

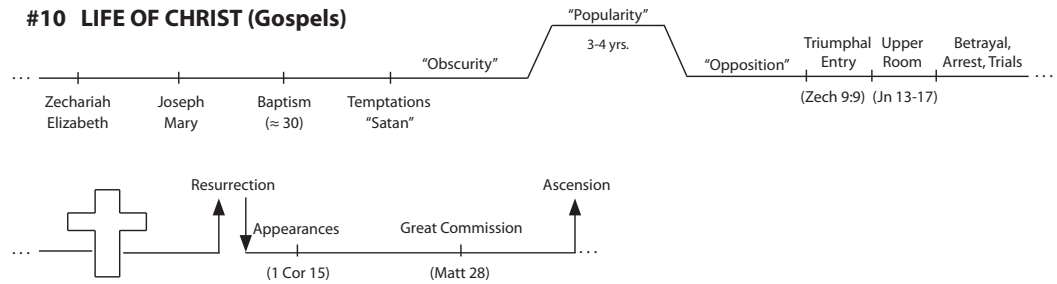
# SESSION 6

## Passion Week: Part Two

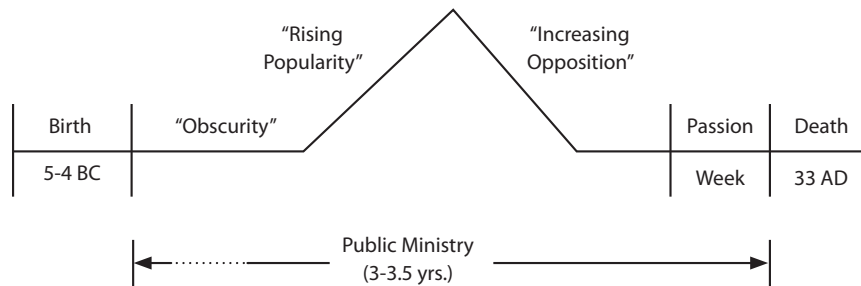
### I. PRAYER/REVIEW

### II. PANORAMA TIMELINE: LIFE OF CHRIST

#### A. Complete Timeline (from Panorama Rev., p. 6)



#### B. Abbreviated Timeline (from Panorama Plus 10)



### III. PASSION WEEK EVENTS

Refer to Session 5, "Passion Week: Part One." Note the highlights from Saturday, March 28, 33 AD through to the day of resurrection, Sunday, April 5.

<b>FINAL DAYS OF JESUS</b> Passion Week		
Day (Date) 33 AD	Recorded Event (Prim. from Mark)	Marcan Account
Thursday (April 2)	Passover Meal Celebration Betrayal by Judas Night-time Arrest (Trials begin)	Mk 14:12-72
Friday (April 3)	Trials Continue (3 Jewish/3 Roman) Brutality Crucifixion Burial	Mk 15:1-47
Saturday (April 4)	In the Tomb	
Sunday (April 5)	Resurrection	Mk 16:1-8

### IV. BIBLICAL DEVELOPMENT

#### A. Thursday (April 2)

1. Preparations for the Passover meal

- a. Question: where?

Mark 14:12

*On the first day of the Festival of Unleavened Bread, when it was customary to sacrifice the Passover lamb, Jesus' disciples asked him, "Where do you want us to go and make preparations for you to eat the Passover?"*

Notes:

- (1) The "first day" of the Passover feast was observed on Nisan 14-15 which would have fallen on Thursday-Friday of AD 33.

- (2) New Testament chronologies are complicated by the fact that for the Roman system, the day began at midnight (as does our modern day); however for the Jewish reckoning, the day began at sunset.

Therefore, daylight Thursday would be the day of Passover meal preparations, while the meal itself would be after sunset (Friday in the Jewish system).

- b. Answer: in the city

Mark 14:13-16

*So he sent two of his disciples, telling them, "Go into the city, and a man carrying a jar of water will meet you. Follow him. <sup>14</sup> Say to the owner of the house he enters, 'The Teacher asks: Where is my guest room, where I may eat the Passover with my disciples?' <sup>15</sup> He will show you a large room upstairs, furnished and ready. Make preparations for us there." <sup>16</sup> The disciples left, went into the city and found things just as Jesus had told them. So they prepared the Passover.*

Notes:

- (1) Luke (22:8) identifies the "two disciples" as Peter and John. They are instructed to find "a man carrying a jar of water" (14:13). Since this would have been a cultural oddity (women generally would have performed the task), the man would be easy to spot. Secrecy of the place for Jesus and His disciples would have been crucial. Prior arrangements would be necessary (14:15-16).
- (2) The location of the Passover meal was described as "a large upper room, furnished and ready" (14:15).

**Insight: Upper Room**

Most Palestinian houses consisted of from one to four rooms on one level. Large upper rooms were doubtless more common in ancient Jerusalem than in the countryside. The place was perhaps a wealthy person's home or even a semipublic building. The word translated "furnished" could mean *paved* or *with a floor*, but here it probably means that the room had carpets, couches, and vessels.

(Brooks, 227)

## 2. Passover Meal

- a. All four gospel writers record the feast meal; only John gives extensive details of the post-meal conversation/teaching.

- b. A harmony of the events might be:

- (1) At sunset Jesus and His disciples prepare to eat the Passover meal (cf. Ex 12).

Luke 22:14-16

*When the hour came, Jesus and his apostles reclined at the table. <sup>15</sup>And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. <sup>16</sup>For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God."*

- (2) At the outset of the meal, Jesus takes on the role of a menial servant (cf. Phil 2:5-8) and shockingly washes His disciples' feet.

John 13:2-5

*The evening meal was in progress, and the devil had already prompted Judas, the son of Simon Iscariot, to betray Jesus. <sup>3</sup>Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; <sup>4</sup>so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. <sup>5</sup>After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.*

Notes:

- (a) The act was richly symbolic. To cleanse dust from feet was one thing, to cleanse from sin was quite another (cf. 13:10).
  - (b) Peter was presumably the last to have his feet washed and he resisted. Likely, Peter had expected to be seated next to Jesus (the places of privilege, honor, closeness). After all, he and John (who **was** seated next to Jesus with Judas Iscariot) had the honorable task of carrying out the preparations for this momentous feast meal. Perhaps in a huff Peter had sulked his way to the farthest place.
  - (c) To Peter's refusal Jesus responded plainly, "unless I wash you, you have no part with me" (13:7). Peter sees only the physical washing of feet. Jesus speaks of a salvation "bath" that thoroughly cleanses, thus requiring only intermittent "washing" (confessing) of daily sin. In picturesque language Jesus foreshadows NT justification and sanctification.
  - (d) Jesus punctuated the demonstration with an apt explanation:

John 13:14-17  
*Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. <sup>15</sup>I have set you an example that you should do as I have done for you.  
<sup>16</sup>Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him. <sup>17</sup>Now that you know these things, you will be blessed if you do them.*
- (3) During the meal (or perhaps before the footwashing) the disciples argue about greatness.

Luke 22:24-30

*A dispute also arose among them as to which of them was considered to be greatest. <sup>25</sup> Jesus said to them, "The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. <sup>26</sup> But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. <sup>27</sup> For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves. <sup>28</sup> You are those who have stood by me in my trials. <sup>29</sup> And I confer on you a kingdom, just as my Father conferred one on me, <sup>30</sup> so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel.*

Notes:

- (a) This dispute could have preceded and been the basis for the footwashing lesson.
- (b) This dispute was nothing new with the disciples. Earlier in his public ministry Jesus had challenged the men.

Mark 9:33-35

*They came to Capernaum. When he was in the house, he asked them, "What were you arguing about on the road?" <sup>34</sup> But they kept quiet because on the way they had argued about who was the greatest. <sup>35</sup> Sitting down, Jesus called the Twelve and said, "Anyone who wants to be first must be the very last, and the servant of all."*

- (c) The basic lessons to learn were clear:
  - Don't be like the Gentiles who love power and to "exercise authority over."
  - Don't choose "being served" but choose "to serve" (the example of Jesus - cf. Mk 10:45).

- Don't measure greatness by position or authority, but by the capacity to serve (minister to) others.

- (4) Near the end of the meal Judas Iscariot departed to complete plans for the betrayal of Jesus. None of the eleven knew of his true reasons for leaving. Jesus knew and bid Judas to do the deeds quickly.

John 13:27-30

*As soon as Judas took the bread, Satan entered into him. So Jesus told him, "What you are about to do, do quickly."<sup>28</sup> But no one at the meal understood why Jesus said this to him.<sup>29</sup> Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the festival, or to give something to the poor.<sup>30</sup> As soon as Judas had taken the bread, he went out. And it was night.*

- (5) At some point during the meal, Jesus instituted the commemorative Lord's Supper.

Mark 14:22-25 (cf. Matt 26:26-29; Lk 22:17-20; 1 Cor 11:23-26)

*While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take it; this is my body."<sup>23</sup> Then he took a cup, and when he had given thanks, he gave it to them, and they all drank from it.<sup>24</sup> "This is my blood of the covenant, which is poured out for many," he said to them.<sup>25</sup> "Truly I tell you, I will not drink again from the fruit of the vine until that day when I drink it new in the kingdom of God."*

Notes:

- (a) The Passover meal was a familiar ritual for Israel.

**Insight:**

Before this meal was eaten in Jewish homes the head of the house explained its meaning regarding Israel's deliverance from slavery in Egypt. As host, Jesus probably did so to prepare His disciples for a new understanding of the bread and wine. (Grassmick, BKC, 177)

- (b) This portion of the supper may have occurred after Judas Iscariot departed.
- (c) The Lord's Supper is highly symbolic:
- Bread represents Jesus' body.
  - Wine represents Jesus' blood.
  - Cup of thanksgiving (likely the third of four at a traditional "sedar" [Hb. "order" or "arrangement"]) represents "my blood of the covenant." (Compare to Jer 31:31-34; Isa 53:11-12).

The death (broken body, shed blood) of Jesus will now provide the basis for forgiveness of sin and a right relationship with God.

- (d) The next occasion for a momentous meal would be in the literal Kingdom at the Messianic banquet.

Isaiah 25:6-8

*On this mountain the Lord Almighty will prepare a feast of rich food for all peoples, a banquet of aged wine—the best of meats and the finest of wines.<sup>7</sup> On this mountain he will destroy the shroud that enfolds all peoples, the sheet that covers all nations;<sup>8</sup> he will swallow up death forever. The Sovereign Lord will wipe away the tears from all faces; he will remove his people's disgrace from all the earth. The Lord has spoken.*



- (6) At the close of the meal (or shortly thereafter), with the traitor out of the room, Jesus began to instruct the faithful eleven. The first (perhaps most significant) teaching was on the necessary love-relationship that all followers of Christ must have for one another.

John 13:33-35

*"My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, so I tell you now: Where I am going, you cannot come.  
<sup>34</sup> "A new command I give you: Love one another. As I have loved you, so you must love one another.  
<sup>35</sup> By this everyone will know that you are my disciples, if you love one another."*

Peter missed the teaching point (on love) and only focused on his devotion and commitment to Jesus. Peter bravely announced "Lord, why can I not follow you right now? I will lay down my life for you." (13:37)

Probably at this point Jesus gave His first prediction of Peter's coming denial.

Luke 22:31-34 (cf. Jn 13:37-38)

*"Simon, Simon, Satan has asked to sift all of you as wheat. <sup>32</sup> But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers." <sup>33</sup> But he replied, "Lord, I am ready to go with you to prison and to death." <sup>34</sup> Jesus answered, "I tell you, Peter, before the rooster crows today, you will deny three times that you know me."*

### 3. Upper Room teaching

John 13:31-16:33 is traditionally referred to as "The Upper Room Discourse," a title focused on the location of this extended teaching session. The material is exclusively recorded by John alone, the young disciple who was present at the meal and subsequent instruction.

Further, some also include John 17, "The High Priestly Prayer," as a part of this section of John's Gospel.

There are several "markers" of interpretive interest in this part of the Gospel of John:

- "And it was night" (13:30); a theological statement related to the departure of the traitor, Judas Iscariot.
- Interruptions of Jesus' teaching: by "Simon Peter" (13:36 ff), "Thomas" (14:5 ff), "Philip" (14:8 ff), "Judas (not Judas Iscariot)" (14:22 ff). All of these interruptions interfere with the flow of instruction intended by Jesus. But they serve to answer important questions. These all occur in the latter part of John 13 and throughout John 14.
- "Come now; let us leave" (14:31): it would appear that Jesus and His disciples left the Upper Room to depart to the Garden of Gethsemane. Thus, the conversation of John 15-16 would have occurred on the way. Some scholars believe that the conversation continued around the table until John 18:1.
- "After Jesus said this, he looked toward heaven and prayed" (17:1): if the disciples were in route to the garden, this would have occurred outdoors with Jesus' face toward the heavens, the starry sky, His heavenly Father. Of course, it still could have occurred in the prepared, upper room.
- "When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley" (18:1): if the prayer had occurred on the Temple mount, the band of men could have departed by way of the Golden Gate across the Kidron ravine up into the copse of olive trees to the place, the Garden of Gethsemane (see map, p. 5).

If the prayer finished while in the upper room, the men could have traveled through the temple area or passed south of this area by traveling up the Kidron (from the convergence of Hinnom, Central and Kidron ravines).

a. Chart of Upper Room Discourse

<b>Upper Room Discourse</b> John 13-17		
"Last Supper"	"Last Words"	"Last Prayer"
Chapter 13	Chapters 13-16	Chapter 17
<ul style="list-style-type: none"> <li>• Washing</li> <li>• Explanation</li> <li>• Lament</li> </ul>	<p style="text-align: center;">In the Room (13-14)</p> <p style="text-align: center;">On the Way (15-16)</p>	<p style="text-align: center;">Jesus prays...</p> <ul style="list-style-type: none"> <li>• For Himself</li> <li>• For Disciples</li> <li>• For Future Believers</li> </ul>

b. "Last Words": Chart of Instructions/Interruptions  
(John 13-14)

<b>John 18:1 "...crossed Kidron Valley...olive grove..."</b>		
Instruction	Interruption	Reply
Jesus (13:31-35)	X	X
X	Peter (13:36-38)	Jesus (13:36-38)
Jesus (14:1-4)	X	X
X	Thomas (14:5-7)	Jesus (14:5-7)
X	Philip (14:8-11)	Jesus (14:8-11)
Jesus (14:12-21)	X	X
	Judas (14:22)	Jesus (14:23-24)
Jesus (14:25-31)	X	X

Noteworthy passages:

- (1) John 13:34-35  
*"A new command I give you: Love one another. As I have loved you, so you must love one another. <sup>35</sup> By this everyone will know that you are my disciples, if you love one another."*

(2) John 14:1-4

*“Do not let your hearts be troubled. You believe in God; believe also in me. <sup>2</sup>My Father’s house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? <sup>3</sup>And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. <sup>4</sup>You know the way to the place where I am going.”*

(3) John 14:6

*Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me.”*

(4) John 14:15-17

*“If you love me, keep my commands. <sup>16</sup>And I will ask the Father, and he will give you another advocate to help you and be with you forever— <sup>17</sup>the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.*

(5) John 14:25-26

*“All this I have spoken while still with you. <sup>26</sup>But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.*

c. “Last Words”: On the Way: John 15-16

(1) John 15: Three Vital Relationships of the Believer

<b>“Three Vital Relationships”</b>		
John 15		
Verses	Responsibility	Key Word
1-8	Vertical: With Christ	“abide” (remain)
9-17	Horizontal: With Other Believers	“love”
18-27	Horizontal: With the World of Haters	witness (“testify”)

Noteworthy passages:

(a) John 15:1-2 (NASB)

*“I am the true vine, and My Father is the vinedresser. <sup>2</sup> Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it so that it may bear more fruit.”*

(b) John 15:5 (NASB)

*I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.*

(c) John 15:12-13, 17

*My command is this: Love each other as I have loved you. <sup>13</sup> Greater love has no one than this: to lay down one’s life for one’s friends. <sup>17</sup> This is my command: Love each other.*

(d) John 15:18-19

*“If the world hates you, keep in mind that it hated me first. <sup>19</sup> If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you.*

(e) John 15:26-27

*"When the Advocate comes, whom I will send to you from the Father—the Spirit of truth who goes out from the Father—he will testify about me. <sup>27</sup> And you also must testify, for you have been with me from the beginning."*

(2) John 16

Noteworthy passages:

(a) John 16:7-11

*"But very truly I tell you, it is for your good that I am going away. Unless I go away, the Advocate will not come to you; but if I go, I will send him to you. <sup>8</sup> When he comes, he will prove the world to be in the wrong about sin and righteousness and judgment: <sup>9</sup> about sin, because people do not believe in me; <sup>10</sup> about righteousness, because I am going to the Father, where you can see me no longer; <sup>11</sup> and about judgment, because the prince of this world now stands condemned."*

(b) John 16:12-13

*"I have much more to say to you, more than you can now bear. <sup>13</sup> But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come."*

(c) John 16:28

*"I came from the Father and entered the world; now I am leaving the world and going back to the Father."*

(d) John 16:33

*"I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world."*

d. "Last Prayer": High Priestly Prayer: John 17

(1) Jesus prays for Himself (17:1-5)

John 17:1<sup>b</sup>

*"Father, the hour has come. Glorify your Son, that your Son may glorify you."*

John 17:3

*"Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent."*

(2) Jesus prays for His disciples (17:6-19)

John 17:11, 15

*"I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name, the name you gave me, so that they may be one as we are one. My prayer is not that you take them out of the world but that you protect them from the evil one."*

John 17:17-19

*"Sanctify them by the truth; your word is truth. <sup>18</sup> As you sent me into the world, I have sent them into the world. <sup>19</sup> For them I sanctify myself, that they too may be truly sanctified."*

(3) Jesus prays for future believers (17:20-26)

John 17:20-21

*"My prayer is not for them alone. I pray also for those who will believe in me through their message, <sup>21</sup> that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me."*

(4) John 17:24

*"Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world."*

#### 4. Garden of Gethsemane

John 18:1

*When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was a garden, and he and his disciples went into it.*

##### a. A second prediction of Peter's denial

Entering the garden Jesus noted that soon all of the disciples would fall away (Matt 26:31; Mk 14:27). Peter boldly declared his allegiance once again, only to hear Jesus say, "Truly I say to you that this very night, before a cock crows, you shall deny me three times" (Matt 26:34 NASB).

##### b. The three agonizing prayers of Jesus (Matthew 26)

Matthew's account notes that Jesus arrived in the garden, asked Peter, James and John to accompany Him to a more private place to pray. Jesus was "grieved and distressed."

Jesus went a little further away from the three to pray ("remain here and keep watch with me" - Matt 26:38).

(1) The first session of prayer (26:39-41)

(2) The second session of prayer (26:42-43)

(3) The third session of prayer (26:44)

Matthew 26:45-46

*Then he returned to the disciples and said to them, "Are you still sleeping and resting? Look, the hour has come, and the Son of Man is delivered into the hands of sinners. <sup>46</sup> Rise! Let us go! Here comes my betrayer!"*

##### c. Betrayal and arrest

(1) All four Gospels record the event (Matt 26:47-56; Mk 14:43-52; Lk 22:47-53; Jn 18:2-12).

(2) The key players in the drama:

(a) Jesus: innocent, wrongly accused, oddly in charge.



- (b) Judas Iscariot: traitor, betrayer, satanically driven.
- (c) Peter: sword wielder, brash defender, flees.
- (d) Disciples: stunned, frightened, flee.
- (e) Jewish officers: accusers, arrestors, plotters.
- (f) Roman soldiers: accomplices, Roman muscle.

Matthew 26:52-56

*“Put your sword back in its place,” Jesus said to him, “for all who draw the sword will die by the sword.”<sup>53</sup> Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels?<sup>54</sup> But how then would the Scriptures be fulfilled that say it must happen in this way?”<sup>55</sup> In that hour Jesus said to the crowd, “Am I leading a rebellion, that you have come out with swords and clubs to capture me? Every day I sat in the temple courts teaching, and you did not arrest me.<sup>56</sup> But this has all taken place that the writings of the prophets might be fulfilled.” Then all the disciples deserted him and fled.*

## **B. Friday (April 3)**

### 1. Trials

Jesus experienced the mockery and injustice of Jewish and Roman jurisprudence. Arrested and bound, He would in short order appear three times before Jewish authorities and three times before Roman authorities. While Jesus was interrogated, Peter would fulfill the prophecy of his denials.

#### a. Before Annas (former high priest)

##### (1) Who He was

John 18:12-14

*Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him<sup>13</sup> and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year.<sup>14</sup> Caiaphas was the one who had advised the Jewish leaders that it would be good if one man died for the people.*

(2) What He asked

John 18:19-24

*Meanwhile, the high priest questioned Jesus about his disciples and his teaching. <sup>20</sup>“I have spoken openly to the world,” Jesus replied. “I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret.*

*<sup>21</sup> Why question me? Ask those who heard me.*

*Surely they know what I said.” <sup>22</sup> When Jesus said this, one of the officials nearby slapped him in the face. “Is this the way you answer the high priest?” he demanded. <sup>23</sup> “If I said something wrong,” Jesus replied, “testify as to what is wrong. But if I spoke the truth, why did you strike me?” <sup>24</sup> Then Annas sent him bound to Caiaphas the high priest.*

- b. Before Caiaphas (current high priest) and Sanhedrin (some hastily assembled). This incident would have been located at the high priest’s home in the early morning hours.

(1) Testimony of witnesses

Mark 14:55-56

*The chief priests and the whole Sanhedrin were looking for evidence against Jesus so that they could put him to death, but they did not find any.*

*<sup>56</sup> Many testified falsely against him, but their statements did not agree.*

(2) Challenge of the high priest

Mark 14:60-64

*Then the high priest stood up before them and asked Jesus, “Are you not going to answer? What is this testimony that these men are bringing against you?” <sup>61</sup> But Jesus remained silent and gave no answer. Again the high priest asked him, “Are you the Messiah, the Son of the Blessed One?” <sup>62</sup> “I am,” said Jesus. “And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.” <sup>63</sup> The high priest tore his clothes. “Why do we need any more witnesses?” he*

asked. <sup>64</sup> "You have heard the blasphemy. What do you think?" They all condemned him as worthy of death.

(3) Reactions of the others

Mark 14:65

*Then some began to spit at him; they blindfolded him, struck him with their fists, and said, "Prophesy!" And the guards took him and beat him.*

c. Before Sanhedrin (formal meeting at daybreak)

Luke 22:66-71

*At daybreak the council of the elders of the people, both the chief priests and the teachers of the law, met together, and Jesus was led before them. <sup>67</sup> "If you are the Messiah," they said, "tell us." Jesus answered, "If I tell you, you will not believe me, <sup>68</sup> and if I asked you, you would not answer. <sup>69</sup> But from now on, the Son of Man will be seated at the right hand of the mighty God." <sup>70</sup> They all asked, "Are you then the Son of God?" He replied, "You say that I am." <sup>71</sup> Then they said, "Why do we need any more testimony? We have heard it from his own lips."*

At this time the remorse of Judas Iscariot overwhelmed the betrayer. Matthew 21:3-10 records his appearance before certain religious leaders, throwing down of the blood money and leading to Judas' eventual suicide.

d. Before Pilate

All four gospel accounts include this first appearance before Pilate (Matt 27; Mk 15; Lk 23; Jn 18).

Luke 23:1-6

*Then the whole assembly rose and led him off to Pilate. <sup>2</sup> And they began to accuse him, saying, "We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Messiah, a king." <sup>3</sup> So Pilate asked Jesus, "Are you the king of the Jews?" "You have said so," Jesus replied. <sup>4</sup> Then Pilate announced to the chief priests and the crowd, "I find no basis for a*

*charge against this man.”<sup>5</sup> But they insisted, “He stirs up the people all over Judea by his teaching. He started in Galilee and has come all the way here.”*

*<sup>6</sup> On hearing this, Pilate asked if the man was a Galilean.*

e. Before Herod (Antipas)

Luke 23:7-12

*When he learned that Jesus was under Herod’s jurisdiction, he sent him to Herod, who was also in Jerusalem at that time.<sup>8</sup> When Herod saw Jesus, he was greatly pleased, because for a long time he had been wanting to see him. From what he had heard about him, he hoped to see him perform a sign of some sort.<sup>9</sup> He plied him with many questions, but Jesus gave him no answer.<sup>10</sup> The chief priests and the teachers of the law were standing there, vehemently accusing him.<sup>11</sup> Then Herod and his soldiers ridiculed and mocked him. Dressing him in an elegant robe, they sent him back to Pilate.<sup>12</sup> That day Herod and Pilate became friends—before this they had been enemies.*

f. Before Pilate (again)

- (1) Pilate declares Jesus to be innocent of the charges brought before him (Lk 23:13-15).
- (2) Pilate offers the customary release of a prisoner at the Passover Feast; would the assembled crowd want Barabbas (insurrectionist, robber, and murderer) or Jesus (the King of the Jews)? The mob cried out for Barabbas.
- (3) Pilate had Jesus scourged; the soldiers crowned Him with a crown of thorns, mocked Him with a purple robe, beat Him with their fists, and reviled Him, “Hail, King of the Jews.”
- (4) Pilate brought Jesus out in His robed, battered, pitiful condition and declared, “Behold the man!” The angry crowd was not appeased.
- (5) Pilate further interrogated Jesus but fear of the crowd’s reaction was stronger than his fear of Jesus’ innocence.

(6) Pilate again faced the crowd.

John 19:14-16

*It was the day of Preparation of the Passover; it was about noon. "Here is your king," Pilate said to the Jews. <sup>15</sup> But they shouted, "Take him away! Take him away! Crucify him!" "Shall I crucify your king?" Pilate asked. "We have no king but Caesar," the chief priests answered. <sup>16</sup> Finally Pilate handed him over to them to be crucified. So the soldiers took charge of Jesus.*

2. Crucifixion

- a. The mocked, beaten, flogged Jesus was taken to Golgotha (Aramaic for "skull") just outside the gates of the city.
- b. Jesus was crucified in the middle between two thieves.
- c. Jesus hung from the Cross from 9:00am to 3:00pm. From noon to His death, darkness fell over the whole land (Mk 15:33; Lk 23:44).
- d. Jesus spoke seven sayings while on the Cross.

<b>"Seven Sayings of the Cross"</b>	
1. "Father, forgive them..."	Luke 23
2. "Dear woman, here is your son" "Here is your mother"	John 19
3. "Today...with me...paradise"	Luke 23
4. "I am thirsty"	John 19
5. "My God, my God, why have you forsaken me?"	Matthew 27 Mark 15
6. "Father, into your hands I commit my spirit"	Luke 23
7. "It is finished"	John 19

### 3. Death

Mark 15:37-39

*With a loud cry, Jesus breathed his last. <sup>38</sup> The curtain of the temple was torn in two from top to bottom. <sup>39</sup> And when the centurion, who stood there in front of Jesus, saw how he died, he said, "Surely this man was the Son of God!"*

### 4. Burial

John 19:38-42

*Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jewish leaders. With Pilate's permission, he came and took the body away. <sup>39</sup> He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. <sup>40</sup> Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. <sup>41</sup> At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. <sup>42</sup> Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.*

### 5. Tomb

a. Watched by the women (Lk 23:55-56)

b. Guarded by Roman soldiers (Matt 27:62-66)

## **C. Saturday (April 4)**

Jesus lay in the tomb; the soldiers guarded the entrance; the women prepared to return Sunday morning to complete the burial preparations; the disciples hid in fear; the nation celebrated the Sabbath (Friday at sunset to Saturday sunset).

## **D. Sunday (April 5): RESURRECTION SUNDAY**

At daybreak, early on that Sunday morning, certain women returned to the tomb. What followed were a series of resurrection appearances of Jesus. Chronological details of the post-resurrection period are difficult to determine with absolute assurance. Gromacki offers this plausible reconstruction.

### **Post-Resurrection Appearances of Jesus**

1. To Mary Magdalene (John 20:14-18)
2. To the women (Matt 28:8-10)
3. To Peter (Luke 24:34; 1 Cor 15:5)
4. To the two disciples on the Emmaus road (Luke 24:13-31)
5. To the ten apostles (Luke 24:36-43)
6. To the eleven apostles (John 20:24-29)
7. To the seven apostles by the Sea of Galilee (John 21:1-23)
8. To the five hundred brethren (1 Cor 15:6)
9. To James (1 Cor 15:7)
10. To the eleven, on the day of ascension (Matt 28:16-20)

## **V. ASCENSION**

### **A. Primary Text**

Acts 1:3-11

*After his suffering, he presented himself to them and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God.*

*<sup>4</sup>On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. <sup>5</sup>For John baptized with water, but in a few days you will be baptized with the Holy Spirit."<sup>6</sup>Then they gathered around him and asked him, "Lord, are you at this time going to restore the kingdom to Israel?" <sup>7</sup>He said to them: "It is not for you to know the times or dates the Father has set by his own authority. <sup>8</sup>But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." <sup>9</sup>After he said this, he was taken up before their very eyes, and a cloud hid him from their sight. <sup>10</sup>They were looking intently up into the sky*

as he was going, when suddenly two men dressed in white stood beside them. <sup>11</sup> "Men of Galilee," they said, "why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven."

## **B. Notable Observations**

1. Jesus after His death offered to His disciples "proofs" of His being alive.
2. Jesus appeared to His eye witnesses over the course of forty days.
3. Jesus promised the coming of the Holy Spirit.
4. Jesus refused to speculate (what day or time the Father had set) concerning the coming, literal, Davidic Kingdom. Recall that the disciples were looking forward to reigning over twelve thrones with Jesus the Messiah-King (Matt 19:27-30).

Acts 1:7-8

*He said to them: "It is not for you to know the times or dates the Father has set by his own authority.<sup>8</sup> But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."*

5. The disciples have been given a commission (Matt 28:16-20) and Holy Spirit power to be Jesus' witnesses. This will be the focus of Panorama Plus 11: The Church Age.

## **VI. TAKEAWAYS**

### **A. Death of Christ**

2 Corinthians 5:21

*God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.*

Romans 4:25

*He was delivered over to death for our sins and was raised to life for our justification.*



John 3:16-18

*For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. <sup>17</sup> For God did not send his Son into the world to condemn the world, but to save the world through him. <sup>18</sup> Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son.*

## **B. Final Teachings**

The Upper Room Discourse remains a key teaching section in the Passion Week drama. It is the final emphasis, the last words, the key concepts that Christ-followers must embrace, particularly today. Recall the importance of "all" of Jesus' teaching in the Great Commandment:

Matthew 28:19-20

*"Therefore go and make disciples of **all** nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."*

## **C. Conclusion**

Note the remarkable poetic description of "the life of Christ" (Adapted from James Allan Francis, *The Real Jesus and Other Sermons*, Judson, 1926).

He was born in an obscure village,  
the child of a peasant woman.  
He grew up in still another village  
where he worked until he was thirty.  
Then for three years  
he was an itinerant preacher.  
He never wrote a book.  
He never held an office.  
He never had a family or owned a home.  
He didn't go to college.  
He never traveled more than 200 miles  
from the place he was born.  
He did none of the things  
one usually associates with greatness.  
He had no credentials but himself;  
he was only thirty-three  
when public opinion turned against him.  
His friends ran away.  
He was turned over to his enemies  
and went through the mockery of a trial.  
He was nailed to the cross  
between two thieves.  
While he was dying  
his executioners gambled for his clothing,  
the only property he had on earth.  
When he was dead  
he was laid in a borrowed grave  
through the pity of a friend.  
Nineteen centuries have come and gone  
and today he is the central figure  
of the human race,  
the leader of mankind's progress.  
All the armies that ever marched,  
all the navies that ever sailed,  
all the parliaments that ever sat,  
all the kings that ever reigned,  
put together,  
have not affected  
the life of man on earth  
as much as that  
One Solitary Life.