel account separately to get the context and view of Christ unique to each gospel writer.

It should also be noted that there are some questions about the order of events in some incidents in the life of Christ during the last week. This "combined" gospel attempts to have a logical flow, but does not claim to be an authority in these matters.

To be easily distinguished Matthew is in the normal font, *Mark is in italics*, Luke is underlined and **John is bolded**.

Note also: [] - indicate a word not in the original, but in the KJV

{ } - show a word added to help the flow of the text and also not in the KJV.

SECTION A: SIX DAYS BEFORE THE PASSOVER

1. MARY ANOINTS JESUS' FEET

(John 12:1-11)

Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

Then saith one of his disciples, Judas Iscariot, Simon's [son], which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always.

Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; Because that by reason of him many of the Jews went away, and believed on Jesus.

SECTION B: FIVE DAYS BEFORE THE PASSOVER

1. CHRIST'S ENTRY INTO JERUSALEM

(Matthew 21:1-11; Mark 11:1-11; Luke 19:28-44, John 12:12-16)

A) THE COLT IS FETCHED

On the next day, He {Jesus} went before, ascending up to Jerusalem.

And when they drew nigh unto Jerusalem, and were come to Bethphage *and Bethany*, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her, *whereon never man sat*: loose [them], and bring [them] unto me. And if any [man] say ought unto you, *Why do ye this?*, ye shall say, The Lord hath need of them; and straightway he will send them *hither*.

All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, **Fear not**. Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

And the disciples went *their way*, and found the colt tied by the door without in a place where two ways met; and they loose him, as Jesus commanded them, and certain of them, the owners thereof, that stood there said unto them, What do ye, loosing the colt? And they said unto them, The Lord hath need of him, even as Jesus had commanded: and they let them go.

And brought the ass, and the colt, and put on them their clothes, and they set [him] thereon.

B) RECEPTION OF PRAISE AND JOY

And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

And a very great multitude **that were come to the feast, when they heard that Jesus was coming to Jerusalem**, spread their garments in the way; others cut down branches from the palm trees and went forth to meet him, and strawed [them] in the way.

And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed [is] **the King of Israel**, he that cometh in the name of the Lord; Hosanna in the highest.

Blessed [be] the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. Peace in heaven, and glory in the highest.

And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

C) JESUS WEEPS OVER JERUSALEM

And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things [which belong] unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

D) ENTERING THE CITY

And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and [that] they had done these things unto him.

2. VARIOUS INTERACTIONS BETWEEN JESUS AND THE PEOPLE IN THE CITY (John 12:17-50)

A) JESUS IS SOUGHT BY THE PEOPLE AND CERTAIN GREEKS

The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle.

The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

B) JESUS SPEAKS OF THE ULTIMATE SACRIFICE

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will [my] Father honour.

C) JESUS PRAYS AND IS ANSWERED FROM HEAVEN

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, [saying], I have both glorified [it], and will glorify [it] again. The people therefore, that stood by, and heard [it], said that it thundered: others said, An angel spake to him.

Jesus answered and said, This voice came not because of me, but for your sakes.

D) JESUS SPEAKS OF HIS DEATH AND VICTORY

Now is the judgment of this world: now shall the prince of this world be cast out. 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. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

E) THE PEOPLE BELIEVE NOT IN SPITE OF THE MIRACLES

But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with [their] eyes, nor understand with [their] heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him.

F) JESUS, GOD'S REPRESENTATIVE ON EARTH

Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess [him], lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God. Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

SECTION C: FOUR DAYS BEFORE THE PASSOVER

1. THE CURSING OF THE FIG TREE

(Matthew 21:17-19; Mark 11:12-14)

And on the morrow, when they were come from Bethany, as he returned into the city {Jerusalem}, he was hungry: and seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not [yet].

And Jesus answered and said unto it, No man eat fruit of thee, let no fruit grow on thee, hereafter for ever. And his disciples heard [it]. And presently the fig tree withered away.

2. THE CLEANSING OF THE TEMPLE

(Matthew 21:12-16; Mark 11:15-19; Luke 19:45-48)

A) THE PURGE

And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; and would not suffer that any man should carry [any] vessel through the temple.

And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

B) THE HEALING AND THE TEACHING

And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto him, Hearest thou what these say?

And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

And he taught daily in the temple, and the scribes and chief priests heard [it], and sought how they might destroy him, and could not find what they might do: for they feared him, because all the people was astonished at his doctrine, and were very attentive to hear him.

And when even was come, he went out of the city into Bethany; and he lodged there.

SECTION D: THREE DAYS BEFORE THE PASSOVER

1. THE WITHERED FIG TREE EXAMINED

(Matthew 21:20-22; Mark 11:20-26)

And in the morning, as they passed by, they saw the fig tree dried up from the roots {and} marvelled. And Peter calling to remembrance saith unto him, Master, behold, how soon the fig tree which thou cursedst is withered away.

And Jesus answering saith unto them, Have faith in God. For verily I say unto you, If ye have faith, and doubt not, ye shall not only do this [which is done] to the fig tree, but also that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith; it shall be done.

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive [them], and ye shall have [them].

And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

2. JESUS' AUTHORITY CHALLENGED

(Matthew 21:23-27; Mark 11:27-33; Luke 20:1-8)

*And they come again to Jerusalem: and when he was come into the temple, it came to pass, [that] on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes with the elders of the people came unto him as he was teaching, and said, Tell us, by what authority doest thou these things? and who gave thee this authority *to do these things?**

And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? *Answer me.*

And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people, who will stone us; for all are persuaded, {and} hold John as a prophet *indeed.*

And they answered Jesus, and said, We cannot tell whence.

And he said unto them, Neither tell I you by what authority I do these things.

SECTION E: PARABLES CONCERNING ISRAEL'S FAILURE AND JUDGMENT

1. PARABLE OF TWO SONS

(Matthew 21:28-32)

But what think ye? A [certain] man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went.

And he came to the second, and said likewise. And he answered and said, I [go], sir: and went not.

Whether of them twain did the will of [his] father? They say unto him, The first.

Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen [it], repented not afterward, that ye might believe him.

2. PARABLE OF THE VINEYARD

(Matthew 21:33-41; Mark 12:1-9; Luke 20:9-16)

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it *for the winefat*, and built a tower, and let it out to husbandmen, and went into a far country for a long time:

And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught [him], and beat him, and sent [him] away empty. And again he sent unto them another servant; and at him they cast stones, and wounded [him] in the head, and sent [him] away shamefully handled, and empty.

And again he sent another; and him they killed, and many others; beating some, and killing some.

Then said the lord of the vineyard, having yet therefore one son, his wellbeloved, What shall I do? I will send my beloved son last unto them: it may be they will reverence [him] when they see him.

But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance, *and the inheritance shall be our's*. And they caught him, and cast [him] out of the vineyard, and slew [him].

When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

They say unto him, He will miserably destroy those wicked men, and will let out [his] vineyard unto other husbandmen, which shall render him the fruits in their seasons. And when they heard [it], they said, God forbid.

3. THE REJECTED STONE EXALTED

(Matthew 21:42-46; Mark 12:10-12; Luke 20:17-19)

Jesus beheld them and saith unto them, Did ye never read in the scriptures, What is this then that is written; The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

And the same hour when the chief priests and Pharisees had heard his parables, they perceived that he spake *the parable against* them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet, *and they left him, and went their way.*

4. THE PARABLE OF THE WEDDING FEAST

(Matthew 22:1-14)

And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come.

Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and [my] fatlings [are] killed, and all things [are] ready: come unto the marriage.

But they made light of [it], and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated [them] spitefully, and slew [them].

But when the king heard [thereof], he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast [him] into outer darkness; there shall be weeping and gnashing of teeth.

For many are called, but few [are] chosen.

SECTION F: THE TRICK QUESTIONS

1. THE PHARISEES - RELIGION AND POLITICS

(Matthew 22:15-22; Mark 12:13-17; Luke 20:20-26)

Then went the Pharisees, and took counsel how they might entangle him in [his] talk. And they watched [him], and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And they sent out unto him their disciples with the Herodians, *to catch him in his words*, saying, Master, we know that thou art true, {and} sayest and teachest rightly, and teachest the way of God in truth, neither carest thou for any [man]: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? *Shall we give, or shall we not give?*

But Jesus perceived their craftiness {and} wickedness and, *knowing their hypocrisy*, said, Why tempt ye me, [ye] hypocrites? Shew me the tribute money, *that I may see it.* And they brought unto him a penny. And he saith unto them, Whose [is] this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

And they could not take hold of his words before the people: When they had heard [these words], they marvelled at his answer, and held their peace, and left him, and went their way.

2. THE SADDUCEES - CHALLENGING RESURRECTION

(Matthew 22:23-33; Mark 12:18-27, Luke 20:27-40)

A) AN UNLIKELY SCENARIO

The same day came to him the Sadducees, which say that there is no resurrection, and asked him, saying, Master, Moses wrote unto us, If a man die, *and leave his wife*, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also *took her, and died, neither left he any seed*, and the third *likewise*, unto the seventh, they left no children, and died. And last of all the woman died also. Therefore in the resurrection, *when they shall rise*, whose wife shall she be of the seven? for they all had her.

B) YE DO ERR

Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

C) RESURRECTION PROVEN FROM THE WRITINGS OF MOSES

But as touching the resurrection of the dead, have ye not read *in the book of Moses* that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living, for all live unto him: ye therefore do greatly err.

And when the multitude heard [this], they were astonished at his doctrine. Then certain of the scribes answering said, Master, thou hast well said.

3. THE LAWYER - LOOPHOLE IN THE LAW?

(Matthew 22:34-40; Mark 12:28-34)

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, *a scribe* [which was] a lawyer, *came, and having heard them reasoning together, perceiving that he had answered them well,* asked [him a question], tempting him, and saying, Master, which [is] the *first* {and} great commandment in the law?

Jesus said unto him, *The first of all the commandments [is], Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this [is] the first and great commandment. And the second [is] like unto it, Thou shalt love thy neighbour as thyself.*

There is none other commandment greater than these. On these two commandments hang all the law and the prophets.

And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love [his] neighbour as himself, is more than all whole burnt offerings and sacrifices.

And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.

And no man after that durst ask him [any question].

4. JESUS' QUESTION - WHO IS CHRIST'S FATHER?

(Matthew 22:41-46; Mark 12:35-37; Luke 20:41-44)

While the Pharisees were gathered together, Jesus, *while he taught in the temple,* asked them, saying, What think ye of Christ? whose son is he?

They say unto him, [The Son] of David.

He saith unto them, How then doth David in spirit in the book of Psalms call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

If David then call him Lord, how is he his son?

And no man was able to answer him a word, neither durst any [man] from that day forth ask him any more [questions].

And the common people heard him gladly.

SECTION G: JESUS HARSHLY REBUKES THE HYPOCRITES

1. JESUS' IRONIC COMMENDATION

(Matthew 23:1-4; Luke 20:45)

Then spake Jesus, in the audience of all the people, unto his disciples, saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, [that] observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay [them] on men's shoulders; but they [themselves] will not move them with one of their fingers.

2. VAIN OUTWARD SHOWINGS

(Matthew 23:5-12; Mark 12:38-39; Luke 20:46)

And he said unto them in his doctrine, Beware of the scribes {for} all their works they do for to be seen of men: {they} desire to walk in long robes, they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, [even] Christ; and all ye are brethren. And call no [man] your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, [even] Christ.

But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

3. SCRIBES AND PHARISEES HINDERING OTHERS

(Matthew 23:13-15; Mark 12:40; Luke 20:47)

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in [yourselves], neither suffer ye them that are entering to go in.

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

4. INCONSISTENT TEACHINGS

(Matthew 23:16-22)

Woe unto you, [ye] blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

[Ye] fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. [Ye] fools and blind: for whether [is] greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the

temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

5. MISSING THE POINT

(Matthew 23:23-26)

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier [matters] of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

[Ye] blind guides, which strain at a gnat, and swallow a camel.

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. [Thou] blind Pharisee, cleanse first that [which is] within the cup and platter, that the outside of them may be clean also.

6. OUTWARD SHOW ONLY

(Matthew 23:27-31)

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead [men's] bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

7. SEED OF THE SERPENT

(Matthew 23:32-39)

Fill ye up then the measure of your fathers. [Ye] serpents, [ye] generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and [some] of them ye shall kill and crucify; and [some] of them shall ye scourge in your synagogues, and persecute [them] from city to city:

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

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.

SECTION H: THE OLIVET PROPHECY

1. THE POOR WIDOW'S MITE (Mark 12:41-44; Luke 21:1-4)

And Jesus sat over against the treasury, and he looked up and beheld how the people cast money into the treasury: and many that were rich cast in much.

And there came a certain poor widow, and she threw in two mites, which make a farthing.

And he called [unto him] his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all [they] did cast in of their abundance; but she of her want did cast in all that she had, [even] all her living.

2. NOT ONE STONE LEFT UPON ANOTHER (Matthew 24:1-5; Mark 13:1-6; Luke 21:5-8)

And Jesus went out, and departed from the temple: and his disciples came to [him] for to shew him the buildings of the temple, how it was adorned with goodly stones and gifts {saying}, *Master, see what manner of stones and what buildings [are here]!*

And Jesus said unto them, See ye not all these things {and} *these great buildings?* verily I say unto you, The days will come, in the which there shall not be left here one stone upon another, that shall not be thrown down.

And as he sat upon the mount of Olives, *over against the temple*, the disciples, *Peter and James and John and Andrew*, came unto him privately, saying, Master, tell us, when shall these things be? *and what [shall be] the sign when all these things shall be fulfilled?* and what [shall be] the sign of thy coming, and of the end of the world?

And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many, and the time draweth near: go ye not therefore after them.

3. MANY SIGNS GIVEN (Matthew 24:6-8; Mark 13:7-8; Luke 21:9-11)

And ye shall hear of wars and rumours of wars and commotions: see that ye be not troubled {or} terrified: for all [these things] must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines *and troubles*, and pestilences, and great earthquakes, in divers places, and fearful sights and great signs shall there be from heaven. All these [are] the beginning of sorrows.

4. PERSECUTION TO FOLLOW

(Matthew 24:9-14; Mark 13:9-13; Luke 21:12-19)

But take heed to yourselves: {for} before all these, they shall lay their hands on you and persecute you, for they shall deliver you up to councils; and in the synagogues and prisons ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And it shall turn to you for a testimony. Settle [it] therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist, for it is not ye that speak, but the Holy Ghost.

And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends: and children shall rise up against their parents, and [some] of you shall they cause to be put to death. And ye shall be hated of all [men] for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls.

And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

5. ABOMINATION OF DESOLATION

(Matthew 24:15-22; Mark 13:14-20; Luke 21:20-24)

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, *where it ought not*, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains, and let them which are in the midst of it depart out: Let him which is on the housetop not come down *into the house, neither enter*, to take any thing out of his house: Neither let him which is in the field return back to take his clothes. For these be the days of vengeance, that all things which are written may be fulfilled. And woe unto them that are with child, and to them that give suck in those days!

But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, affliction and great distress in the land, and wrath upon this people, such as was not since the beginning of the *creation which God created* to this time, no, nor ever shall be. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And except those days should be shortened {by} *the Lord*, there should no flesh be saved: but for the elect's sake, *whom he hath chosen*, those days shall be shortened.

6. FALSE CHRIST'S: BE NOT DECEIVED

(Matthew 24:23-31; Mark 13:21-27; Luke 21:25-28)

Then if any man shall say unto you, Lo, here [is] Christ, or there; believe [it] not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if [it were] possible, they shall deceive {and} *seduce* the very elect. *But take ye heed:* behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, [he is] in the secret chambers; believe [it] not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and upon the earth distress of nations, with perplexity: the sea and the waves roaring: Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, *from the uttermost part of the earth to the uttermost part of heaven.* And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh.

7. PARABLE OF THE FIG TREE

(Matthew 24:32-36; Mark 13:28-37; Luke 21:29-36)

Now learn a parable of the fig tree, and all the trees; When his branch is yet tender, and putteth forth leaves, ye know that summer [is] nigh at hand:

So likewise ye, when ye shall see all these things *come to pass*, know that the Kingdom of God is near, [even] at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no [man], no, not the angels of heaven, *neither the Son*, but my Father only. *Take ye heed, watch and pray: for ye know not when the time is. [For the Son of man is] as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.*

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and [so] that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

8. AS IT WAS IN THE DAYS OF NOAH

(Matthew 24:37-44)

But as the days of Noe [were], so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Then shall two be in the field; the one shall be taken, and the other left. Two [women shall be] grinding at the mill; the one shall be taken, and the other left.

Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

SECTION I: PARABLES ABOUT SERVICE

1. FAITHFUL AND EVIL STEWARDS

(Matthew 24:45-51)

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed [is] that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods.

But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite [his] fellowservants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for [him], and in an hour that he is not aware of, and shall cut him asunder, and appoint [him] his portion with the hypocrites: there shall be weeping and gnashing of teeth.

2. THE PARABLE OF THE TEN VIRGINS

(Matthew 25:1-13; Luke 21:37-38)

And in the day time he was teaching in the temple: and at night he went out, and abode in the mount that is called [the mount] of Olives. And all the people came early in the morning to him in the temple, for to hear him.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five [were] foolish. They that [were] foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, [Not so]; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

3. THE PARABLE OF THE TALENTS

(Matthew 25:14-30)

For [the kingdom of heaven is] as a man travelling into a far country, [who] called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Then he that had received the five talents went and traded with the same, and made [them] other five talents. And likewise he that [had received] two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, [thou] good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, [there] thou hast [that is] thine.

His lord answered and said unto him, [Thou] wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and [then] at my coming I should have received mine own with usury.

Take therefore the talent from him, and give [it] unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

4. THE PARABLE OF THE SHEEP AND THE GOATS

(Matthew 25:31-46)

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth [his] sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed [thee]? or thirsty, and gave [thee] drink? When saw we thee a stranger, and took [thee] in? or naked, and clothed [thee]? Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done [it] unto one of the least of these my brethren, ye have done [it] unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did [it] not to one of the least of these, ye did [it] not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

SECTION J: TWO DAYS BEFORE THE PASSOVER

1. THE PLOT TO TAKE JESUS, JUDAS' PACT

(Matthew 26:1-16, Mark 14:1-11, Luke 22:1-6)

A) JESUS TELLS OF HIS DEATH

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is [the feast of] the passover, *and of unleavened bread*, and the Son of man is betrayed to be crucified.

Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty {and} *craft*, and kill [him]. But they said, Not on the feast [day], lest there be an uproar among the people; for they feared the people.

B) ANOINTING OF JESUS' HEAD

And Jesus being in Bethany, in the house of Simon the leper, as he sat at meat, There came unto him a woman having an alabaster box of very precious ointment of spikenard, and she brake the box, and poured it on his head, as he sat [at meat].

But when *some* {of} his disciples saw [it], they had indignation *within themselves*, saying, To what purpose [is] this waste *of the ointment*? For this ointment might have been sold for much (*more than three hundred pence*), and given to the poor. *And they murmured against her.*

When Jesus understood [it], he said unto them, *Let her alone; Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: For in that she hath poured this ointment on my body, she did [it] for my burial.*

Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, [there] shall also this, that this woman hath done, be told for a memorial of her.

C) JUDAS' PROMISE OF BETRAYAL

Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And said [unto them], What will ye give me, and I will deliver him unto you? *And when they heard [it], they were glad, And they covenanted with him for thirty pieces of silver.*

And he promised, and from that time he sought opportunity to *conveniently* betray him, in the absence of the multitude.

SECTION K: ONE DAY BEFORE THE PASSOVER

1. PREPARATION FOR THE LAST SUPPER

(Matthew 26:17-19; Mark 14:12-16; Luke 22:7-13)

*And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, Peter and John, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him into the house where he entereth in. And wheresoever he shall go in, say ye to the goodman of the house, *The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. Where is the guestchamber, where I shall eat the passover with my disciples?* And he will shew you a large upper room furnished [and] prepared: there make ready for us.*

And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

2. THE LAST SUPPER

(Matthew 26:20-29; Mark 14:17-25; Luke 22:14-30; John 13:1-30)

A) INSTITUTION OF THE MEMORIALS

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. Now when the even was come, he sat down with the twelve. And he said unto them, With desire I have desired to eat this passover with you before I suffer: And as they were eating, Jesus took bread, and blessed [it], and brake [it], and gave [it] to the disciples, and said, Take, eat; this is my body which is given for you: this do in remembrance of me. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup after supper, and gave thanks, and gave [it] to them, saying, Take this, and divide [it] among yourselves: Drink ye all of it; *and they all drank of it.* For this is my blood of the new testament, which is shed for many for the remission of sins. But *verily* I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

B) WHO WILL BE THE GREATEST

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye [shall] not [be] so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether [is] greater, he that sitteth at meat, or he that serveth? [is] not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me: That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

C) WASHING THE DISCIPLES FEET

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's [son], to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe [them] with the towel wherewith he was girded.

Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also [my] hands and [my] head. Jesus saith to him, He that is washed needeth not save to wash [his] feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for [so] I am. If I then, [your] Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

D) PROPHECY OF BETRAYER

I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am [he]. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. When Jesus had thus said, as they did eat, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you *which eateth with me shall betray me*. And they were exceeding sorrowful, and began every one of them to say unto him *one by one*, Lord, is it I? *and another, Is it I?* And he answered and said, He that dippeth [his] hand with me in the dish, *one of the twelve*, the same shall betray me. The Son of man *indeed* goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

And they began to enquire among themselves, which of them it was that should do this thing, doubting of whom he spake.

E) JUDAS IDENTIFIED

Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

He then lying on Jesus' breast saith unto him, Lord, who is it?

Jesus answered, He it is, to whom I shall give a sop, when I have dipped [it]. And when he had dipped the sop, he gave [it] to Judas Iscariot, [the son] of Simon.

Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. **And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some [of them] thought, because Judas had the bag, that Jesus had said unto him, Buy [those things] that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night.**

SECTION L: JESUS¹ LAST WORDS OF INSTRUCTION TO HIS DISCIPLES

1. LOVE ONE ANOTHER (John 13:31-35)

Therefore, when he {Judas} was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all [men] know that ye are my disciples, if ye have love one to another.

2. PETER'S BOAST (Luke 22:31-38, John 13:36-38)

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Simon, Simon, behold, Satan hath desired [to have] you, that he may sift [you] as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, Verily, verily, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take [it], and likewise [his] scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me. And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here [are] two swords. And he said unto them, It is enough.

3. HE THAT HATH SEEN ME HATH SEEN THE FATHER
(John 14:1-11)

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if [it were] not [so], I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, [there] ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou [then], Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I [am] in the Father, and the Father in me: or else believe me for the very works' sake.

4. THE PROMISE OF THE COMFORTER
(John 14:12-20)

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater [works] than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do [it]. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; [Even] the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I [am] in my Father, and ye in me, and I in you.

5. PEACE I LEAVE WITH YOU
(John 14:21-31)

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

These things have I spoken unto you, being [yet] present with you. But the Comforter, [which is] the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come [again] unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

6. JESUS IS THE TRUE VINE

(John 15:1-11)

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every [branch] that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye [are] the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast [them] into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and [that] your joy might be full.

7. YE ARE MY FRIENDS

(John 15:12-17)

This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and [that] your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another.

8. PERSECUTION INEVITABLE

(John 15:18-16:4)

If the world hate you, ye know that it hated me before [it hated] you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

But [this cometh to pass], that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, [even] the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.

These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

9. JESUS SPEAKS AGAIN OF THE COMFORTER

(John 16:5-16)

But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew [it] unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew [it] unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

10. THE DISCIPLES PERPLEXED

(John 16:17-28)

Then said [some] of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give [it] you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

11. THE DISCIPLES RELIEVED, YET WARNED

(John 16:29-33)

His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

12. JESUS PRAYS FOR HIS DISCIPLES

(John 17:1-26)

A) THIS IS LIFE ETERNAL

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee.

For I have given unto them the words which thou gavest me; and they have received [them], and have known surely that I came out from thee, and they have believed that thou didst send me.

B) PRAYER FOR UNITY AND SEPARATION

I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we [are]. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

C) PRAYER FOR FUTURE DISCIPLES

Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, [art] in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare [it]: that the love wherewith thou hast loved me may be in them, and I in them.

SECTION M: INTO THE GARDEN

I. ON THE WAY TO THE GARDEN

(Matthew 26:30-35; Mark 14:26-31; Luke 22:39; John 18:1-2)

When Jesus had spoken these words, and they had sung an hymn, he went forth over the brook Cedron, as he was wont, into the mount of Olives, where was a garden, and his disciples also followed him.

Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee.

But Peter answered and said unto him, Though all [men] shall be offended because of thee, [yet] will I never be offended.

Jesus said unto him, Verily I say unto thee, *That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. Peter said unto him the more vehemently, Though I should die with thee, yet will I not deny thee in any wise.* Likewise also said all the disciples.

Then cometh Jesus with them unto a place called Gethsemane, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

2. PRAYER IN THE GARDEN

(Matthew 26:36-46; Mark 14:32-42; Luke 22:40-46)

A) EARNEST PRAYER

And when he was at the place, he saith unto the disciples, Sit ye here, while I go and pray yonder. Pray that ye enter not into temptation.

And he taketh with him Peter and James and John (the two sons of Zebedee), and began to be sorrowful, sore amazed, and to be very heavy; And saith unto them, My soul is exceeding sorrowful even unto death: tarry ye here, and watch with me. And he went forward a little, about a stone's cast, and fell on the ground on his face, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things [are] possible unto thee; if it be possible, take away this cup from me: nevertheless not what I will, but what thou wilt.

And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

B) HEAVY EYELIDS

And when he rose up from prayer, and cometh unto the disciples, and findeth them sleeping for sorrow, and saith unto Peter, Simon, sleepest thou? couldest not thou watch with me one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly [is] ready {and} willing, but the flesh [is] weak.

And again he went away the second time, and prayed, and spake the same words, saying, O my Father, if this cup may not pass away from me, except I drink it,

thy will be done.

And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

And he left them, and went away again, and prayed the third time, saying the same words. *And he cometh the third time, and saith unto them, Sleep on now, and take [your] rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand.*

3. THE KISS OF BETRAYAL

(Matthew 26:47-56, Mark 14:43-52; Luke 22:47-53; John 18:3-11)

A) JUDAS LEADS THE WAY

Judas then, having received a band [of men] and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am [he]. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am [he], they went backward, and fell to the ground.

Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am [he]: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

B) THE KISS

And *immediately* while he yet spake, lo, he that was called Judas, one of the twelve, came near, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: *take him*, hold him fast, *and lead [him] away safely*. And forthwith he came to Jesus, and said, Hail, master; and kissed him.

And Jesus said unto him, Friend, wherefore art thou come? Judas, betrayest thou the Son of man with a kiss? Then came they, and laid hands on Jesus, and took him.

C) SMITING WITH THE SWORD

When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And, behold, one of them which were with Jesus (**Simon Peter**) stretched out [his] hand, and drew his sword, and struck a servant of the high priest's, and smote off his **right ear**. **The servant's name was Malchus.**

Then said Jesus unto **Peter**, Put up again thy sword into his place, **the sheath**: for all they that take the sword shall perish with the sword. **The cup which my Father hath given me, shall I not drink it?** Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

D) THEY ALL FLED

In that same hour said Jesus to the multitudes, chief priests and captains of the temple and the elders, which were come unto him, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me, but this is your hour, and the power of darkness. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. *And there followed him a certain young man, having a linen cloth cast about [his] naked [body]; and the young men laid hold on him: And he left the linen cloth, and fled from them naked.*

SECTION N - THE JEWISH TRIALS

I. BEFORE ANNAS AND CAIAPHAS

(Matthew 26:57,59-68; Mark 14:53,55-65; Luke 22:54,63-71; John 18:12-14,19-24)

A) TO THE HIGH PRIEST

Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. Now Annas sent him bound unto Caiaphas the high priest.

And they that had laid hold on Jesus led [him] away to Caiaphas the high priest, where *all the chief priests*, the scribes and the elders were assembled.

B) JESUS PROTECTS HIS DISCIPLES

The high priest then asked Jesus of his disciples, and of his doctrine.

Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

C) FALSE WITNESSES

Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none: yea, though many false witnesses came, [yet] found they none {since} *their witness agreed not together*. At the last came two false witnesses, And said, *We heard this [fellow] say, I am able to destroy the temple of God (that is made with hands), and to build in three days another made without hands. But neither so did their witness agree together*. And the high priest *stood up in the midst*, and said unto him, Answerest thou nothing? what [is it which] these witness against thee? But Jesus held his peace *and answered nothing*.

D) DESPERATE ATTEMPT FOR A CONVICTION

And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council. *Again* the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of {the} *Blessed* God.

Jesus saith unto him, If I tell you, ye will not believe: And if I also ask [you], ye will not answer me, nor let [me] go. Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power of God, and coming in the clouds of heaven.

Then said they all, Art thou then the Son of God?

And he said unto them, I am {as} thou hast said:

E) CONDEMNED

Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? *They all condemned him to be guilty of death* {and} answered and said, He is guilty of death.

And the men that held Jesus mocked him, and smote [him]. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy unto us, thou Christ, Who is he that smote thee?: and the servants did strike him with the palms of their hands. And many other things blasphemously spake they against him.

2. PETER'S DENIAL

(Matthew 26:58,69-75; Mark 14:54,66-72; Luke 22:55-62; John 18:15-18,25-27)

A) PETER FOLLOWS, THE FIRST DENIAL

And Simon Peter followed Jesus afar off, and [so did] another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter, {and} Peter sat down among them. And the servants and officers stood there, who had made a fire of coals in the midst of the hall; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself at the fire, {waiting} to see the end.

*And as Peter was beneath in the palace, a certain maid beheld him as he sat by the fire, and earnestly looked upon him. Then saith the damsel that kept the door unto Peter, Art not thou also [one] of this man's disciples? {Surely} thou also wast with Jesus of Nazareth {in} Galilee. He saith, Woman, I am not. {And} he denied before [them] all, saying, I know not, *neither understand I* what thou sayest.*

B) SECOND AND THIRD DENIALS

And after a little while, when he was gone out into the porch *the cock crew, and another saw him, and said unto them that were there, This [fellow] was also with Jesus of Nazareth. Art not thou also [one] of his disciples?* And again he denied

LEGEND: Matthew (Normal) Mark (*Italics*) Luke (Underlined) John (**Bold**)

with an oath, Man, I do not know the man.

And after a while (about the space of one hour) came unto [him] **one of the servants of the high priest, being [his] kinsman whose ear Peter cut off, saying, Did not I see thee in the garden with him?** {and} they that stood by confidently affirmed to Peter, Surely thou also art [one] of them; *for thou art a Galilean.* for thy speech bewrayeth thee. Then began he to curse and to swear, [saying], Man, I know not what thou sayest, I know not this man *of whom ye speak.* And immediately while he yet spake, the cock crew *the second time.*

And the Lord turned, and looked upon Peter. And Peter remembered the word of Jesus, which said unto him, Before the cock crow *twice*, thou shalt deny me thrice. *And when he thought thereon*, he went out, and wept bitterly.

SECTION O - THE DAY OF THE PASSOVER: THE GENTILE TRIALS

1. BEFORE PILATE THE FIRST TIME

(Matthew 27:1-2,11-14, Mark 15:1-5, Luke 23:1-5, John 18:28-32)

A) WHAT IS THE ACCUSATION

And straightway when the morning was come, all the chief priests and elders of the people took counsel, *with the scribes and the whole council*, against Jesus to put him to death: And the whole multitude of them arose, and when they had bound him, they **led Jesus from Caiaphas unto the hall of judgment** to Pontius Pilate the governor: **and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.**

Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

B) ACCUSED

{So being} delivered to Pontius Pilate, Jesus stood before the governor: And they began to accuse him, saying, We found this [fellow] perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. He answered nothing. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest [it]. Then said Pilate to the chief priests and [to] the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. Then said Pilate unto him, *Answerest thou nothing?* Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly.

2. JESUS BEFORE HEROD

(Luke 23:6-12)

When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long [season], because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him.

And Herod with his men of war set him at nought, and mocked [him], and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

3. JUDAS REGRETS HIS BETRAYAL

(Matthew 27:3-10)

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What [is that] to us? see thou [to that]. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me.

4. JESUS BEFORE PILATE THE SECOND TIME

(Matthew 27:15-31, Mark 15:6-20, Luke 23:13-25, John 18:33-19:16)

A) WHAT IS TRUTH?

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Pilate therefore said unto him, Art thou a king then? 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 truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?

B) I FIND NO FAULT IN HIM

And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined [him] before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I find in him no fault [at all]. I will therefore chastise him, and release [him] {for} ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

C) JESUS OR BARABBAS?

For at [that] feast the governor was wont to release unto the people a prisoner, whom they would *desire*. And they had then a notable prisoner, called Barabbas [*which lay*] bound with them that had made insurrection with him, who had committed murder in the insurrection.

Pilate therefore, willing to release Jesus, spake again to them. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ *the King of the Jews*? *For he knew that the chief priests had delivered him for envy.*

When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. *And the multitude crying aloud began to desire [him to do] as he had ever done unto them.* The governor answered and said unto them, Whether of the twain will ye that I release unto you? **Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. Who for a certain sedition made in the city, and for murder, was cast into prison.**

D) LET HIM BE CRUCIFIED

Pilate saith unto them, What shall I do then with Jesus which is called Christ, *whom ye call the King of the Jews*? [They] all say unto him, Let him be crucified. And the governor said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let [him] go. But they cried out instantly with loud voices the more *exceedingly*, saying, Let him be crucified. And the voices of them and of the chief priests prevailed. When Pilate saw that he could prevail nothing, but [that] rather a tumult was made, he took water, and washed [his] hands before the multitude, saying, I am innocent of the blood of this just person: see ye [to it].

Then answered all the people, and said, His blood [be] on us, and on our children. *And [so] Pilate, willing to content the people, released Barabbas unto them whom they desired:* and when he had scourged Jesus, he delivered [him] to be crucified, {according} to their will.

E) ABUSED BY THE SOLDIERS

And the soldiers of the governor took Jesus into the common hall, *called Praetorium*, and gathered unto him the whole band [of soldiers]. And they stripped him {and} **platted a crown of thorns, and put [it] on his head, and they put on him a purple/scarlett robe**, and a reed in his right hand: and they bowed the knee before him *worshipping him, and began to salute him*, and mocked him **and said, Hail, King of the Jews! They smote him with their hands**. And they spit upon him, and took the reed, and smote him on the head.

F) BEHOLD THE MAN!

Pilate therefore went forth again, and saith unto them, **Behold, I bring him forth to you, that ye may know that I find no fault in him**. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And [Pilate] saith unto them, **Behold the man!**

When the chief priests therefore and officers saw him, they cried out, saying, **Crucify [him], crucify [him]**. Pilate saith unto them, **Take ye him, and crucify [him]: for I find no fault in him**. The Jews answered him, **We have a law, and by our law he ought to die, because he made himself the Son of God**.

When Pilate therefore heard that saying, he was the more afraid;

G) WHENCE ART THOU?

And went again into the judgment hall, and saith unto Jesus, **Whence art thou?** But Jesus gave him no answer. Then saith Pilate unto him, **Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power [at all] against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin**.

And from thenceforth Pilate sought to release him: but the Jews cried out, saying, **If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar**.

H) PILATE'S LAST EFFORT TO RELEASE JESUS

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, **Behold your King!** But they cried out, **Away with [him], away with [him], crucify him**. Pilate saith unto them, **Shall I crucify your King?** The chief priests answered, **We have no king but Caesar**.

Then delivered he him therefore unto them to be crucified. And they took Jesus, took the *purple* robe off from him, and put his own raiment on him, and led him away to crucify [him].

SECTION P - THE CRUCIFIXION

1. ON THE WAY TO GOLGOTHA

(Matthew 27:32-33; Mark 15:21-22; Luke 23:26-33; John 19:17-18)

And he bearing his cross went forth, and as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, who passed by, the father of Alexander and Rufus, him they compelled to bear his cross, and on him they laid the cross, that he might bear [it] after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed [are] the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called in the Hebrew Golgatha, that is to say, *being interpreted, The place of a skull* {or} *Calvary*, there they crucified him, and the malefactors, one on the right hand, and the other on the left, and Jesus in the midst.

2. NAILED TO A STAKE

(Matthew 27:34-44; Mark 15:23-32; Luke 23:34-38; John 19:19-24)

A) CRUCIFIED

And the soldiers also mocked him, coming to him, and offering him wine vinegar to drink mingled with gall (*myrrh*): and when he had tasted [thereof], he would not drink. {The soldiers said}, If thou be the king of the Jews, save thyself. Then said Jesus, Father, forgive them; for they know not what they do.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also [his] coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. And it was the third hour, and they crucified him. And sitting down they watched him there;

B) THE SUPERSCRPTION

And Pilate wrote a title, and put it on the cross. And set up over his head the superscription of his accusation written in letters of Greek, and Latin, and Hebrew, THIS IS JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: Then said the chief priests of the Jews to Pilate, 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 written.

C) REVILED

Then were there two thieves crucified with him, one on the right hand, and another on the left. *And the scripture was fulfilled, which saith, And he was numbered with the transgressors.* And they that passed by reviled him, wagging their heads, {and} *railed on him, saying, Ah, thou that destroyest the temple, and buildest [it] in three days, save thyself. If thou be the Son of God, come down from the cross.* Likewise also the chief priests mocking [him], with the scribes and elders, *said among themselves, He saved others; himself he cannot save. And the people stood beholding. And the rulers also with them derided [him], saying, He saved others: let him save himself, if he be Christ, the chosen of God. Let Christ the King of Israel descend now from the cross, that we may see and believe.* He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. *And they that were crucified with him reviled him, casting the same in his teeth.*

3. DISCUSSION WITH THE THIEVES

(Luke 23:39-43)

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly: for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

4. PROVISION FOR HIS MOTHER

(John 19:25-27)

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the [wife] of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, **Woman, behold thy son!** Then saith he to the disciple, **Behold thy mother!** And from that hour that disciple took her unto his own [home].

5. HIS LAST WORDS

(Matthew 27:45-54; Mark 15:33-39; Luke 23:44-48; John 19:28-30)

A) HE CALLETH FOR ELIJAH

Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, *being interpreted*, My God, my God, why hast thou forsaken me?

Some of them that stood there, when they heard [that], said, This [man] calleth for Elias.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

Now there was set a vessel full of vinegar: And straightway one of them ran, and took a sponge, and filled [it] with vinegar, and put [it] on a reed {with} **hyssop, and put it to his mouth** {for} him to drink. The rest said, Let be, let us see whether Elias will come to *take him down* {and} save him.

B) IT IS FINISHED

When Jesus therefore had received the vinegar, he cried again with a loud voice {and} said, It is finished: Father, into thy hands I commend my spirit and he bowed his head, and gave up the ghost.

And the sun was darkened, and, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Now when the centurion and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, {and} glorified God, saying, Certainly this was a righteous man. Truly this was the son of God. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

6. BLOOD AND WATER

(John 19:31-37)

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and [that] they might be taken away.

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw [it] bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

7. BURIAL

(Matthew 27:55-61; Mark 15:40-47; Luke 23:49-56; John 19:38-42)

A) JOSEPH BEGS FOR THE BODY

And all his acquaintance, and many women were there beholding these things afar off, which followed Jesus from Galilee, ministering unto him:

Among which was Mary Magdalene, and Mary the mother of James *the less* and *Joses, and Salome, (who also, when he was in Galilee, followed him, and ministered unto him;)* and the mother of Zebedee's children, *and many other women which came up with him unto Jerusalem.*

When the even was come, *because it was the preparation, that is, the day before the sabbath*, there came a rich man of Arimathaea, a city of the Jews: named Joseph, *an honourable counsellor*, who also himself was Jesus' disciple, **but secretly for fear of the Jews, a good man, and a just: (the same had not consented to the counsel and deed of them:)** *which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling [unto him] the centurion, he asked him whether he had been any while dead. And when he knew [it] of the centurion, he gave the body to Joseph.* Then Pilate commanded the body to be delivered.

B) NICODEMUS HELPS JOSEPH

And when Joseph had taken the body *down*, he wrapped it in a clean *fine* linen cloth, **and there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound [weight]. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There they laid Jesus** in his own new tomb which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed, **because of the Jew's preparation [day]; for the sepulchre was nigh at hand and the sabbath drew on.**

C) THE WOMEN OBSERVE THE TOMB

And the women also, which came with him from Galilee, followed after, {even} Mary Magdalene, and the other Mary [the mother] of Joses, sitting over against the sepulchre, beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

8. A WATCH IS SET (Matthew 27:62-66)

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make [it] as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.