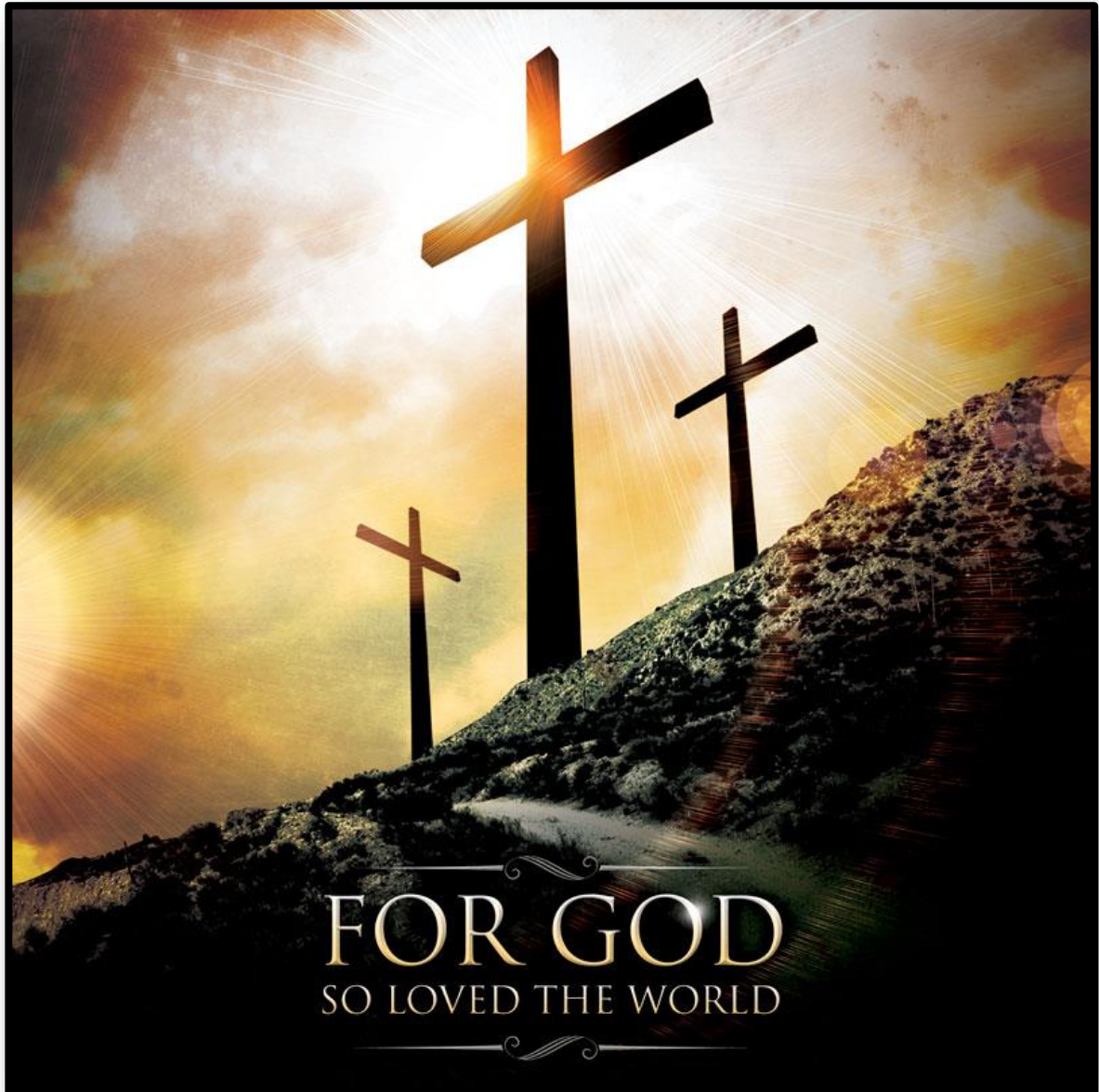


“BEHOLD, THE LAMB OF GOD!”

A Detailed and Devotional Study  
of the Passion Week of Jesus Christ



**Passion Week Bible Conference**  
**Friday - Sunday, March 24-26, 2023**

With Dr. Doug Bookman of  
Shepherds Seminary, Cary NC  
[www.shepherds.edu](http://www.shepherds.edu)



Lansing MI  
Pastor Don Denyes

## Suggested Book List: Life of Christ and Related Topics

### BOOKS WHICH FOCUS UPON A HISTORICAL RECONSTRUCTION OF THE LIFE OF CHRIST

#### *Days of His Flesh*, by David Smith

The best I've found. Smith has critical tendencies, but it doesn't often affect his treatment of the passages. Very well written, good historical research, especially good on the trials of Jesus during the Passion Week.

#### *Life and Times of Jesus the Messiah*, by Alfred Edersheim

Certainly a classic. A compendium of information, especially good on the Jewish/rabbinic background to the life of Christ. Edersheim has fallen into disuse among scholars today, but he doesn't deserve such treatment. Very good indexes make it an accessible tool. He's better with background than with handling the significance of the individual events. But very good with the events of the Passion.

#### *The Life of our Lord upon the Earth*, by Samuel Andrews

Excellent study, very devotional, well said. I haven't used Andrews as much as I have others, have always found him to be tremendously helpful.

#### *Life of Christ*, by Robert Duncan Culver

Very brief, will disappoint you if you use it as a reference. Not written with any great style. But Culver does a very helpful job in tracing the developing emphases of Jesus' life. His treatment of the first six months of the last year is very helpful, more so than any other source I've found.

#### *Words and Works of Christ*, by J. Dwight Pentecost

JDP has taught the course at DTS since two years before baseball was invented, and he's a legend. (Walks in with English Bible, no notes of any sort, sets off!) This book was much anticipated, but critically reviewed. The big problem: long quotes from other works, one right after another. (I require students to read a section from the book simply because it is an easy way to get familiar with much of the basic literature on the field!) I have a more substantive criticism. JDP sees much of the ministry of Christ (especially after the initial unpardonable sin incident) as designed by Jesus to surreptitiously introduce His disciples (and thus the modern reader) to the fact that the Gospel will soon go to the Gentiles. You know that my dispensationalist *bona fides* are impeccable, but I think JDP's dispensational theology is rather getting in the way of his exegesis at that point.

#### *The Life of Jesus Christ*, by James Stalker

Devotional, follows the classic breakdown of chronology and emphasis (which I regard as somewhat flawed). But very readable, some helpful insights.

#### *The Life of Christ*, by F. W. Farrar

Farrar was a devotee of liberal ideas (denied eternal punishment, suggested Darwin be buried in Westminster Abbey, etc.), and some of those ideas show up in the book. But it is nonetheless a helpful tome. Some good insights into the possible motives behind some of Jesus' actions.

### BOOKS WHICH FOCUS UPON SOME PARTICULAR ASPECT OF THE LIFE OF CHRIST

#### *Chronological Aspects of the Life of the Lord*, by Harold Hoehner

As prosaic as the title indicates, but peerless in its research. You can't go anywhere without establishing some chronological data, and Hoehner's book is where you ought to start—and probably to finish—in that regard. One caveat: he has the triumphal entry on Monday of the Passion Week (as I asked him, "Who ever heard of Palm Monday?"), only because he is off-put by the idea of a silent Wednesday. But you can't make sense of the week without that Wednesday. Besides, he still has a silent Thursday (almost all of it). Other than that, take everything in this book to the bank.

#### *The Training of the Twelve*, by A. B. Bruce

Focuses on Jesus as a Teacher. Very extensive (yea verily, cumbersome) treatment of various incidents, but can be helpful.

#### *The Crises of the Christ*, by Arno C. Gabelein

Focuses on 7 specific incidents in Jesus' life/ministry: birth, baptism, temptation, transfiguration, crucifixion, resurrection, ascension. Typical Gabelein. Written in heavy prose, but worth slugging through. The sections can be read individually, which makes it good for research.

#### *A Harmony of the Gospels*, by Robert L. Thomas and Stanley N. Gundry

A very good harmony, well annotated. Greatest problem: holds to AD 30 crucifixion. The essays at the end of the volume are very helpful. I prefer the way A. T. Robertson harmonizes the final year.

### BOOKS THAT ARE HELPFUL, BUT DEAL WITH CHRISTOLOGY RATHER THAN LIFE OF CHRIST

#### *The Presence and the Power*, by Gerald F. Hawthorne

Subtitle: "The Significance of the Holy Spirit in the life and ministry of Jesus." I found this book very helpful, especially with reference to the issue of the genuine humanity of Jesus. Hawthorne (Wheaton prof) finds the Holy Spirit in a couple of passages where I would take the reference to be to Jesus' inner spirit (lower case), but even if you take these away his case is very strong. One of the most overlooked truths of the NT: Jesus' dependence on the Holy Spirit. The issue most at stake - once that relationship is acknowledged and appreciated, the narrative of Jesus' life/ministry will take upon itself a new dynamic.

#### *He Walked Among Us*, by Josh McDowell and Bill Wilson

Subtitle: "Evidence for the Historical Jesus." Helpful in most of its parts. Written as an apologetic, and in response to the *Quest* movement. But much of the historical background is helpful. A couple of weak points, so be careful.

#### *The Word Became Flesh: A Contemporary Incarnational Christology*, by Millard J. Erickson

Well arranged; quite exhaustive; more helpful in some spots than others; tends toward a philosophical (rather than exegetical) frame of reference. Challenges divine impassibility (appropriately, in my mind). Chapter (21) on the logic of the incarnation is helpful. More helpful as a catalog of legitimate questions and problems than as a sourcebook of dependable answers to those problems.

#### *Jesus, Human and Divine*, by H. D. McDonald

Helpful on some of the finer points of the biblical doctrine of the person of Jesus. Suggests sources for further reading on each sub-point.

# Introduction and background

## Topic #1: Ten Important Insights Basic to a Proper Understanding of the Life of Christ

1. In His incarnation, Jesus took upon Himself genuine human nature. Thus, except at those relatively occasional times when the Holy Spirit directed Jesus to access His divine attributes, He lived out His life under the actual and real limitations intrinsic to unfallen humanity.
2. Jesus' ministry of 3½ years included two distinguishable emphases: Public Presentation (2½ years of presenting Himself to Israel as her Messiah, saturating the land with His claims, working miracles to authenticate those claims) and Private Preparation (of His disciples for the fact of His death).
3. Throughout His public ministry, Jesus made two explicit claims concerning Himself: He claimed to be the Messiah of Israel, and He claimed to be God come in the flesh. The claim to Messiahship was cleverly encoded to appeal to Jews but to appear innocuous to the Roman overlords. The claim to deity was couched in the most compelling and careful figures and terms.
4. The purpose of Jesus' many miracles was to prove true His remarkable claims concerning Himself. Thus, miracles were the most dominant during the period of Jesus' ministry when He was working to present Himself to Israel as her Messiah. The greatest of the miracles wrought by Jesus, and thus the miracle with the most dramatic and important vindicating force, was His own bodily resurrection from the grave on the third day after His death and burial.
5. The rejection of Jesus' claims was not a matter of confusion, but of rebellion. Official rejection came early and grew steadily until it exploded in the crucifixion. On the other hand, popular rejection came later and was much more subtle, so much so that only Jesus had the insight to recognize the true heart of the multitudes.
6. Throughout His ministry, Jesus employed a remarkable strategy to unmask the superficial and hypocritical nature of the public adulation paid Him by the multitudes: when confronted by shallow pseudo-offers of acceptance, He would speak hard words--words which demanded a choice, the morally right choice being indicative of obedience/belief, but also involving a serious price to be paid by the one making that choice. Usually, this demand was that they reject the Pharisees (and specifically, the Pharisaic doctrine of righteousness by works) in order to accept His claims.
7. Jesus never explicitly spoke of His death until within months of the event; when He did speak of it, nobody accepted it, especially the apostles. This unwillingness to accept Jesus' plain and oft-repeated statements seems to have been a function of two influences: first, the apostles were crippled by the popular rabbinic misperception of the Messianic hope, which had little or no room for a suffering or dying Messiah; second, the apostles were greedy for the chief places in the kingdom which Jesus had promised them, and they didn't want to hear about suffering by Him or by them.
8. Jesus remained a wildly popular folk-hero--the object of almost universal popular fascination--until the last week of His mortal life. Indeed, that popularity crescendoed until it collapsed climatically on Tuesday of the Passion Week. This enduring and increasing popular fascination impacted Jesus' ministry in three very important ways:
  - a. It deceived the apostles and disciples of Jesus, persuading them that Jesus' claims were being broadly accepted, and thus making it difficult for those disciples to accept His prediction that He was going to die at the hands of the leaders of Israel.
  - b. It enabled Jesus to escape the murderous hatred of His official enemies; they longed to take Him, but they could not because they "feared the multitude."
  - c. It forced Jesus' enemies to contrive to get Him on the cross before the town woke up on Friday; however, when the town did awake, the Sanhedrinists were amazed and delighted that the populace had suddenly turned against Jesus.
9. Throughout His ministry, but especially as His Passion approached, Jesus demonstrated Himself to be "wise as a serpent and harmless as a dove." In at least three specific and identifiable ways, Jesus orchestrated the events of His passion so that it would unfold precisely how and when the Father intended it to.
  - a. By means of the raising of Lazarus and then the route He took to Jerusalem, Jesus set the stage for the Triumphal Entry, exciting the city about His arrival, and then alerting them as to the moment of His arrival.
  - b. By means of the second cleansing of the Temple on Monday, Jesus deliberately galvanized Pharisaic and Sadducean hostility; once those two sects had united in their murderous hatred of Jesus, it took them only five days to get Him on a cross.
  - c. By means of His carefully maintained popularity with the masses, Jesus insured that the Sanhedrinists would have to involve the Romans in His execution, and thus that He would die not by stoning but by being "lifted up" in crucifixion.
10. Jesus' followers did not expect Him to die. Indeed, they were not spiritually required to trust in His death until after that death—and the subsequent resurrection—had occurred.

## Topic #2: Chronological Survey of the Three and a Half Year Ministry of Jesus Christ

Jesus' life before He went to be baptized by John	about 30 yrs	BIRTH and SILENT YEARS Jesus' nativity, infancy, boyhood, young adult & early adult life
<p>Background Events The stage is set</p>	<p>3 – 4 months (?) Fall 29 – spring 30</p>	<p>THE <i>BACKGROUND</i> TO THE PUBLIC MINISTRY OF JESUS</p> <ol style="list-style-type: none"> <li>1. Background: The ministry of the forerunner, John the Baptist</li> <li>2. Impetus: The baptism of Jesus by John (1<sup>st</sup> recorded event since in the temple at age 12)</li> <li>3. The 40-day fast – the temptation of Jesus the Christ – the angelically assisted recuperation</li> </ol>
<p><b>PUBLIC PRESENTATION</b></p> <p>Time: 2 years +</p> <p>✓ seeking <b>crowds</b></p> <p>✓ <b>working</b> countless miracles</p> <p>✓ traveling throughout the lands of the <b>Jews</b>, saturating the area with His claims, and with the proof of those claims by means of miracles</p>	<p>4-6 months (?) Spring – summer/fall 30</p>	<p>THE OPENING MONTHS OF JESUS' PUBLIC MINISTRY (only in Jn – “Early Judean Ministry” - ?)</p> <ol style="list-style-type: none"> <li>1. The first five days of Jesus' <i>public</i> ministry (Jn 1:29-2:12): ① John announces the Nazarene as the Christ for the 1<sup>st</sup> time; ② Jesus gathers to Himself two of John's disciples; ③ Jesus finds Nathanael, sets out for Galilee; ④ the miracle of water to wine performed at Cana</li> <li>2. Jesus cleanses the temple at Jerusalem during <i>Passover</i> season</li> <li>3. Nicodemus, a seeking Sanhedrinist, comes by night to Jesus</li> <li>4. Jesus continues to gather to Himself those who had already believed John's message</li> <li>5. John the Baptist is arrested; Jesus departs for <i>Galilee</i>, passes through Samaria on the way, deals with the woman at the well</li> </ol>
	<p>Ca. 18 months Autumn 30 - March 32</p>	<p>THE GREAT GALILEAN MINISTRY OF JESUS CHRIST</p> <ol style="list-style-type: none"> <li>1. Many, many miracles during this time</li> <li>2. Jesus is <b>seeking crowds</b>, traveling throughout Galilee (with infrequent visits to Judea – e.g., Jn 5), <b>saturating the land</b> with His two-fold claim (to be <i>Messiah</i>, and to be <i>God</i> come in the flesh [Jn 20:30,31]), proving the legitimacy of those claims by means of <b>miracles</b></li> <li>3. In spite of the undeniable proof Jesus offers in defense of the truth of His claims, this generation of Israel finally rejects Him and His offer; Jesus discerns that spirit of disbelief, His disciples/apostles <b>do not</b>. There are two great <i>moments of rejection</i> which bring this phase of Jesus' ministry to a close:             <ol style="list-style-type: none"> <li>a) The first moment of rejection--the unpardonable sin (Mt 12:14-37)</li> <li>b) The final moment of rejection--the feeding of the 5000 (Jn 6:41-47)</li> </ol> </li> </ol>
<p><b>PRIVATE PREPARATION</b></p> <p>Time: 6 months [1<sup>st</sup> ½ of final year]</p> <p>✓ seeking <b>privacy</b></p> <p>✓ <b>resisting</b> requests for miracles</p> <p>✓ <b>avoiding</b> areas populated by Jews</p>	<p>6 months March – October 32</p>	<p>TRAINING OF THE TWELVE</p> <p>Notice that Jesus' emphasis and tactics change dramatically at this point:</p> <ol style="list-style-type: none"> <li>1. He had been seeking crowds; now He seeks <b>privacy</b></li> <li>2. He had been working miracles freely; now He <b>seeks to avoid miracle-working</b> in the attempt to avoid the consequent multitudes of people</li> <li>3. He had been speaking openly and plainly; now He speaks in <b>parables</b></li> <li>4. He had been traveling throughout the land of the Jews; now He begins to move in <b>non-Jewish territories</b> (Syro-Phoenicia, Decapolis, the region of Caesarea-Philippi)</li> <li>5. He had openly (if carefully) claimed Messiahship; now <b>He asks not to be identified as Messiah</b></li> </ol> <p>CULMINATION OF THIS PERIOD:</p> <ol style="list-style-type: none"> <li>1. Jesus finally finds solitude with His apostles, openly <i>foretells His death</i> for the first time; the apostles are horrified and unbelieving</li> <li>2. To reinforce the staggering faith of the apostles, Jesus is <b>TRANSFIGURED</b> before three of them</li> </ol>
<p>A time of <b>mixed focus</b>: [last ½ of final year]</p> <p>Jesus presents Himself to the people of Judea &amp; Perea; but all the while continues to prepare His witless disciples for His death</p>	<p>6 Months October 32 – March 33</p>	<p>IN AND AROUND JERUSALEM: THE FINAL SIX MONTHS BEFORE HIS PASSION</p> <ol style="list-style-type: none"> <li>1. To Jerusalem, for the Feast of Tabernacles (Nov) [Luke 9:51; John 7:1-10:21] ---then, ministers in Judea for final time, avoiding Jerusalem, sends out the 70</li> <li>2. To Jerusalem for the Feast of Dedication (Dec) [Luke 13:22; John 10:22-42; Lk 13:23-17:10] --then, to Perea (Jn 10:42; Lk 13:23-17:10), resists Pharisees attempts to lure Him back to Judea (Lk 13:31-34.), ministers until the sisters of Lazarus send for Him (Jn 11)</li> <li>3. To Bethany to raise Lazarus from the dead (ca Feb) [John 11] --then to village of Ephraim [border of Samaria], remains secreted until He sets out to Jerusalem for final Passover [following a strategic route]</li> </ol>
<p><b>FINAL EVENTS</b></p> <p>Time: several weeks</p> <p>✓ final trip to Jerusalem</p> <p>✓ Passion Week</p> <p>✓ resurrection Ministry</p> <p>✓ ascension to the Father</p>	<p>Final Week; and then 40 days</p>	<p>JESUS' PASSION IN JERUSALEM, THE RESURRECTION AND ASCENSION</p> <ol style="list-style-type: none"> <li>1. The final journey to Jerusalem; Jesus and His disciples travel to the city with a band of Passover pilgrims coming down from Galilee</li> <li>2. The <b>PASSION WEEK</b>: Jesus dramatically enters Jerusalem (Sun), cleanses &amp; possesses the temple (Mon/Tue), keeps Passover (Thur pm), then is arrested, tried, crucified and buried (Fri)</li> <li>3. The <b>RESURRECTION</b> (early on first day of week), followed by a 40-day ministry on the earth</li> <li>4. The <b>ASCENSION</b> to the Father from the Mount of Olives</li> </ol>

### Topic #3: Concerning the reality and integrity of the **humanity** of Jesus

#### 1a. Statement of the doctrine:

1b. Formal statement concerning the person of Jesus: "...in the one person, Jesus Christ, there are two natures, a human nature and a divine nature, each in its completeness and integrity, and these two natures are organically and indissolubly united, yet so that no third nature is formed thereby. In brief, orthodox doctrine forbids us either to divide the person or to confound the natures" (Strong, *ST*, 673).

2b. An important emphasis, with reference to the *humanity* of Jesus

**From the moment of His conception in the womb of His mother, Mary, Jesus was and is perfectly and really human.  
He was truly God in eternity, and He maintained perfect deity in His incarnation.  
But at the time of His incarnation He also took upon Himself genuine human nature;  
His humanity was and is full and authentic, in form and nature.**

3b. Again, this is not to deny that there is bottomless mystery in that which the Bible declares concerning the unique person of Jesus. It is to affirm, however, that Jesus of Nazareth was really and genuinely a human being. Thus, Jesus should be conceived of as living out His mortal life *normally* (though not perpetually) *under all of the restrictions intrinsic to (unfallen) humanity.*<sup>1</sup>

#### 2a. The classic credal statement of the orthodox doctrine

1b. The definitive statement with reference to the relationship of the human and divine natures in the one Person of Jesus Christ is the Creed (or Definition) of Chalcedon; produced by the 4th ecumenical Council (AD 451), it is a deliberate attempt to maintain an orthodox position in the face of a number of Christological heresies which had infected the Christian world by that time. The Creed of Chalcedon, which "became and continues to be, the standard for Christological orthodoxy," is as follows:<sup>2</sup>

Following, then, the holy fathers, we unite in teaching all men to confess the one and only Son, our Lord Jesus Christ. This selfsame one is perfect both in deity and in humanness; this selfsame one is also actually God and actually man, with a rational soul and a body. He is of the same reality as God as far as his deity is concerned and of the same reality as we ourselves as far as his humanness is concerned; thus like us in all respects, sin only excepted. Before time began he was begotten of the Father, in respect of his deity, and now in these "last days," for us and behalf of our salvation, this selfsame one was born of Mary the virgin, who is God-bearer in respect of his humanness. We also teach that we apprehend this one and only Christ-Son, Lord, only-begotten -- in two natures; and we do this without confusing the two natures, without transmuting one nature into the other, without dividing them into two separate categories, without contrasting them according to area or function. The distinctiveness of each nature is not nullified by the union. Instead, the "properties" of each nature are conserved and both natures concur in one "person" and in one reality (hypostasis). They are not divided or cut into two persons, but are together the one and only and only-begotten Word (Logos) of God, the Lord Jesus Christ. Thus have the prophets of old testified; thus the Lord Jesus Christ himself taught us; thus the Symbol of Fathers (the Nicene Creed) has handed down to us.

2b. With regard to the historic commitment of Christianity to the doctrine of Jesus' humanity –

"Nor did the Church in her collective capacity ever so insist on Christ's Godhead as to lose sight of the truth of His perfect Manhood. Whether by the silent force of the belief of her children, or by her representative writers on behalf of her faith, or by the formal decisions of her councils, she has ever resisted the disposition to sacrifice the confession of Christ's created nature to that of His uncreated Godhood...Nor is the Manhood of our Savior prized by the Church only as a revealed dogma intellectually essential to the formal integrity of the Creed. Every believing Christian knows that it touches the very heart of his inner life. What becomes of the one Mediator between God and man, if the Manhood whereby He places Himself in contact with us men is but unreal and fictitious? What becomes of His Human Example, of His genuine Sympathy, or His agonizing and world-redeeming Death, of His plenary representation of our race in heaven, ...of the 'touch of nature' which makes Him, most holy as He is, in very deed kin with us? All is forthwith uncertain, evanescent, unreal. If Christ be not truly Man, the chasm which parted earth and heaven has not been bridged over. God, as before the incarnation, is still awful, remote, inaccessible.

H. P. Liddon, *The Divinity of Our Lord*, (Longmans, Green & Co, 1900), 25-26

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<sup>1</sup> Origen: "Since, therefore, we see in Him qualities so human that they stand in no way apart from the common weaknesses of mortals, and qualities so divine that they befit nothing but the highest and ineffable nature which is deity, the human intellect is seized with perplexity and so silenced with amazement that it cannot tell where to go, what to think or where to turn. If it discerns God, what it sees is mortal. If it thinks Him a human being, what it perceives is one returning from the dead bearing the spoils of death's conquered empire.

Consequently, we must gaze upon Him with thorough fear and reverence, to the end that in one and the same subject the reality of a twofold nature may be exhibited to us, that on the one hand we attribute nothing unworthy or unfitting to that divine and ineffable essence, while on the other hand we make no judgment that the actions and deeds are an illusion produced by deceptive appearances. Obviously to set all this forth for people and explain it in speech far exceeds the power at once of our deservings, our talents, and our words. I judge, however, that it surpassed the capacity even of the holy apostles; indeed, when all is said, the explanation of this mystery may reach even beyond the whole created order of the heavenly powers." See CHS on the genuine humanity of Jesus, Appendix 2. For an expression of the notion that Jesus was only *pretending* to be limited in any way, see Appendix 3.

<sup>2</sup> J. H. Hall, "Chalcedon, Council of", *Evangelical Dictionary of Theology*, p 204

- 2a. A prevailing theological persuasion concerning the *functional* (if not the *ontological*) relationship between the divine and human natures of Jesus:<sup>3</sup> **During the period between His physical conception and His ascension to the Father, Jesus voluntarily surrendered the independent exercise of His divine attributes.**<sup>4</sup>

The humiliation [of Christ], as the Scriptures seem to show, consisted...in that act of the preexistent Logos by which he gave up his divine glory with the Father, in order to take a servant form. In this act, he resigned not the possession, nor yet entirely the use, but rather the independent exercise, of the divine attributes.

A. H. Strong, *Systematic Theology*, 703

Note: There is profound and inscrutable mystery in this, and there is no suggestion here that this formula solves that mystery. However, this formula does seem to honor what the Scriptures teach regarding the Person of Jesus.

Notice specifically with reference to this suggested *formula*:

- i. The formula *does not suggest* that Jesus surrendered deity; Jesus did not surrender *any* attributes of deity for *any* time.
- ii. However Jesus' "self-emptying" is understood, it must be recognized as entirely *voluntary* (Phil 2:7)
- iii. The teaching of Scripture is that when Jesus surrendered the independent exercise of His divine attributes, He surrendered them to the Holy Spirit (Mt 12:28; Lk 4:14-18).<sup>5</sup>
  - (1) That is, in His *incarnation* and consequent *humiliation*, Jesus became totally subservient to the will of the Father; He became a perfect Servant, living to do the Father's will (Jn 8:28,29; 12:49). In thus submitting Himself to the Father, Jesus in His incarnation acquiesced entirely to the guidance, control and empowerment of the Holy Spirit (Ac 1:2; Lk 3:21,22; Ac 10:38; Jn 3:34)
  - (2) This is not to suggest that Jesus was without the resident attributes of deity (the power to do miracles, for instance). He did not surrender the divine attributes themselves; He surrendered the independent exercise of those attributes (Isa 11:2:61:1).
- b. This construct does not solve the enigma of the ontological relationship between the divine and human natures in the Theanthropic Person. (Indeed, that enigma cannot be solved.) It does, however, express the Biblical teaching concerning the way in which Jesus of Nazareth lived out His life upon the earth, and thus reflects what the Gospels teach concerning the *functional* relationship between those natures.

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<sup>3</sup>This formulation has sometimes been denominated "the kenotic theory." I am uneasy with this designation on two counts. First, the term kenosis is taken from Phil 2:7; however, the point being made by the apostle in that passage is not directly related to the issue at stake in this theological construct. Second, the term "kenotic theology" has been understood for 200 years to refer to a Christological approach which involves in some sense a compromise of the deity of Jesus (at least during the period of His mortality). [See S. M. Smirth, "Kenosis, Kenotic Theology," EDT.] Thus, the term necessarily involves unfortunate prejudice against the point I am trying to make here. The relationship between the divine and human natures in Jesus is bottomlessly mysterious; it is inappropriate for the finite mind to attempt to fathom that mystery. None of the present discussion relates to comprehending or explaining that mystery. (Classic discussion under the heading of kenotic theology does involve that effort, however.) The present discussion seeks to be scrupulously honest with the narrative as it stands, to acknowledge both the clear statements and the necessary implications of the Gospel accounts. In short, though there is inscrutable mystery in what it means to say that Jesus is very God and very man, there is no mystery whatever as to the fact that Jesus is very God and very man; both of those realities demand to be honored, even though the affirmation of those two realities necessarily confronts finite man with a mystery.

<sup>4</sup>Cf. Hawthorne, who deliberates how Jesus' deity and humanity may be embraced "without portraying a being who appears to be two distinct persons, one divine and one human, both existing side by side in one body, alternating in thinking and acting between the two—a being unlike any other being in the world..., certainly one that would not at all be like a truly human being as we know human beings to be," and concludes: "The particular view of the person of Christ which seems to me most able to do this and which seems most in harmony with the whole of the teaching of the New Testament is the view that, in becoming a human being, the Son of God willed to renounce the exercise of his divine powers, attributes, prerogatives, so that he might live fully within those limitations which inhere in being truly human" (Presence & Power, 208).

<sup>5</sup>Because Christ took upon Himself the form of a servant at His Incarnation (Phil. 2:7), He relied upon the direction and power of the Holy Spirit in His ministry" (Dr. Larry Pettegrew, *The New Covenant Ministry of the Holy Spirit* [Kregel, 2001], 57).

## Topic #4: Regarding the four New Testament Gospels as Historical records<sup>6</sup>

I. There are many extra-biblical references from the first 200 years after Christ, but many of them are much disputed – largely because of the recurring attempts to argue that Jesus of Nazareth never existed. These references have limited apologetic value with reference to the *fact* that Jesus did live; they offer no help in reconstructing the life that He lived.

For a brief discussion of these references and their (limited) value, see *Historical Evidence for Jesus of Nazareth*, by Mark Eastman, found at <http://www.blueletterbible.org> [click “Commentaries,” then “Mark Eastman,” then “Appendix II”]. For a much more thorough and very dependable discussion of such references, see *He Walked Among Us*, by Josh McDowell and Bill Wilson (Nelson, 1993).

II. The only dependable source of information concerning the life of Jesus: the Scriptures

A. Most specifically, the source material from which the life of Jesus can and should be reconstructed is the four Gospels of the New Testament.

B. A reality to be considered in this regard: none of the four Gospels of the New Testament is (or claims to be, or was intended to be) an exhaustive narrative of the entire life and/or ministry of Jesus. Rather, each of the four gospelists was writing to a specific audience in order to address a defined issue, and to that end each selects – and even arranges – the factual historical data from Jesus’ life in the way best suited to address the issue before him. All of this is done under the superintending influence of the Holy Spirit which has been denominated “inspiration.” But because there are four such Spirit-drawn narrative portraits of Jesus’ life (rather than one exhaustive narrative), the student is left with the responsibility of “harmonizing” those four accounts – weaving them together in such a way as to produce as complete and coherent a *life of Christ* as can be gleaned from those four distinct tellings of the story.

Question: Why four accounts rather than just one?

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## Topic #5: Two Events Preparatory to the Passion Week

Event #1: Some Pharisees try to lure Jesus back to Jerusalem (Luke 13:31-35)

4a. Ministering in the region beyond Jordan (Perea), where Jesus had fled to escape the dangers in Judea

2b. Teaching in Perea, Jesus is warned about Herod by some Pharisees; He rebukes them and laments the stubbornness of Jerusalem

- 1) Some weeks earlier, Jesus had fled to *Perea* to escape the fury of the Judean Sanhedrinists. But some of those Sanhedrinists had come to Perea to lure Jesus back to *Judea*, where they could more easily do Him harm.
- 2) Jesus discerned the plot and refused to fall into their snare (13:32,33); then He mourned the hardness of the city of Jerusalem (13:34).
- 3) Notice 13:35, and understand the promise Jesus made to those men at that time – several weeks *before* He came to Jerusalem for the Passover at which He would die!

Event #2: The raising of Lazarus from the dead (John 11:1-44)

5a To Bethany (on the outskirts of Jerusalem) for the raising of Lazarus

Note: This is the THIRD of 3 trips to Jerusalem or its environs during the 6 months immediately before the Passion Week (compare John 7:1; 10:22). This trip occurs sometime after the Feast of Dedication (Jn 10:22) and before the Feast of Passover (John 12:1).

1b. The miracle (Jn 11:1-44)

2b. The effect of the miracle (Jn 11:45-53)

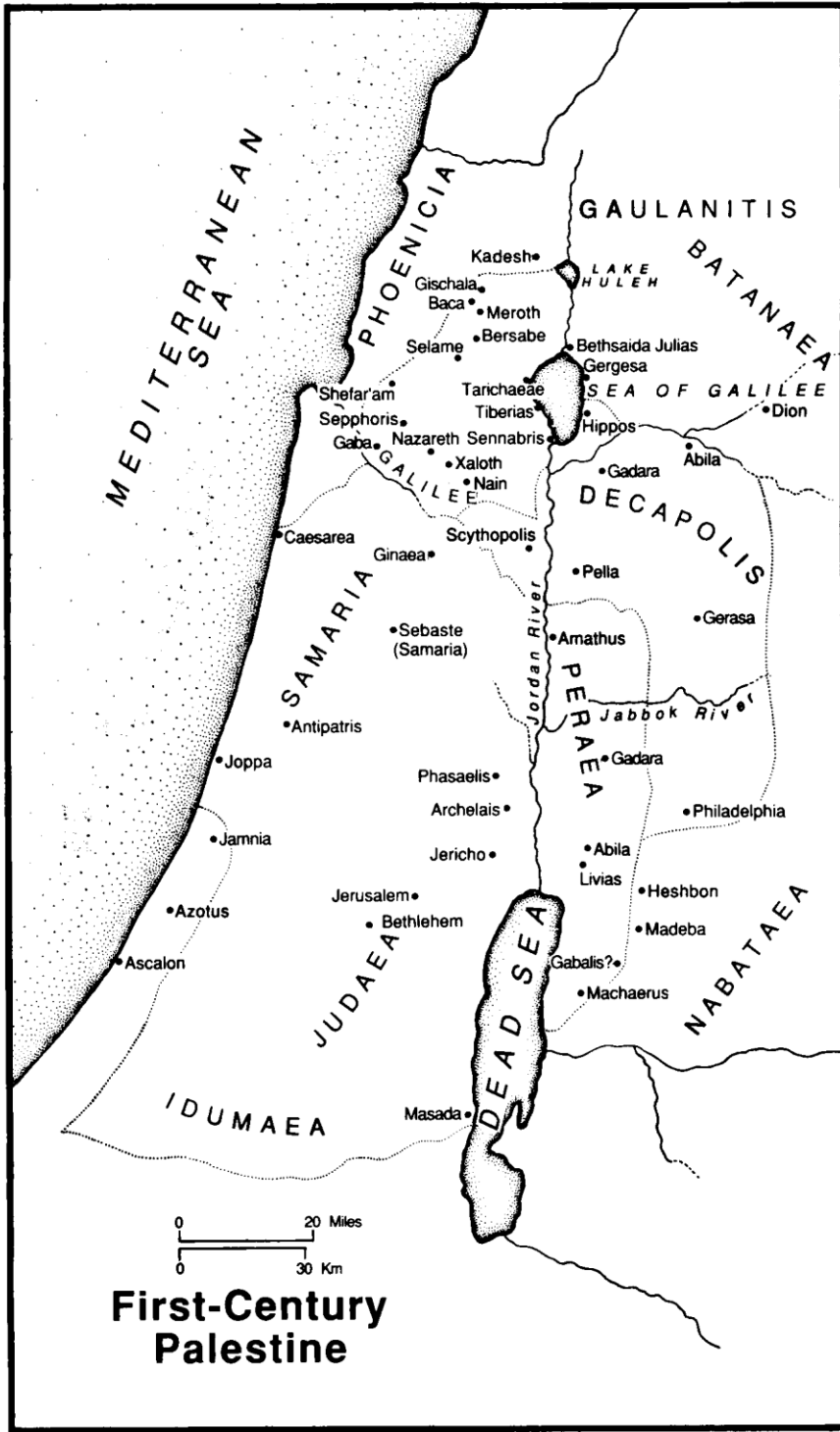
- 1.) The effect on certain of the leaders of the Jews (11:45)
- 2.) The effect on the Pharisees // Sanhedrin (11:46-53)
- 3.) The effect on the movements of Jesus (11:54)

6a. Retreat to Ephraim (Jn 11:54)\

The travels of Jesus – except for the final journey to His death at Jerusalem – here are at an end. He tarries for a time in the little city of Ephraim, awaiting the time when He would go forth to be delivered up to death.

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<sup>6</sup> For a citation emphasizing the reality that the faith of the Bible is grounded in real history, see Appendix 4.





Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Jesus traveling from Jericho with Passover pilgrims, turns toward Bethany as He nears the city, will keep the Sabbath there; the crowds of pilgrims go on into the Holy City	Jesus and the 12 keep the Sabbath in Bethany with Lazarus and his sisters  At the going out of the Sabbath, a feast is held in Jesus' honor; Mary anoints Jesus, Jesus rebukes Judas	Jesus' triumphant entrance into Jerusalem  Goes into temple, looks around	Leaves Bethany  Curses the fig tree on the way into the city  Jesus weeps over Jerusalem  Cleanses the temple for the 2 <sup>nd</sup> time in His ministry	Leaves Bethany  Finds the fig tree withered; teaches on faith  Possesses the temple & its precincts.  Confounds the arguments of His enemies; answers question of lawyer "not far from the kingdom"; speaks parables of condemnation; appeals to Ps 110 in defense of His claims  Speaks a series of withering "Woes" upon "Scribes, Pharisees, hypocrites..."  Leaves city; Olivet Discourse on way back to Bethany  To Bethany to spend the night	SILENT DAY  No record in the Gospels, but much activity as Jesus prepares for Last Supper and as Judas and Sanhedrin prepare to get Jesus arrested, tried and on the way to execution while the city sleeps – trap to be sprung on Thursday night in connection with the (Galilean) Passover  Remains in Bethany throughout the day, stays the night there	Peter & John sent to make preparation for Passover meal at home secured by Jesus, kept secret from Judas  After sunset, eats meal with 12; washes disciples; Judas departs  Lord's Supper begun  To Gethsemane; Jesus' agony  Betrayal by Judas; arrest by Sanhedrin  Jesus taken to villa of High Priest [western hill in Jerusalem] as Sanhedrin is convened	1 <sup>st</sup> trial, before Annas [nighttime hours]; Annas is looking for an accusation, biding time till Sanhedrin is gathered at High Priestly villa 2 <sup>nd</sup> [primary] trial before Sanhedrin, Jesus is condemned, misused 3 <sup>rd</sup> trial, immediately at dawn [meanwhile, Peter denies Jesus a 3 <sup>rd</sup> time; Jesus looks upon him]; the condemnation repeated, then Jesus taken to Romans 4 <sup>th</sup> trial/Pilate [till "beginning at Galilee"] 5 <sup>th</sup> trial/ Herod [looks for miracle] 6 <sup>th</sup> trial/ Pilate Jesus is scourged; the city cries, "Crucify Him or we will tell Rome!" Jesus finally turned over to be crucified Jesus mocked (Roman soldiers); crown of thorns [Judas hangs himself] Jesus bears His cross to gate on north of city; 9am-crucified <u>Seven (Six) Sayings</u> ● "Father, forgive..." ● "Today... with me in paradise" ● "Woman, behold thy son..." [Darkness: noon - 3 pm] ● "My God, My God..." ● "I thirst" / "IT IS FINISHED" ● "Into thy hands..."  Death of the God-Man (About 3pm; veil torn, rocks rent; some graves opened, people rise [to mortality] go into city) Jesus' side pierced Passover lambs slain in temple [?] Jesus buried by sundown	At the request of the Jewish leadership, Pilate grants a guard and sets a seal on the tomb of Jesus	Jesus rises from the dead (Dawn)  Five appearances on the day of His rising:  1) To Mary Magdalene [given a message to the disciples]  2) To the other women who come to the tomb [intending to complete the burial preparation of His body]  3) To two disciples on the Road to Emmaus  4) To Simon Peter [nowhere recorded, but alluded to in Lk 24:33-35 & 1 Cor 15:5]  5) To the astonished disciples [Thomas is absent]
Jn 12:1	Jn 12:2-8 Mt 26:6-13 Mk 14:3-9	Mt 21:1-11 Mk 11:1-11 Lk 19:29-44 Jn 12:12-19	Mt 21:12-22 Mk 11:22-26 Lk 19:45,46	Mt 21:20-25:46 Mk 11:20-13:37 Lk 20:1-21:36 Jn 12:20-38		Mt 26:1-75 Mk 14:1-72 Lk 22:1-62	Mt 26, 27 Mk 14:53-15:47 Lk 22:54-23:56 Jn 18:13	Mt 27:66	Mt 28 Mk 16 Lk 24 Jn 20
<sup>1</sup> Mar 27, 33	Mar 28	Mar 29	Mar 30	Mar 31	Apr 1	Apr 2	Apr 3	Apr 4	Apr 5
	Nisan 8	Nisan 9	Nisan 10	Nisan 11	Nisan 12	Nisan 13	Nisan 14 <input type="text"/>	Nisan 15	Nisan 16
<sup>3</sup>	Nisan 8	Nisan 9	Nisan 10	Nisan 11	Nisan 12	Nisan 13	Nisan 14 <input type="text"/>	Nisan 15	Nisan 16

<sup>1</sup> This row represents modern day/night cycles – midnight to midnight.

<sup>2</sup> This row represents standard 1st century Jewish day/night cycles – sundown to sundown, the standard calendar which would have been used by Judean Jews (thus by the Jewish leaders in the narrative). Notice that slaying of the lambs "b/w the evenings" on Nis 14 would in this case happen on Friday afternoon (which is when, according to Jn 18:28, the Jewish authorities intended to keep the feast). Notice the inset white box, which represents that period "b/w the evenings" – ca 3-7pm – when the lamb was to be slain.

<sup>3</sup> This row represents the day/night cycles possibly in popular usage among the Galilean Jews – sunup to sunup. Notice that slaying of the lambs "b/w the evenings" on Nis 14 would in this case happen on **Thurs** afternoon (which is when Jesus & the disciples kept the feast). Notice the white box, which again represents "b/w the evening" – ca. 3-7 pm – on Nisan 14 as it would fall by sun-up to sun-up reckoning)

## A Survey of the Events of the Passion Week

### **Sunday – A Day of Messianic Presentation** [Mar 29, AD 33]

- ✓ Event: the Triumphal Entry, carefully orchestrated by Jesus, in which Jesus most officially and dramatically – and in careful fulfillment of 3 distinct lines of OT prophecy [*manner* of presentation – Zech 9:9; *moment* – Dan 9:25; *meaning* – Ps 118:25], offers Himself to Israel as their long-awaited Messiah/King
- ✓ Q: Given Sunday, Why Friday?

### **Monday & Tuesday – Days of Messianic Proclamation** [Mar 30 / 31, 33]

- ✓ Events - ❶ 2<sup>nd</sup> Cleansing of the Temple; ❷ Jesus possesses the temple for these 2 days, puts to silence His enemies in open debate, speaks parables of condemnation on this unbelieving generation of Jews; answers question of lawyer “not far from the kingdom”; argues from Ps 110; ❸ As He leaves the temple, Jesus pronounces awful woes on the “scribes & Pharisees,” thus demanding that the multitudes who received Him joyously on Sunday make a hard and costly choice – Jesus or the Pharisees; ❹ on way to Bethany, the “Olivet Discourse”; ❺ late on Tuesday, Judas (angered by a rebuke from Jesus last Saturday night) sneaks off to the private home of the high priest, Caiaphas, bargains to betray Jesus.
- ✓ Important: a plot is now laid in place to get Jesus arrested, tried, sentenced and on His way to execution *while the city slept!* The reason for the secrecy – Jesus’ enemies have Sun/Mon/Tue ringing in their ears!

### **Wednesday** – a silent but busy day [Apr 1, 33]

- ✓ Much demanding preparation made to spring the trap on Thursday evening in connection with the Passover; Jesus arranges a room for the Passover with His disciples

### **Thursday afternoon and evening – A Day of Messianic Preparation** [Apr 2, 33]

- ✓ Events - ❶ In the Upper Room – the Passover, Judas departs to fetch the Sanhedrin, the “Last Supper” & teaching of the 11 = Preparation *for the disciples*; ❷ In the Garden of Gethsemane, Jesus pours out His heart to the Father in prayer – Preparation *for Jesus’ own spirit*
- ✓ Important: in order to come to grips with Golgotha, start with Gethsemane!

### **Friday – A Day of Messianic Perfection** [Apr 3, 33]

- ✓ Events - ❶ Jesus is arrested, taken to Caiaphas’ priestly villa (western hill of Jerusalem), interrogated (illegally) by the Sanhedrin, confesses that He is the Christ/King and the Son of God; ❷ Jesus is taken to Pilate (about 4:30 am), Pilate interrogates Him and is satisfied He is not a seditionist, determines to release Him; ❸ b/c of protests by Jewish leaders, sent to Herod Antipas (in town for the Passover), but nothing comes of that; ❹ Back to Pilate, Barabbas demanded in His stead, scourged, 2 private conversations with Pilate, finally when the Jewish leadership insist they will report Pilate to Rome, Pilate turns Jesus over to be crucified; ❺ Jesus is crucified (“lifted up”) by 9 am b/w 2 malefactors, speaks 7 times [3 before noon, sun still shining – “Father, forgive them...”; “Woman, behold thy son...” “Today you shall be with me...” and then 4 at the end of the experience, sun grown dark – “My God, My God, Why hast Thou forsaken me?”; “I thirst!”; “It is finished!”; “Father, into thy hands...” ❻ Jesus is proven dead, body taken & buried by 2 Sanhedrinists; Pilate sets watch on tomb.

### **Saturday** [Apr 4, 33] – Jesus’ body lies in the tomb

### **Sunday – A Day of Messianic Pronouncement** [Apr 5, 33]

- ✓ Events - ❶ An earthquake, stone rolled away, soldiers flee; women arrive at the tomb, are told by angels that Jesus has risen ❷ The women report to the apostles; Peter and John visit the tomb ❸ Five appearances on the day of His resurrection: To Mary Magdalene; to the other women; to 2 disciples going to Emmaus; to Simon Peter; to 10 astonished apostles (Thomas absent)

Note: Over the next 40 days Jesus will show Himself alive “by many infallible proofs” – five of those are specifically recorded in the New Testament: ❶ To the 11, Thomas is convinced; ❷ to 7 disciples beside Sea of Galilee, Peter asked 3x: “Do you love me?”; ❸ to “above 500 brethren” – Great Commission (?); ❹ to His (½)brother, James; ❺ to disciples at Ascension. By means of the resurrection God proved true all that Jesus ever claimed concerning Himself, both as to who He was/is (“the Son of God” – Romans 1:4) and what He had come to do (deliver men from the curse of sin – John 14:19).

Romans 1:1-4 - *Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God which He promised before through His prophets in the Holy Scriptures, concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.*

# Focus #1: Friday – Sunday (Triumphal Entry) Sunday – a Day of Messianic PRESENTATION

Background: Jesus’ very carefully planned journey to Jerusalem for the Passover

1a. Jesus and His disciples pass through Samaria and Galilee, intending to join the pilgrims traveling down the eastern side of the Jordan River, heading for Jerusalem to observe Passover (Lk 17:11)

1b. On the way, 10 lepers are healed (Lk 17:11-19)

2a. Jesus and His disciples fall in with a band of Pilgrims, travels with that multitude down the Jordan Rift toward Jerusalem; Jesus does much teaching and works some miracles along the way (Lk 17:20 – 19:28; Mk 10:1-52; Mt 19:1 – 20:34)



## Friday/Saturday

3a. A quiet weekend at Bethany, in the home of Mary, Martha, and Lazarus

Note: concerning the location of the village of Bethany-

1b. Jesus arrives in Bethany on FRIDAY afternoon, amidst an air of great excitement over His appearance in Jerusalem (Jn 11:55-12:1)

Note: Because the Sabbath began at sundown on Friday, the multitude of pilgrims with whom Jesus had been traveling could not stop at Bethany; they had to go on into Jerusalem to find lodging. As they went into the city, they bore a very timely two-fold message to the masses gathering there:

- 1.)
- 2.)

2b. Jesus is served a feast by the people of Bethany; Mary anoints Jesus and is rebuked by Judas, but Jesus defends Mary and scolds Judas (Mt 26:6-13; Mk 14:3-9; Jn 12:2-8)

3b. Because of that rebuke, Judas devises a sinister plot (Mt 26:14-16; Mk 14:10,11; Lk 22:3-6)

## Sunday: A Day of Messianic *Presentation*

4a. The Triumphal Entry into Jerusalem as the promised and awaited Messiah  
(Mt 21:1-11; Mk 11:1-11; Lk 19:29-44; Jn 12:9-19)

Note: Background to the TRIUMPHAL ENTRY

- 1.) Old Testament prophets clearly foretold this event
  - a.) Zechariah 9:9 - the *manner* of the King's presentation had been foretold
  - b.) Daniel 9:25,26 - the *moment* of the King's presentation had been foretold
  - c.) Psalm 118:21-29 - the *meaning* of the King's presentation had been foretold
- 2.) Jesus Himself had clearly foretold this event. Just several weeks earlier, after Jesus had fled from Judea because of the murderous designs of the Pharisees, when some of those Pharisees came to Perea to entice Jesus back to Judea that they might take Him, Jesus had clearly stated that the citizens of Jerusalem would "...not see me until the time come that ye shall say, `Blessed is he that cometh in the name of the Lord'" (Lk 13:31-35).
- 3.) By traveling along the way to Jerusalem with a band of Jewish pilgrims, and by working miracles and rebuking the Pharisees along that way, and then by stopping in Bethany and allowing the pilgrims to precede Him into Jerusalem, Jesus had accomplished two very strategic victories:
  - a.) He had heightened the excitement and fascination of the people, laying the groundwork for their behavior at the TRIUMPHAL ENTRY.
  - b.) He had effectively frustrated the murderous intent of the Sanhedrinists (cp. Jn 11:47-48, 53, 57; Lk 19:47-48; 20:19); those leaders of Judaism were anxious to arrest and execute Jesus, but could not because of His popularity with the multitudes.

*Note: that popularity was, to be sure, only superficial and self-serving, but it nonetheless had the effect of protecting Jesus from the Sanhedrinists, and Jesus utilized that reality again and again.*

1b. The praises of the pilgrims as Jesus approaches the city

2b. The Pharisees object to Jesus and He rebukes them (Lk 19:39-44)

3b. Jesus returns quietly to Bethany (Mt 21:17; Mk 11:11)

NOTE:

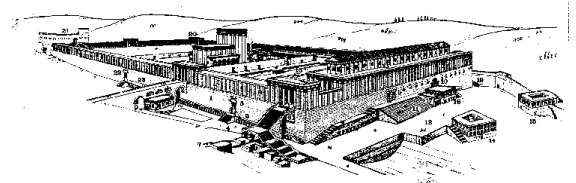
- 1.) The decision as to what to do with Jesus now rests with the leaders of the Jews; He has made clear for all to see the substance of His claims concerning Himself and the proof of those claims.
- 2.) It would have been easy for *us* to be deceived and to accept as genuine the words of acceptance offered by this multitude! However, subsequent events demonstrated the superficial - yea, the hypocritical character of those words.
- 3.) It was the pattern of Jesus' ministry to devise very practical and effective means to *test* the genuineness of the multitudes when they insisted that they were willing to accept Him as their Messiah
- 4.) As He had done before, Jesus devised a "litmus test" to reveal the true character of the apparent acceptance by the multitudes at His triumphal entry.

What was that "litmus test"? It was Jesus' possession of the temple on the next two days - and the devastating verbal defeat and rebuke He administered to the religious/Levitical leaders of the nation during those days.

## Focus #2: Monday & Tuesday – Days of Messianic PROCLAMATION

### 1a. Monday – the focus is on *authority*

- 1b. The barren fig tree is cursed (Mt 21:18,19; Mk 11:12-14)
- 2b. The SECOND cleansing of the Temple



### 2a. Tuesday morning and afternoon – the focus is on *controversy*

- 1b. The barren fig tree found to have withered (Mt 21:19-22; Mk 11:19-26; Lk 21:37, 38)
- 2b. A series of controversies with the leaders of the Jews

**Note:** As Jesus arrived in the city on Tuesday morning, He returned to the Temple and once again asserted His authority there; indeed, according to Mark's description of this two-day period, Jesus "would not suffer that any man should carry any vessel through the temple" (11:16). The Temple was, of course, crowded for the Passover season, and the leaders of Judaism were enraged at the actions of Jesus. However, because Jesus was so admired by those masses, and because those masses were so tired of being made merchandise of by those leaders (especially at Passover), the Pharisees and Sadducees were unable to take Jesus (cf. Mk 11:18). Lacking the opportunity to seize and execute Him, and frustrated by the fact that He was admired (if only superficially) by the masses, His enemies attempt to rescue the situation by approaching Him with difficult questions, hoping to catch Him in His words, embarrassing Him before the multitude and perhaps even finding some indictment they could take to the Romans in the attempt to have Him executed.

- 1c. Jesus' authority is challenged; He appeals to John's baptism to quiet His accusers, then speaks three hard parables (Mt 21:23-22:14; Mk 11:27-12:12; Lk 20:1-19).

Note:

- 1.) Notice how Jesus' enemies are *completely bested* before the assembled multitudes again and again throughout these temple controversies; this did nothing to ameliorate the hostility of the leaders toward Jesus. Cf. Mk 11:33; 12:12; 12:17; 12:34; Lk 20:20
- 2.) The three parables spoken here by Jesus were open and clear statements of condemnation upon the nation of Israel, and they were recognized as such by the rulers, though the common people at first missed the point (Mt 21:41-43; cf. Lk 20:15,16).
  - a.) The *rebellion* of the nation - the parable of the 2 sons (Mt 21:28-32)
  - b.) The *retribution* of the nation - the parable of the wicked husbandmen (Mt 21:33-46)
  - c.) The *rejection* of the nation - the parable of the wedding feast (Mt 22:1-14)
- 2c. Some Pharisees **and** Herodians (!! ) approach Jesus to ask whether it is proper to pay tribute to Caesar; Jesus answers with an illustration drawn from a coin (Mt 22:15-22; Mk 12:13-17; Lk 20:20-26).

3c. The Sadducees (who rejected the concept of a resurrection and/or an after-life) approach Jesus with a favorite question concerning the resurrection; He answers them and rebukes them openly for their ignorance of the Scripture (Mt 22:23-33; Mk 12:18-27; Lk 20:27-40)

- 1.) Notice that Jesus finds biblical proof of the resurrection/after-life in the account of the burning bush (Ex 3).
- 2.) Note that the antagonism of the Sadducees developed because Jesus had now invaded *their* territory, the Temple. For many months, Jesus had been moving among the common people, and because that was the territory of the Pharisees, those Pharisees had been anxious to destroy Him. But the Sadducees had remained aloof. (To generate any official action, because of the majority held by the Sadducees on the Sanhedrin at this time, it was necessary to get those Sadducees involved.) Jesus had taken two steps to set in motion the attitudes of hatred and jealousy that would culminate in His death: first, the Triumphal Entry, when He was acclaimed by the common people (the domain of Pharisaic influence), had brought the hatred of the Pharisees to an intolerable level; second, His possession of the Temple and public humiliation of the officials there (the Temple being the domain of Sadducean control), had brought the animosity of the Sadducees very quickly to an explosive point.

4c. A Pharisee asks a legal question: "Which is the greatest commandment?" (Mt 22:34-40; Mk 12:28-34)

5c. Jesus proves His Messiahship by means of an appeal to David (Ps 110)

6c. Some Greeks would see Jesus; He foretells His death (Jn 12:20-50)

Note: It is difficult to know just when this occurred, as it is only recorded in John. But it certainly fell on either Monday or Tuesday, and given the fuller narrative of those 2 days in the Synoptics, sometime on Tuesday is most likely.

7c. The last public discourse of Jesus: He denounces the Scribes and Pharisees in a series of "Woes" (Mt 23:1-39; Mk 12:38-40; Lk 20:45-47)

8c. Jesus comments on the widow's mite (Mk 12:41-44; Lk 21:1-4)

3b. The OLIVET DISCOURSE, delivered in response to the questions of His disciples as they left the city and viewed the Temple built by Herod. (Mt 24,25; Mk 13:1-37; Lk 21:5-36)

In the sermon deals, Jesus predicts the total destruction of Jerusalem; then, when His disciples ask Him concerning the "signs" of His coming, Jesus discusses at remarkable length His own Second Coming in Glory, and specifically with the conditions and signs which will immediately precede that glorious coming in power.

3a. Tuesday evening and night – the focus is on *sinister intrigue*

1b. Jesus privately foretells His crucifixion (Mt 26:1,2)

Note: The record makes it clear that throughout these last weeks of His ministry, Jesus was *carefully* and *repeatedly* foretelling His soon coming death. However, the New Testament makes it just as clear that the disciples refused to hear when He spoke of such things (cp. Lk 18:30-34).

2b. The Jews plot to kill Jesus *as soon as the feast season is passed* (Mt 26:3-5; Mk 14:1,2; Lk 22:1,2)

Note: 1.) The assembly described in Mt 26:3 is the Great Sanhedrin of Jerusalem.

- 2.) Notice what it was that caused the Sanhedrinists to wait until *after the Passover* to exercise their murderous passions (Lk Mt 26:5; Lk 22:2).

3b. Judas, stung by Jesus' rebuke at the feast in Bethany some five days earlier (i.e., last Friday), seeks out the Sanhedrin and bargains to betray Jesus to them (Mt 26:14-16; Mk 14:10-11; Lk 22:3-6)

Note:

- 1.) Both Matthew and Mark record that feast and the rebuke of Judas by Jesus which occurred at that feast in close connection with Judas' decision to betray Jesus; the point is clearly that it was that rebuke which so enraged the unregenerate heart of the counterfeit disciple that he took this most despicable step.
- 2) Important: Exactly what did Judas promise to do to enable the Sanhedrinists to take Jesus?

4a. Wednesday – a silent day in the biblical narrative (no record in the Gospels)

Note: Concerning the day of the week on which Jesus was crucified, see appendix 1.

# Focus #3: Thursday – A Day of Messianic PREPARATION

- 1a. Thursday Afternoon – preparation is made for the Paschal meal, to be held at a previously secured room (Mt 26:17-19; Mk 14:12-16; Lk 22:7-13)  
Notice how Jesus instructed Peter and John to find the room where the meal was to be held. (Lk 22:7-13.) The very deliberate purpose in this: to hide the location from one who was looking for a time when He could report the whereabouts of Jesus to the Sanhedrinists, who were longing for an opportunity to take Jesus in **private**.  
The home in which this Passover/Last Supper was most probably eaten: that of Mary, mother of John Mark. At any rate, it was the home of a wealthy family, located in the upper city - the western hill of the city of Jerusalem.
- 2a. Thursday evening (Jewish Friday) - Jesus partakes of the Passover meal with His disciples  
Note: This is a very important night in the Passion Week; the four Gospels give us a rather complete description of this night's activities and teachings; those four accounts pieced together afford the fullest possible account of this night.
- 1b. Jesus rebukes His disciples for their jealousy and selfish ambition (Lk 22:24-30)  
Notice the argument which arose as the disciples took their places around the table (Lk 22:24). This dispute was probably sparked by the struggle to seize the seats at the table nearest to the captain of the feast, Jesus. Compare Mt 19:28 – Jesus had told His disciples on the way up to the city for Passover that they would sit on 12 thrones ruling the 12 tribes of Israel; they were likely anticipating that kingdom assignments would be made at this time, and were jealous for the proudest tribes. Notice Jesus' response to this dispute – Lk 22:25-30).
- 2b. During the Passover meal, Jesus washes the disciples' feet (Jn 13:1-20)  
It was an offense to enter a feast room with soiled feet, and the owner of the house had provided a basin of water and towel so that feet could be washed as the men entered the room. But this was the task for a lowly servant, and the disciples were hoping to be assigned a noble tribe; they were reluctant to be seen as a servant at this feast. Now, reclining at the table, their soiled feet were plain to see. Jesus takes from the little time He had with His disciples to dramatically demonstrate the reality that he who would lead in the Kingdom of the Messiah must learn to give himself away in service to others.
- 3b. At the meal, Jesus points out Judas as the betrayer (Mt 26:21-25; Mk 14:18-21; Lk 22:21-23; Jn 13:21-30)  
Remember that this occurred on Thursday night; it was on *Tuesday* night that Judas had sought out the Sanhedrinists and arranged to betray Jesus to them at a time when and place where He could be arrested apart from the multitudes (Lk 22:1-6). The act of betrayal had taken place there in the home of Caiaphas; the culmination of betrayal would occur several hours later, in the Garden of Gethsemane.  
Jesus announced that the betrayer was at the table, and each of the apostles began to question whether it might be he. Peter, sitting on the far side of the table, beckoned to John to inquire of Jesus who it might be. John, reclining beside Jesus, leaned back and asked Jesus privately; Jesus told him it was the one to whom He gave a morsel. Probably some minutes later, Jesus handed a morsel to Judas (a gesture of courtesy and fraternity). The signal must have surprised and angered John (who alone had been told of the signal), but Jesus was there to restrain whatever impulse John might have felt to stop Judas. On the other hand, the act of special kindness so piqued the tormented soul of Judas that he made a lame excuse and departed to fetch the soldiers and Sanhedrinists who were waiting the word concerning the place where Jesus was.
- 4b. After Judas departs, Jesus warns concerning desertion, with special attention to Peter (Mt 26:31-35; Mk 14:27-31; Lk 22:31-38; Jn 13:31-38)
- 5b. The Lord's Supper is instituted (Mt 26:26-29; Mk 14:22-25; Lk 22:17-20)  
The bread & cup were part of the Paschal (Passover) meal, but in His presentation of the bread and the cup at this time, Jesus invested this particular ceremony with remarkable new meaning: it was to be a commemoration of His death, first of all; it was to be a perpetual picture of the fellowship the believer enjoys with God (a shared meal); it was to be a dramatic and compelling reminder of what was necessary for the "New Covenant" to become a reality; it was to be celebrated in anticipation of His coming again until the day of His appearance.
- 6b. The Farewell Discourse to His disciples in the upper room (Jn 14)  
Only John records this discourse. Remember that these words were spoken just hours before the Lord's arrest and eventual crucifixion. Notice how abruptly the Lord brought this discourse to a close and departed the upper room (Jn 14:31). He knew that the betrayer had gone to fetch the soldiers and Sanhedrinists, that the arresting party would soon arrive. Jesus desired more time to instruct His disciples and to prepare His own soul/spirit in prayer, and so He leads them across the moon-lit city to a garden low on the western slope of the Mt of Olives.

Meanwhile, Judas doubtless led the cohort of soldiers (Jn18:6) and the Sanhedrinists back to the upper room. When he discovered that room to be empty, perhaps in a bit of a panic, Judas led them to the Garden of Gethsemane, where Jesus and twelve had often stayed (Lk 22:39; John 18:2). The place was evidently a private “hobby-farm” outside the walled city whose owner had given Jesus permission to use as a place to stay the night or to find solitude when in the busy city of Jerusalem.

3a. **Late Thursday night (Jewish Friday) - Jesus & eleven apostles leave the upper room, go to Gethsemane**

1b. **The discourse on the way to Gethsemane - the True Vine, the Ministry of the Holy Spirit (Jn 15,16)**

It was evidently at this time, as Jesus led the disciples out of the city, across the Kidron Valley, and over to the lower reaches of the Mount of Olives, that Peter once again insisted that he, above all the others, could be depended upon to stand by Jesus no matter what happened (Mt 26:31-35; Mk 14:27-31). Jesus repeated the prophecy of Peter's denial, and Peter became the more insistent. Note that the other disciples also insisted on their own individual fidelity (Mt 26:35).

2b. **The "High-Priestly Prayer" of Jesus, spoken near the Garden of Gethsemane (Jn 17)**

Somewhere low on the eastern slope of the temple mount, descending toward the Kidron and then to the Garden, Jesus stops and prays the blessed prayer of intercession recorded only in Jn 17.

3b. **Jesus suffers long in agony in the Garden; the disciples could not watch with Him (Mt 26:30,36-46; Mk 14:26, 32-42; Lk 22:39-46; Jn 18:1)**

Shortly after the prayer of intercession, as Jesus walks across the valley Kidron toward Gethsemane, He steps across the Brook Kidron (Jn 18:1) – the brook into which the drainage channels and conduits beneath the temple dumped the refuse which would drain all the way to the Dead Sea. Just a few hours earlier, tens of thousands of lambs had been slain; that brook was certainly running red with the run-off of that sacrificial carnage. Every drop of sacrificial blood spilled in the temple that day was only anticipatory of His own blood, to be shed in just a few hours. It is a poignant insight John gives us as he pictures Jesus stepping across that scarlet stream;.

Jesus left eight disciples at the entrance of the Garden, and took the "inner three" with Him to the inner recesses of the enclosed place. Three times Jesus went to prayer to His Father, and each time the prayer is the same: "Father, if it be possible, let this cup pass from me; nevertheless, not my will but thy will be done!" Compare the note of John the Apostle concerning Jesus' statement at the time of His arrest, and especially concerning His resolve to drink the cup which His Father had given Him (John 18:10, 11)

As Jesus emerges from the Garden after that season of prayer before His Father,  
the Sanhedrinists will arrive to arrest Him.

By early the next morning, Jesus will have endured six distinguishable "trials,"  
and as a result of those trials will have been adjudged a criminal  
worthy of capital punishment.

By 9:00 on Friday morning, Jesus will be hanging on a cross  
on a small hill outside a main gate on the north side of the city of Jerusalem.  
He will be executed between two thieves, the object of undisguised and rabid derision and contempt,  
dying in unimaginable ignominy and torment.

***The serpent had bruised the heel of the woman's seed.***

But before the dawning of the first day of the following week,  
that borrowed tomb in which the body of Jesus had lain was found empty.

For forty days, Jesus walked among men,  
showing Himself alive after His passion by many infallible proofs.  
Then He mounted up on high in the clouds of heaven, ascending to His Father,  
where He sits even today at the right hand of the Exalted One,  
ever living to make intercession for His own.

Death has lost its sting!

The grave has been swallowed up in victory!

***The Seed of woman has crushed the head of the Tempter!***



# Focus #4: Friday – A Day of Messianic PERFECTION

1a. Friday morning (long before dawn) – Jesus is betrayed, arrested & forsaken  
(Mt 26:47-56; Mk 14:43-52; Lk 22:47-53; Jn 18:2-12)

1b. Jesus is betrayed by Judas (Mt 26:47-49)

1c. The probable chain of events that led to this time:

2c. Judas had arranged a signal, as there were probably those among the soldiers, on "loan" from the Romans to the temple authorities, who would not have recognized Jesus by face.

2b. Jesus is arrested (Mt 26:50-55; Lk 22:49-53)

1c. The disciples attempt to protect Jesus with a "sword," and Peter smites the servant of the high priest, cutting off his ear; Jesus rebukes Peter, miraculously restores the ear of the servant (!!!), and then is taken.

2c. Jesus goes on to make it clear that these things must happen in order that the Scriptures might be fulfilled (Mt 26:53, 54).

3b. Jesus is forsaken by the eleven (Mt 26:56b)

2a. Friday morning (before and after dawn) – Jesus is tried by the Jewish leadership

Note: There are three stages to the trials of Jesus before the Jews. This did not happen spontaneously; the Sanhedrin had laid careful plans and made elaborate preparation to assure that the desired result would be accomplished very quickly once the hated miracle-worker had finally been taken.

1b. The 1<sup>st</sup> stage: Jesus is examined by Annas, the former high priest (Jn 18:12-14, 19-23)

2b. The 2<sup>nd</sup> stage: a hasty, informal trial before Caiaphas and the Sanhedrin; Jesus is condemned, mocked, and buffeted (Mt 26:57, 59-68; Mk 14:53, 55-65; Lk 22:63-65; Jn 18:24)

1c. This "trial" was illegal by every standard of Jewish jurisprudence, and thus Jesus remained silent as accusations were hurled against Him. And yet, even with this determination, the Sanhedrinists were unable to construct a case against Jesus (Mk 14:55,56); even the much used charge that Jesus had threatened to destroy the Temple was insufficient (Mk 14:57-59).

2c. Finally, when asked under oath if He did indeed claim to be Messiah, the very God, He affirmed the charge, adding that the day would come when He would powerfully demonstrate the truth of that claim when He comes in infinite power! This was taken as demonstration that He deserved to be executed; He was mocked, buffeted, and taken off to a dungeon to await the dawn, when the verdict would be "validated" and the sentence executed.

3c. After the Sanhedrin had condemned Jesus, as they waited for the dawn, when they could convene officially and endorse this decision, the members of Sanhedrin mocked and buffeted the Lord (Mt 26:67,68; Mk 14:65).

MEANWHILE, Peter was in the courtyard denying his Lord  
(Mt 26:58, 69-75; Mk 14:54, 66-72; Lk 22:54-62; Jn 18:15-18, 25-27).

As Jesus was led from the house to the dungeon He heard Peter's third denial; the Lord looked upon him who had so vigorously protested his superior loyalty, and Peter fled with a broken heart (Lk 22:60-62).

3b. The 3<sup>rd</sup> stage: *after dawn*, Jesus is formally condemned by the Sanhedrin (Mt 27:1; Mk 15:1; Lk 22:66-71)

MEANWHILE, the remorse and suicide of Judas (Mt 27:3-10; Ac 1:18,19)

3a. Friday morning (shortly after dawn) – Jesus is tried by the Romans

- 1b. Before Pilate the first time; Jesus remains silent (Mt 27:2, 11-14; Mk 15:1-5; Lk 23:1-5; Jn 18:28-38)
  - 1c. Jesus is taken to the "hall of judgment" very early (Jn 18:28)
  - 2c. At first, the Jews attempted to get Pilate to condemn Jesus without so much as a charge against Him; they expected Pilate to accept the very fact that they brought this One to him as ample evidence of His guilt and worthiness of death (Jn 18:29,30); however, Pilate would have none of that (18:31).
    - 1d Notice that the problem faced by the Sanhedrinists is well expressed in Jn 18:31b.
    - 2d Notice that by thus forcing the Jews to depend upon Rome to carry out the execution, our Lord accomplished His purpose of dying the "kind of death" (Jn 12:33) which would result in all men being drawn to Him (Jn 3:18; 12:32).
  - 3c. Pilate took Jesus alone into the Judgment Hall (1<sup>st</sup> of 2 times), and there interrogated Him (Jn 18:33-38a) Pilate: "Are you the King of the Jews?" The conclusion of Pilate: he brought Jesus out and declared, "I find in Him no fault at all" (18:38). This is the first of several times that Pilate explicitly states the innocence of Jesus.
  - 4c. When Pilate announced this finding to the Jews, they were enraged. They insist, Jesus is a troublemaker, "beginning in Galilee." Pilate heard this as an opportunity to pass this trial off to Herod Antipas, whose jurisdiction included Galilee, and who was in Jerusalem for the feast.
- 2b. Before Herod Antipas, Tetrarch of Galilee: Jesus remains silent, despite accusations against Him (Lk 23:6-12)
- 3b. Before Pilate a second time; ultimately, the Prefect treacherously surrenders to the demand of the Sanhedrin that Jesus be executed (Mt 27:15-26; Mk 15:6-15; Lk 23:13-25; Jn 18:39-19:16)
  - 1c. Barnabas is released; in connection with this, a message from Pilate's wife reached him, exhorting him not to allow the execution of this one called Jesus (Mt 27:19).
  - 3c. Jesus is scourged, mocked, presented to the gathering crowds ("Behold, the man!").
  - 4c. Pilate repeatedly affirms Jesus' innocence, refuses to crucify Him; in desperation, His accusers insist that if He is not to die as a Roman criminal, by Jewish law He must die because He "made Himself the Son of God (Jn 19:7).
  - 5c. In response, Pilate takes Jesus alone into the Praetorium a 2<sup>nd</sup> time; Jesus is silent until Pilate implores/commands Him to reply; Jesus insists the Pilate is not the primary villain in this charade of a trial.
  - 6c. Finally, in desperation, Pilate consents to the demand of the Jews  
Note: The soldiers then took the ignominy even further; they placed a crown of thorns upon Jesus' head, clothed Him with a robe of royal hue, and continued to mock and smite Him (Jn 19:2,3). Pilate allowed this barbarity to go on, and when Jesus had obviously endured much, he presented Him to the multitude (Jn 19:4,5)

4a. Friday (about 6:00 – 9:00 am) – The Roman soldiers mock Jesus (Mt 27:27-30; Mk 15:16-19)

A short time was necessary to make preparations for the crucifixion; during this time Jesus was remanded to the Roman officers, who called their fellows together and engaged in vicious mockery of the condemned man.

5a. Friday (about 9:00 am) – Jesus on the way to Golgotha (Mt 27:31-34; Mk 15:20-23; Lk 23:26-33; Jn 19:16,17)

- 1b. As they set out for the place of crucifixion, to the north of the walls of Jerusalem, Jesus was compelled to carry His cross; He was so debilitated by the sufferings already endured that another had to be called to assist Him with the burden (Mt 27:32).
- 2b. Although the disciples had forsaken Christ and fled, there followed Jesus at this time "a great company of people, and of women, which also bewailed and lamented him" (Lk 23:27). Jesus turned to these and warned them to "weep not for me, but weep for yourselves and for your children" (Lk 23:38).
- 3b. When Jesus arrived at Golgotha, He was offered a narcotic, but He refused it (Mt 27:34). Luke notes at this point in the narrative that there were two "malefactors" were to be crucified with Jesus, "one on the right hand and one on the left" (Lk 23:33).

6a. Friday (about 9:00 am – 3:00 pm) – The crucifixion of Jesus the Christ

1b. The first three hours on the cross (9:00 a.m. - noon) (Mt 27:35-44; Mk 15:24-32; Lk 23:33-43; Jn 19:18-27)

1c. As Jesus was raised on the cross, the Jews noticed the superscription which Pilate had caused to be placed above Him; they insisted he modify it, but he refused (Jn 19:19-22).

2c. During these hours Jesus speaks three times:

1.) A word of compassion for His enemies: *"Father, forgive them, they know not what they do!"*

2.) A word of compassion for the repentant thief: *"Today thou shalt be with me in paradise."*

3.) A word of compassion for His mother: *"Woman, behold thy son,"*...to John, *"Behold thy mother."*

3c. During this time, Roman soldiers cast lots for the garment of Jesus (Mt 27:35, cp Ps 22:18)

4c. Many of the onlookers railed on Jesus even as He hung on the cross (Lk 23:35-37).

2b. The three hours of darkness (noon - 3:00 p.m.)

1c. During this time, Jesus speaks four more times:

1.) A cry of horror: *"My God, My God! Why hast thou forsaken me!?"* (Mt 27:46)

2.) A cry of torment: *"I thirst!"* (Jn 19:28)

3.) A cry of victory: *"It is finished!"* (Jn 19:30)

4.) A cry of commitment: *"Father, into thy hands I commend my spirit!"* (Lk 23:46)

2c. The death of the God-Man (Mt 27:50; Mk 15:37; Lk 23:46; Jn 19:30)

3b. Physical phenomena at the time of the death of Jesus

1c. The veil guarding the Holy of Holies was rent in two, from top to bottom (Mt 27:51)

2c. There was an earthquake (Mt 27:51)

3c. Graves in the area of Jerusalem were opened and "many bodies of saints which slept arose;" after the resurrection of Christ, these went into the city and "appeared unto many" (Mt 27:52,53)

Notice one effect of all this: Mt 27:54

7a. Friday (before sundown) – The burial of the body of Jesus, after proof of His death  
(Mt 27:57-60; Mk 15:42-46; Lk 23:50-54; Jn 19:31-42)

1b. The Roman soldiers came to break the legs of the victims to hasten death; when they did so they discovered that Jesus was already dead (Jn 19:33)

2b. As further proof that Jesus was dead, the soldiers pierced His side (Jn 19:34; cf. Zech 12:10)

3b. Two courageous Sanhedrinists--Nicodemus and Joseph of Arimathea--came forward to identify with Jesus and to claim His body for burial (Mk 15:42-47; Jn 19:41, 42)

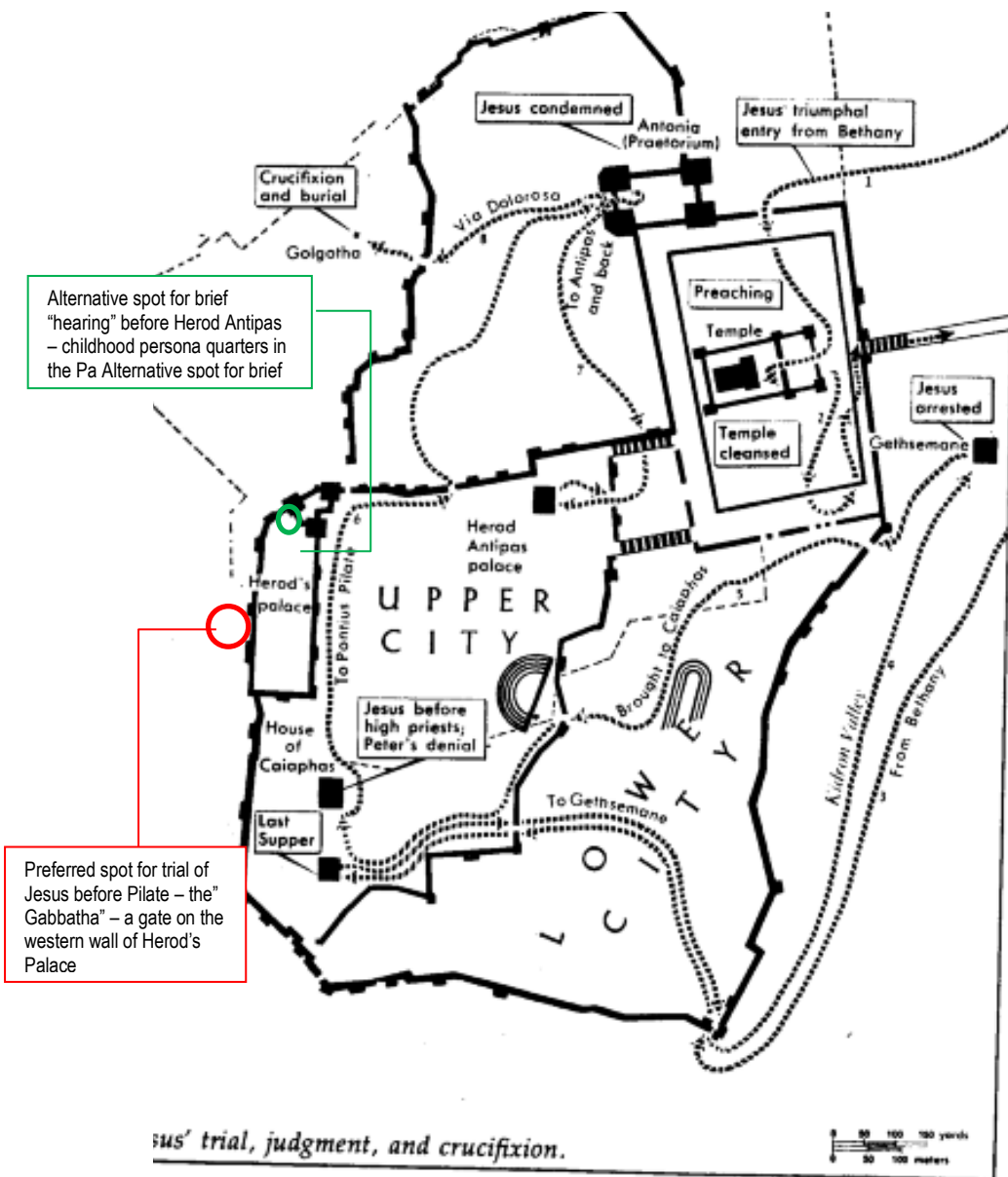
4b. The next day the chief priests and Pharisees went to Pilate to demand that the tomb of Jesus be sealed "lest his disciples come by night, and steal him away and say unto the people, He is risen from the dead; so that the last error shall be worse than the first" (Mt 27:64). Pilate complied, and thus was the theory that Jesus' body was stolen rendered untenable by His enemies.

8a. The watch of the women by the tomb of Jesus (Mt 27:61; Mk 15:47; Lk 23:55,56)

Jesus was buried sometime before sundown on Friday; His body lay in the tomb all of Saturday (the Jewish Sabbath), and He resurrected sometime before sunrise on Sunday. Throughout the time the body of Jesus lay in the sepulcher, the women maintained a vigil during those hours when such was appropriate.

# The final Night of Jesus' Mortal Life

Note: This map traces the travels of Jesus on the last night/day of His mortal life.



1. The heavy black lines (with towers indicated) represent the walls of the city in the days of Jesus.

2. The much lighter dotted lines (discernible most easily on the northern side of the city) represent the walls of the modern city (AD 1540). **Notice the location of Golgotha relative to these two wall systems.**

3. The elements of the map which are **most certain**:

- ° The site of the final Passover/Last Supper, on the Western Hill of the city

- ° The site of Gethsemane, where Jesus went late on Friday, and where He was arrested

- ° The relative location of the high priest's home (also on the Western Hill, where Jesus was taken when He was arrested)

- ° The site of Golgotha, the place of execution

- ° The place where Jesus was taken to appear before Pontius Pilate. [The map assumes Pilate stayed in the Fortress Antonia when in Jerusalem. This is the basis of the Via Dolorosa as it is remembered today. However, all historical evidence favors Herod's Palace, near today's Jaffa Gate (Citadel of David), as the place where the Roman procurator would have made his home when in Jerusalem

- ° The "Via Dolorosa" (#8). [If Pilate's quarters were in Herod's Palace, the route to Golgotha would have been completely different.]

5. The elements which are the **least certain**:

- ° The way Jesus entered the city in His Triumphal Entry (i.e., the road to Jerusalem from Bethany is quite certain, the approach to the temple itself, less so; best: Jesus entered thru southern gate, just as on His Thur night trip from Bethany to Western Hill (per map above)

- ° The route taken by Jesus from Bethany to the place of the Last Supper, and the route taken from the place of the Last Supper to the Garden of Gethsemane. [The issue is the gate through which Jesus and the disciples might have passed at that hour of the early morning. The chart assumes the Dung Gate, near the Pool of Siloam, but there is no way to be certain.]

- ° The place where Herod Antipas would have been staying, and thus to which Jesus would have been taken briefly to appear before the Roman officer of the region of Galilee. [Best: Herod still had quarters somewhere in the complex of Herod's Palace, his boyhood home.]

# Focus #5: Sunday – A Day of Messianic PRONOUNCEMENT

## Sunday morning (before & shortly after the dawn)

- 1a. The women set out for the tomb to anoint Jesus' body, very early in the day (Mt 28:1; Mk 16:1)
  - 1b. Remember that at sundown on Saturday, the first day of the week began by Jewish reckoning. Sometime before sunrise the following morning, Jesus walked alive from that tomb. Thus, Jesus' resurrection had already occurred when these women approached the tomb very early on Sunday morning.
  - 2b. These women were evidently bringing spices they had prepared (Lk 23:56) in order to show their devotion to Christ by anointing His corpse.
- 2a. The earthquake, the rolling away of the stone, the fright of the soldiers (Mt 28:2-4)

This evidently occurred before the women arrived at the tomb, perhaps even as they were on their way there. Probably the only eyewitnesses to this work of the angel (not "The Angel of the Lord," but "an angel...") were the Roman soldiers who had been posted to prevent the disciples from stealing the body (cp Mt 27:62-66). Those soldiers "did shake, and became as dead men" when the angel arrived to fulfill his liberating task.
- 3a. The women arrive at the tomb SUNDAY MORNING and hear the angel's glad message (Mt 28:5-8; Mk 16:2-8; Lk 24:18; Jn 20:1)
  - 1b. The angel gave the women a two-fold instruction (Mt 28:7): first, to go tell the disciples of the resurrection of the Lord; and second, to proceed to Galilee where Jesus would meet with them **as He had instructed them before His passion** (Mt 26:32).
  - 2b. Notice the very special word of invitation issued to Peter at this time (Mk 16:7).
- 4a. The women report to the apostles; Peter and John visit the tomb (Lk 24:9-12; Jn 20:2-10)
  - 1b. Notice the reaction of the eleven to the words of the women: "their words seemed to them as idle tales, and they believed them not." The New Testament is absolutely clear in establishing the fact that those closest to Jesus, the eleven believing disciples, simply did not believe the prophecies of Jesus concerning His own resurrection.
  - 2b. Peter and John set off in a footrace to the tomb.
  - 3b. Notice that up to this point in the narrative Jesus has personally appeared to no one.

## “He showed Himself alive by many infallible proofs...”

(The post-resurrection ministry of Jesus Christ on this earth)

### 1a. Five appearances on the day of His resurrection

1b. To Mary Magdalene; a message to the disciples (Mk 16:9-11; Jn 20:11-18)

2b. To the other women ((Mt 28:9,10)

(Meanwhile, some of the soldiers report to the Jewish authorities what has come to pass) [Mt 28:11-15]

3b. To Simon Peter (Lk 24:33-35)

Note: The appearance to Simon Peter is not narrated anywhere in the New Testament record; it is simply alluded in Lk 24:33-35 – by which point it has already occurred – and in 1 Cor 15:5.

4b. To two disciples traveling to Emmaus; Jesus teaches from the Old Testament Scriptures the doctrine of the death and resurrection of the promised Messiah (Mk 16:12,13; Lk 24:13-32)

5b. To the astonished disciples [Thomas is absent at this time] (Mk 16:14; Lk 24:36-43; Jn 20:19-25)

### 2a. Five appearances during the subsequent 40-day ministry

1b. To the disciples again; Thomas is present and convinced (Jn 20:26-31)

2b. To seven disciples beside the Sea of Galilee; a miraculous catch of fishes (John 21:1-23)

Note: It is at this time that Peter is *reinstated* and *re-commissioned*, and that that same apostle was forewarned concerning the death which he would be called upon to suffer.

3b. To above 500 brethren gathered in Galilee; a “great” commission is given them to be obeyed during the absence of the Lord (Mt 28:16-20; Mk 16:15-18)

4b. To James, the half-brother of Jesus (1 Cor 15:7)

Again, this encounter is nowhere narrated, but it is alluded to in 1 Cor 15:7 and assumed in a number of ways in the New Testament. It seems that this was probably the conversion experience of James. Further, it may be assumed that perhaps at this same time the resurrected Lord appeared to His other half-brothers, including Jude.

5b. To the assembled disciples, who are given instructions to tarry in Jerusalem until the promise of the Spirit is fulfilled (Lk 24:44-49)

Note: This promise relates to Old Testament prophecies of the *New Covenant* (Ezek 36; Jer 33) and to later prophecies spoken by John the Baptist (Jn 1).

## "I go to my Father, and ye see me no more." (Jn 16:9)

(The ascension of Jesus to the Father)

1a. The last appearance and ascension to the Father (from Mt. Olivet, between Jerusalem and Bethany)  
(Mk 16:19; Lk 24:50,51; cp Ac 1:3-11)

2a. The disciples return to Jerusalem to await the promise of the Holy Spirit  
(Mk 16:20; Lk 24:52,53; cp Ac 1:12-14)

# Appendix 1: Concerning the Day on which Jesus was Crucified

There are 3 positions embraced by Bible believers; the following is a summary of the arguments for and against each position.

## I. The WEDNESDAY Crucifixion

1a. An overview of the week

SATURDAY NISAN 10	SUNDAY Nisan 11	MONDAY Nisan 12	TUESDAY Nisan 13	WEDNESDAY NISAN 14	THURSDAY Nisan 15	FRIDAY Nisan 16	SATURDAY Nisan 17	SUNDAY Nisan 18
Triumphal Entry	Cleanses, controls temple	Confronts enemies, woes, Olivet Discourse	Passover, Arrest, Trials (early Friday morning)	Trials, crucifixion, burial	Body lays in the tomb	Body embalmed	Rises from the dead after exactly 72 hours	OR Rises early on this, the first day of the week

2a. **ARGUMENTS** for this position (W. G. Scroggie)

- 1.) Matthew 12:40 - 3 full days & 3 full nights (72 hours)
- 2.) Too many events between Christ's death at 3 pm & His burial at 6 pm (Scroggie lists 20); better - Jesus died & was buried late Wednesday, His body left in the tomb on Thursday (Passover Sabbath), and then embalmed on Friday (day b/w the Sabbaths)
- 3.) Fits typology - Christ presented as Lamb on Nisan 10 (Saturday) at Triumphal Entry
- 4.) No silent days in week

3a. **CRITIQUE** of this position

- 1.) This view concludes either that Jesus rose on Saturday, or that He rose on the *fourth* day; NT says He rose on *third* day (Mt 16:21; 17:23; 20:19; 27:4; Lk 9:22; 18:33; 24:7,21,46; Jn 2:19-22; Ac 10:40; 1 Cor 15:4)
- 2.) "Three days and three nights" (Mt 12:40) is an idiomatic expression - means the third day (See under Friday consideration.)
- 3.) If "three days and three nights" = exactly 72 hours, Jesus must have risen no later than 6 pm on Saturday; why have Christians always celebrated resurrection on Sunday, if it occurred on Saturday?
- 4.) Many of the events between death and burial happened simultaneously - involved different persons, groups of persons.
- 5.) Places Triumphal Entry on Saturday (Sabbath) - unlikely because then Jesus riding on donkey was violation of Levitical law (Deut 5:14), as was cutting of palm branches (cf Num 15:32-36).

## II. The THURSDAY Crucifixion

1a. An overview of the week

SATURDAY Nisan 9	SUNDAY NISAN 10	MONDAY Nisan 11	TUESDAY Nisan 12	WEDNESDAY Nisan 13	THURSDAY NISAN 14	FRIDAY Nisan 15	SATURDAY Nisan 16	SUNDAY Nisan 17
Feast at which Mary anoints Jesus, in Bethany	Triumphal Entry	Cleanses, controls temple	Confronts enemies, woes, Olivet Discourse	Passover, Arrest, Trials (early Friday morning)	Trials, crucifixion, burial	Body lays in the tomb, 3 full nights, 2 full days & part of the 3rd day		Rises from the dead early in the day

2a. **ARGUMENTS** for this position (B. F. Westcott, Roy Aldrich)

- 1.) Body in tomb for three nights, two days and part of third day
- 2.) Triumphal entry on Nisan 10 (Sunday) fulfills typology
- 3.) No silent day in week
- 4.) John 19:31 - "sabbath" refers to Friday, Nisan 15, the day after Passover - which was the day of Unleavened Bread, a day when no one was to work (Lev 23:7). [The point - the mention of "sabbath" in Jn 19:31 is not a reference to the seventh day of the week, but to this day on which no work was to be done.]
- 5.) Mt 28:1 - "sabbaths" is plural, indicating 2 Sabbaths in a row that week (i.e., Day of Unleavened Bread, followed by weekly sabbath).

3a. **CRITIQUE** of this view

- 1.) "Three days & three nights" (Mt 12:40) - refers to "the third day" (see below)
- 2.) No evidence that the day of Unleavened Bread, because it was a day when no work was to be done, was referred to as a "sabbath"
- 3.) Plural of "sabbath" in Mt 28:1 - 1/3 of the uses of the term in the NT are plural; Mt 12:1-12, both singular & plural used of same day.
- 4.) Must take Jn 19:14 - "preparation of the Passover" - to mean Wednesday, the day before the Passover; that expression always means Friday, the preparation for the weekly sabbath. (cf. Mk 15:42; the "day of preparation" is said to be "the day before the sabbath")
- 5.) Jn 19:31, 42 specifically state that the Pharisees hurried to have Jesus in the tomb on the "day of preparation" so that He would not be on the cross "on the sabbath"

### III. The FRIDAY Crucifixion

#### 1a. An overview of the week

SATURDAY Nisan 8	SUNDAY Nisan 9	MONDAY Nisan 10	TUESDAY Nisan 11	WEDNESDAY Nisan 12	THURSDAY Nisan 13	FRIDAY Nisan 14	SATURDAY Nisan 15	SUNDAY Nisan 16
Feast at which Mary anoints Jesus, in Bethany	Triumphal Entry	Cleanses, controls temple	Confronts enemies, woes, Olivet Discourse	Silent day, no record in the Gospels	Passover, Arrest, Trials (early Friday morning)	Trials, crucifixion, burial	Body lays in the tomb	Rises from the dead early in the day

or (Hoehner)

SATURDAY Nisan 8	SUNDAY Nisan 9	MONDAY Nisan 10	TUESDAY Nisan 11	WEDNESDAY Nisan 12	THURSDAY Nisan 13	FRIDAY Nisan 14	SATURDAY Nisan 15	SUNDAY Nisan 16
Arrival in Bethany	Many to Bethany to see Jesus & Lazarus	Triumphal Entry	Cleanses, controls temple	Confronts enemies, woes, Olivet Discourse	Passover, Arrest, Trials (early Friday morning)	Trials, crucifixion, burial	Body lays in the tomb	Rises from the dead early in the day

#### 2a. ARGUMENTS for this position

- 1.) Jesus prophesied that He would rise on the *third* day (Mt 16:21; 17:23; 20:19; 27:64; Mk 9:31; 10:34; Jn 9:22; 18:33; 24:7; 24:21; 24:26; cf. Ac 10:40; 1 Cor 15:4); and the Gospels give the impression that He did rise on third day.
- 2.) Jesus' body was laid in the tomb on evening of the day of preparation (i.e., preparation for the Sabbath), which is called the day before the Sabbath (Mt 27:62; 28:1; Mk 15:42; Lk 23:54, 56; Jn 19:31, 42).
- 3.) The women returned home and rested on the Sabbath (Lk 23:56), and then returned to the tomb early on the first day of the week (Sunday) and found it empty (Mt 28:1; Mk 16:1,2; Lk 24:1; Jn 20:1). In Jewish culture, a dead body could be attended to for 3 days (start counting with day of death), by the end (sundown) of the 3<sup>rd</sup> day, the body must be in the sealed tomb/grave.
- 4.) On the day Jesus rose from the dead, He walked with 2 disciples on the road to Emmaus (Lk 24:13); they said it was the third day since their Master was crucified (Lk 24:21).

#### 3a. CRITIQUE of this view -

- 1.) Mt 12:40 - no three days and three nights  
BUT -
  - a.) NT speaks of resurrection on the 3<sup>rd</sup> day (Mt 16:21; 17:23; 20:19; 27:64; Lk 9:22; 18:33; 24:7,21,46; Ac 10:40; 1 Cor 15:4; Jn 2:19-22); Compare "after three days" (Mt 27:63; Mk 8:31; 9:31; 10:34) - must be equivalent to "on the third day"
  - b.) Mt 27:63 - Pharisees remember that Jesus predicted He would rise "after 3days," and ask for soldiers to guard tomb "until the third day."
  - c.) In OT, "3 days and 3 nights" = on the 3<sup>rd</sup> day. See Gen 42:17-18 – Joseph put his brothers "in prison for three days. Now Joseph said to them on the third day. . . ." 1 Kgs 20:29 – Israel and Syria "camped one over against the other *seven days*. And it came about that *on the seventh day*, the battle was joined." 2 Chron 20:5, 12 – Rehoboam said, "Return to me again *in three days*." . . . So Jeroboam and all the people came to Rehoboam *on the third day* as the king had directed, saying 'Return to me on the third day.'" (2 Chron. 20:5, 12) Esther said, "Go, assemble all the Jews who are found in Susa, and fast for me; do not eat or drink *for three days, night or day*. I and my maidens also will fast in the same way. . . . Now it came about *on the third day* that Esther put on her royal robes" (Esther 4:16, 5:1) and ate at a banquet that day. 1 SAMUEL 30:12,13 – "[The Egyptian] had not eaten bread or drunk water *for three days and three nights*...And he said, '...my master left me behind when I fell sick *three days ago*.'"
    - d.) Jewish literature: Rabbi Eleazar ben Azariah (lived ca AD 100, counted the 10<sup>th</sup> in descent from Ezra) stated: "A day and night are an Onah [i.e., `a portion of time'], and the portion of an Onah is as the whole of it" (JT, Shabbath 9:3; BT, Pesahim 4a). The point he is making is that the Jews' habit was to count *any portion* of a day as a whole day.
- 2.) Necessitates a "silent day" on Wednesday (unless Triumphal Entry is placed on Monday (as per Hoehner)  
BUT
  - a) given the logistical preparation which had to be made in order for Jesus to be arrested in the middle of the night (600 soldiers – Jn 18:3), tried before the Sanhedrin (again, near 70 men assemble in the middle of the night in a culture where little happens at night), and then tried before Pilate very early in the morning on the pavement of his residence – all before 6 am (Jn 19:14), and
  - b) given that the preparation for all of that could not begin until late on Tuesday night (Lk 22:1-6),
  - c) the narrative is more coherent if that day is available for all of that activity. In short, the day is "silent" in that nothing that occurred that day is recorded in the Gospels; it is not silent in the sense that nothing significant happened on that day, or even that the day is superfluous to the Gospel record of that final week.



## Appendix 2: Charles Spurgeon on the Genuine Humanity of Jesus

The Substitute was *of complex nature*. He was truly man, and yet He was truly God. *Christ Jesus* who "suffered" in the room, place, and stead of God's chosen people, *was man*, man of the substance of His mother, most surely man. He partook of all the weakness of humanity, and was in all respects, sin only excepted, tempted as we are; yea, He became "bone of our bone, and flesh of our flesh." He was the perfect man, the only man in whom there never dwelt sin. There was no sin in His nature. No taint of original depravity ran in His veins. In His human nature He was "without spot or blemish." Conceived in a miraculous manner, He partook not, in any degree, of that transgression which is transmitted to us; for we are born in sin, and shapen in iniquity.

Let us also ever bear in mind that, *while Christ was truly man, yet was He also very God*. We believe and must ever teach that the perfect humanity of Christ did not lower His perfect Deity; His Divinity was undiluted and infinite. He was "Very God of very God," possessing all the attributes of the eternal Jehovah. He, who did hang upon the cross, was the same God who made all the worlds. The very Word, who did bear our sins in His own body on the tree, was that Word by whom all things were made, and without whom "was not anything made that was made." We know nothing of a human atonement apart from the Deity of Christ Jesus. We dare not trust our souls upon a saviour who is but a man. If all the men that have ever lived, and all the angels that exist, could have wrought together, and striven throughout eternity to offer a sacrifice that should be a propitiation for the sins of a single man, they must have failed. None but the shoulders of the Incarnate God could bear the stupendous burden. No hand but that which set fast the spheres could shake the mountains of our guilt, and bear them away. We must have a Divine Sacrifice, and it is our joy to know that we have this in the person of our Lord Jesus Christ.

"While we always contend that Christ is God, let us never lose the conviction He is most certainly a man. He is not God humanized, nor a human deified; but, as to His Godhead, pure Godhead, equal and coeternal with the Father; as to His manhood, perfect manhood, made in all respects like the rest of mankind, sin alone excepted. His humanity is real, for He was born. He lay in the virgin's womb, and in due time was born. The gate by which we enter our first life he passed through also. He was not created, nor transformed, but His humanity was begotten and born. As He was born, so in the circumstances of His birth, he is completely human. He was as weak and feeble as any other babe. He is not even royal, but human. Those born in marble halls of old were wrapped in purple garments, and were thought by the common people to be a superior race. But this Babe was wrapped in swaddling clothes and had a manger for a cradle, so that the true humanity of His being would come out."

As He grows up, the very *growth* shows how completely human He is. He does not spring into full manhood at once, but He grows in wisdom and stature, and in favor with God and man. When he reaches man's estate, He gets the common stamp of manhood upon His brow. "In the *sweat* of thy brow shalt thou eat bread" is the common heritage of us all, and He receives no better. The carpenter's shop must witness to the toils of a Savior, and when He becomes the preacher and the prophet, still we read such significant words as these—"Jesus, being weary sat thus on the well." We find Him needing to betake Himself to rest in *sleep*. He slumbers at the stem of the vessel when it is tossed in the midst of the tempest. Brethren, if *sorrow* be the mark of real manhood, and "man is born unto trouble as the sparks fly upward," certainly Jesus Christ has the truest evidence of being a man. If to hunger and to thirst be signs that He was no shadow, and His manhood no fiction, you have these. If to associate with His fellow-men, and eat and drink as they did, will be proof to your mind that He was none other than a man, you see Him sitting at a feast one day, at another time He graces a marriage-supper, and on another occasion He is hungry and "hath not where to lay His head."

The first is, — Learn, dear brethren, *the real humanity of our Lord Jesus Christ*. Do not think of Him as God merely, though He is assuredly divine, but feel Him to be near of kin to you, bone of your bone, flesh of your flesh. How thoroughly can He sympathize with you! He has been burdened with all your burdens and grieved with all your griefs. Are the waters very deep through which you are passing? Yet they are not deep compared with the torrents with which He was buffeted. Never a pang penetrates your spirit to which your covenant Head was a stranger. Jesus can sympathize with you in all your sorrows, for He has suffered far more than you have ever suffered, and is able therefore to succour you in your temptations. Lay hold on Jesus as your familiar friend, your brother born for adversity, and you will have obtained a consolation which will bear you through the uttermost deeps.

## Appendix 3: Various Voices Regarding the Reality of Jesus' Humanity

A. H. Strong, *Systematic Theology* (675), in a discussion of Jesus' humanity, cites Anselm of Canterbury (1033-1109) insisting that Jesus' humanity was only a pretense, and then responds to that construction of the person of Christ, this in the midst of a discussion as to whether, during His mortality, Jesus could not have been ignorant in any way.

"The Lord is said to have grown in wisdom and favor with God, not because it was so, but because he acted as if it were so. So he was exalted after death, as if this exaltation were on account of death" (Cur Deus Homo, 1:9-19). But we may reply: Resolve all signs of humanity into mere appearance, and you lose the divine nature as well as the human; for God is truth and cannot act a lie. The babe, the child, even the man in certain respects, was ignorant.

Leon Morris on the concept of God dressed up like man:

"Greek mythology abounds in stories of gods who walked the earth giving the impression that they were men. They looked like men. They acted like men. But when need arose they cast off pretense, put forth their powers, and revealed their identity. They were not really men, but gods in disguise"

Millard Erickson: an insight which may make it more palatable to think of Jesus as fully human: "Humanity was spoiled and corrupted by the sin of Adam and Eve. Consequently, we are not true human beings, but impaired, broken down vestiges of essential humanity, and it is difficult to imagine this kind of humanity united with deity. But when we say that in the incarnation Jesus took on humanity, we are not talking about this kind of humanity. For the humanity of Jesus was not the humanity of sinful beings, but the humanity possessed by Adam and Eve from their creation and before their fall. There is no doubt then as to Jesus' humanity. The question is not whether Jesus was fully human, but whether we are..."

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## Appendix 4: On the Relationship between History and the Judeo-Christian Faith

"The uniqueness and scandal of the Christian religion rests in the mediation of revelation through historical events. The Hebrew-Christian faith stands apart from the religions of its environment because it is an historical faith, whereas they were religions rooted in mythology or the cycle of nature. The God of Israel was the God of history, or the *geschichtsgott*, as German theologians so vividly put it. The Hebrew-Christian faith did not grow out of lofty philosophical speculation or profound mystical experiences. It arose out of the historical experiences of Israel, old and new, in which God made Himself known. This fact imparts to the Christian faith a specific content and objectivity which set it apart from others..."

The Bible is not primarily a collection of the religious ideas of a series of great thinkers. It is not first of all a system of theological concepts, much less of philosophical speculations....

The recital of God's historical acts is the substance of Christian proclamation.

(G.E. Ladd. *The Knowledge of God: The Saving Acts of God*. Grand Rapids: Baker, 1962, pp. 7-13)

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