

# Valley Bible Church – Adult Class

## The Passion Week—Part IV

Kyle Jenison ~ The Gospels ~ March 29, 2015

### Introduction:

The Passion Week is the most important week of the most important Person who ever lived. Within the Passion Week, as recorded in the Gospels, we receive what the Apostle Paul delivered as of first importance—“that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures” (1 Cor 15:3, 4).

The death and resurrection of Jesus Christ is not only the center point of all history, it is the epicenter of our Christian faith. All things studied and all disciplines learned in the Christian’s life find their importance in the events of Christ’s final days.

Pray

### 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:

1. Passion Week—Part I: Introduction and Sunday
2. Passion Week—Part II: Monday, Tuesday, and Wednesday
3. Passion Week—Part III: Thursday and First Half of Friday
4. Passion Week—Part IV: Second Half of Friday to Sunday

### Review:

1. See chart covering an overview of “The Passion Week of Jesus Christ”
2. See slides up to the Map of Jerusalem
3. Review up to late Thursday night

### 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)*
- ii. *Washing the Disciples’ Feet (Jn 13:1–20)*
- iii. *Identification of the Betrayer (Mt 26:21–25; Mk 14:18–21; Lk 22:21–23; Jn 13:21–30)*

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- iv. *Debate about True Greatness (Lk 22:24–30)*
- v. *First Prediction of Peter's Denial (Lk 22:31–38; Jn 13:31–38)*
- vi. *Institution of the Lord's Supper (Mt 26:26–29; Mk 14:22–25; Lk 22:17–20)*

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

- i. *His Destination, the Father, and the Holy Spirit (Jn 14)*
- ii. *The Vine and the Branches (Jn 15:1–17)*
- iii. *Opposition from the World (Jn 15:18–16:4)*
- iv. *Coming and Ministry of the Holy Spirit (Jn 16:5–15)*
- v. *Predicting Joy over His Resurrection (Jn 16:16–22)*
- vi. *Promise of Answered Prayer and Peace (Jn 16:23–33)*
- vii. *Prayer for His Disciples and All Believers (Jn 17)*

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

## **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 Roman soldiers) 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 was the sign to mark 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

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## 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**; here Jesus demonstrates:
  - a. Power over the Roman soldiers (knocking them back on the ground with His “I am”) and
  - b. Protection for His disciples (by saying that He is the one they have come for so leave the disciples alone)
2. They arrest and bind Jesus
3. Peter springs into action slicing Malchus’ (**Jn 18:10**) ear off in ignorant love and misguided courage; he likely wasn’t just going for the ear!
4. Jesus heals His enemy’s ear without Malchus asking Him to heal him; this is grace where even faith did not exist!
5. Jesus rebukes Peter reminding him that He has more than twelve legions of angels (12 x 6,000 = 72,000 or more!) at His disposal and that He must drink the cup reserved for Him by the Father
6. Side note: in **2 Kings 19:35**, just one angel killed 185,000 people in one night!
7. Jesus reprimands the religious leaders who had several opportunities in broad daylight in the temple to arrest Him with just cause, but they come in the darkness of the night armed like an angry mob

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

1. Consider the many layers of rejection Jesus endured:
  - a. His family did not believe in Him during His earthly ministry (**Mk 3:20**)
  - b. He was not welcome in His hometown of Nazareth (**Mk 6**)
  - c. He was rejected nationally by Israel (**Mt 12; 23:37**)
  - d. Judas had already abandoned Jesus’ side and betrayed Him to His enemies (**Jn 13:30**)
  - e. The disciples fell asleep as Jesus agonized in watchful prayer (**Mk 14:37, 41**)
  - f. Now, the eleven disciples “left him and fled”
  - g. A young man who had followed in the night deserted Him too (might have been Mark)
  - h. And Peter was about to deliberately deny Him three times!
2. Note: the Shepherd was struck and the sheep scattered just as Jesus said in **Mark 14:27** (prophesy of **Zech 13:7**)
3. Jesus will be most painfully forsaken by One more—His Heavenly Father; this certainly brought Him the greatest agony as He prayed in Gethsemane and was crucified at Calvary, “My God, my God, why have you forsaken me?” (**Mk 15:34; Ps 22:1**)
4. Do you ever feel lonely or forsaken? Jesus knows your hurt
5. Have you ever been rejected? Jesus feels your pain

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## 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 18:13–14, 19–24)

1. Jesus is tried in two general phases: before the *religious* leaders (before the Jewish Sanhedrin) and then before the *political* leaders of Rome (under Pontius Pilate)
2. Each of these phases had three parts: a preliminary hearing, formal arraignment, and formal sentencing
3. Annas (former high priest, AD 6–15) is the father-in-law of Caiaphas (current high priest that year in Israel, AD 18–36); Annas tries Jesus first
4. Read **Jn 18:13–14, 19–24**
5. This trial was completely illegal for multiple reasons: it was in the middle of the night, no indictment was prepared, no witnesses were heard, and no counsel was provided for the defendant—all of which was clearly spelled out in Jewish law
6. Injustice and unrighteousness fills the courtroom around Christ
7. ***What motivated the Jewish leaders' blood thirst?*** (see Mark 15:10)

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

1. They took Jesus to the high priest Caiaphas' house sometime from 1–3am
2. Caiaphas led the Sanhedrin, the Jewish Council of 70 religious leaders
3. False witnesses were sought and brought forward but even their testimonies did not match up
4. The OT law strictly forbids false testimony being given for capital cases; it was punishable by death (**Deut 19:16–21** "...you shall do to him as he had meant to be done to his brother")
5. Jesus was asked directly if He was "the Christ, the Son of the Blessed" and He responded that He was; upon this confession He was convicted

### iii. Peter's Denial of Christ (Mt 26:69–75; Mk 14:66–72; Lk 22:55–65; Jn 18:15–18, 25–27)

1. When Christ was taken before Caiaphas, Peter followed Him at a distance; he went inside the courtyard and sat with the guards to see what was going on (**Mt 26:57, 58**)
2. Peter denies Christ three times, just like Christ told him:
  - a. A servant girl approached Peter warming himself in the courtyard and asked if he knew Jesus because she could tell Peter was a Galilean; Peter denied that he knew Him in front of multiple people
  - b. Another servant girl, now at the door of the courtyard, said to those around Peter that he was with Jesus of Nazareth; Peter denied it with an oath

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- c. Other bystanders approached Peter, noticing his accent, and he invoked a curse on himself and swore that he did not know Jesus
  3. Immediately, once Peter denied knowing or following Jesus, he remembered what Jesus had said
  4. Luke says that is when “the Lord turned and looked at Peter” (**22:61**)
  5. Peter went out from Caiaphas’ house, broke down, and wept bitterly
  6. The true Peter is not the man we see here denying Christ before men, but the repentant and restored man of **John 21:15–19**
- iv. *Third Jewish Phase—Before the Sanhedrin (Mt 27:1; Mk 15:1a; Lk 22:66–71)*
1. This third trial was held likely because they felt constrained to at least try to wait for daylight to sentence Jesus (likely between 5 and 6am)
  2. The people gathered in Jerusalem were likely waking up at this time
  3. Their intent was clear: “took counsel against Jesus to put him to death” (**Mt 27:1**)
  4. Luke says, “And they *led him away* to their council” (**Lk 22:66**); this is not the first nor the last time that these words have been used (from late Thursday night in Gethsemane to early Friday morning)

“Jesus was led”					
	From Gethsemane...	Matthew	Mark	Luke	John
1	...to Annas				18:13
2	...to Caiaphas	26:57	14:53	22:54	18:24
3	...to Pilate	27:2	15:1	23:1	18:28
4	...to Herod			23:7	
5	...to Pilate			23:11	
6	...to inside the Praetorium	27:27	15:16		18:33
7	...outside before the crowds				19:5
8	...to inside the Praetorium				19:9
9	...outside before the crowds				19:13
10	...to Calvary	27:31	15:20	23:26	19:17

5. Jesus allowed Himself to be handed from one corrupt party/individual to another, bound and mistreated and imprisoned as their captive
6. **Isaiah 53:7a** says, “He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is *led to the slaughter*”
7. Jesus was first asked before the Council if He was the Messiah so that they could sentence Him as a seditionist (a rebel who rises against the authority, namely Caesar)

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8. Jesus says that even if He told them plainly, they would not believe; “But from now on the Son of Man shall be seated at the right hand of the power of God” (**Lk 22:69**)
9. When Jesus openly claims that He is God’s own Son, the Council boils at His blasphemous claim; “What further testimony do we need?”

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

1. It was about this time (dawn of Friday) when Judas saw that Jesus was condemned and “changed his mind”
2. He brought back the blood money, admitted that he had sinned, admitted that Jesus was innocent, and left the presence of the evil
3. ***Was this true repentance? Why or why not?***
4. His “grief” or sorrow seemed to be a “worldly grief” rather than a “godly grief” (see **2 Cor 7:10**); godly grief produces a repentance that leads to salvation without regret, whereas worldly grief produces death
5. Judas is quite possibly the best example of this kind of worldly grief that is characterized by regret and leads to death (hanging himself right away); he couldn’t live with the guilt of what he had done and instead of letting God’s grace clear his guilt, he selfishly took matters into his own hands

## c. **Jesus Is Tried Before Political Leaders (Mt 27:2, 11–26; Mk 15:1b–15; Lk 23:1–25; Jn 18:28–19:16)**

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

1. The whole Council comes to Pilate bringing Jesus as one guilty of sedition: “misleading our nation and forbidding us to give tribute to Caesar, and saying that he himself is Christ, a king” (**Lk 23:2**)
2. They were twisting truths to try to support their blood lust and sway Pilate to their opinion
3. Pilate asks Jesus if He is the King of the Jews and He replies, “You have said so,” which is an affirmation of that fact; it also meant that it was not the same concept that Pilate had in mind
4. Pilate says to the Council that he finds “no guilt in this man” but they urgently persist
5. According to John, Pilate receives this answer from Jesus, the “seditionist,” “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world” (**Jn 18:36**)
6. This IS NOT a proof-text for Amillennialism, the belief that rejects a future, literal kingdom on earth with a king ruling Israel (and the nations) for 1,000 years before the New Heavens and the New Earth

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7. This IS a response to Pilate to reassure him that Jesus is not a threat to Caesar, which was the charge brought against Him by His own people
  8. That is why Pilate responds, “So you are a king?” to which Jesus replies in the affirmative
  9. *Was Pilate sympathetic to Jesus as Messiah and Son of God?*
- ii. *Second Roman Phase—Before Herod Antipas (Lk 23:6–12)*
1. Pilate sends Jesus to be seen by Herod Antipas because He was Galilean and under Herod’s jurisdiction; maybe this would get Pilate off the hook for having to deal with Jesus
  2. Herod was glad to see Jesus because he wanted “to see some sign done by him”
  3. After questioning Him at length, Jesus did not play into Herod’s fancy
  4. Jesus remained absolutely silent before Herod while the Jewish leaders “stood by, vehemently accusing him”
  5. Because Jesus did not please Herod, Herod and his soldiers mocked Him and sent Him back to Pilate
- iii. *Third Roman Phase—Before Pilate (Mt 27:15–26; Mk 15:6–15; Lk 23:13–25; Jn 18:39–19:16)*
1. At His final trial, Pilate proclaimed that he did not find Jesus guilty of any of their charges against Him and neither did Herod
  2. It was Pilate’s custom at the Passover feast to release for the people one prisoner for whom they asked (**Mk 15:6**)
  3. The crowd, stirred up by the chief priests, came to Pilate asking for Barabbas to be released; he was a murderer and an insurrectionist
  4. Pilate asked if they were sure, likely hoping that he could have just given them back Jesus, “the King of the Jews”
  5. The people were persuaded however not to have Jesus set free but Barabbas instead; the people preferred a convicted criminal to Him
  6. It is ironic that the Jewish leadership would free a convicted criminal for the very crime of which they were accusing Jesus
  7. In response to Pilate’s question to the crowd, “Then what shall I do with the man you call the King of the Jews?” they answer with one voice, “Crucify him!”
  8. He washed his hands before the crowd saying, “I am innocent of this man’s blood; see to it yourselves,” and the crowd answered, “His blood be on us and our children!” (**Lk 27:24, 25**)
  9. Some in this very crowd would soon realize in which manner they actually did need the blood of Jesus to cover their sins such as condemning Him to be put to death
  10. Pilate feared the crowd and wanted to please them so he granted them Barabbas’ release from prison, had Jesus scourged, and delivered Him over to be crucified

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11. The scourging, whipping of the back causing deep lacerations, would leave marks on Christ that recall Isaiah's words "with his stripes we are healed" (**Isa 53:5**)

## d. Jesus Is Crucified (**Mt 27:27–54; Mk 15:16–39; Lk 23:26–49; Jn 19:17–37**)

### i. Roman Soldiers Mock Him (*Mt 27:27–31; Mk 15:16–19*)

1. The soldiers of the governor took Jesus into the Praetorium (likely in Antonio's Fortress) and mistreated Jesus by mocking His claims
  - a. They gathered the whole battalion before Him
  - b. They stripped Him of His clothes
  - c. They put a scarlet robe on Him (likely a rough wool military cloak resembling royalty)
  - d. They twisted together a makeshift crown of thorns and pressed it on His head
  - e. They took a reed and put it in His right hand as a makeshift scepter
  - f. They knelt before Him, pretending to pay Him homage
  - g. They mocked Him saying, "Hail, King of the Jews!"
  - h. They spit on Him
  - i. They took the reed out of His hand and struck Him on the head with it
  - j. They took His robe off, gave Him His clothes back, and led him away to be crucified
2. Consider our King who will one day return in glory:
  - a. **Ps 2:9** "You shall break them with a rod of iron"
  - b. **Eph 1:20, 21** "seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come"
  - c. **Phil 2:10** "at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father"
  - d. **Rev 19:12–14** "on his head are many diadems...clothed in a robe dipped in blood...the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses...he has a name written, King of kings and Lord of lords"

### ii. Simon of Cyrene Helps Him Carry His Cross to Golgotha (*Mt 27:32–34; Mk 15:20–23; Lk 23:26–33a; Jn 19:17*)

1. The soldiers compelled a passerby named Simon of Cyrene to help Jesus carry His cross because Jesus could not physically carry it (no sleep, no food likely, beaten and bloodied, etc)



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2. Simon was coming in from the country (Cyrene is modern day Libya) and he was father of Alexander and Rufus, which likely indicates that he became widely known in the early church after the events of the Passion Week
  3. Luke adds that a great multitude was following Him mourning and lamenting for Him but Jesus responded that they should not weep for Him but rather for themselves when judgment comes
  4. Two other criminals were led away to be put to death with Him so that in Isaiah's words He "was numbered with the transgressors" (**53:12**)
  5. They took Him to Golgotha (Aramaic for "Place of a Skull") to be crucified; Jewish law required this to take place outside the city walls
  6. Jesus rejected wine mixed with myrrh which would dull His senses; He didn't want in any way to escape the full punishment of the Father's cup of wrath
- iii. *Roman Soldiers Cast Lots for His Clothes (Mt 27:35–36; Mk 15:24; Lk 23:33b–34; Jn 19:23–24)*
1. No detail is given as to *how* they crucified Jesus
  2. He was crucified at the third hour (9am) between two criminals each on their own crosses
  3. The Roman soldiers divided Jesus' clothes near the cross and cast lots to determine which who would receive each part of his garments (there were 4 parts and a tunic, so 4 or 5 soldiers; according to **John 19:23**)
  4. Though mocked mercilessly, Jesus spoke words of mercy from the cross, "Father, forgive them, for they know not what they do" (the first of His cries from the cross; the others: **Lk 23:43; Jn 19:26–27; Mt 27:46; Jn 19:28; 19:30; Lk 23:46**)
  5. **Palm 22:18** was fulfilled at this time; it says, "They divided my garments among them, and for my clothing they cast lots"
  6. They sat down and watched Him
- iv. *Pilate Writes the Inscription for All to See (Mt 27:37; Mk 15:25–26; Lk 23:38; Jn 19:19–22)*
1. Above Jesus' head Pilate placed a written inscription of the charge against Him, "This is Jesus of Nazareth, the King of the Jews"
  2. Many of the Jews read this because Jesus was crucified right outside the city and it was written in Aramaic, Latin, and Greek
  3. The chief priests said don't write that He was the King of the Jews, rather "This man said, I am King of the Jews;" Pilate responded with "What I have written I have written"
- 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)*

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1. Passersby mocked Him on the cross taunting Him to save Himself and come down if He is the Son of God
  2. The religious leaders join in mockery saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him. For he said, 'I am the Son of God.'"
  3. The robbers beside Him on their crosses also reviled Him
  4. "When he was reviled, he did not revile in return" (**1 Pt 2:23a**)
  5. One of the criminals crucified next to Christ came to his senses through divine enablement and started defending Christ; he acknowledged that he was on the cross rightly so but that Jesus "has done nothing wrong"
  6. He begged Jesus, "Jesus, remember me when you come into your kingdom," and Jesus replied, "Truly, I say to you, today you will be with me in paradise"
  7. There was another group at the foot of the cross at this time—Jesus' mother, His aunt, two other women named Mary, and likely John who was the disciple whom Jesus loved (**Jn 19:25**)
  8. He looked down on His mother and John and told them to take care of each other in a close familial way; John took up this role from then on
- vi. *God the Father Forsakes God the Son (Mt 27:45–49; Mk 15:33–36; Lk 23:44–45a; Jn 19:28–30a)*
1. From the sixth hour to the ninth hour (12–3pm) darkness covered the whole land ("the sun's light failed"); this did not symbolize God's absence but rather God's presence as He visited Golgotha in judgment
  2. After the darkness, at 3pm, Jesus cried out to His Father in heaven with a loud voice, "My God, my God, why have you forsaken me?" (see David's desperate cry for salvation in **Ps 22:1**)
  3. When God turned His back on His Son, Jesus did not cease to be the God-man or the second Person of the Trinity; rather Jesus ceased for a time to know the intimacy of fellowship with His heavenly Father
  4. At this time, "the Lord has laid upon him the iniquity of us all" as Jesus was "crushed for our iniquities," for "it was the will of the Lord to crush him" (**Isa 53:6, 5, 10** respectively)
  5. John adds that Jesus knew that all was now finished after the darkness
  6. Jesus struggled to get out His next words so He said, "I thirst"; after they dampened His dry mouth and moistened His tongue, He uttered one of His last cries from the cross, "It is finished"
  7. His atoning sacrifice had been accepted, God's wrath had been adequately appeased, and a world of sin had been paid for in full

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## vii. *He Gave Up His Last Breath (Mt 27:50; Mk 15:37; Lk 23:46; Jn 19:30b)*

1. Jesus cried out one last time saying, "Father, into your hands I commit my spirit" (**Lk 23:46a**)
2. Jesus bowed His head and yielded up His own spirit unto death
3. As Jesus said earlier, "No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I received from my Father" (**Jn 10:18**)
4. And as Isaiah said, "he poured out his soul to death" (**53:12**)

## viii. *Witnesses to His Death (Mt 27:51–56; Mk 15:38–41; Lk 23:45b, 47–49)*

1. The curtain in the temple that veiled the Holy of Holies, was torn in two from top to bottom; this symbolized complete access to the holy presence of God upon the basis of the slain Lamb of Jesus Christ; the New Covenant in His blood had been enacted and the Old Covenant under Moses had been ratified
2. The earth shook and rocks were split (another of many miracles all happening at this time)
3. Tombs were opened and many saints' bodies were raised; they did not appear to anyone in the holy city (Jerusalem) until after Jesus appeared to His disciples on Sunday; this was a foretaste of what will happen to our spirits once we are glorified (new resurrected, heavenly bodies; see **1 Cor 15**)
4. The centurion watched all that had taken place and was filled with awe; he praised God saying, "Truly this man was innocent and was the Son of God!"
5. Many women also looked on from a distance; these women had followed Him from Galilee, ministering to Him (Mary Magdalene, Mary the mother of James, Salome, etc)
6. Many Jews who gathered for Passover in Jerusalem returned home beating their chests

## 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)*

1. Because it was the day before Sabbath, the Jews asked Pilate to have the legs broken of those on the cross and to have them removed so they would not be on a cross for Sabbath (see **Deut 21:22–23**)
2. The soldiers broke the legs of those crucified next to Jesus, but when they came to Jesus they saw that He was already dead so they didn't break His legs (fulfilling **Num 9:12** and **Ps 34:20**)
3. One soldier pierced His side with a spear (**Isa 53:5** "pierced for our transgressions")
4. John attests that he was there and these things are true that we might believe in Him

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5. That Friday evening (sometime between 3–6pm), Joseph of Arimathea took courage and went to Pilate to retrieve the body of Jesus
6. Joseph was a rich man, a disciple of Jesus (though secretly because of fear of the Jews), a good and righteous man, and a respected member of the Council who was looking for the kingdom of God; he had not consented to the Council's decision and actions
7. Pilate was amazed that Jesus was already dead, so he summoned the centurion who confirmed His death; he gave Joseph permission

## *ii. Placement of the Body in the Tomb (Mt 27:59–60; Mk 15:46; Lk 23:53–54; Jn 19:39–42)*

1. Joseph took the body off the cross, wrapped it in a linen cloth he purchased, laid it in a newly cut tomb (where no one had been before), rolled a great stone to the entrance, and went away
2. Joseph was assisted by Nicodemus, another member of the Council, who brought a mixture of myrrh and aloes (about 75lbs)
3. His body was laid in the new tomb that was not far from Golgotha in a garden because it was almost Sabbath (Friday at sundown)

## *iii. The Women Watch the Tomb (Mt 27:61; Mk 15:47; Luke 23:55–56)*

1. The group of women who had been watching the events of Jesus' crucifixion, sat opposite the tomb watching where He had been laid
2. They prepared spices and ointments but had to wait until after resting on the Sabbath

## *iv. The Soldiers Guard the Tomb (Mt 27:62–66)*

1. The religious leaders went to Pilate for they recalled Jesus saying "After three days I will rise," so they asked Pilate to secure and guard the tomb to make sure that none of His disciples steal His body and fake a resurrection
2. Pilate gave them permission and they secured the tomb with a seal and set a guard

### **3. SATURDAY OF PASSION WEEK (nothing is recorded in the biblical account)**

### **4. SUNDAY OF PASSION WEEK**

#### **a. Jesus Arises from the Dead**

##### *i. The Women Visit (Mt 28:1–8; Mk 16:1–8; Lk 24:1–8; Jn 20:1)*

1. Three days later (if you count the second part of Friday, Saturday, and the beginning of Sunday), the women went to see the tomb and anoint Jesus' body at dawn (when it was still dark)

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2. There was a great earthquake for an angel had rolled back the stone (it was too heavy for the women to roll back) and sat on it
3. The stone wasn't rolled back so that Jesus could get out but rather for the witnesses to look inside
4. The angel was bright as lightning and his clothing was white as snow
5. The guards trembled and became like dead men
6. When the women approached the empty tomb, the angel said to them not to be afraid for he knew they sought Jesus; he told them that "He was not there for He has risen" just like He said
7. Luke records that there were two angels; one might have been initially sitting on the stone and the other in the tomb
8. He told them to see the vacant tomb where He was laid and then to go quickly and tell His disciples that He has risen and is going ahead of them to Galilee; the women remembered Jesus' words
9. The women ran quickly from there with great fear, trembling, joy, and astonishment to tell the other disciples

## *ii. The Men Visit (Lk 24:9–12; Jn 20:2–10)*

1. The women told all these things to the eleven disciples and the rest
2. The disciples took their words as an idle tale and they did not believe them
3. Peter rose, however, and ran to the tomb, looked in, saw the linen clothes lying neatly, and he went home marveling at what happened
4. John actually outran Peter, got to the tomb first, and looked in to see the empty linen clothes
5. If it was a grave robber, the clothes would not have been left so neatly
6. It wasn't until this point that they understood the Scripture that Jesus must rise from the dead (see **Ps 16:10**); they both returned home

## **b. Jesus Appears to the Disciples**

### *i. Mary Magdalene (Jn 20:11–18)*

1. Mary returned to the tomb and wept outside
2. She looked inside and saw the two angels who asked her why she was weeping
3. She turned around and saw Jesus standing but she didn't recognize Him; she might have been weeping so hard that her vision was blurred or maybe Jesus' resurrection body had such a greater vitality than she last remembered Jesus at His crucifixion
4. She thought He was the gardener so she asked Him where He put the body if He took it
5. He called her by name and she recognized Him and clung to Him
6. He commissioned her to return to the disciples to tell them that He is going to ascend to their Father in Heaven; He is not going to merely die again like Lazarus her brother

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## ii. *The Other Women (Mt 28:9–10)*

1. After Jesus appears to Mary Magdalene, He appears to the other women
2. The women took hold of His feet and worshipped Him
3. He said to them, “Do not be afraid; go and tell my brothers to go to Galilee, and there they will see me”

## iii. *The Jewish Leaders, Relayed (Mt 28:11–15)*

1. Some of the guards went into the city and told the religious leaders what had happened
2. The Jewish leaders paid the soldiers to lie to the people that some of His disciples came at night and stole His body when they were asleep
3. They assured the soldiers that if the governor hears that they were sleeping on the job, then they would satisfy him and keep them from getting in trouble
4. This story has been spread to many Jews

## iv. *The Two Disciples on the Road to Emmaus (Lk 24:13–32)*

1. Two disciples were going to Emmaus (7 miles from Jerusalem) talking to each other on the way about all that had happened with Jesus' crucifixion
2. Jesus himself drew near to them and walked with them on the road but their eyes were kept from recognizing Him
3. Jesus strikes up a conversation with them about whom they were talking; they shared everything that had been happening
4. Jesus rebukes them for slowness of heart to understand that the Christ must suffer before He could enter glory; He interpreted to them all the things in the OT pertaining to Himself
5. He broke bread with them when they arrived at Emmaus and then their eyes were opened to whom it was they were speaking
6. He vanished from their presence
7. They said to each other, “Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?”

## v. *The Rest of the Disciples, Reported (Lk 24:33–35; 1 Cor 15:5a)*

1. The two disciples who walked and broke bread with Jesus returned that hour to Jerusalem and swapped experiences with the disciples

## vi. *The Ten Assembled in Jerusalem (Lk 24:36–43; Jn 20:19–25)*

1. As they were speaking about these things in a room with a locked door (for fear of the Jews), Jesus Himself stood in their presence and said, “Peace to you!”
2. The disciples were startled and frightened but He calmed their troubled hearts by showing them His hands and His feet; they touched Him to see that they were not encountering a ghost

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3. He ate with the marveling disciples
4. He told His disciples that He was going to be sending them out with the power of the Holy Spirit to bring forgiveness to the world
5. Thomas was not present that Sunday so when the disciples told him what they experienced with Jesus in their midst, he responded that he would only believe them if he could touch Jesus' wounds
6. Eight days later, Jesus appears to Thomas with the disciples and grants his request to get him to believe

## 5. 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. *The Chronological Aspects of the Life of Christ* by Harold Hoehner