

Valley Bible Church – Adult Class

The Passion Week—Part III

Kyle Jenison ~ The Gospels ~ March 22, 2015

Introduction:

We have asked ourselves, “If Sunday, then why Friday?” In other words, how is it that the crowd at Christ’s Triumphal Entry received Him as their Messiah and King, but on Friday (just 5 days later) their cries have turned to, “Crucify him!”?

The simple answer to the question, “If Sunday, then why Friday?” seems to be: “Monday and Tuesday.” Jesus goes from being king to criminal in the minds of the Jews primarily because they were looking to follow Christ on *their* terms, rather than *His*. They had the wrong idea in their minds as to whom He was and what He came to do. Monday and Tuesday in the Gospels contain Christ’s terms and conditions to be their king.

If Palm Sunday is Messianic *presentation* and Monday and Tuesday are Messianic *proclamation*, then Thursday is Messianic *preparation* and Friday is Messianic *provision*. This morning we venture into the Passion narrative where Christ prepares His disciples and is offered up on the cross as the provision for mankind’s salvation.

We learned last week that the nation of Israel did not know the time of her visitation (**Lk 19:44**). Because of this, Jesus wept over Jerusalem. How would He become her King? What would prepare the people for His coming? Given their blind spiritual condition, what needed to be done to establish peace in the land? How would the King rule in His kingdom here? One answer: He would die for her, to win her.

Objective:

For our study to prove most beneficial, we must keep in front of us our threefold objective:

1. *Chronological objective (dates)*: to understand the sequence of this week’s events
2. *Theological objective (doctrine)*: to understand the significance of this week’s events
3. *Practical objective (devotion)*: to consider a sensible response in light of this week’s events

Plan:

To be faithful to this threefold objective, our plan is as follows:

1. A four part series to cover these eight days:
 - a. Passion Week—Part I: Introduction and Sunday
 - b. Passion Week—Part II: Monday, Tuesday, and Wednesday
 - c. Passion Week—Part III: Thursday and Friday
 - d. Passion Week—Part IV: Saturday and Sunday

Valley Bible Church – Adult Class

2. See chart covering an overview of “The Passion Week of Jesus Christ”
 - a. Review up to the end of Tuesday
 - b. See slides

Outline:

Our outline continues from last week.

1. THURSDAY OF PASSION WEEK

a. Jesus Celebrates Passover with His Disciples (Mt 26:17–35; Mk 14:12–26; Lk 22:7–30; Jn 13)

i. Preparation for the Passover Meal (Mt 26:17–20; Mk 14:12–17; Lk 22:7–16)

1. These preparations would have included reserving and setting up the room and gathering the food for the meal
2. Preparations would have taken place in the daylight hours on Thursday
3. Lambs were sacrificed throughout the day and into the afternoon as each party prepared for their Passover meal which would have started at sundown, the beginning of the next day (Friday)
4. Josephus, a prominent first century historian, writes that some 255,000 sacrificial lambs were offered at Passover in AD 60 (limit was 1 lamb per every 10 Jews); Thursday was a blood bath in the temple
5. Some have said that the Kidron Valley which ran along the East side of the Temple ran with the blood of the lambs being slain
6. Jesus keeps the location of the room a secret, telling Peter and John to go into the town and find a man carrying a jar of water who will tell them where the room is; this kept Judas from being able to arrange anything beforehand
7. This furnished upper room would have been up scale compared to what the disciples were used to
8. Some believe that the events of the Upper Room took place in the home of Mark; he would have been a young boy possibly listening in on the discourse of Christ
9. This home was likely the location for a few key events later in Acts:
 - a. The brothers and sisters in Christ met in an “upper room” in Jerusalem together to pray in **Acts 1:13, 14**
 - b. The indwelling of the Holy Spirit in the “house where they were sitting” (**Acts 2**)
 - c. Peter fled to a home after being miraculously released from prison in **Acts 12:12** (“he went to the house of Mary, the mother of John whose other name was Mark, where many gathered together and were praying”)

Valley Bible Church – Adult Class

10. The Dormition Abbey is a Catholic Church where they believe the Virgin Mary fell asleep and ascended into heaven; it is built atop the likely location of Mark's home
 11. *How does this Passover differ from all the Passovers before this in regards to Christ being the Passover Lamb (1 Cor 5:7)?*
- ii. *Washing the Disciples' Feet (Jn 13:1–20)*
1. Read **John 13:1**
 2. Note that Jesus graciously washed Judas' feet along with the Twelve disciples before he identifies him as His betrayer
 3. As the meal was being prepared, Jesus set for His disciples a vivid picture of self-sacrificing love and humility after which they should follow (**13:15**)
 4. "Jesus knew His hour had come to depart out of this world" via death on a cross, but He loved His disciples to the end (to completion)
 5. *Given the fact that Jesus knew it was His hour to die, what can we learn about His decision to wash His disciples' feet?*
- iii. *Identification of the Betrayer (Mt 26:21–25; Mk 14:18–21; Lk 22:21–23; Jn 13:21–30)*
1. Keep in mind, **Luke 22:3** mentions that "Satan entered into Judas" when he agreed with the religious leaders to betray Jesus, so when he shows up at the Passover meal he is bent on carrying out his Satanically inspired plan
 2. Matthew and John identify Jesus' betrayer as Judas who hypocritically asks, "Is it I, Rabbi?"
 3. Jesus revealed His betrayer as the one to whom He gave His dipped morsel of bread, so Judas must have been close for Jesus to hand him His morsel (**Jn 13:26**)
 4. Judas likely sat in a place of honor immediately on Jesus' left and John at His right lying his head on His breast
 5. After handing His morsel to Judas, Judas denied that he was the betrayer; the disciples failed to understand that Judas was the one
 6. Judas got up and left but the disciples assumed it was for more preparations for their feast for "Judas had the moneybag" (**Jn 13:29**)
 7. Judas' love for money and his disbelief in Jesus gave the devil a foothold in his life to make him a "son of perdition" (**Jn 17:12**)
 8. *How can the Christian "give no opportunity to the devil" (Eph 4:27)?*

Valley Bible Church – Adult Class

iv. *Debate about True Greatness (Lk 22:24–30)*

1. Read **Luke 22:24–30**
2. This dispute could have been the result of the disciples planning their seating chart when “the kingdom of God comes” (v. 18)
3. Jesus had spoken privately to His disciples about the destruction of Jerusalem, the arrival of His Second Coming, and the establishment of His kingdom at that future time
4. Keep in mind too that Jesus had just told them that His betrayer is sitting at the very table in which they sit; they might have been thinking to themselves, “Surely it is not I! I am the most faithful!”
5. The point is that true greatness in-and-of-itself is not wrong to seek, but it must be found in selfless service to Christ above all
6. Think about how long-suffering Jesus is—it is the night of His crucifixion and His disciples have still not yet learned the central and often repeated lesson of humility
7. *How do you think the events of Christ’s suffering and death in the next 12 hours impacted the disciples’ appreciation of this lesson on humility?*

v. *First Prediction of Peter’s Denial (Lk 22:31–38; Jn 13:31–38)*

1. Not only is it revealed that Jesus will be betrayed by one of the twelve, but now Peter is told that he will in fact deny Jesus before others three times!
2. Luke records Jesus saying to Peter that Satan demanded to have Peter so that he might sift him like wheat, but Jesus did not grant Satan his desire
3. Jesus is not only warning Peter of the fragility of his faith, but He also prays for him that his faith may not fail
4. Judas’ faith was not genuine, so it failed; Peter’s faith, although weak, was genuine so it was guarded by Christ Himself
5. Peter boldly asserts that he will go to prison and to death for Christ, but he speaks of what he does not know
6. Jesus tells him that day will not break before he denies Him three times
7. *What does humble boldness for Christ look like?*

vi. *Institution of the Lord’s Supper (Mt 26:26–29; Mk 14:22–25; Lk 22:17–20)*

1. Luke covers the events of the institution of the Last Supper in greatest detail; read Luke’s account
2. The Jews would take the cup four different times at Passover to remember the promises of God; the third cup related to the third promise of God to Israel in **Exodus 6:6–7**, which says, “I will also redeem you with an outstretched arm and with great judgment.”

Valley Bible Church – Adult Class

3. This was the Last Passover and the First Communion service, aka the “Lord’s Supper”
4. This was the *end* of the Old Covenant along with its sacrificial system and the *beginning* of the New Covenant along with Christ as the final Sacrificial Lamb
5. The broken bread symbolized His body that was to be beaten, bruised, and hung on a cross
6. The poured cup symbolized His blood that was to be shed on the altar of crucifixion
7. The New Covenant replaces the Mosaic Covenant, but builds off of the Abrahamic and Davidic Covenants fulfilling them in Christ
8. *What does “Do this in remembrance of me” mean we are to do?* (see **1 Cor 11:17–34**)

b. Jesus Delivers His Upper Room Discourse (Jn 14–17)

i. His Destination, the Father, and the Holy Spirit (Jn 14)

1. Read **John 14:1**
2. “This whole chapter (**John 14**) centers in the promise that Christ is the One who gives the believer comfort, not only in His future return, but also in the present with the ministry of the Holy Spirit (**John 14:26**). The scene continues to be the upper room, where the disciples had gathered with Jesus before He was arrested. Judas had been dismissed (**John 13:30**), and Jesus had begun His valedictory address to the remaining eleven. The world of the disciples was about to be shattered; they would be bewildered, confused, and ridden with anxiety because of the events that would soon transpire. Anticipating their devastation, Jesus spoke to comfort their hearts. Instead of the disciples lending support to Jesus in the hours before His cross, He had to support them spiritually as well as emotionally. This reveals His heart of serving love (cf. **Matt. 20:26–28**).” John MacArthur

ii. The Vine and the Branches (Jn 15:1–17)

1. This is the last of the seven “I am” statements of Christ in the Gospel of John, in which He claims deity
2. This lengthy metaphor picks up a common agricultural image in which Jesus sets forth the basis for Christian living
3. The OT speaks metaphorically of Israel as a vine in several places
4. Jesus Himself is the true vine, God the Father is the vine dresser (the care taker of the vine), the disciples are the branches that bear fruit, and professing unbelievers are the branches that get cut off and thrown into the fire

Valley Bible Church – Adult Class

5. Take comfort if you are going through a pruning in life; it is necessary for a greater fruitfulness in life
6. Abide (remain) in Christ for apart from Him you can do nothing to please God

iii. Opposition from the World (Jn 15:18–16:4)

1. Satan is the one who dominates the evil world system with his lies and deception, so Christians can expect that in his rebellion against God we will be hated by the world
2. They hated Jesus; if you abide in Christ, then they will hate you too
3. There is a comfort the world does not know as we share with Christ in His sufferings

iv. Coming and Ministry of the Holy Spirit (Jn 16:5–15)

1. Jesus specifies in greater detail exactly what the purpose and role of the Holy Spirit is:
 - a. He convicts the world about sin
 - b. He testifies in regards to the gospel message
 - c. He turns hostile hearts from rebellion against God into belief in Jesus Christ as Savior and Lord

v. Predicting Joy over His Resurrection (Jn 16:16–22)

1. Although Jesus was going to depart from His disciples in a short while (death), their sorrow will turn to joy when He appears again to them (resurrection)
2. Through the death and resurrection of Jesus all our sorrows may be turned to joy

vi. Promise of Answered Prayer and Peace (Jn 16:23–33)

1. Jesus is returning to His Father but the love of the Father is upon His disciples so they have nothing to worry about
2. They can call upon the name of the Lord and receive help in time of need
3. Jesus has provided access to the peace of God because He has overcome the world; they have nothing in this world to fear

vii. Prayer for His Disciples and All Believers (Jn 17)

1. This is truly “the Lord’s Prayer”
2. In His prayer, He exhibits a face-to-face communion with God the Father
3. Out of the many times that Jesus retreats to pray in the Gospels we don’t have the content of His prayers, so this material is particularly helpful to read so that we might understand what occupied His prayers

Valley Bible Church – Adult Class

4. This is an intercessory prayer; Jesus is going to be interceding on behalf of His disciples from heaven's throne in no time
5. Several key themes of prayer emerge from His words

c. Jesus Prays in the Garden of Gethsemane (Mt 26:30–46; Mk 14:26–42; Lk 22:39–46)

i. *The Second Prediction of Peter's Denial (Mt 26:30–35; Mk 14:26–31; Lk 22:39–40a; Jn 18:1)*

1. After He had spoken the words of His Upper Room discourse, they closed with a hymn, left the upper room, crossed the Kidron Valley with His disciples, and ascended the Mount of Olives as was their custom
2. Before they left, the "hymn" was likely a psalm from the Hallel Psalms (**Psalms 113–118**) which were customarily sung (prescribed by the Talmud, Jewish law) and recited and reflected on at Passover
3. The "Hallel Psalms" or the "Hallel of Egypt" were psalms written as celebrations of deliverance from Egyptian captivity and the promise that God had given to David about an eternal King and established kingdom
4. Psalm 118, the final Hallel, provided the script for those witnessing Jesus' Triumphal Entry earlier in Passion week:
 - a. "Hosanna" is the English transliteration of the Aramaic word that means, "Save us, we pray;" it is found in **Psalm 118:25**
 - b. "Blessed is he who comes in the name of the Lord!" is from Psalm 118:26
5. The disciples likely sang the words "Bind the festal sacrifice with cords up to the horns of the altar!" (**Psalm 118:27b**) not knowing how prophetic they were
6. At some place on the Mount of Olives, Jesus said to the eleven that when the shepherd is struck the sheep will scatter; they will all abandon Him in His darkest hour
7. Peter proudly objects for the second time, and Jesus reminds him that before the rooster crows he will deny Him three times
8. The darkest hours of Jesus' life are looming over head and He will be rejected in every way humanly possible, but He tells them that after He is raised up He will go ahead of them and meet them in Galilee

Valley Bible Church – Adult Class

ii. *The Three Prayers of Christ's Dependence (Mt 26:36–46; Mk 14:32–42; Lk 22:40b–46)*

1. Read **Mark 14:32–42**
2. Gethsemane means “oil press” and referred to a garden filled with olive trees on the slope of the Mount of Olives
3. Today there is a garden of olive trees that remain; see **slides**
4. Judas knew that this was one of Jesus’ familiar spots to retreat to with the disciples
5. He took Peter, James, and John the “inner three” in further into the garden with Him
6. He began to grow exceedingly sorrowful and deeply distressed, even to death
7. Contemplating His heavenly Father’s full fury against sin, Jesus was gripped with terror and deepest dread
8. Jesus told them to stay and watch unless they enter into temptation and defect in their faith when Judas comes with reinforcements to arrest and capture Him
9. He knelt on the ground, fell to His face, and prayed if it were possible—in God’s plan—for the cup to pass
10. He calls out to His Father, “Abba, Father,” which is an intimate term of endearment (modern: “Daddy”)
11. Jesus was acknowledging that it is in the scope of God’s power and omniscience to provide another way of salvation than what He was going to endure, if the Father desired
12. The “cup” that He was to drink was filled with the wrath of God against sin, Satan, the power of death, and the guilt of iniquity; if He were to merely handle a portion of the contents of the cup, then there would still remain a penalty for sin on every man’s head
13. “Not my will, but yours be done” is neither a conflict between the Son and the Father, nor is it a conflict between the human and divine natures of Christ; it is a voluntarily surrender to the will of the Father
14. According to Luke, an angel came from heaven just to help Christ to have strength; angels last ministered to Christ at His temptation
15. His sweat became like great drops of blood; this is called *hematidrosis*, a dangerous medical condition where blood mixes in with sweat; it is caused by extreme anguish or physical strain
16. Jesus returned to the disciples and they lay fast asleep because of their sorrowful condition; Jesus rebuked them for His betrayer was at hand in that very moment and they were about to face serious temptation to fall away

Valley Bible Church – Adult Class

2. FRIDAY OF PASSION WEEK

a. Jesus Is Betrayed, Arrested, and Forsaken (Mt 26:47–56; Mk 14:43–52; Lk 22:47–53; Jn 18:2–12)

i. Betrayed (Mt 26:47–50a; Mk 14:43–45; Lk 22:47–48; Jn 18:2–9)

1. Read **Mark 14:43–45**
2. This “crowd with swords and clubs” was a carefully selected group who was recruited to arrest Jesus so that He could be put to death
3. There were armed representatives of the Sanhedrin (**Lk 22:52**) and a Roman cohort with lanterns, torches, and weapons (**Jn 18:3**)
4. The Roman cohort (six hundred men strong) was not mobilized for fear of Jesus’ retaliation but because of what the crowds might do; and for the Jews to carry out the death penalty, they needed Rome’s permission
5. Judas, who was the front of this armed crowd, is referred to as “the betrayer” to underscore his heinous crime
6. Out of all the types of kisses that displayed respect in Middle East culture, Judas chose to kiss Jesus on the cheek—the kiss that normally showed the closest love and deepest affection for a close personal relationship
7. The kiss marked out Jesus among all the others who were with Jesus in the Garden of Gethsemane and all the others who were likely camping on the hillside of the Mount of Olives

ii. Arrested (Mt 26:50b–56a; Mk 14:46–49; Lk 22:49–53; Jn 18:10–12)

1. Before they lay hands on Jesus and seize Him, John adds some important dialogue in **John 18:4–11**
2. Jesus demonstrated authority over the Roman soldiers (knocking them back on the ground) and loving protection for His disciples (by saying that He is the one they have come for so leave the disciples alone)
3. They arrest and begin to bind Jesus
4. Peter springs into action slicing Malchus’ (**Jn 18:10**) ear off in ignorant love and misguided courage
5. Jesus heals His enemy’s ear without Malchus asking the Messiah to heal him; this is grace where even faith did not exist!
6. Jesus rebukes Peter reminding him that He has more than twelve legions of angels (72,000+) at His disposal and that He must drink the cup reserved for Him by the Father
7. Jesus reprimands the religious leaders who had several opportunities in broad daylight as He taught them in the temple to arrest Him with just cause, but they come in the darkness of the night armed with great numbers

Valley Bible Church – Adult Class

iii. Forsaken (Mt 26:56b; Mk 14:50–52)

1. Recall the many layers of rejection Jesus endured: His family did not believe in Him during His earthly ministry (**Mk 3:20**), He was not welcome in His hometown of Nazareth (**Mk 6**), He was rejected nationally by Israel (**Mt 12; 23:37**), Judas had already abandoned Jesus' side (**Jn 13:30**), the disciples fell asleep as Jesus agonized in watchful prayer (**Mk 14:37, 41**), the eleven disciples "left him and fled," a young man who had followed in the night deserted Him too (might have been Mark), and Peter was about to deliberately deny Him three times!
2. The Shepherd was struck and the sheep had scattered just as Jesus said
3. Jesus will be forsaken by One more—His Heavenly Father; this pained Him the most
4. Do you ever feel lonely or forsaken? Jesus knows your hurt
5. Have you ever been rejected? Jesus feels your pain

b. Jesus Is Tried Before Religious Leaders (Mt 26:57–75; 27:3–10; Mk 14:53–72; Lk 22:54–65; Jn 18:13–24)

i. First Jewish Phase—Before Annas (Jn 18:13–24)

ii. Second Jewish Phase—Before Caiaphas and the Sanhedrin (Mt 26:57–68; Mk 14:53–65; Lk 22:54)

iii. Peter's Denial of Christ (Mt 26:69–75; Mk 14:66–72; Lk 22:55–65; Jn 18:25–27)

iv. Third Jewish Phase—Before the Sanhedrin (Mt 27:1; Mk 15:1a; Lk 22:66–71)

v. Judas Iscariot's Remorse and Suicide (Mt 27:3–10)

c. Jesus Is Tried Before Political Leaders (Mt 27:2–26; Mk 15:1b–15; Lk 23:1–25; Jn 18:28–19:15)

i. First Roman Phase—Before Pilate (Mt 27:2, 11–14; Mk 15:1b–5; Lk 23:1–5; Jn 18:28–38)

ii. Second Roman Phase—Before Herod Antipas (Lk 23:6–12)

iii. Third Roman Phase—Before Pilate (Mt 27:15–26; Mk 15:6–15; Lk 23:13–25; Jn 18:39–19:16)

Valley Bible Church – Adult Class

d. Jesus Is Crucified (Mt 27:27–54; Mk 15:16–39; Lk 23:26–49; Jn 19:16–37)

- i. Roman Soldiers Mock Him (Mt 27:27–30; Mk 15:16–19)*
- ii. Simon of Cyrene Helps Him Carry His Cross to Golgotha (Mt 27:31–34; Mk 15:20–23; Lk 23:26–33a; Jn 19:17)*
- iii. Roman Soldiers Cast Lots for His Clothes (Mt 27:35–36; Mk 15:24; Lk 23:33b–34; Jn 19:18–25)*
- iv. Pilate Writes the Inscription for His “Crime” (Mt 27:37; Mk 15:25–26; Lk 23:38; Jn 19:19–22)*
- v. Passersby, Religious Leaders, and Criminals Ridicule Him (Mt 27:39–44; Mk 15:29–32; Lk 23:35–37, 39–43; Jn 19:25–27)*
- vi. God the Father Forsakes God the Son (Mt 27:45–49; Mk 15:33–36; Lk 23:44–45a; Jn 19:28–30)*
- vii. He Gave Up His Last Breath (Mt 27:50; Mk 15:37; Lk 23:46; Jn 19:30b)*
- viii. Witnesses to His Death (Mt 27:51–56; Mk 15:38–41; Lk 23:45b, 47–49)*

e. Jesus Is Buried (Mt 27:57–61; Mk 15:42–47; Lk 23:50–54; Jn 19:38–42)

- i. Retrieval of the Body from Pilate (Mt 27:57–58; Mk 15:42–45; Lk 23:50–52; Jn 19:31–38)*
- ii. Placement of the Body in the Tomb (Mt 27:59–60; Mk 15:46; Lk 23:53–54; Jn 19:39–42)*
- iii. The Women Watch the Tomb (Mt 27:61; Mk 15:47; Luke 23:55–56)*
- iv. The Soldiers Guard the Tomb (Mt 27:62–66)*

3. READ AHEAD FOR NEXT WEEK (in addition to the crucifixion texts above)!

- a. Matthew 28:1–15
- b. Mark 16:1–8
- c. Luke 24:1–43
- d. John 20:1–18

Valley Bible Church – Adult Class

4. HELPFUL RESOURCES CONSULTED (listed in order of most to least consulted)

- a. *One Perfect Life* by John MacArthur
- b. *Lecture Series on the Passion Week* by Doug Bookman
- c. *A Harmony of the Gospels* by Robert Thomas and Stanley Gundry
- d. *The Final Days of Jesus* by Andreas Köstenberger
- e. *The Gospel and Epistles of John* by F.F. Bruce
- f. *The Gospel According to John* by D.A. Carson
- g. *The IVP Bible Background Commentary: New Testament* by Craig Keener
- h. *Chronological and Background Charts of the New Testament* by H. Wayne House
- i. *Luke*, vol. 2 by Darrell Bock
- j. *The MacArthur New Testament Commentary, Matthew 24–28* by John MacArthur
- k. *Satellite Bible Atlas* by Bill Schlegel
- l. *The Case for Progressive Dispensationalism* by Robert Saucy
- m. *Jesus Christ our Lord* by John F. Walvoord
- n. *Passion* by Mike McKinley
- o. *The Chronological Aspects of the Life of Christ* by Harold Hoehner

5. PERSONAL TAKE AWAYS

- a. When I am singing worship songs in the next service, I am going to be thinking about _____ the most.
- b. When I am driving home from church, I might talk first about _____.
- c. Over lunch, I might mention _____.