

Life of Christ

B346

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The Master's College

One Solitary Life

Nearly two thousand years ago in an obscure village, a child was born of a peasant woman. He grew up in another village where he worked as a carpenter until He was thirty.

Then for three years he became an itinerant preacher. This man never went to college or seminary. He never wrote a book. He never held a public office. He never had a family nor owned a home. He never put His foot inside a big city nor traveled even 200 miles from His birthplace. And though He never did any of the things that usually accompany greatness, throngs of people followed Him. He had no credentials but Himself.

While He was still young, the tide of public opinion turned against Him. His followers ran away. He was turned over to His enemies and went through the mockery of a trial. He was sentenced to death on a cross between two thieves. While He was dying, His executioners gambled for the only piece of property He had on earth – the simple coat He had worn. His body was laid in a borrowed grave provided by a compassionate friend. But three days later *this Man arose from the dead* – living proof that He was, as He had claimed, the Savior whom God had sent, the Incarnate Son of God.

Nineteen centuries have come and gone and today the risen Lord Jesus Christ is the central figure of the human race. On our calendars His birth divides history into two eras. One day of every week is set aside in remembrance of Him. And our two most important holidays celebrate His birth and resurrection. On church steeples around the world His cross has become the symbol of victory over sin and death. This one Man's life has furnished the theme for more songs, books, poems and paintings than any other person or event in history. Thousands of colleges, hospitals, orphanages and other institutions have been founded in honor of this One who gave His life for us.

All the armies that ever marched, all the navies that ever sailed, all the governments that ever sat, all the kings that ever reigned have not changed the course of history as much as this

One Solitary Life.

I. INTRODUCTION TO THE LIFE OF CHRIST

A. **Non-Biblical** References to Jesus

Question: Are there other early references to Jesus apart from the Gospel accounts?

1. **Pagan** Writers

a. Pilate's Report to Tiberius ("Acta Pilati")

Justin Martyr, First Apology 35:9; 48:3 (ca. 150 A.D.)

In referring to the crucifixion and Jesus' miracles, he states: "That these things happened you may learn from the 'Acts' which were recorded under Pontius Pilate." "That he performed these miracles you may easily satisfy yourself from the 'Acts' of Pontius Pilate."

b. Tacitus, Roman Annals XV, 44 (ca. 115 A.D.)

In mentioning how Nero blamed the fire of Rome on the Christians, he states: "They got their name from Christ, who was executed by sentence of the procurator Pontius Pilate in the reign of Tiberius."

2. **Jewish** Writers

a. Josephus Antiquities, XVIII, 63ff (ca. 90 A.D.)

In discussing the various troubles that befell the people of Judea during the governorship of Pontius Pilate (26-36 A.D.), he states:

"Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was the Christ. And When Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again at the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day."

b. Babylonian Talmud

(1) Tractate Sanhedrin 43a (rabbi quoted ca. 150 A.D.)

"Jesus was hanged on Passover Eve. Forty days previously the herald had cried, 'He is being led out for stoning, because he has practiced sorcery and led Israel astray and enticed them into apostasy. Whosoever has anything to say in his defense, let him come and declare it.' As nothing was brought forward in his defense, he was hanged on Passover Eve."

"Ulla said: 'Would you believe that any defense would have been so zealously sought for him? He was a deceiver, and the All-merciful says: 'You shall not spare him, neither shall you conceal him.' It was different with Jesus, for he was near to the kingship."

- (2) There are other references to one "Jesus Ben Pantera" who was accused of sorcery and idolatry; to Jesus' disciples, to Mary, and other references to his followers. These passages, however, are hotly debated and it is questioned by some that they refer to the "Jesus" of the New Testament, but perhaps to another by the same name.

3. Christian Writers

a. The "unwritten sayings" (the "agrapha")

Acts 20:35 records an authentic utterance of Jesus not found in the Gospels. Church Fathers of the 2nd century record approximately 15-20 other sayings of Jesus which they felt were preserved by "oral tradition." It is difficult to assess the validity of these "unwritten sayings."

(see A.T. Robertson's Harmony of the Gospels, 302-303 & Van Bruggen, 43-45))

b. The "infancy gospels"

(1) Protevangel of James (2nd century A.D.)

- mentions that Mary's parents were Joachim and Anna

(2) Infancy Gospel of Thomas

e.g. When Jesus fashioned 12 birds from clay on the Sabbath day, he clapped his hands and they flew off.

These accounts are manifestly spurious (see John 2:11), and were composed to satisfy the reader's curiosity about matters of which the New Testament is silent.

(Note: For further discussion of this subject, see **Bruce** and **Van Bruggen** in the Bibliography)

c. The "Q" Document

The document that the author of Matthew used along with the Gospel of Mark to compile his work. It consists solely of Jesus' sayings ("logia").

Problems:

d. The "Gospel of Thomas"

Discovery: 1945 Nag Hammadi, Egypt, w/ other documents in Coptic

Contents: a "sayings" gospel attributed to the apostle Thomas

Most (in)famous saying, # 114: Simon Peter said to them, "Make Mary leave us, for females don't deserve life." Jesus said, "Look, I will guide her to make her male, so that she too may become a living spirit resembling you males. For every female who makes herself male will enter the kingdom of Heaven."

Problems:

e. "The DaVinci Code" Mary Magdalene and Conspiracies

Dan Brown's ideas:

Problems:

f. Concluding Observations

Remember "Jefferson's Bible"

A Jesus in Our Image

4. Archaeological Discoveries

Until recently, it could be said that no tangible first century discoveries related to Jesus had ever been made (apart from relics which cannot be authenticated and the traditional tomb). This however, is no longer the case. In the Fall of 2002, it became public that an Israeli collector has had in his possession for a number of years a limestone box that may have once contained the bones of James, the half-brother of Jesus. He is referred to by name in Matthew 13:55; Mark 6:3 and I Corinthians 15:7. This is the James who was also leader of the early Jerusalem church (Acts 12:17; 15:13; 21:18). He is also generally recognized as the author of the epistle of James (1:1).

What is an “ossuary?”

What is written on it?

יֵשׁוּעַ	אָחִי	יֹסֵף	בֶּר	יַעֲקֹב
of Jesus	brother	Joseph	son of	Jacob (James)

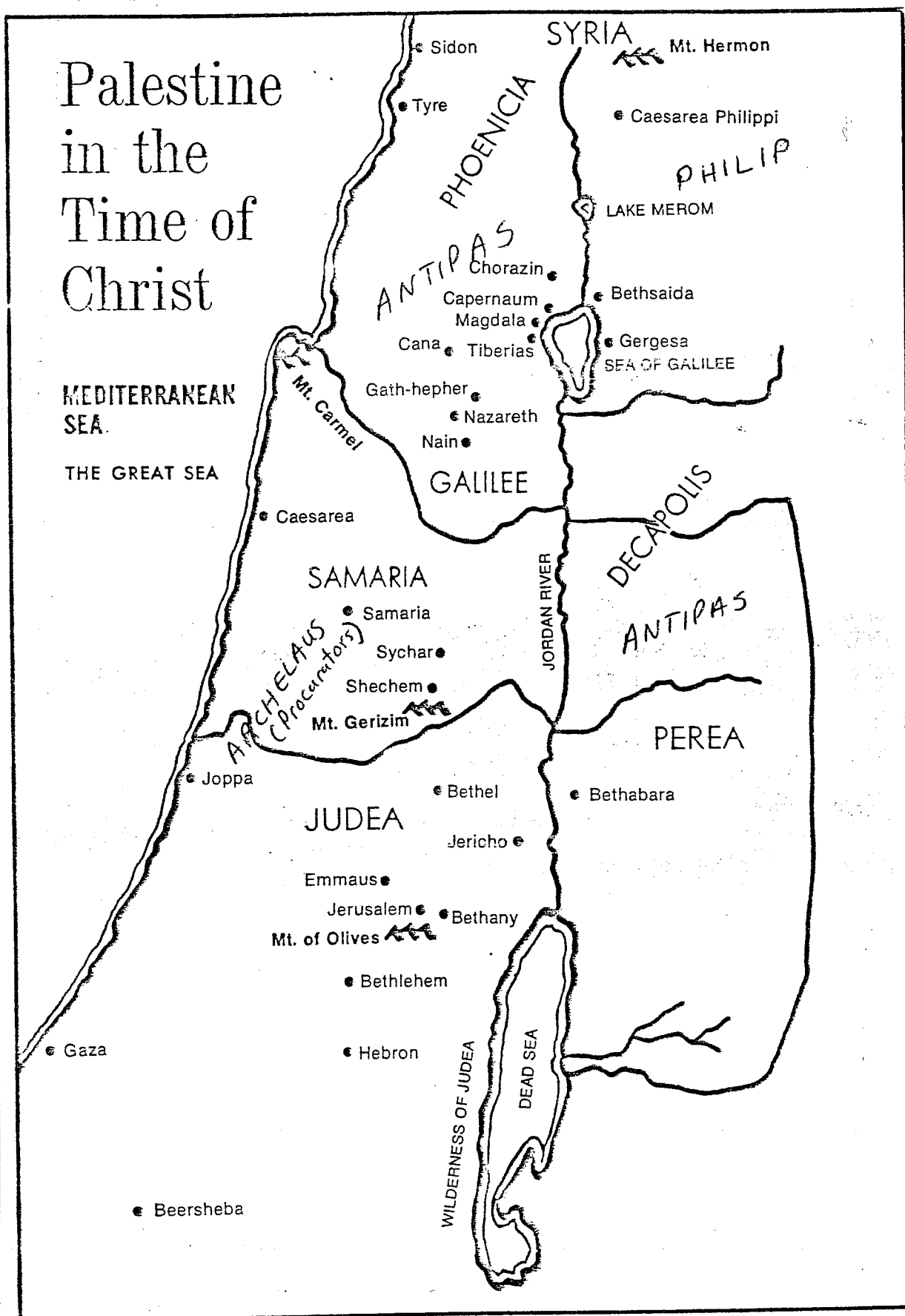


What is the “scientific” opinion of its antiquity?

Could it be a fraud?

What is its significance?

B. Geographical Background to Life of Christ



C. Overview of the Life of Christ

1. A Geographical Way of Viewing the Life of Christ

(The section numbers are those in A Harmony of the Gospels by Thomas and Gundry.)

1. Birth and Childhood (# 4-22) - ca. 33 years
2. Initial Ministry (# 23-42) - ca. 1 year
3. Great Galilean Ministry (# 43-132) ca. 1 1/2 yrs
4. Later Judean Ministry (# 133-160) - ca. 3 mos
5. Later Perean Ministry (# 161-184) - ca. 3 mos
6. Passion Ministry (# 185-243) - 1 week
7. Resurrection Ministry (# 244-259) - 40 days

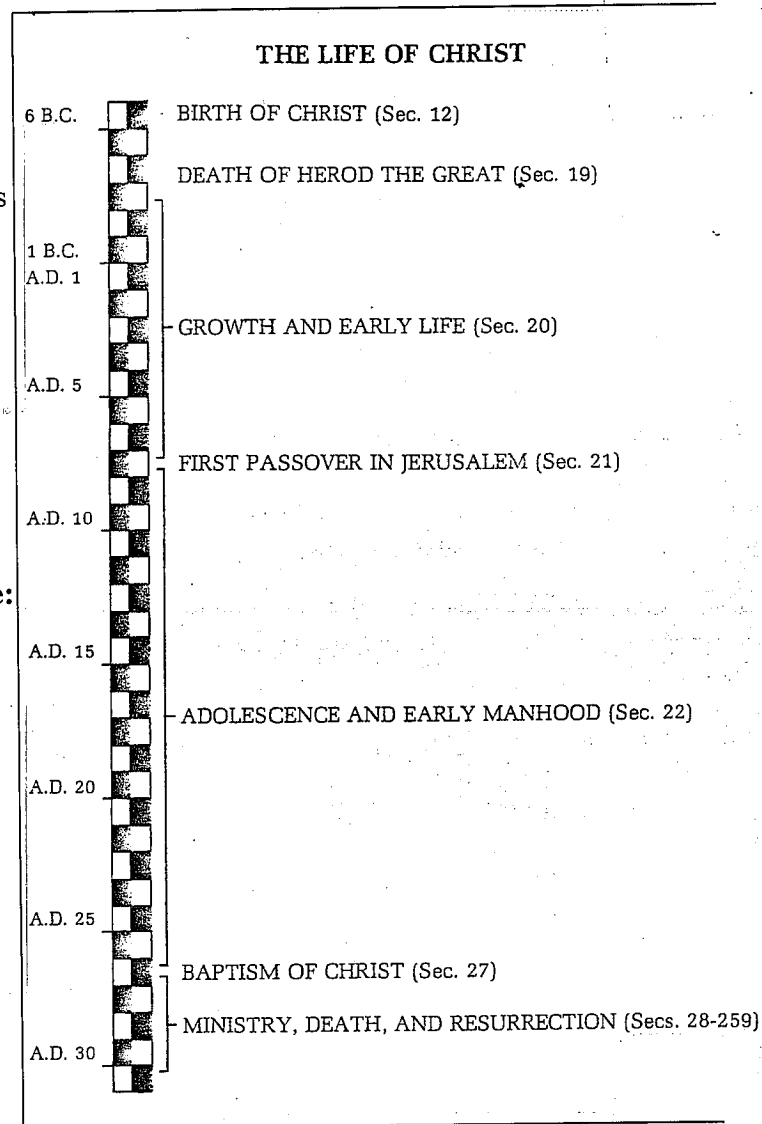
2. A Chronological Way of Viewing the Life:

1. Years of Preparation - ca. 33
2. Year of Inauguration - ca. 12 months
3. Year of Popularity - ca. 18 months
4. Year of Opposition - ca. 12 months

3. Jesus' Way of Viewing His "Life":

"I came forth from the Father and have come into the world. Again, I leave the world and go to the Father." John 16:28

- | | |
|---------------------------------------|------------------------------------|
| 1. "I came forth from the Father ..." | The Pre-existence of Christ |
| 2. "...and have come into the world." | The Incarnation of Christ |
| 3. "Again, I leave the world ..." | The Passion of Christ |
| 4. "...and go to the Father." | The Glorification of Christ |



D. Sources for the Life of Christ

Section 1: Luke 1:1-4

1. **Matthew**: "Jesus the Messiah, the King of the Jews"

2. **Mark**: "Jesus the Messiah, the Servant of the Lord"

3. **Luke**: "Jesus the Messiah, the Son of Man"

4. **John**: "Jesus the Messiah, the Son of God"

E. Pre-existence of Christ

Section 2: John 1:1-18

F. Genealogies of Christ

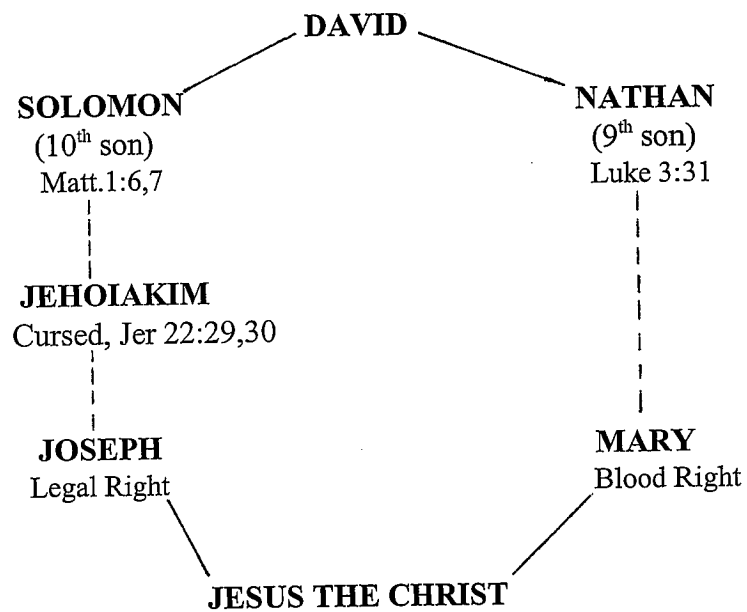
Section 3: Matthew 1:1-17; Luke 3:23-38

Matthew's Genealogy

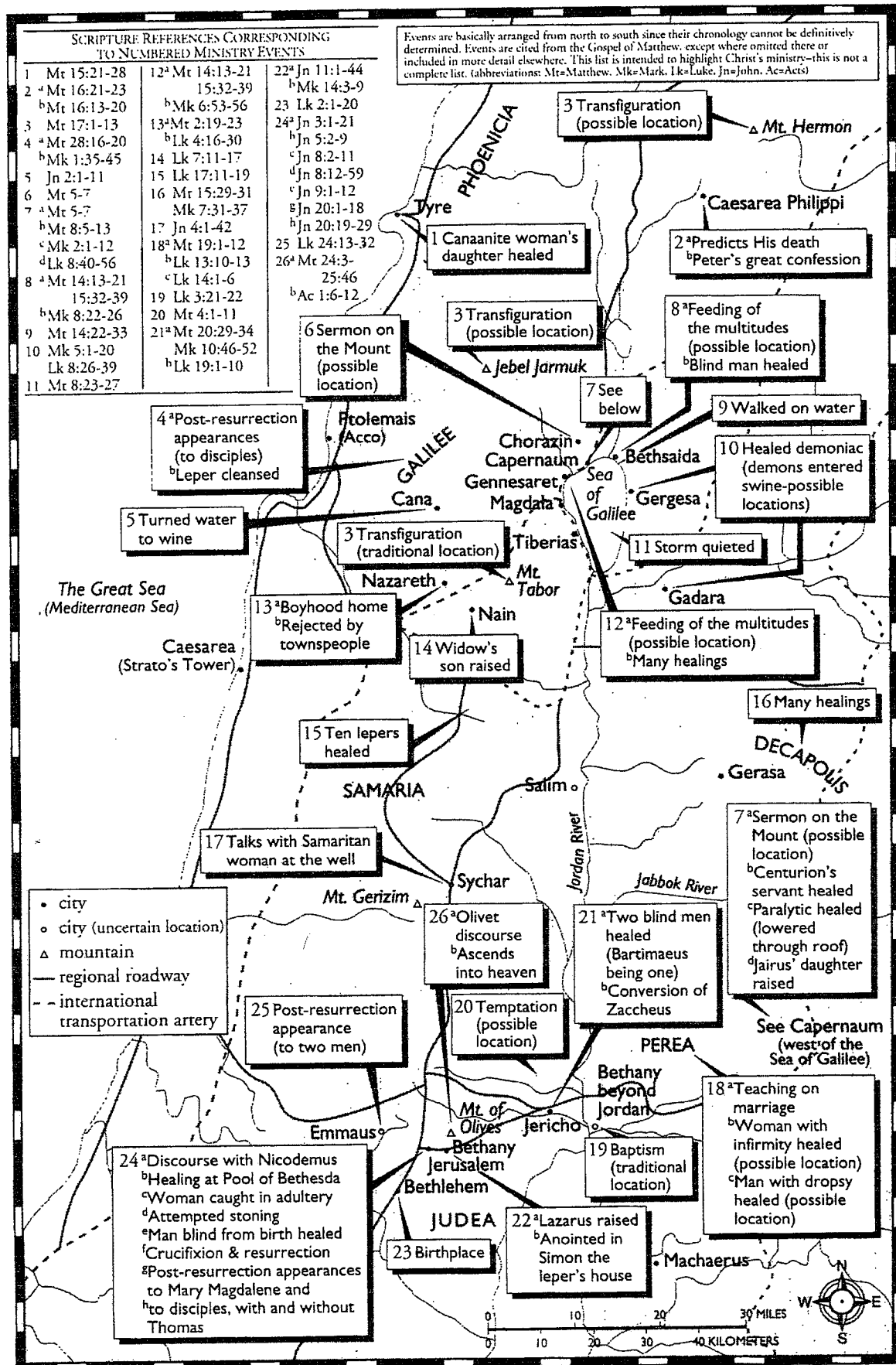
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Luke's Genealogy

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Map 8: THE MINISTRY OF JESUS



II. EVENTS OF THE LIFE OF CHRIST

A. **Birth and Childhood** (Sections 4-22)

1. Annunciations (Sections 4-9)

a. To Zacharias of birth of John (Section 4: Lk. 1:5-25)

b. To Mary of birth of Jesus (Section 5: Lk. 1:26-38)

c. Visit of Mary and Song of Elizabeth (Section 6: Lk. 1:39-45)

d. Magnificat of Mary (Section 7: Lk. 1:46-56)

e. Birth of John and Song of Zecharias (Section 8,9,10: Lk. 1:57-80)

f. To Joseph (Section 11: Mt. 1:18-25)

2. Birth and Infancy (Section 12-19)

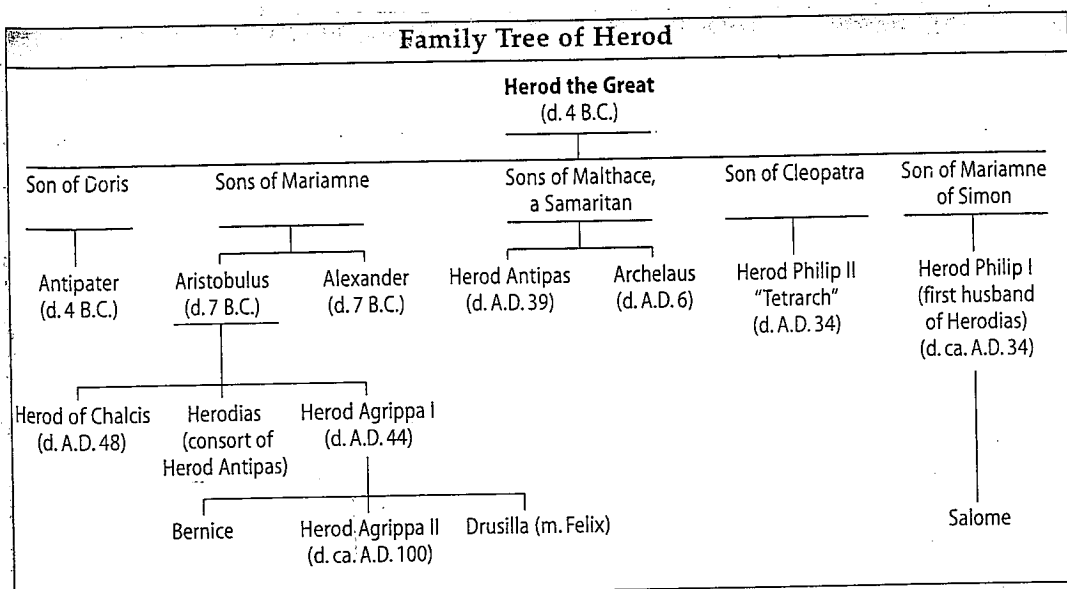
a. Birth in Bethlehem (Section 12: Lk. 2:1-7)

b. Homage of Shepherds (Section 13: Lk. 2:8-20)

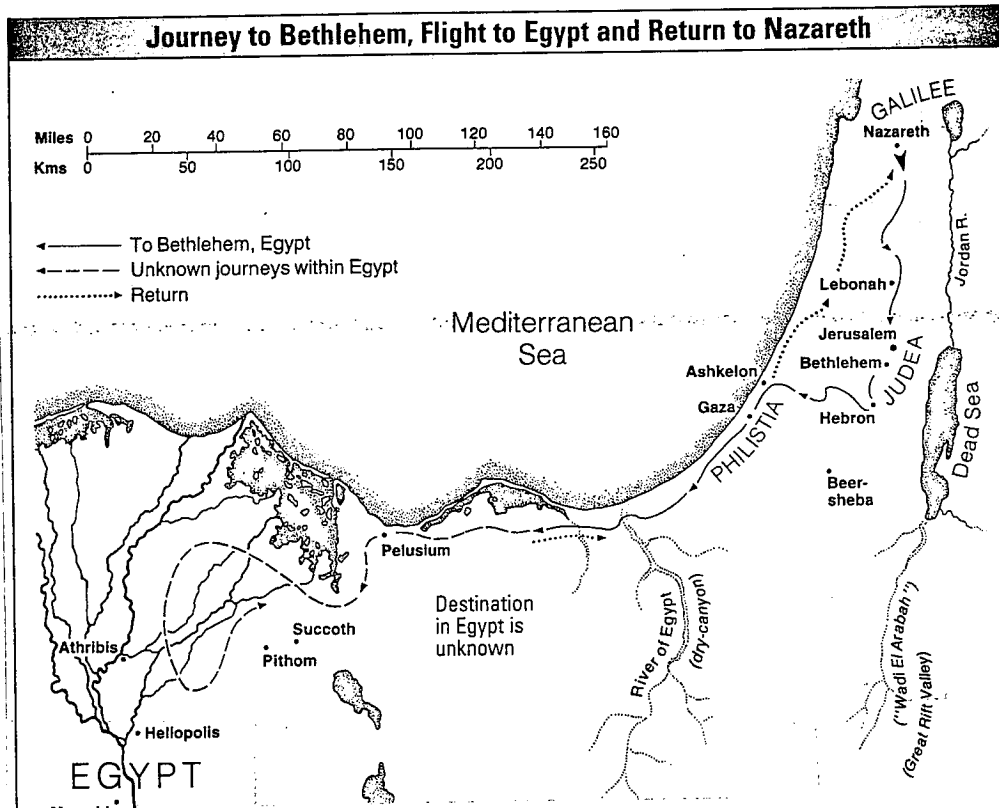
c. Circumcision and Presentation (Sections 14,15: Lk. 2:21-38)

Brief Return to Nazareth? (Section 16: Luke 2:39)

d. Visit of Magi (Section 17: Mt. 2:1-12)



e. Flight to Egypt and Return to Nazareth (Sections 18, 19: Mt. 2:13-23)



3. Years in Nazareth (Sections 20-22)

a. Childhood (Section 20: Lk. 2:40)

b. Visit to Temple at Age Twelve (Section 21: Lk. 2:41-50)

c. Silent Years at Nazareth (Section 22: Lk. 2:51,52)

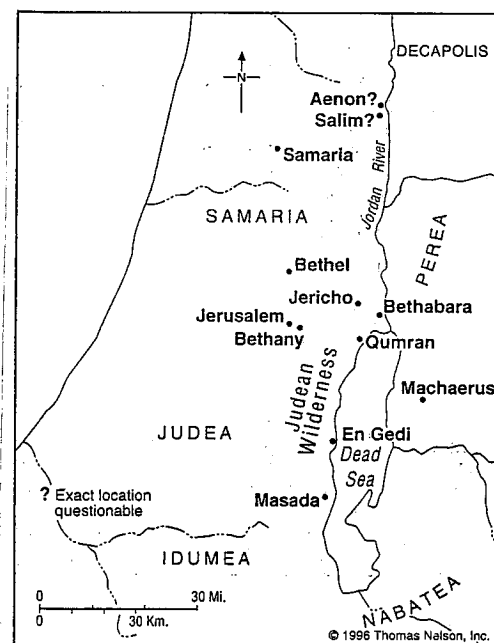
B. Initial Ministry in Judea and Samaria (Sections 23-42)

1. John the Baptist (Sections 23-26)

a. Time of beginning (Section 23: Mk. 1:1; Lk. 3:1,2)

b. Messenger and Message (Section 24: Mt. 3:1-6; Mk. 1:2-6; Lk. 3:3-6)

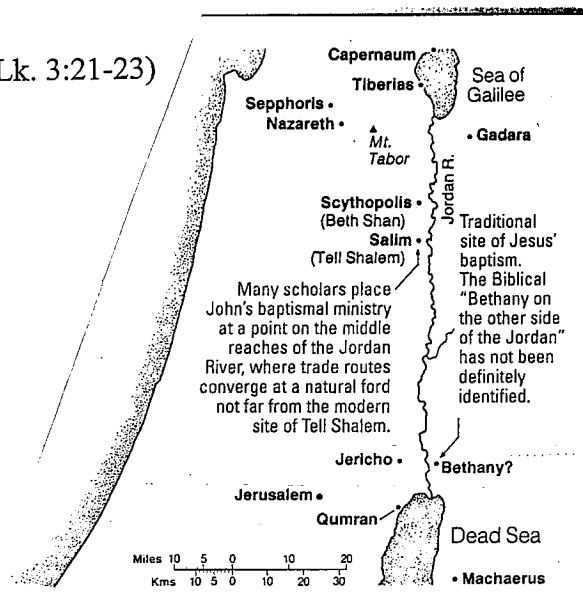
c. John's Preaching (Section 25: Mt. 3:7-10; Lk. 3:7-14)



d. Picture of Messiah (Section 26: Mt. 3:11,12; Mk. 1:7,8; Lk. 3:15-18)

2. Baptism and Temptation (Sections, 27,28)

a. Baptism (Section 27: Mt. 3:13-17; Mk. 1:9-11; Lk. 3:21-23)



b. Temptations (Section 28: Mt. 4:1-11; Mk. 1:12,13; Lk. 4:1-13)

3. Manifestation to Israel (Sections 29-33)

a. John's Testimony to Committee of Sanhedrin (Section 29: Jn. 1:19-28)

b. John's Identification of Jesus (Section 30: Jn. 1:29-34)

c. Jesus' First Disciples (Section 31: Jn. 1:35-51)

d. Jesus' First Miracle (Section 32: Jn. 2:1-11)

e. Jesus' First Sojourn in Capernaum (Section 33: Jn. 2:12)

4. Early Judean Ministry (Sections 34-37)

a. First Cleansing of Temple (Section 34: Jn. 2:13-22)

b. Interview of Nicodemus (Section 35,36: Jn. 2:23; 3:21)

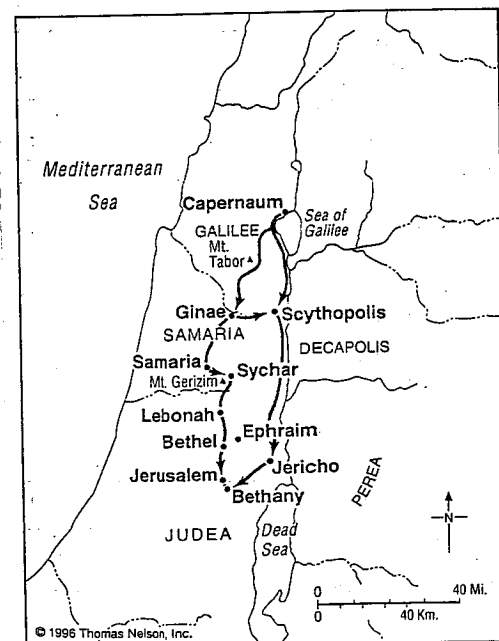
c. Parallel Ministry with John (Section 37: Jn. 3:22-36)

5. Success in Samaria (Section 38-42)

a. Reasons for Leaving Judea (Section 38: Mt. 4:12; Mk. 1:14;
Lk. 3:19,20; 4:14; Jn. 4:1-4)

b. At Jacob's Well and Sychar (Sections 39-41: Jn. 4:5-42)

c. Arrival in Galilee (Section 42: Jn. 4:43-45)

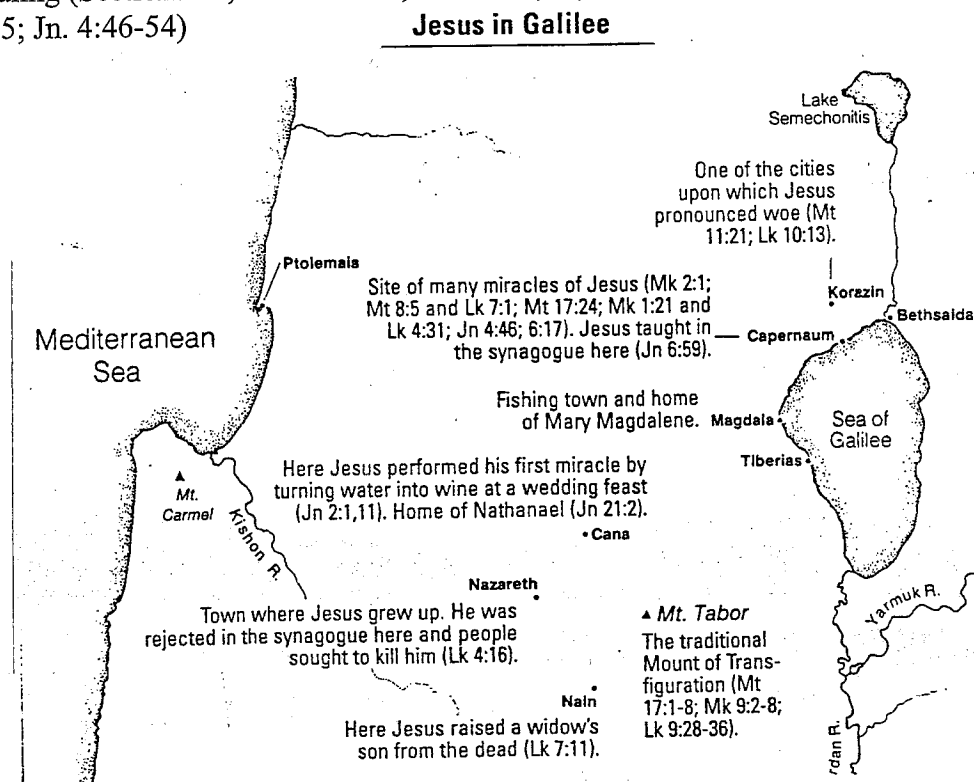


C. Great Galilean Ministry (Sections 43-132)

This, the longest period in Jesus ministry, actually covers two distinct phases--(1) a period of **public** preaching and healing in Galilee in which an increasing opposition to Jesus developed (Sections 43-102); and (2) a period of withdrawal in which Jesus trains His disciples in a more **private** ministry (Sections 103-132). The first, more **public** period is marked by **miracles and preaching**. The second, more **private** period, is marked by **parables and teaching**.

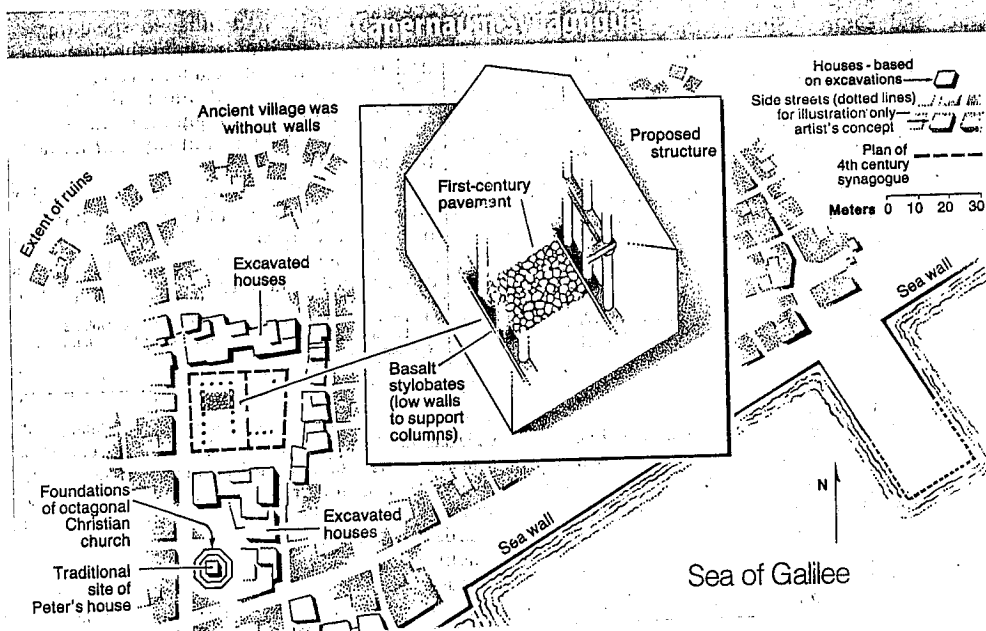
1. Rejection at Nazareth and Home in Capernaum (Sections 43-49)

- a. Teaching and Healing (Sections 43,44: Mt. 4:17; Mk. 1:14,15;
Lk. 4:14,15; Jn. 4:46-54)



- b. First Rejection at Nazareth (Section 45: Lk. 4:16-31)

c. New Disciples at Capernaum (Sec 46,47,51; Mt. 4:13-22; Mk. 1:16-20; Lk. 5:1-11)



d. Healing Demoniac on Sabbath (Section 48: Mk. 1:21-28; Lk. 4:31-37)

e. Healing Peter's Mother-in-Law (Section 49: Mt. 8:14-17; Mk. 1:29-34; Lk. 4:38-41)

2. First Tour of Galilee (Sections 50-56)

a. Leper Healed (Sections 50,52: Mk. 1:35-45; Mt. 4:23-25; 8:2-4; Lk. 4:42-44; 5:12-16)

Great Galilean Ministry			
First Phase (sec. 43-102)			
First Tour	50-56		
Second Tour	78-96		
Third Tour	97-102		
Second Phase (sec. 103-320)			
First Withdrawal	103-07	"other side"	
Second Withdrawal	112	Phoenicia	
Third Withdrawal	113-15	Decapolis	
Fourth Withdrawal	116-24	region of Philip	

b. Healing a Paralytic (Section 53: Mt. 9:1-8; Mk. 2:1-12; Lk. 5:17-26)

c. Call of Levi and His Reception (Section 54-55: Mt. 9:9-13;
Mk. 2:13-17; Lk. 5:27-32)

d. Three Parables on Fasting (Section 56: Mt. 9:14-17; Mk. 2:18-22;
Lk. 5:33-39)

3. Sabbath Controversy (Section 57-61)

a. Healing Lame Man in Jerusalem (Sections 57-59: Jn. 5:1-47)

b. Plucking Grain in Fields (Section 60: Mt. 12:1-8; Mk. 2:23-28; Lk. 6:1-5)

c. Man with Withered Hand (Section 61: Mt. 12:9-14; Mk. 3:1-6; Lk. 6:6-11)

4. Teaching, Healing, and Choosing (Sections 62,63: Mk. 3:7-19; Mt. 12:15-21; Lk. 6:12-16)

Miracles of Jesus				
HEALING MIRACLES	MATTHEW	MARK	LUKE	JOHN
Man with leprosy	8:2-4	1:40-42	5:12-13	
Roman centurion's servant	8:5-13		7:1-10	
Peter's mother-in-law	8:14-15	1:30-31	4:38-35	
Two men from Gadara	8:28-34	5:1-15	8:27-35	
Paralyzed man	9:2-7	2:3-12	5:18-25	
Woman with bleeding	9:20-22	5:25-29	8:43-48	
Two blind men	9:27-31			
Mute, demon-possessed man	9:32-33			
Man with a shriveled hand	12:10-13	3:1-5	6:6-10	
Blind, mute, demon-possessed man	12:22		11:14	
Canaanite woman's daughter	15:21-28	7:24-30		
Boy with a demon	17:14-18	9:17-29	9:38-43	
Two blind men (including Bartimaeus)	20:29-34	10:46-52	18:35-43	
Deaf mute		7:31-37		
Possessed man in synagogue		1:23-26	4:33-35	
Blind man at Bethsaida		8:22-26		
Crippled woman			13:11-13	
Man with dropsy			14:1-4	
Ten men with leprosy			17:11-19	
The high priest's servant			22:50-51	
Official's son at Capernaum				4:46-54
Sick man at pool of Bethesda				5:1-9
Man born blind				9:1-7
MIRACLES SHOWING POWER OVER NATURE				
Calming the storm	8:23-27	4:37-41	8:22-25	
Walking on water	14:25	6:48-51		6:19-21
Feeding of the 5,000	14:15-21	6:35-44	9:12-17	6:6-13
Feeding of the 4,000	15:32-38	8:1-9		
Coin in fish	17:24-27			
Fig tree withered	21:18-22	11:12-14,20-25		
Large catch of fish			5:4-11	
Water turned into wine				2:1-11
Another large catch of fish				21:1-11
MIRACLES OF RAISING THE DEAD				
Jairus's daughter	9:18-19,23-25	5:22-24,38-42	8:41-42,49-56	
Widow's son at Nain			7:11-15	
Lazarus				11:1-44

5. Sermon on the Mount (Section 64-72: Mt. 5-7; Lk. 6:17-49)

a. Difference between the "sermons"

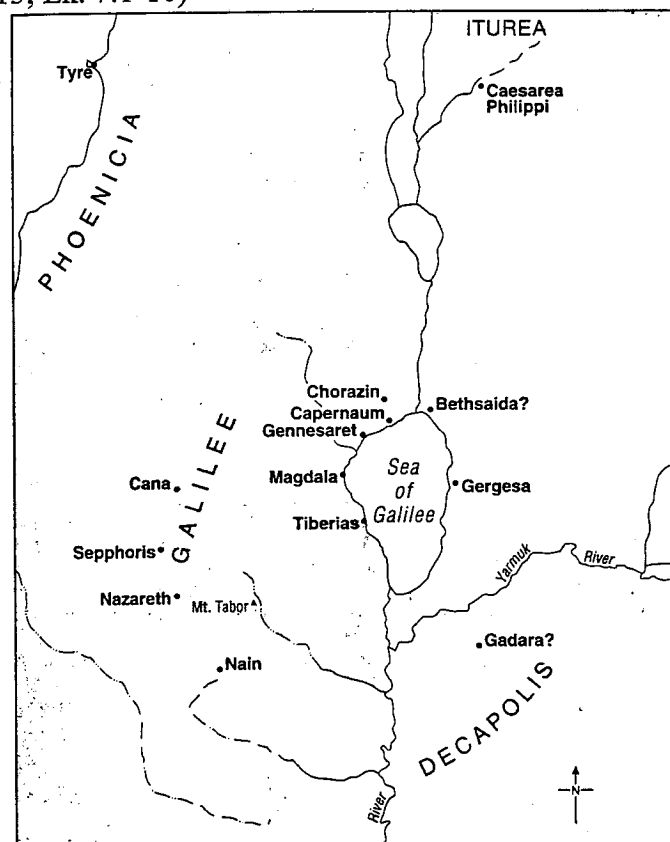
b. Main idea of "sermon":

6. Great Wonders (Sections 73-77)

a. Centurion's Servant (Section 73: Mt. 8:1,5-13; Lk. 7:1-10)

b. Widow's Son (Section 74: Lk. 7:11-17)

c. Inquiry of John (Section 75: Mt. 11:2-19;
Lk. 7:18-35)



d. Woes upon Cities (Section 76: Mt. 11:20-30)

e. Anointing by a Sinful Woman (Section 77: Lk. 7:36-50)

7. Second Tour of Galilee (Sections 78-68)

a. Women Supporters (Section 78: Lk. 8:1-3)

b. Accusation of Demonic League (Section 79: Mk. 3:19-30; Mt. 12:22-37)

c. Scribes/Pharisees Demand a Sign (Section 80: Mt. 12:38-45)

d. His Mother and Brothers (Section 81: Mt. 12:46-50; Mk. 3:31-35; Lk. 8:19-21)

e. Kingdom Parables (Sections 82-92: Mt. 13:1-53; Mk. 4:1-34; Lk. 8:4-18)

Main idea:

PARABLES OF JESUS

Parable	Matthew	Mark	Luke
1. Lamp Under a Basket	5:14-16	4:21,22	8:16,17; 11:33-36
2. A Wise Man Builds on Rock and a Foolish Man Builds on Sand	7:24-27		6:47-49
3. Unshrunk (New) Cloth on an Old Garment	9:16	2:21	5:36
4. New Wine in Old Wineskins	9:17	2:22	5:37,38
5. The Sower	13:3-23	4:2-20	8:4-15
6. The Tares (Weeds)	13:24-30		
7. The Mustard Seed	13:31,32	4:30-32	13:18,19
8. The Leaven	13:33		13:20,21
9. The Hidden Treasure	13:44		
10. The Pearl of Great Price	13:45,46		
11. The Dragnet	13:47-50		
12. The Lost Sheep	18:12-14		15:3-7
13. The Unforgiving Servant	18:23-35		
14. The Workers in the Vineyard	20:1-16		
15. The Two Sons	21:28-32		
16. The Wicked Vinedressers	21:33-45	12:1-12	20:9-19
17. The Wedding Feast	22:2-14		
18. The Fig Tree	24:32-44	13:28-32	21:29-33
19. The Wise and Foolish Virgins	25:1-13		
20. The Talents	25:14-30		
21. The Growing Seed		4:26-29	
22. The Absent Householder		13:33-37	
23. The Creditor and Two Debtors			7:41-43
24. The Good Samaritan			10:30-37
25. A Friend in Need			11:5-13
26. The Rich Fool			12:16-21
27. The Watchful Servants			12:35-40
28. The Faithful Servant and the Evil Servant			12:42-48
29. The Barren Fig Tree			13:6-9
30. The Great Supper			14:16-24
31. Building a Tower and a King Making War			14:25-35
32. The Lost Coin			15:8-10
33. The Lost Son			15:11-32
34. The Unjust Steward			16:1-13
35. The Rich Man and Lazarus			16:19-31
36. Unprofitable Servants			17:7-10
37. The Persistent Widow			18:1-8
38. The Pharisee and the Tax Collector			18:9-14
39. The Minas (Pounds)			19:11-27

f. Stilling the Tempest (Section 93: Mt. 8:18,23-27; Mk. 4:35-41; Lk. 8:22-25)

g. Gerasene Demoniacs (Section 94: Mt. 8:28-34; Mk. 5:1-20; Lk. 8:26-39)

h. Jairus' Daughter and Woman with Flow (Section 95: Mt. 9:18-26;
Mk. 5:21-43; Lk. 8:40-56)

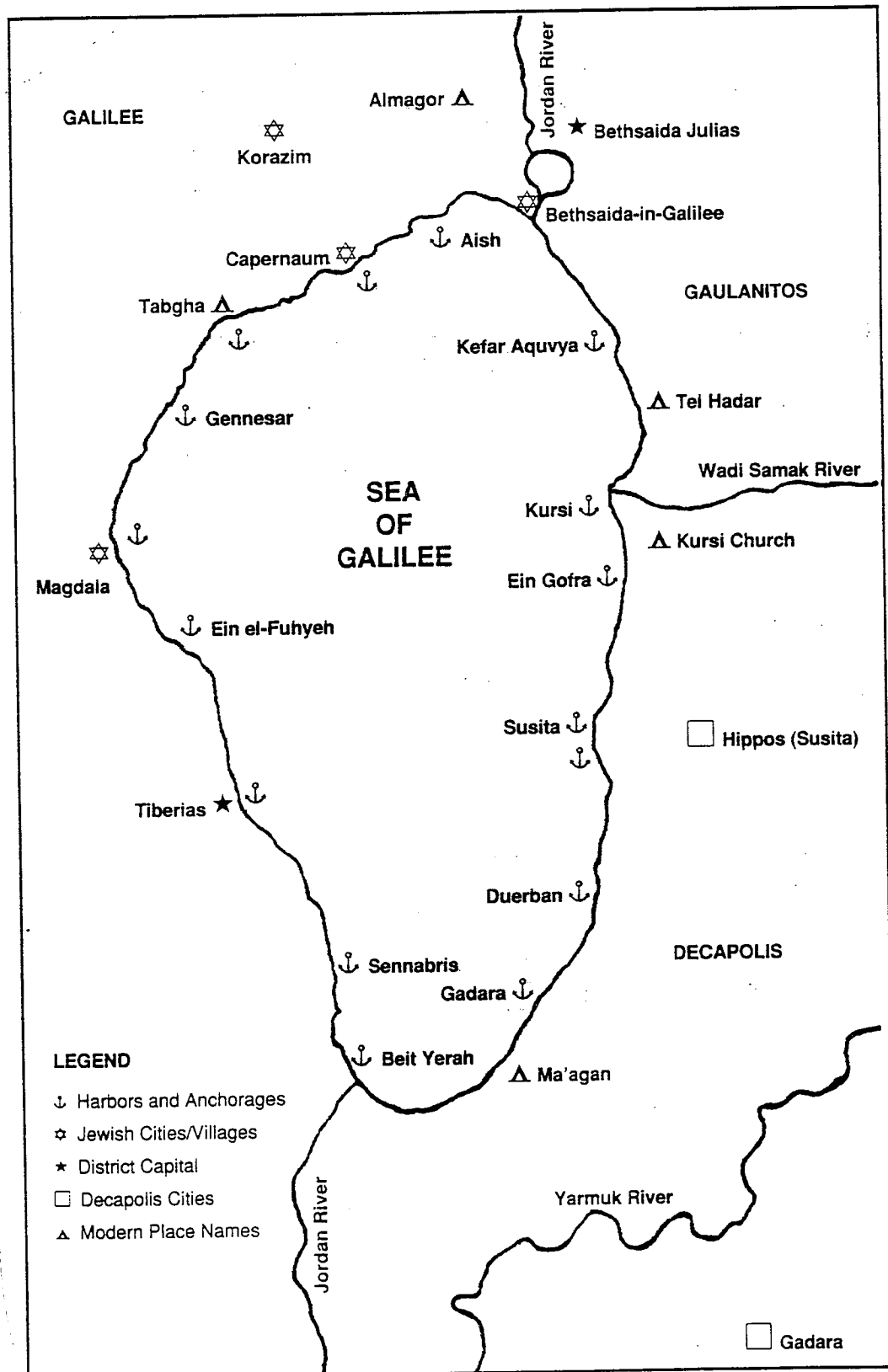
i. Two Blind Men and a Demoniac (Section 96: Mt. 9:27-34)

8. Third Tour of Galilee (Sections 97-102)

a. Last Visit to Nazareth (Section 97: Mk. 6:1-6; Mt. 13:54-58)

b. Instructing / Sending the Twelve (Sec. 98-100: Mt. 9:35-11:1; Mk. 6:6-13; Lk. 9:1-6)

c. Guilty Fear of Antipas (Section 101-2: Mt. 14:1-12; Mk. 6:14-29; Lk. 9:7-9)



9. The First Withdrawal (Sections 103-77)

a. Across the Lake - Feeding of Five Thousand (Sec. 103-05: Mt. 14:13-21; Mk. 6:30-44; Lk. 9:10-17; Jn. 6:1-14)

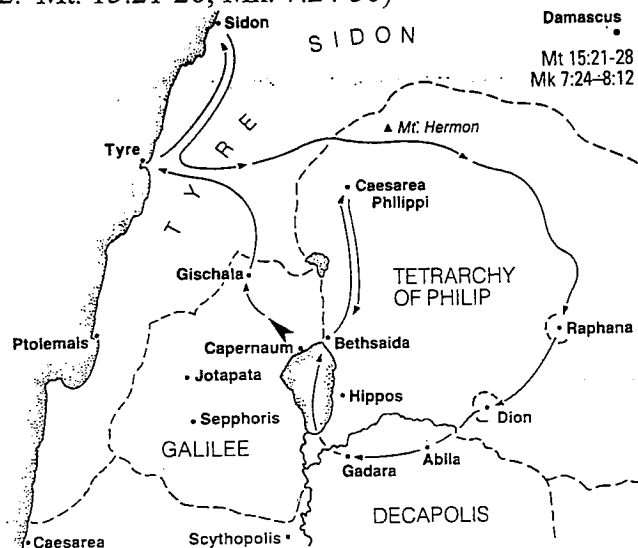
b. Attempt to Proclaim Him King (Section 106: Mt. 14:22,23; Mk. 6:45,46; Jn. 6:14,15)

c. Storm at Sea (Section 107: Mt. 14:24-33; Mk. 6:47-52; Jn. 6:16-21)

d. Contrasting Receptions at Gennesaret and Capernaum (Sections 108-10: Mt. 14:34-36; Mk. 6:53-56; Jn. 6:22-71)

e. Reproach by Pharisees (Section 111: Mt. 15:1-20; Mk. 7:1-23; Jn. 7:1)

10. The Second Withdrawal to Phoenicia (Section 112: Mt. 15:21-28; Mk. 7:24-30)



11. The Third Withdrawal to the Decapolis (Sections 113-15)

- a. Healings & Feeding of Four Thousand (Sect. 113,14: Mt. 15:29-38; Mk. 7:31-8:9)
- b. Return to Galilee & Conflict (Section 115: Mt. 15:39-16:4; Mk. 8:10-12)

12. The Fourth Withdrawal to Territory of Philip (Sections 116-124)

- a. Bethsaida Warning & Healing (Sect. 116-17: Mt. 16:5-12; Mk. 8:13-26)
- b. Confession at Caesarea Philippi (Sections 118-20: Mt. 16:13-28; Mk. 8:27-9:1; Lk. 9:18-27)
- c. Transfiguration (Section 121: Mt. 17:1-8; Mk. 9:2-8; Lk. 9:28-36a)
- d. Question about Elijah (Section 122-23: Mt. 17:9-13; Mk. 9:9-13; Lk. 9:36b)
- e. Demoniac Boy (Section 124: Mt. 17:14-20; Mk. 9:14-29; Lk. 9:37-43a)

The Meaning of Messiah

Matthew wrote his Gospel to demonstrate to his Jewish audience that Jesus is indeed the long-awaited Messiah. Who is the Messiah and why were the Jews waiting for such a person?

The Term	In Hebrew or Aramaic, the word Messiah means "anointed." The Greek equivalent of the word is the title Christ.
Old Testament Background	In the Old Testament, prophets, priests and kings were literally anointed with oil to consecrate them for special service or to signify the endowment of the Spirit of God (Lev. 4:3; 8:12; 1 Sam. 10:1, 6; Ps. 105:15; Is. 61:1). These practices pointed to the promised arrival of God's Anointed One, who would fulfill all three offices as the Prophet, the Priest, and the King.
Titles for the Messiah	Seed of Abraham (Ps. 105:6); Son of David (Matt. 1:1); Son of Man (Dan. 7:13); My Son (Ps. 2:7); My Servant (Matt. 12:18); My Elect One (Is. 42:1); The Branch (Zech. 3:8; 6:12); Wonderful, Counselor, Mighty God, Prince of Peace (Is. 9:6)
Major Old Testament Prophecies of the Messiah	Gen. 3:15; 9:27; 12:3; 22:18; 49:8, 10; Deut. 18:18; 2 Sam. 7:11-16; 23:5; Ps. 2; 16; 22; 40; 110; Is. 2; 7; 9; 11; 40; 42; 49; 52; 53; Jer. 23:5, 6; Dan. 7:27; Hag. 2:9; Zech. 12:10-14; Mal. 3:1; 4:5, 6
Jewish Expectations for the Messiah	In the first century, the Jews looked for a Messiah who would deliver the nation from Roman domination, become their King, and rebuild the nation of Israel to its former glory. By looking for a military deliverer and a political Messiah, the Jews minimized the messianic roles of prophet and priest. Thus many Jews rejected Jesus as the Messiah because He came as a humble spiritual Savior and not a conquering political ruler.
The Messiah's Rule	Jesus indicated that He was the King for whom the Jews were looking. However, His kingdom was not an earthly kingdom but a heavenly kingdom. In Matthew there are 32 references to the "kingdom of heaven." This phrase, found in the New Testament only in Matthew's Gospel, is probably derived from the description of the kingdom of the Son of Man in Dan. 7:13-18. The phrase indicates the rule of heaven over all of the earth (Matt. 6:10).
Jesus' Claim	When asked specifically if He was the Christ, Jesus answered in the affirmative, incurring the wrath of the Jews (Matt. 26:63-65). In addition, Jesus praised Peter for recognizing Him as the Anointed One of God (Matt. 16:15-20).
Significance	The title Messiah implies the idea of deity. The great prophet Moses, the priest Melchizedek, and even the glorious King David pale in comparison to the messianic Prophet-Priest-King. In the words of Heb. 1, Jesus Christ is the "brightness of [God's] glory and the express image of His person" (v. 3). In short He is God (v. 8).

13. Return to Galilee (Sections 125-132)

a. Foretells His Passion (Section 125: Mt. 17:22,23; Mk. 9:30-32; Lk. 9:43b-45)

b. Pays the Half-Shekel (Section 126: Mt. 17:24-27)

c. Who is the Greatest? (Section 127: Mt. 18:1-5; Mk. 9:33-37; Lk. 9:46-48)

- d. John's Zeal & Resultant Warning (Sect 128: Mt. 18:6-14; Mk. 9:38-50; Lk. 9:49,50)
- e. Treatment of a Sinning Brother (Section 129: Mt. 18:15-35)
- f. Brothers' Ridicule and Return through Samaria (Sect. 130-31: Jn. 7:2-10; Lk. 9:51-56)
- g. Demands of Discipleship (Section 132: Mt. 8:19-22; Lk. 9:57-62)

D. Later Judean Ministry (Sections 133-160)

- 1. Events at the Feast of Tabernacles (Sections 133-138; recorded only by John)
 - a. Discourse at the Feast (Section 133-34: Jn. 7:11-52)

- b. Adulterous Woman (Sect. 135: Jn. 7:53-8:11)

- c. Light of the World (Sect. 136: Jn. 8:12-20)

- d. Pharisees Attempt to Stone Him (Section 137-38: Jn 8:21-59)

The "I AM" Statements

Twenty-three times in all we find our Lord's meaningful "I AM" (*ego eimi*, Gr.) in the Greek text of this gospel (4:26; 6:20,35,41,48,51; 8:12,18,24,28,58; 10:7,9,11,14; 11:25; 13:19; 14:6; 15:1,5; 18:5,6,8). In several of these, He joins His "I AM" with seven tremendous metaphors which are expressive of His saving relationship toward the world.

"I AM the Bread of life" (6:35,41,48,51).

"I AM the Light of the world" (8:12).

"I AM the Door of the sheep" (10:7,9).

"I AM the Good Shepherd" (10:11,14).

"I AM the Resurrection and the Life" (11:25).

"I AM the Way, the Truth, and the Life" (14:6).

"I AM the true Vine" (15:1,5).

2. Further Experiences in Judea (Sections 139-152, recorded only by Luke)

- a. Mission of the Seventy (Section 139-40: Lk. 10:1-24)
- b. The Good Samaritan (Section 141: Lk. 10:25-37)
- c. Guest of Martha and Mary (Section 142: Lk. 10:38-42)
- d. Model Prayer and Parable (Section 143: Lk. 11:1-13)
- e. Accused of being in League with Beelzebub (Section 144: Lk. 11:14-36)
- f. Denunciation of Pharisees (Section 145: Lk. 11:37-54)
- g. Discourse of Warning to a Vast Throng (Section 145-50: Lk. 12)
- h. Repent or Perish (Section 151: Lk. 13:1-9)
- i. Healing of Crippled Woman (Section 152: Lk. 13:10-21)

3. Healing and Teaching at the Feast of Hanukkah (Section 153-60: Jn. 9:1-10:39)

a. Healing of the Blind Man (Sections 153-57: John 9)

The Seven Signs	
Turns water into wine (John 2:1-12)	Jesus is the source of life.
Heals a nobleman's son (John 4:46-54)	Jesus is master over distance.
Heals a lame man at the pool of Bethesda (John 5:1-17)	Jesus is master over time.
Feeds 5,000 (John 6:1-14)	Jesus is the bread of life.
Walks on water, stills a storm (John 6:15-21)	Jesus is master over nature.
Heals a man blind from birth (John 9:1-41)	Jesus is the light of the world.
Raises Lazarus from the dead (John 11:17-45)	Jesus has power over death.

b. The Good Shepherd Accused of Blasphemy (Sections 158-60: John 10:1-39)

E. Later Perea Ministry (Sections 161-184)

1. Opening of Perea Ministry (Sections 161-117)

a. Withdrawal from Jerusalem (Section 161: Jn. 10:40-42)

b. Warned against Antipas (Section 162-63: Lk. 13:22-35)

c. Healing & Parables about a Meal (Section 164: Lk. 14:1-24)

- d. Counting the Cost (Section 165: Lk. 14:25-35)
 - e. Parables about Receiving Sinners (Section 166: Lk. 15:1-32)
 - f. Parables about Stewardship (Section 167-69: Lk. 16:1 - 17:10)
2. Raising of Lazarus and Results (Sections 170-172)
- a. Raising of Lazarus (Section 170-71: Jn. 11:1-44)
 - b. Effects of Raising – Decision of Sanhedrin (Sect. 172: Jn. 11:45-54)
3. Last Journey to Jerusalem (Sections 173-184)
- a. Via Samaria and Galilee (Section 173-74: Lk. 17:11-37)

- b. Parables on Prayer (Section 175: Lk. 18:1-14)

- c. Teaching about Divorce (Section 176: Mk. 10:1-12; Mt. 19:1-12)

- d. Christ and Children (Section 177: Mt. 19:13-15; Mk. 10:13-16;
Lk. 18:15-17)

- e. Rich Young Ruler and Teaching on Possessions (Section 178:
Mt. 19:16-30; 16; Mk. 10:17-31; Lk. 18:18-30)

- f. Parable of Land Owner (Section 179: Matt. 20:1-16)

- g. Third prediction of Passion (Sect. 180: Mat 20:17-19; Mk 10:32-34; Lk 18:31-34)

- h. Request of James and John's Mother (Section 181: Matt 20:20-28; Mk10:35-45)

i. Bartimaeus and Companion Healed (Section 182: Mt. 20:29-34;
Mk. 10:46-52; Lk. 18:35-43)

h. Zacchaeus and Parable of Pounds (Section 183-84: Lk. 19:1-28)

F. Passion Ministry (Sections 185-243)

1. Last Public Teaching (Sections 185-139)

a. Anointing at Bethany (Sections 185-186: Mt. 26:6-13; Mk 14:3-9; Jn. 11:55-12:11)

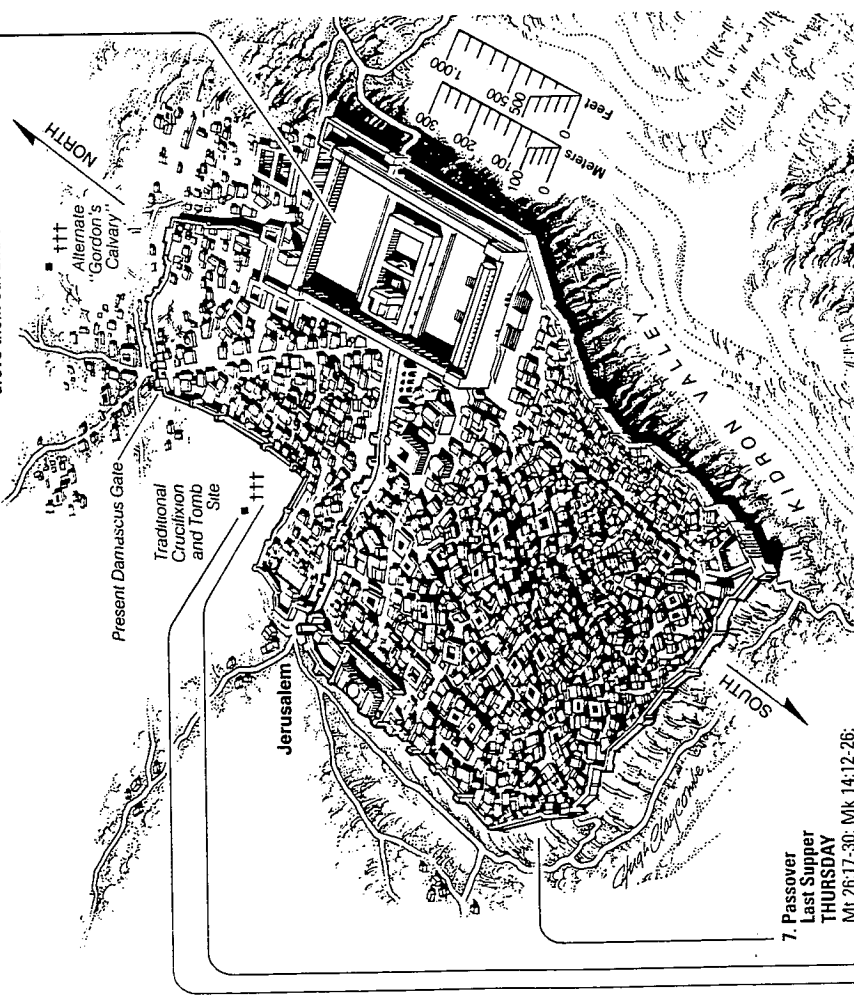
b. Triumphal Entry (Section 187: Mk. 11:1-11; Mt. 21:1-11,14-17;
Lk. 19:29-44; Jn 12:12-19)

Christ's Passion Week		
a.m.		TRIUMPHAL ENTRY
Sunday		
p.m.		
a.m.		CURSING OF THE FIG TREE
Monday		REQUEST OF SOME GREEKS
p.m.		
a.m.		WITHERED FIG TREE
Tuesday		OFFICIAL CHALLENGE OF CHRIST'S AUTHORITY
p.m.		THE OLIVET DISCOURSE
a.m.		
Wednesday		ARRANGEMENTS FOR BETRAYAL
p.m.		
a.m.		
Thursday		THE LAST SUPPER
p.m.		THE UPPER ROOM DISCOURSE
a.m.		BETRAYAL AND ARREST; TRIAL
Friday		CRUCIFIXION
p.m.		BURIAL
a.m.		
Saturday		
p.m.		
a.m.		
Sunday		POSTRESURRECTION APPEARANCES
p.m.		

**Bethany,
the Mount of Olives
and Jerusalem**

4. Clearing of the temple
MONDAY
Mt 21:10-17;
Mk 11:15-18;
Lk 19:45-48

The next day he returned to the temple and found the court of the Gentiles full of traders and money changers making a large profit as they gave out Jewish coins in exchange for "pagan" money. Jesus drove them out and overturned their tables.



**7. Passover
Last Supper**
THURSDAY
Mt 26:17-30; Mk 14:12-26;
Lk 22:7-23; Jn 13:1-30

In an upper room Jesus prepared both himself and his disciples for his death. He gave the Passover meal a new meaning. The loaf of bread and cup of wine represented his body soon to be sacrificed and his blood soon to be shed. And so he instituted the "Lord's Supper." After singing a hymn they went to the Garden of Gethsemane, where Jesus prayed in agony, knowing what lay ahead for him.

8. Crucifixion—FRIDAY
Mt 27:1-66; Mk 15:1-47; Lk 22:66-23:56; Jn 18:28-19:37

Following betrayal, arrest, desertion, false trials, denial, condemnation, beatings and mockery, Jesus was required to carry his cross to "The Place of the Skull," where he was crucified with two other prisoners.

9. In the tomb

Jesus' body was placed in the tomb before 6:00 p.m. Friday night, when the Sabbath began and all work stopped, and it lay in the tomb throughout the Sabbath.

10. Resurrection—SUNDAY Mt 28:1-13; Mk 16:1-20; Lk 24:1-49; Jn 20:1-31

Early in the morning, women went to the tomb and found that the stone closing the tomb's entrance had been rolled back. An angel told them Jesus was alive and gave them a message. Jesus appeared to Mary Magdalene in the garden, to Peter, to two disciples on the road to Emmaus, and later that day to all the disciples but Thomas. His resurrection was established as a fact.

6. Day of rest
WEDNESDAY

Not mentioned in the Gospels
The Scriptures do not mention this day, but the counting of the days (Mk 14:1; Jn 12:1) seems to indicate that there was another day about which the Gospels record nothing.

5. Day of controversy and parables
TUESDAY
Mt 21:23-24:51; Mk 11:27-13:37; Lk 20:1-21:36

IN JERUSALEM

Jesus evaded the traps set by the priests.

**ON THE MOUNT OF OLIVES
OVERLOOKING JERUSALEM**

(Tuesday afternoon, exact location unknown)
He taught in parables and warned the people against the Pharisees. He predicted the destruction of Herod's great temple and told his disciples about future events, including his own return.

The Roman road climbed steeply to the crest of the Mount of Olives, affording a spectacular view of the Desert of Judea to the east and Jerusalem across the Kidron Valley to the west.

1. Arrival in Bethany
FRIDAY
Jn 12:1

Jesus arrived in Bethany six days before the Passover to spend some time with his friends, Mary, Martha and Lazarus. On the following Tuesday evening, while Jesus was still in Bethany, Mary anointed his feet with costly perfume, an act of humility. This tender expression indicated Mary's devotion to Jesus and her willingness to serve him.

2. Sabbath—day of rest
SATURDAY

Not mentioned in the Gospels
Since the next day was the Sabbath, the Lord spent the day in traditional fashion with his friends.

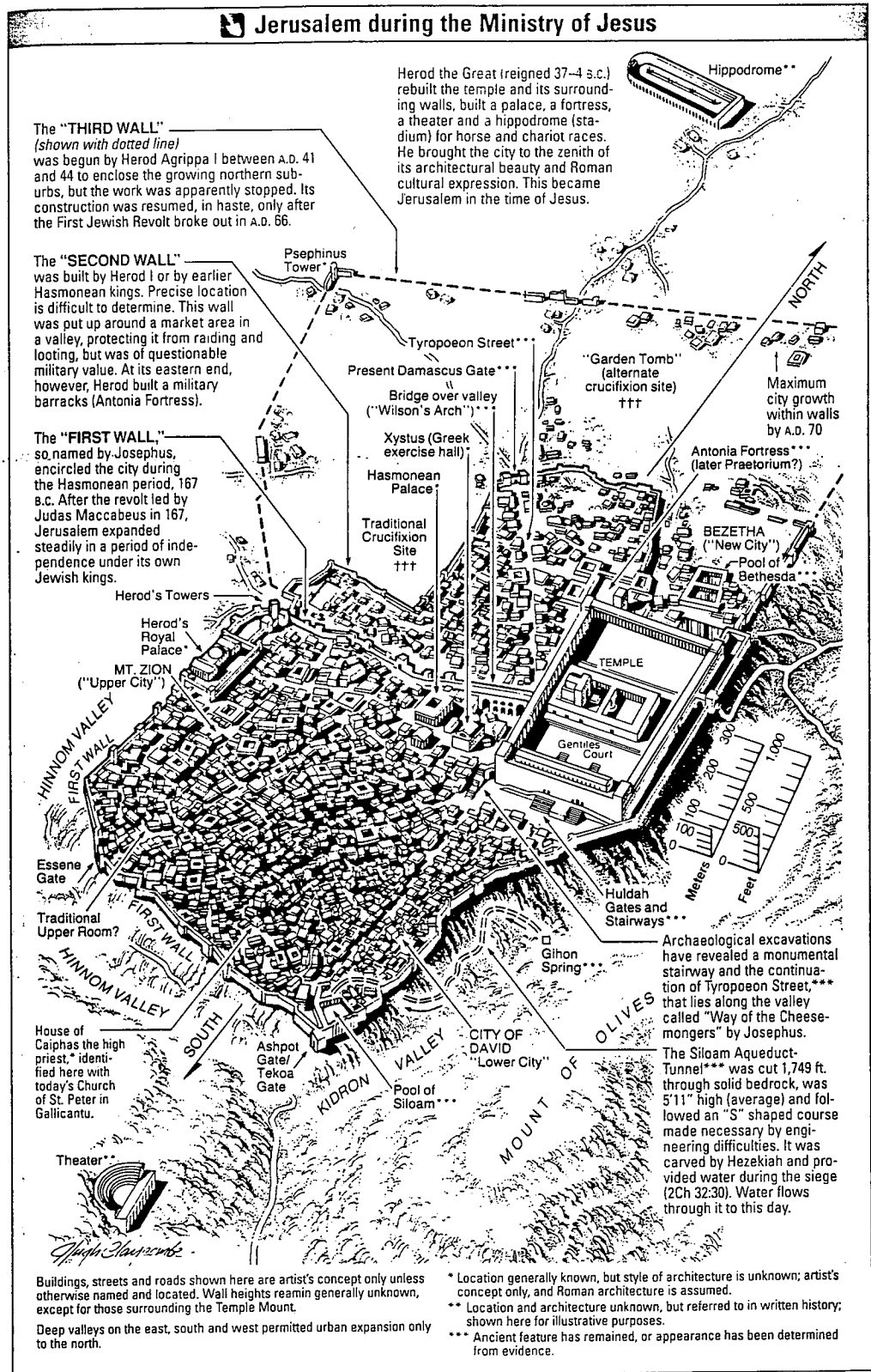
3. The Triumphal Entry
SUNDAY
Mt 21:1-11; Mk 11:1-11;
Lk 19:28-44; Jn 12:12-19

On the first day of the week Jesus rode into Jerusalem on a donkey, fulfilling an ancient prophecy (Zec 9:9). The crowd welcomed him with "Hosanna" and the words of Ps 118:25-26, thus ascribing to him a Messianic title as the agent of the Lord, the coming King of Israel.

Bethany



c. Cursing of Fig Tree & Cleansing Temple (Section 188-89 - MONDAY:
Mk. 11:12-18; Mt. 21:12-19; Lk. 19:45-48)



Herod's Temple


20 BC.—A.D. 70

Begun in 20 B.C., Herod's new structure towered 15 stories high, following the floor dimensions of the former temples in the Holy Place and the Most Holy Place. The high sanctuary shown here in a cutaway view was built on the site of the former temples of Solomon and Zerubbabel, and was completed in just 18 months.

The outer courts surrounding the temple mount were not completed until A.D. 64. The entire structure was demolished by the Romans in A.D. 70.

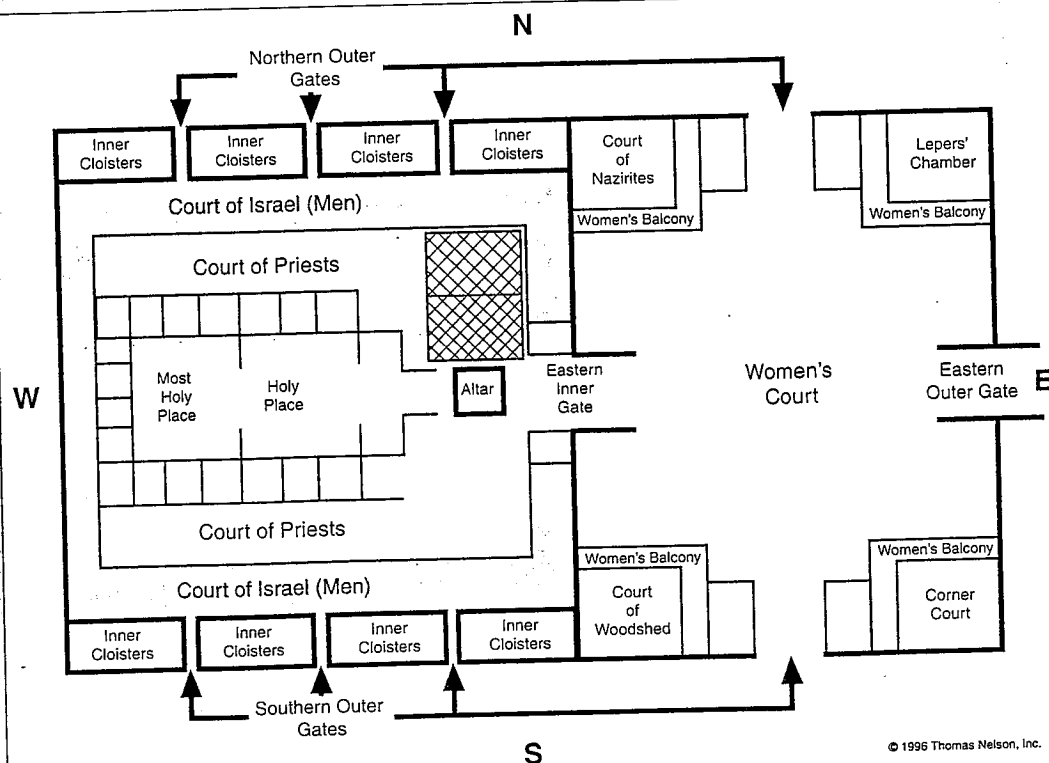
Dimensions of rooms, steps, doorways, cornices and exterior measurements are mentioned in history (Josephus and the Mishnah) but are subject to interpretation, and all drawings vary.

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Drawn to scale,
the height of
a 6 ft. man
equals ____
4 cubits. — 

100 cubits
high and
100 cubits
wide

The Plan of Herod's Temple



d. Desire of Some Greeks to see Jesus (Section 190-91: Jn 12:20-50)

e. Withered Fig Tree (Section 192: Mk. 11:19-25; Mt. 21:19-22; Lk. 21:37,38)

f. Sanhedrin Challenge to Jesus' Authority (Section 193-94 - TUESDAY:
Lk. 11:27-12:12; Mt. 21:23-22:14; Lk. 20:1-19)

g. Pharisees' and Herodians' Question (Section 195: Mk. 12:13-17;
Mt. 22:15-22; Lk. 20:20-26)

Jewish Sects

PHARISEES

Their roots can be traced to the second century B.C.—to the Hasidim.

1. Along with the Torah, they accepted as equally inspired and authoritative all material contained within the oral tradition.
2. On free will and determination, they held to a mediating view that made it impossible for either free will or the sovereignty of God to cancel out the other.
3. They accepted a rather developed hierarchy of angels and demons.
4. They taught that there was a future for the dead.
5. They believed in the immortality of the soul and in reward and retribution after death.
6. They were champions of human equality.
7. The emphasis of their teaching was ethical rather than theological.

SADDUCEES

They probably had their beginning during the Hasmonean period (166-63 B.C.). Their demise occurred c. A.D. 70 with the fall of Jerusalem.

1. They denied that the oral law was authoritative and binding.
2. They interpreted Mosaic law more literally than did the Pharisees.
3. They were very exacting in Levitical purity.
4. They attributed all to free will.
5. They argued there is neither resurrection of the dead nor a future life.
6. They rejected a belief in angels and demons.
7. They rejected the idea of a spiritual world.
8. Only the books of Moses were canonical Scripture.

ESSENES

They probably originated among the Hasidim, along with the Pharisees, from whom they later separated (I Maccabees 2:42; 7:13). They were a group of very strict and zealous Jews who took part with the Maccabees in a revolt against the Syrians, c. 165-155 B.C.

1. They followed a strict observance of the purity laws of the Torah.
2. They were notable for their communal ownership of property.
3. They had a strong sense of mutual responsibility.
4. Daily worship was an important feature along with a daily study of their sacred scriptures.
5. Solemn oaths of piety and obedience had to be taken.
6. Sacrifices were offered on holy days and during sacred seasons.
7. Marriage was not condemned in principle but was avoided.
8. They attributed all that happened to fate.

ZEALOTS

They originated during the reign of Herod the Great c. 6 B.C. and ceased to exist in A.D. 73 at Masada.

1. They opposed payment of tribute for taxes to a pagan emperor, saying that allegiance was due only to God.
2. They held a fierce loyalty to the Jewish traditions.
3. They were opposed to the use of the Greek language in Palestine.
4. They prophesied the coming of the time of salvation.

- h. Sadducees' Question (Sect. 196: Mk. 12:18-27; Mt. 22:23-33; Lk. 20:27-40)
- i. Pharisees' Question (Section 197: Mk. 12:28-34; Mt. 22:34-40)
- j. Jesus' Question to Pharisees (Section 198: Mk. 12:35-37; Mt. 22:41-46; Lk. 20:41-44)
- k. Denunciation of Scribes and Pharisees (Section 199: Mk. 12:38-40; Mt. 23:1-36; Lk. 20:45-47)
- l. Lament over Jerusalem (Section 200: Matt. 23:37-39)
- m. A Poor Widow's Gift (Section 201: Mark 12:41-44; Luke 21:1-4)
- 2. Last Private Ministry to Disciples (Sections 202-152)
 - a. Olivet Discourse (Sect. 202-208 - TUESDAY AFTERNOON: Mt. 24,25; Mk. 13:1-37; Lk. 21:5-36)

- b. Prediction of Crucifixion at Bethany (Section 209 - TUESDAY EVENING: Mk. 14:1,2; Mt. 26:1-5; Lk. 22:1,2)

- c. Mary Anoints Jesus ? (Section 186 - TUESDAY or WEDNESDAY: Mk. 14:3-9; Mt. 26:6-13; Jn. 12:2-8)

- d. Judas Bargains with Rulers (Section 210 - TUESDAY or WEDNESDAY: Mk. 14:10,11; Mt. 26:14-16; Lk. 22:3-6)

- e. Preparation of Paschal Meal (Section 211 - THURSDAY AFTERNOON: Mk. 14:12-16; Mt. 26:17-19; Lk. 22:7-13)

- f. At Passover Meal, He Rebukes Their Jealousy (Sections 212,215 - THURSDAY EVENING: Mk. 14:17; Mt. 26:20; Lk. 22:14-16,24-30)

- g. Washes Feet of Disciples (Section 213: Jn 13:1-20)

- h. Points Out Judas as Betrayer (Section 214: Mk. 14:18-21; Mt. 26:21-25; Lk. 22:21-23; Jn. 13:21-30)

The Passovers of Christ's Ministry

A.D. 27	First Passover of Christ's ministry
A.D. 28	Second Passover of Christ's ministry
A.D. 29	Third Passover of Christ's ministry
A.D. 30	Crucifixion of Christ

- i. Warns Against Desertion (Section 216,225: Mk. 14:27-31; Mt. 26:31-35; Lk. 22:31-38; Jn 13:31-38)

- j. Institution of Bread and Wine Memorial (Section 217: Mk. 14:22-25; Mt. 26:26-29; Lk. 22:17-20; 1 Cor. 11:23-26)

- k. Farewell Discourse (Section 218: John 14)

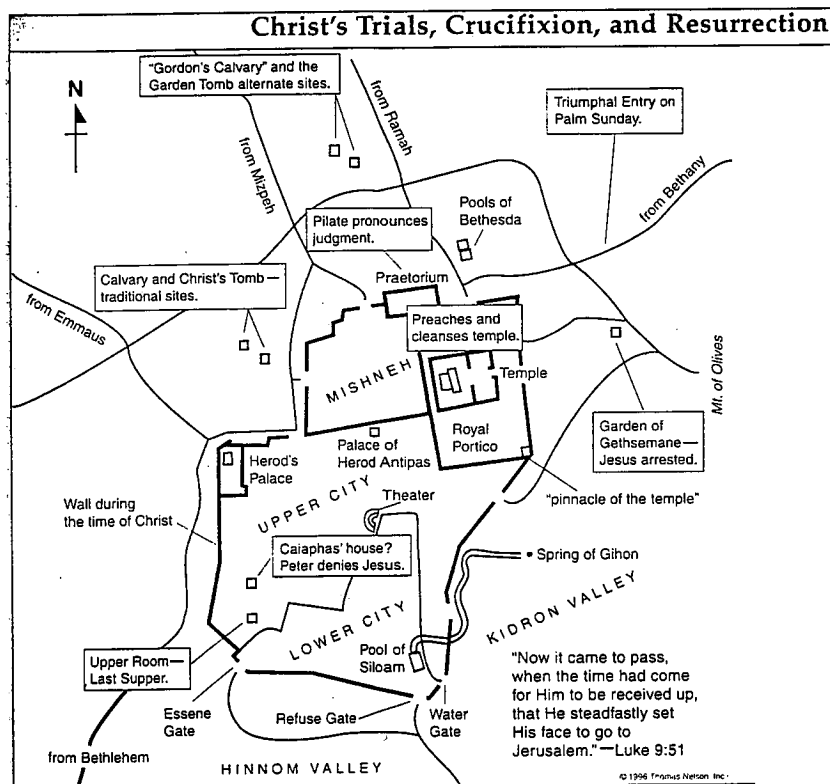
- l. Discourse on Way to Gethsemane (Section 219-223: Jn. 15 &16)

- m. Jesus' Intercessory Prayer (Section 224: Jn. 17)

- n. Gethsemane Suffering (Section 226: Mk. 14:26,32-42; Mt. 26:30,36-46; Lk. 22:39-46; Jn. 18:1)

3. Arrest, Trial, Crucifixion, and Burial (Sections 227-243)

- a. Betrayed, Arrested, Forsaken (Section 227: Mk. 14:43-52; Mt. 26:47-56; Jn 18:2-12)



- b. First Examined by Annas (Section 228: Jn. 18:13-14,19-23)

- c. Second - Condemned by Caiaphas and Sanhedrin (Section 229: Mk. 14:53-65; Mt. 26:57-68; Lk. 22:54,63-65; Jn. 18:24)

- d. Peter's Thrice Denial (Section 230: Mk. 14:54,66-72; Mt. 26:58, 69-75; Lk. 22:54-62; Jn. 18:15-18,25-27)

- e. Third - Jesus Formally Condemned by Sanhedrin (Section 231 - FRIDAY AM: Mk. 15:1; Mt. 27:1; Lk. 22:66-71)
- f. Remorse and Suicide of Judas (Section 232: Mt. 27:3-10; Acts 1:18,19)
- g. Jesus Before Pilate First Time (Section 233: Mk. 15:1-5; Mt. 27:2, 11-14; Lk. 23:1-5; Jn. 18:28-38)
- h. Second - Before Herod Antipas (Section 234: Lk. 23:6-12)
- i. Third - Before Pilate the Last Time (Section 235: Mk. 15:6-15; Mt. 27:15-26; Lk. 23:13-25; Jn. 18:39-19:16)
- j. Soldiers Mock Jesus (Section 236: Mk. 15:16-19; Mt. 27:27-30)
- k. The Way to the Cross (Section 237: Mk. 15:20-23; Mt. 27:31-34; Lk. 23:26-33; Jn. 19:16,17)

- l. First Three Hours on Cross (Section 238: Mk. 15:24-32; Mt. 27:35-44; Lk. 23:33-43; Jn. 19:18-27)

- m. Three Hours of Darkness (Section 239: Mk. 15:33-37; Mt. 27:45-50; Lk. 23:44-46; Jn. 19:28-30)

- n. Phenomena Accompanying His Death (Section 240: Mk. 15:38-41; Mt. 27:51-56; Lk. 23:45,47-49)

- o. Burial of Body (Section 241-42: Mk. 15:42-46; Mt. 27:57-60; Lk. 23:50-54; Jn. 19:31-42)

- p. Watch of the Women (Section 243: Mk. 15:47; Mt. 27:61-66; Lk. 23:55,56)

ISSUE: The Day of the Crucifixion

Concerning the Day on which Jesus was Crucified

In this regard, there are three basic positions embraced by Bible believers. The following is a summary of the arguments for and against those three positions.

I. The WEDNESDAY Crucifixion

a. An overview of the week

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

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

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

3a. CRITIQUE of this position

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

II. The THURSDAY Crucifixion

a. An overview of the week

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

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

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

B341 Words and Works of Christ

3a. CRITIQUE of this view

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

6) If Jesus crucified on Wed Th., women would not have waited until Sunday, they would have come on Th. or Friday.

III. The FRIDAY Crucifixion

a. An overview of the week

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

or (Hoehner)

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

2a. ARGUMENTS for this position

- 1.) Jesus prophesied that He would rise on the third day (Mt 16:21; Mk 8:31; Jn 9:22); and Gospels give impression He did rise on third day.
- 2.) Jesus' body laid in tomb on evening of the day of preparation (i.e., preparation for the Sabbath), which is called the day before the Sabbath (Mt 27:62; 28:1; Mk 15:42; Lk 23:54,56; Jn 19:31,42).
- 3.) The women returned home and rested on the Sabbath (Lk 23:56), and then returned to the tomb early on the first day of the week (Sunday) and found it empty (Mt 28:1; Mk 16:1,2; Lk 24:1; Jn 20:1).
- 4.) On the day Jesus rose from the dead, He walked with 2 disciples on the road to Emmaus (Lk 24:13); they said it was the third day since their Master was crucified (Lk 24:21).

3a. CRITIQUE of this view -

- 1.) Mt 12:40 - no three days and three nights
BUT -
a.) NT speaks of resurrection on the third day (Mt 16:21; 17:23; 20:19; 27:64; Lk 9:22; 18:33; 24:7,21,46; Ac 10:40; 1 Cor 15:4; Jn 2:19-22)
Compare "after three days" (Mt 27:63; Mk 8:31; 9:31; 10:34) - must be equivalent to "on the third day"
 - b.) Mt 27:63 - Pharisees remember that Jesus predicted He would rise "after 3 days," and ask for soldiers to guard tomb "until the third day."
 - c.) In OT, "3 days and 3 nights" = on the 3rd day
Gen 42:17,18; 1 Kings 20:29 [7 days]; 2 Chron 10:5,12; Esther 4:16; 5:1; 1 SAMUEL 30:12,13.
 - d.) Jewish literature: Rabbi Eleazar ben Azariah (lived ca AD 100) stated: "A day and night are an Onah [i.e., 'a portion of time'], and the portion of an Onah is as the whole of it."
- 2.) Necessitates a "silent day" on Wednesday
-unless Triumphal Entry is placed on Monday (as per Hoehner)

Note: Thanks to D. Beckman

G. Resurrection Ministry (Sections 244-259)

Resurrection Appearances							
EVENT	PLACE	DAY OF THE WEEK	MATTHEW	MARK	LUKE	JOHN	ACTS 1 COR
The empty tomb	Jerusalem	Resurrection Sunday	28:1-10	16:1-8	24:1-12	20:1-9	
To Mary Magdalene in the garden	Jerusalem	Resurrection Sunday		16:9-11		20:11-18	
To other women	Jerusalem	Resurrection Sunday	28:9-10				
To two people going to Emmaus	Road to Emmaus	Resurrection Sunday		16:12-13	24:13-32		
To Peter	Jerusalem	Resurrection Sunday			24:34		15:5
To the ten disciples in the upper room	Jerusalem	Resurrection Sunday			24:36-43	20:19-25	
To the eleven disciples in the upper room	Jerusalem	Following Sunday		16:14		20:26-31	15:5
To seven disciples fishing	Sea of Galilee	Some time later				21:1-23	
To the eleven disciples on a mountain	Galilee	Some time later	28:16-20	16:15-18			
To more than five hundred	Unknown	Some time later					15:6
To James	Unknown	Some time later					15:7
To his disciples at his ascension	Mount of Olives	Forty days after Jesus' resurrection			24:44-49	1:3-8	
To Paul	Damascus	Several years later				9:1-19 22:3-16 26:9-18	9:1

1. Visit of Women and Earthquake (Sections 244-245 - SATURDAY EVENING: Mk. 16:1; Mt. 28:1-4)
2. Visit of Women and Message of Angels (Section 246 - SUNDAY MORNING: Mk. 16:2-8; Mt. 28:5-8; Lk. 24:1-8; Jn. 20:1)
3. Magdalene Report & Visit by Peter and John (Section 247: Lk. 24:9-12; Jn. 20:2-10)

4. Appearance to Magdalene and Other Women (Sections 248-49-174: Mk. 16:9- 11; Jn. 20:11-18; Mt. 28:9,10)
5. Guard's Report to Rulers (Section 250: Mt. 28:11-15)
6. Appearance to Emmaus Disciples (Section 251: Mk. 16:12,13; Lk. 24:13-32)
7. Report of Two Disciples (Section 252: Lk. 24:33-35; 1 Cor. 15:5)
8. Appearance to Disciples Without Thomas (Section 253: Mk. 16:14; Lk. 24:36-43; Jn. 20:19-25)
9. Appearance to Disciples with Thomas (Section 254: Jn. 20:26-31; 1 Cor. 15:5)
10. Appearance to Seven Beside Lake (Section 255: Jn. 21)
11. Appearance to About 500 in Galilee and Commission (Section 256: Mk. 16:15-18; Mt. 28:16-20; 1 Cor. 15:6)

12. Appearance to James (Section 257: 1 Cor. 15:7)

13. Appearance to Disciples with Another Commission (Section 258: Lk. 24:44-49; Acts 1:3-8)

14. Last Appearance and Ascension (Section 259: Mk. 16:19-20; Lk. 24:50-53;
Acts 1:9-12)

LAWS OF TRIALS FROM TRACTATE SANHEDRIN

1. There was to be no arrest by religious authorities that was effected by a bribe. Exodus 23:8
2. There were to be no steps of criminal proceedings after sunset.
3. Judges or Sanhedrin members were not allowed to participate in the arrest.
4. There were to be no trials before the morning sacrifice.
5. There were to be no secret trials, only public.
6. Sanhedrin trials could only be conducted in the hall of judgment of the Temple compound.
7. The procedure was to be first the defense and then the accusation.
8. All could argue in favor of acquittal but all could not argue in favor of conviction.
9. There were to be two or three witnesses and their testimony had to agree in every detail. Deut. 19:15
10. There was to be no allowance for the accused to testify against himself.
11. The High Priest was forbidden to rend his garments. Leviticus 21:10
12. Charges could not originate with the judges; they could only investigate charges brought to them.
13. The accusation of blasphemy was only valid if he pronounced the name of God itself.
14. A person could not be condemned on the basis of his own words alone.
15. The verdict could not be announced at night, only in the daytime.
16. In cases of capital punishment, the trial and guilty verdict could not occur at the same time but had to be separated by at least 24 hours.
17. Voting for the death penalty had to be done by individual count beginning with the youngest so that the young would not be influenced by the elders.
18. A unanimous decision for guilt showed innocence since it is impossible for 23-71 men to agree without plotting.
19. The sentence could only be pronounced three days after the guilty verdict.
20. Judges were to be humane and kind.
21. A person condemned to death was not to be scourged or beaten beforehand.

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*Highly recommended for an in-depth treatment.

