

Valley Bible Church – Life of Christ

FOCUS #6: THE PASSION WEEK OF JESUS

Friday (of the week preceding) - Sunday

Background Notes:

Review: AN OVERVIEW OF THE LIFE OF CHRIST

NOTE: Our study of the life of Jesus Christ on earth has been developed according to the breakdown suggested by the words of Jesus in John 16:28.

"I came forth from the Father,
...and am come into the world;
...again, I leave the world,
...and go to the Father."

It will perhaps be helpful to recapitulate the major events & emphasis, of that breakdown, and to where we are in that breakdown at this point

I. UNIT ONE: "I came forth from the Father..."

The emphasis: The pre-existence of Jesus Christ.

II. UNIT TWO: "...and am come into the world..."

The emphases:

1. Jesus' birth, infancy, boyhood
2. Jesus emerges into public life

- a. John the Baptist ministers in anticipation of the appearance of Messiah*
- b. Jesus is baptized by John*
- c. Jesus is alone in the wilderness for 40 days, is tempted by the Devil*
- d. Jesus gathers to Himself the first disciples*
- e. Jesus works a miracle at Cana*

3. Jesus gains attention in Judea and Samaria

Note: This phase of Jesus' ministry lasted about six months, but it is recorded only by John. It was because of opposition generated during this time that Jesus led Judea and ministered in Galilee

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4. Jesus' 18-month ministry in Galilee

a. Jesus spent 18 months in Galilee, during which His ministry was characterized by:

- open announcement of His Messiahship;
- miraculous proof of His claim to Messiahship and deity; and,
- ever increasing public amazement and official hatred.

b. During this time Jesus traveled to Judea once for a feast, but most of the time was spent traveling throughout Galilee offering Himself as Messiah to the Jews.

c. Jesus' offer of Himself as Messiah was rejected by the Jews. The most important single moment of rejection is recorded in Matthew 12:38-45, the event often referred to as the "unpardonable sin."

5. The training of the twelve

- During this time, Jesus' emphasis changes dramatically. In brief, the change can be described as follows.

	THE GALILEAN MINISTRY	TRAINING OF THE TWELVE
Jesus' PURPOSE:	<i>PUBLIC PRESENTATION</i> - -of Himself as Messiah	<i>PRIVATE PREPARATION</i> - -of His disciples for His death and departure
Jesus' EMPHASIS:	<i>MIRACLES</i> --designed to authenticate His claims concerning Himself	<i>PARABLES</i> --designed to hide truth from His enemies, and to buy time to ins
Jesus' STRATEGY:	<i>GO TO THE JEWS, MINISTER OPENLY</i> --in order that that generation might be personally and powerfully confronted with His message and with the confirming credentials, His miracles	<i>FLEE FROM THE JEWS, SEEK SOLITUDE</i> --in order that He might find opportunity to instruct His disciples concerning what was soon to happen to Him, what their responsibilities would be, how He would enable them even in His absence
Public REACTION:	MOUNTING PUBLIC FASCINATION --tempered by the suspicion, contempt,	MOUNTED OFFICIAL HATRED/REJECTION -- tempered by the continuing

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and finally hatred of the leaders of the nation toward Jesus and His claims fascination on the part of the common people, but finally winning over even the populace

b. The reason for this dramatic change: Jesus recognizes that Israel's rejection is full and final, and that soon He will be taken and put to death. Thus, He begins to prepare His disciples for that event and their consequent responsibilities.

c. This period (training of the twelve) lasted about six months (approximately the first half of the last year of Jesus' public ministry). During these months Jesus fled crowds, was reluctant to perform miracles, and began to speak in parables.

d. NOTE: It was during this time that Jesus began to prophecy to His disciples that He was going to die (Matthew 16:21).

6. In and around Jerusalem; the final six months before the Passion of Jesus

a. These last six months before Jesus' death are difficult to harmonize exactly. It is clear that Jesus traveled extensively in Perea (Trans-Jordan) for much of this time.

b. During these months, Jesus went three times to Judea. However, those trips were unannounced and brief, as Jesus was taking care not to fall into the hands of His enemies before the appointed time. The general spirit of this period is well reflected in John 7:30.

c. The events of this period, the last six months of Jesus' public ministry, are best understood in relation to three trips to Jerusalem (or its environs) made during this time. We must piece together all four Gospel accounts to understand the chronology of this period, simply because no one Gospel provides a continuous narrative.

TRIP #1 - to Jerusalem for the Feast of Tabernacles (John 7:2-10:21) After the Feast, Jesus remained in Judea, though He avoided Jerusalem

TRIP #2 - to Jerusalem for the Feast of Dedication (John 10:22-39) After this feast, Jesus journeyed to Perea, that area beyond the Jordan River

TRIP #3 - to Bethany (2 miles from Jerusalem) to raise Lazarus from the dead After this miracle, Jesus finds seclusion in Ephraim, a little town north of Jerusalem some miles. Here He remains with His disciples, hidden from His enemies until He goes for the final time to Jerusalem for the Passover season (John 11:54)

Note: We have come to this point in our consideration of the life of our Lord.

III. UNIT THREE : . . . again, I leave the world . . ."

1. The emphasis: Jesus' final journey to Jerusalem, His arrest and trials, His crucifixion and burial
2. Basically, this involves the Passion Week, the major events of which include

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- 2. The baptism and temptation of Jesus the Christ
- 3. The miracle of water to wine performed at Cana (Jesus demonstrates His glory for the first time)

Time: 2 1/2 years

THE EARLY JUDEAN MINISTRY OF JESUS CHRIST

About

--seeking crowds

8

months

- 1. Jesus cleanses the temple at Jerusalem
- 2. Nicodemus, a seeking Sanhedrinist, comes by night to Jesus
- 3. Jesus gathers to himself those who had already believed the message of John
- 4. John the Baptist is arrested; Jesus departs from Galilee, passes through Samaria on the way, deals with the woman at the well

--working countless miracles

THE GREAT GALILIAN MINISTRY OF JESUS CHRIST

--traveling through the lands of the Jews, saturating the area with His claims, and with the proof of those claims by means of miracles

18 months

- 1. Many, many miracles during this time
- 2. Jesus is seeking crowds, traveling throughout Galilee, saturating the land with His two-fold claim (to be Messiah, and to be God come in the flesh), proving the legitimacy of those claims by means of miracles.
- 3. In spite of the undeniable proof Jesus offers in defense of the truth of His claims, Israel finally rejects Him, and His offer; Jesus discerns that spirit of disbelief, His disciples/apostles do not.
 - a) Official rejection--the unpardonable sin (Mt 12:14-37)
 - b) Popular rejection--the feeding of the 5000 (John 6:41-47)

TRAINING OF THE TWELVE

Notice that Jesus' emphasis and tactics change dramatically at this point

PRIVATE PREPARATION

- 1. He had been seeking crowds; he now seeks privacy
- 2. He had been working miracles freely; now He

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seeks to avoid miracle-working in the attempt to avoid the consequent multitudes of people

Time: 1 year

6

3. He had been speaking openly and plainly; now He speaks in parables

--seeking privacy

4. He had been travelling throughout the land of the Jews; now He begins to move in non-Jewish territories (Syro-Phoenicia, Decapolis, Ceasarea-Philippi)

CULMINATION OF THIS PERIOD:

--avoiding miracles

1. Jesus finally finds solitude with His apostles openly foretells His death for the first time; the apostles are horrified and unbelieving

2. To reinforce the staggering faith of the apostles, Jesus is transfigured before three of them

--fleeing areas populated by Jews

IN AND AROUND JERUSALEM: THE FINAL SIX MONTHS BEFORE HIS PASSION

6
months

1. To Jerusalem for the Feast of Tabernacles (Nov) [Luke 9:51; John 7:1-10:21] --then ministers in Judea for a final time, avoiding Jerusalem

2. To Jerusalem for the Feast of Dedication (Dec) [Luke 13:22; John 10:22-42]--then, to Perea (John 10:42), where He ministers until the sister of Lazarus sends for Him

3. To Bethany to raise Lazarus from the dead (ca Feb) [John 11] --then to the village of Ephraim, where remains secreted until He set out for the final Passover

FINAL EVENTS

JESUS PASSION IN JERUSALEM, THE RESURRECTION AND ASCENSION

Time: several weeks

6

1. The final journey to Jerusalem; Jesus and His disciples travel to the city with a band of Passover pilgrims coming down from Galilee

--final trip to Jerusalem

months

2. The PASSION WEEK: Jesus dramatically enters Jerusalem (Sun), cleanses & possesses the temple (Mon/Tues), keeps Passover (Thursday PM), then is arrested, tried, crucified and buried (Fri)

--Passion week

--Resurrection Ministry

3. The RESURRECTION (early on the first day of

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week), followed by a 40-day ministry on the earth

4. The ASCENSION to the Father from the Mount of Olives

INTRODUCTION:

1. Overview:

As we seek to understand the narrative of the Lord's final trip to Jerusalem, as well as the events that transpired after He arrived, it is essential to appreciate the effect of three events, which are very important in setting the stage for the Passion Week of Jesus the Christ. These three events are as follows:

[1] *The raising of Lazarus {John 11:1-54}*

--about 6-8 weeks before the Passion Week

--in the village of Bethany just outside of Jerusalem

[2] *The final trip up to Jerusalem for the Passover feast {Matthew 19:1-20:34; Mark 10:1-52; Luke 17:11-19:28}*

--this trip was carefully designed by Jesus to lay the groundwork for the early days of the Passion Week, especially the Triumphal Entry on Sunday.

--Jesus and His disciples arrived in the village of Bethany, just outside Jerusalem, late on Friday afternoon.

[3] *The feast in Jesus' honor in Bethany {Matthew 26:6-16; Mark 14:3-11; John 12:2-8}*

--held on Saturday evening, after the completion of the Jewish Sabbath

--very important because of the effect upon Judas Iscariot, who was publicly rebuked by Jesus at this feast

The first of these three events has already been considered as part of the previous focus; it remains only to remind ourselves of the importance of that event. The final two events will be considered as part of the narrative included in the present focus.

2. An Important Emphasis

- One emphasis I would like to maintain in the consideration of the Passion Week is the control which the Godhead exercised over the events of this entire drama - a drama at once the most awful and the most blessed in all of human history.
- The notion that Jesus was an unwitting, unsuspecting, and/or reluctant victim - haplessly swept into a vortex of unanticipated events which eventuated in His untimely death - is by Biblical standards an absolute function (cp Ac 2:23).

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- Throughout the events of this final week of His mortal life, our Lord was entirely in control of His destiny. Be sensitive to the many ways in which this is manifested in the Gospel records.

NOTE: This is not meant to call into question the culpability of those who "by wicked hands" crucified the Prince of Life. It is simply to affirm that ultimately God was never absent from the throne of the moral universe, that throughout this week - as at all other times - God was in fact acting' and not reacting. Further, it is to affirm that the Gospels record and suggest specific ways in which Jesus did in fact orchestrate the events of His own passion' and that within the limitations of (unfallen) humanity.

3. An Important Element of the Historical Setting - the raising of Lazarus some weeks before Jesus set out for the Passover at Jerusalem.

- So as we approach this last chapter in the drama of the earthly ministry of Jesus, Lazarus has been recently raised from the dead, and thus the focus of the entire nation is once again fixed upon this Nazarene who has made life so difficult for the leaders of the Jews. Jesus had retreated to the little village of Ephraim, secluding Himself there with His apostles. At this point the travels of Jesus, with the exception of the final journey to His death at Jerusalem, are at an end. He simply tarries for a time in the little city of Ephraim, awaiting the time when He would go forth to be delivered up to death.

UNIT THREE: "...again, I leave the world..." (Jn 16:28c)

I. "Behold, we go up to Jerusalem, and the Son of man shall be delivered . . . and they shall condemn Him to death . . ." (The final journey to Jerusalem)

Notes:

- 1.) Jesus had been residing for a few quiet weeks at the small town of Ephraim, awaiting the time when "all things should be fulfilled." Now He knows that that time is at hand, that the "Jews' Passover was nigh," and that He must go to Jerusalem where He would "finish the work" of Him who had sent Him. The Lord takes a lengthy route, traveling first to Perea, then crossing back into Judea at Jericho, making the trek up to Bethany, and finally arriving at Jerusalem.
 - 2.) Notice that these lessons follow the broad outline found in Lesson #1. That same outline provides the skeleton for the PROPOSED HARMONY. The numbers in the left hand margins are taken from that HARMONY; the event discussed may be found in the HARMONY by finding the corresponding number there.
 - 3.) The section of the PROPOSED HARMONY which is covered in the following discussion is #136-148.
1. 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 (Luke 17:11)
 - Notice that as Jesus makes this final journey up to Jerusalem for the Passover feast at which He will die, He begins once again to conduct Himself as the claimant to the mantle of

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- Messiah. For several months He has eschewed confrontation, avoided miracles, and sought solitude, anxious for the opportunity to be alone with His disciples in order that He might instruct them concerning His impending death. Now, as He moves toward that climactic event, He is anxious to once again focus the attention of the nation upon Himself and His claims. Thus this return to a confrontational, miracle-working, notoriety-seeking mode of ministry.

#136 On the way, 10 lepers are healed (Luke 17:11-19)

2. Jesus and His disciples fall in with a band of Pilgrims, and Jesus does much teaching and works some miracles along the way

#137 As He travels, Jesus teaches concerning the imminence of the coming of the Kingdom of God (Luke 17:20-37)

#138 Two parables on proper prayer - the importunate widow, the Pharisee and the Publican (Luke 18:1-14)

#139 In Perea (Mk 10:1; Mt 19:1--traveling in the Jordan Rift, accompanying the pilgrims making their way to Jerusalem along that route in order to avoid Samaria), Jesus teaches concerning divorce, an issue violently dividing the Jewish world of that day (Mt 19:1-12; Mk 10:1-12)

#140 Concerning children and the kingdom of God (Mt 19:13-15; Mk 10:13-16; Lk 18:15-17)

#141 The rich young ruler goes away empty, and Jesus teaches concerning the perils of riches and the rewards of forsaking all to follow Messiah (Mt 19: 16-20; 16; Mk 10: 17-31; Luke 18:18-30)

#142 Jesus clearly foretells His death and resurrection, privately to the twelve apostles (Mt 20:17-19; Mk 10:32-34; Luke 18:31-34)

#143 James and John are rebuked for their selfish ambition (Mt 20:20-28; Mk 10:35-45)

#144 At Jericho, blind Bartimaeus & his companion are healed (Mt 20:29-34; Mk 10:46-52; Luke 18:35-43)

#145 Jesus visits Zaccheus, speaks the parable of the pounds, and sets out for Jerusalem (Luke 19:1 -28)

- Note especially Luke 19:11. The specific purpose of the parable of the pounds was to dispel the notion, cherished in the minds of Jesus' disciples, that "the kingdom of God was going to appear immediately"!

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NOTE:

1) Remember that after raising Lazarus from the dead Jesus had retired to the tiny village of Ephraim, where He remained in seclusion with the twelve until they went up together to the feast of the Jews (John 11:54).

2) No one knew where Jesus was, but the question on every mouth throughout Jewry was, "Do you think this Jesus Nazareth will have the courage to come up to the feast (John 11:55,56).

Meanwhile, the leaders of the Jews in Jerusalem committed themselves to the murder of Jesus (John 11: 53), and had demanded the aid of the people in that effort (11:57).

3.) During the Passover season, great throngs of pilgrims from the north (Galilee) would travel together to Judea, making the longer track through Perea in order to avoid defiling themselves by treading on Samaritan soil.

4.) As Passover grew near, Jesus and His disciples departed little village of Ephraim, moved north through Samaria and Galilee (Luke 17:11), and then, evidently just into Galilee, crossed over the Jordan rift and joined one of the great pilgrim bands going up to Passover (Mt 19:1).

- Jesus and the twelve then travel with that band of Jewish pilgrims south through Perea, across the Jordan near Jericho, and finally up to the village of Bethany, just outside of Jerusalem. As He traveled with that band of Passover pilgrims, Jesus began to conduct Himself once again as the public claimant to the Messianic mantle: He taught concerning the condition of men at the coming of the Son of Man (Luke 17:20-37), spoke parables, including the story of the persistent widow (Luke 18:1 -8) and of the publican and the Pharisee who went down to the temple to pray (Luke 18 :9- 14), the parable of the talents given to invest, which parable was told specifically to dispel the notion that the kingdom was to come at once (Luke 19:11 -26), as well as the parable of the workers in the vineyard who were hired at various times (Mt 21: 1 -16); He clearly predicted His soon-coming death and resurrection (Luke 18:31 -34; Mk 10:32-34; Mt 20: 17- 19); He confronted the false teaching of the Pharisees (Mt 19: 1-12; Mk 10: 1-12); accepted little children brought to Him for a blessing (Mt 19:13,14; Luke 18:15-17; Mk 10:13-16), challenged a rich young ruler regarding the danger of riches (Mt 19:16-30; Mk 10:17-31; Luke 18:18-30); received the request of James and John for the most honored places in the kingdom (Mk 19:35-45; Mt 20:20-28); invited Zaccheus to faith (Luke 19:1 -9), and worked dramatic miracles (healing of the ten lepers--Luke 17:12-19, healing of two blind beggars at Jericho (Mt 20:29-34; Mk 10:46-52; Luke 18:35-43).

5.) Jesus and the twelve stop at Bethany, evidently late on Friday afternoon. The throngs with whom they had been traveling proceed to Jerusalem, anxious to arrive before the Sabbath commences at sundown

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FRIDAY/SATURDAY

3. A quiet weekend at Bethany, in the home of Mary, Martha, and Lazarus Note: concerning the location of the village of Bethany

#146 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) "Jesus is coming for the Feast! We know He is, because we have been traveling with Him toward the city for several days!"

2) Jesus stopped in Bethany, just outside the Sabbath zone. As Sabbath begins this evening, He will not be able to come into town until the end of Sabbath. He will therefore almost certainly arrive early Sunday morning!

#147 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; John 12:2-8)

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

NOTE: This concludes our consideration of the events preparatory to the Passion week of Jesus. We turn now to the actual events of that week, which week commences with Sunday, the day of the majestic and long-awaited presentation of Messiah to Israel in the *triumphal entry*.

SUNDAY OF THE PASSION WEEK

INTRODUCTION:

1. Remember the way in which Jesus had "orchestrated" the events which climaxed in this day - the day of the Triumphal Entry. The first "Palm Sunday" did not take the Godhead by surprise. Indeed, it is my conviction that at least three vectors of Old Testament prophecy converged on this day in remarkable fashion. [See above.] Thus, this was "the day which the Lord had made," and in which the nation was to rejoice and be glad (Ps 1 18: 24).

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NOTE:

a. Remember that after raising Lazarus from the dead Jesus had to the tiny village of Ephraim, where He remained in seclusion with twelve until they went up together to the feast of the Jews (John 11:54).

b. No one knew where Jesus was, but the question on every mouth throughout Jewry was, "Do you think this Jesus of Nazareth will the courage to come up to the feast?" (John 11:55,56).

Meanwhile, the leaders of the Jews had committed themselves to the murder of Jesus (John 11:53), and had pressed upon the public their responsibility to assist in the effort (John 11:57).

c. During the Passover season, great throngs of Jewish pilgrims from the north (Galilee) would travel together to Judea, making the longer trek through Perea in order to avoid defiling themselves by treading on Samaritan soil.

d. As Passover grew near, Jesus and His disciples departed the village of Ephraim, moved north through Samaria and Galilee (Luke 17:11), and then, evidently just into Galilee, crossed over the Jordan rift and joined one of the great pilgrim bands going up to Passover (19:1)

Jesus and the twelve then traveled with that band of Jewish pilgrims south through Perea, across the Jordan near Jericho, and finally up to village of Bethany, just outside of Jerusalem. Jesus taught and worked miracles all along this way (Luke 17:20-19:26; Mt 19,20; Mk 10).

e. Jesus and the twelve stopped at Bethany, evidently late on Friday afternoon. The throngs with whom they had been traveling proceeded to Jerusalem, anxious to arrive before the Sabbath commenced at sundown.

2. The outline followed in this lesson is a continuation of that begun above. It conforms to the broader outline in your PROPOSED HARMONY. However, notice that the specific focus of our study in this section is simply Sunday of the Passion Week.

SUNDAY - A Day of Messianic Presentation

#149 The Triumphal Entry into Jerusalem as the promised and awaited Messiah (Mt 21 :1-11; Mk 11: 1-11; Luke 19:29-44; John 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

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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" (Luke 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 three very strategic things:

a.) He had made it clear to everyone in Jerusalem, friend and enemy alike, that He was going to appear in the city for the feast;

b.) He had heightened the excitement and fascination of the people, laying the groundwork for their behavior at the TRIUMPHAL ENTRY.

c.) He had effectively frustrated the murderous intent of the Sanhedrinists (cp. John 11:47-48, 53, 57; Luke 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.

The TRIUMPHAL ENTRY itself

#150 The praises of the pilgrims as Jesus approaches the city

- Notice the significance of the psalm sung to Jesus by these pilgrim worshipers.
- "The multitude had come out from the city to escort Him thither, and they recognized the part which He was acting. Their exultation was boundless. Here was the Messiah approaching His capital according to that ancient prophecy, and they must accord Him a fitting welcome. After the fashion of royal processions they strewed the road with their garments, and cut boughs from the palm-trees which lined the road, and, waving those emblems of triumph, escorted Him on His way. As they descended the western slope of Olivet, they shouted their acclamations: "Hosanna to the Son of David! Blessed is He that comes in the name of the LORD! Hosanna in the highest!"

#151 The Pharisees object to Jesus and He rebukes them (Luke 19:39-44)

#153 Jesus returns quietly to Bethany (Mt 21:17; Mk 11:11)

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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 be easy for us to be deceived and to accept the words of acceptance proffered by this multitude as genuine, as indicative of real faith! 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. For example:
 - a) The Sermon on the Mount: Taught with authority, rejected the teaching of the Pharisees, called the people to faith, and the people were astonished.
 - b.) The "Bread from Heaven" Discourse of John 6: Christ fed 5,000, the next day He gives the bread of life discourse and according to John 6:66 "from that time on many went back and walked with Him no more."
- 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.
 - o 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.

This will be our focus in the follow section.