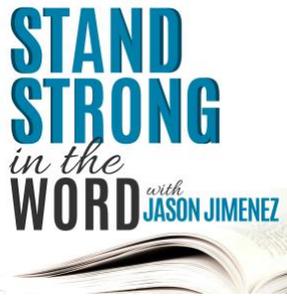


“FRIDAY OF PASSION WEEK”

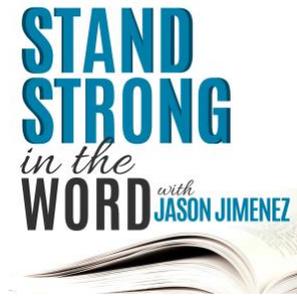
**EVENT #1:
THE BETRAYAL AND ARREST**

Matthew 26:47-56	Mark 14:43-52	Luke 22:47-53	John 18:2-12
<p>⁴⁷ While he was still speaking, Judas came, one of the twelve, and with him a great crowd with swords and clubs, from the chief priests and the elders of the people. ⁴⁸ Now the betrayer had given them a sign, saying, “The one I will kiss is the man; seize him.” ⁴⁹ And he came up to Jesus at once and said, “Greetings, Rabbi!” And he kissed him. ⁵⁰ Jesus said to him, “Friend, do what you came to do.” Then they came up and laid hands on Jesus and seized him. ⁵¹ And behold, one of those who were with Jesus stretched out his hand and drew his sword and struck the servant of the high priest and cut off his ear. ⁵² Then Jesus said to him, “Put your sword back into its place. For all who take the sword will perish by the sword. ⁵³ Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? ⁵⁴ But how then</p>	<p>⁴³ And immediately, while he was still speaking, Judas came, one of the twelve, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders. ⁴⁴ Now the betrayer had given them a sign, saying, “The one I will kiss is the man. Seize him and lead him away under guard.” ⁴⁵ And when he came, he went up to him at once and said, “Rabbi!” And he kissed him. ⁴⁶ And they laid hands on him and seized him. ⁴⁷ But one of those who stood by drew his sword and struck the servant of the high priest and cut off his ear. ⁴⁸ And Jesus said to them, “Have you come out as against a robber, with swords and clubs to capture me? ⁴⁹ Day after day I was with you in the temple teaching, and you did not seize me. But let the Scriptures be fulfilled.” ⁵⁰ And they all left him and fled. ⁵¹ And a young man followed him, with</p>	<p>⁴⁷ While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him, ⁴⁸ but Jesus said to him, “Judas, would you betray the Son of Man with a kiss?” ⁴⁹ And when those who were around him saw what would follow, they said, “Lord, shall we strike with the sword?” ⁵⁰ And one of them struck the servant of the high priest and cut off his right ear. ⁵¹ But Jesus said, “No more of this!” And he touched his ear and healed him. ⁵² Then Jesus said to the chief priests and officers of the temple and elders, who had come out against him, “Have you come out as against a robber, with swords and clubs? ⁵³ When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness.”</p>	<p>² Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. ³ So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. ⁴ Then Jesus, knowing all that would happen to him, came forward and said to them, “Whom do you seek?” ⁵ They answered him, “Jesus of Nazareth.” Jesus said to them, “I am he.” Judas, who betrayed him, was standing with them. ⁶ When Jesus said to them, “I am he,” they drew back and fell to the ground. ⁷ So he asked them again, “Whom do you seek?” And they said, “Jesus of Nazareth.” ⁸ Jesus answered, “I told you that I am he. So, if you seek me, let these men go.” ⁹ This was to fulfill the word that he had spoken: “Of those whom you gave me I have lost</p>



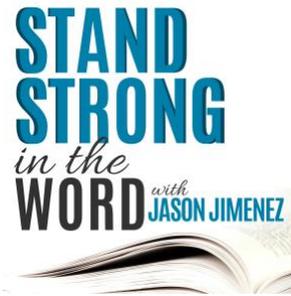
<p>should the Scriptures be fulfilled, that it must be so?" ⁵⁵ At that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. ⁵⁶ But all this has taken place that the Scriptures of the prophets might be fulfilled." Then all the disciples left him and fled.</p>	<p>nothing but a linen cloth about his body. And they seized him, ⁵² but he left the linen cloth and ran away naked.</p>		<p>not one." ¹⁰ Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.) ¹¹ So Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup that the Father has given me?" ¹² So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him.</p>
---	---	--	---

1. [JN. 18:2] *Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples.* The temple is directly across from Gethsemane near the Kidron Valley.
2. [MK. 14:43] *And immediately, while he was still speaking, Judas came, one of the twelve, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders (JN. 18:3 - So Judas, having procured a band of soldiers (up to 300-600) and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons).* This was finally the moment the religious leaders had been waiting for. They were not going to miss this opportunity to arrest Jesus and indict Him for insurrection. These **band of soldiers** were Roman soldiers and mercenaries from Caesarea brought in during the feast, and resided at Antonia Fortress (NW perimeter of the temple complex). Making it highly unlikely they knew Jesus. **Officers**—They also brought the temple police who were under the orders of the Jewish council.
3. [JN. 18:4-9] ⁴ *Then Jesus, knowing all that would happen to him, came forward and said to them, "Whom do you seek?"* ⁵ *They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Judas, who betrayed him, was standing with them.* Jesus fully knew what was to come of this; therefore, freely submitting to their intrusion.
 - A. ⁶ *When Jesus said to them, "I am he," they drew back and fell to the ground.* Jesus' spoken word as the great "I AM" startled them. There were many occurrences where people were amazed by Jesus' teaching (Jn. 7:45-46). ⁷ *So he*



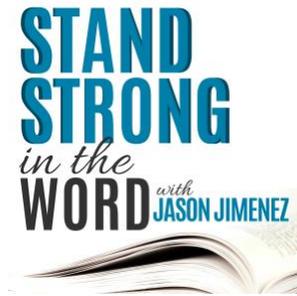
asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth."⁸ Jesus answered, "I told you that I am he. So, if you seek me, let these men go."⁹ This was to fulfill the word that he had spoken: "Of those whom you gave me I have lost not one." Jesus probably needed to repeat the question because there were hundreds of them, and He wanted to be clear that they were there for only Him and not His disciples (see Jn. 6:39, 40, 44; 10:28; 17:12).

4. [MATT. 26:49-50a] *And he (Judas) came up to Jesus at once and said, "Greetings, Rabbi (My Teacher)!" And he kissed him.*⁵⁰ *Jesus said to him, "Friend (Comrade), do what you came to do (came for)."* Judas (pupil) approaches Jesus (Rabbi) with an unusual greeting. Pupils didn't kiss their Rabbis. This carries two meanings: (1) Judas approached Him this way to show Jesus he was no longer His pupil, and (2) to identify Jesus for the soldiers so they can arrest Him.
 - A. [LK. 22:48] *Jesus said to him, "Judas, would you betray the Son of Man with a kiss?"* Judas' greed was evident and was one reason he gave up Jesus to the chief priests (see Jn. 12:4-6; Matt. 26:14-16).
5. [LK. 22:49] *And when those who were around him saw what would follow, they said, "Lord, shall we strike with the sword?"* The disciples were no match for the hundreds of soldiers there to take away their Teacher. But, they were willing to defend and protect Jesus.
6. [JN. 18:10] *Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.)* Peter takes matters into his own hands and resorts to violence. Not a directive given by Jesus, but an act demonstrating his courage and loyalty to Jesus (see Jn. 13:37; Mk. 14:29-31).
7. [LK. 22:51] *But Jesus said, "No more of this!" And he touched his ear and healed him.* Jesus, once again shows His power to heal; and love for His enemies.
8. [JN. 18:11] *So Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup that the Father has given me?"* [MATT. 26:52b] *For all who take the sword will perish by the sword.* Peter had great zeal, but lacked the obedience and knowledge to truly grasp the situation at hand (see Rom. 10:2). Perhaps if he had stayed up praying, God the Father would have given him spiritual insight. *Drink the cup*—the suffering and death of Christ as He experience God's wrath against sin (see Ps. 75:8; Ezek. 23:31-33).
9. [MATT. 26:53-56a] ⁵³*Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels?* ⁵⁴*But how then should the Scriptures be fulfilled, that it must be so?"* Jesus reminds His disciples that He doesn't need their protection. He could call down a legion of angels for each disciple and for Himself. A legion in Roman military composed of 6,000 soldiers. Thus, Jesus could have commanded over 72,000 angels to come to His aid. In 2 Kings 19:35, we see that an



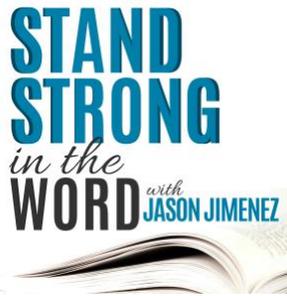
angel killed 185,000 of Assyrians in one night. ⁵⁵ *At that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. ⁵⁶ But all this has taken place that the Scriptures of the prophets might be fulfilled."* [LK. 22:53b] *But this is your hour, and the power of darkness.*" Satan was moving behind the scenes and orchestrating this chaos. And yet, Jesus remained obedient to fulfill the Scriptures, and not allow the domain of darkness to disrupt the plan of salvation.

10. [MATT. 26:55b] *Then all the disciples left him and fled.* The disciples were afraid for their lives and abandoned Jesus.
11. [JN. 18:12] *So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him.* In the middle of the night the soldiers tie Jesus up and take Him to Annas.
12. [MK. 14:51-52] *And a young man followed him, with nothing but a linen cloth about his body. And they seized him, ⁵² but he left the linen cloth and ran away naked.* This could be referring to John Mark (the author of the gospel). In the NIV Study Notes, it reads, "*linen garment*. Ordinarily the outer garment was made of wool. The fine linen garment left behind in the hand of a guard indicates that the youth was from a wealthy family."
 - A. NKJV MacArthur Study Bible: "**certain young man.** This perhaps was Mark himself. If the mob under Judas' guidance had first gone to Mark's mother's house in search of Jesus—possibly where the last Passover was observed by Jesus and the 12—Mark could have heard the noise, suspected what was happening, and hurried to follow the multitude."



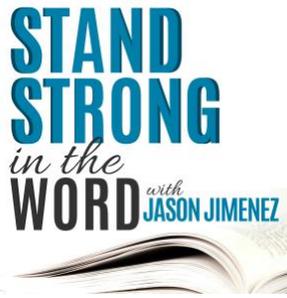
**EVENT #2:
TRIAL BEFORE ANNAS
JOHN 18:13-14, 19-24
(First Jewish Trial—Liquidate Jesus)**

1. **¹³ First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. ¹⁴ It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people (11:50-52).** Jesus is taken alone after His disciples were scattered and fled (Matt. 26:56; Jn. 16:32). Quirinius (Gov. of Syria) appointed Annas as high priest in AD 6, and in AD 15—he was deposed by Valerius Gratus (procurator of Judea). After Annas' five sons ruled as high priest, Caiaphas (son-in-law) ruled from AD 18-36. Annas died in AD 35.
2. **¹⁹ The high priest then questioned Jesus about his disciples and his teaching.** Appearing before Annas shows how powerful he still was in that time (without Roman recognition). Annas asks specific questions regarding Jesus' inner group and His teachings. He is probing Jesus to see if He will reveal any subversive teaching. This proceeding was illegal. According to the law, witnesses needed to be questioned before the accused.
3. **²⁰ Jesus answered him, "I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. ²¹ Why do you ask me? Ask those who have heard me what I said to them; they know what I said."** Jesus challenges Annas' notion that His teachings are subversive. Jesus taught openly in the synagogues and debated with the religious leaders regularly. His teachings were not done in secret, and there were no witnesses to say otherwise.
4. **²² When he had said these things, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?"** Slapping Jesus in public was a shameful and humiliating act.
5. **²³ Jesus answered him, "If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?"** Jesus challenges their actions. They arrested Him for no reason, performed an illegal interrogation in the middle of the night at a private home without warning, provided no witnesses, and humiliated Him in public.
6. **²⁴ Annas then sent him bound to Caiaphas the high priest.** Knowing he will get nowhere, Annas sends Jesus to Caiaphas to continue the proceedings. Or, perhaps, taking Jesus to Annas first was a tactic to buy Caiaphas time to assemble the chief priests, elders and scribes.



**EVENT #3:
TRIAL BEFORE CAIAPHAS
(Second Jewish Trial—Death Sentence)**

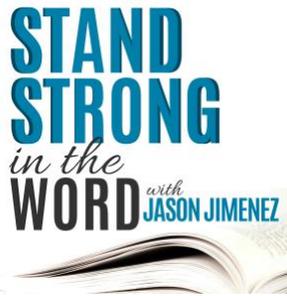
Matthew 26:57-68	Mark 14:53-65	Luke 22:54, 63-65	John 18:15-17
<p>⁵⁷ Then those who had seized Jesus led him to Caiaphas the high priest, where the scribes and the elders had gathered. ⁵⁸ And Peter was following him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards to see the end. ⁵⁹ Now the chief priests and the whole council were seeking false testimony against Jesus that they might put him to death, ⁶⁰ but they found none, though many false witnesses came forward. At last two came forward ⁶¹ and said, “This man said, ‘I am able to destroy the temple of God, and to rebuild it in three days.’” ⁶² And the high priest stood up and said, “Have you no answer to make? What is it that these men testify against you?” ⁶³ But Jesus remained silent. And the high priest said to him, “I adjure you by the living God, tell us if you are the Christ, the Son of God.” ⁶⁴ Jesus said to him, “You have said so. But I tell</p>	<p>⁵³ And they led Jesus to the high priest. And all the chief priests and the elders and the scribes came together. ⁵⁴ And Peter had followed him at a distance, right into the courtyard of the high priest. ⁵⁵ Now the chief priests and the whole council were seeking testimony against Jesus to put him to death, but they found none. ⁵⁶ For many bore false witness against him, but their testimony did not agree. ⁵⁷ And some stood up and bore false witness against him, saying, ⁵⁸ “We heard him say, ‘I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.’” ⁵⁹ Yet even about this their testimony did not agree. ⁶⁰ And the high priest stood up in the midst and asked Jesus, “Have you no answer to make? What is it that these men testify against you?” ⁶¹ But he remained silent and made no answer. Again the high priest asked him, “Are</p>	<p>⁵⁴ Then they seized him and led him away, bringing him into the high priest’s house, and Peter was following at a distance. ⁶³ Now the men who were holding Jesus in custody were mocking him as they beat him. ⁶⁴ They also blindfolded him and kept asking him, “Prophesy! Who is it that struck you?” ⁶⁵ And they said many other things against him, blaspheming him.</p>	<p>¹⁵ Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the courtyard of the high priest, ¹⁶ but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. ¹⁷ The servant girl at the door said to Peter, “You also are not one of this man’s disciples, are you?” He said, “I am not.”</p>



<p>you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.”⁶⁵ Then the high priest tore his robes and said, “He has uttered blasphemy. What further witnesses do we need? You have now heard his blasphemy.⁶⁶ What is your judgment?” They answered, “He deserves death.”⁶⁷ Then they spit in his face and struck him. And some slapped him,⁶⁸ saying, “Prophecy to us, you Christ! Who is it that struck you?”</p>	<p>you the Christ, the Son of the Blessed?”⁶² And Jesus said, “I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven.”⁶³ And the high priest tore his garments and said, “What further witnesses do we need? ⁶⁴You have heard his blasphemy. What is your decision?” And they all condemned him as deserving death. ⁶⁵ And some began to spit on him and to cover his face and to strike him, saying to him, “Prophecy!” And the guards received him with blows.</p>		
--	---	--	--

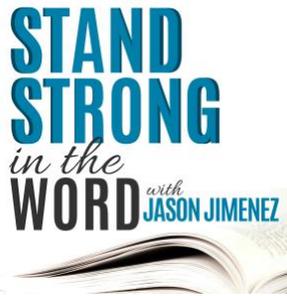
1. [MATT. 26:57] ***Then those who had seized Jesus led him to Caiaphas the high priest (LK. 22:54b – house), where the scribes (MK. 14:53b - all the chief priests) and the elders had gathered.*** Caiaphas calls upon the Sanhedrin to come to his house so that they can interrogate Jesus and sentence Him to death once and for all.

A. NIV Cultural Backgrounds Study Guide: “The members of the Sanhedrin who met to try Jesus violated ethical standards held not only by Pharisees but even by many Gentile moralists of the period. Trials were supposed to be conducted during daylight, in the normal meeting hall (in this case that was near the temple), not in the leading judge’s home. Whereas Pharisees opposed hasty executions after deliberations, the Sadducees were known for harsh and often quick punishments. The most obvious breach of ethics, of course, is the presence of false and mutually contradictory witnesses. Clearly some members of the Sanhedrin present acted with legal integrity, cross-examining the witnesses, but by Pharisaic standards, the case should have been thrown out once the witnesses contradicted one another (Mk 14:59). The high priest’s plan may have been simply to have a preliminary hearing to formulate a charge to bring to



Pilate (cf. Mt 27:1; Mk 15:1; Lk 22:66; 23:1), the expected procedure before accusing someone before the governor.”

2. [JN. 18:15-16] ***Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the courtyard of the high priest,*** Peter and one other disciple followed the mob from the Kidron Valley back into the city of Jerusalem. Some commentaries think the other disciple is John (see Jn. 20:2; 21:20, 24). However, Nicodemus or Joseph of Arimathea better explain the relationship with the high priest. ¹⁶***but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in.*** Whoever this disciple was, he was even known by the servants of Caiaphas.
3. [JN. 18:17] ***The servant girl at the door said to Peter, “You also are not one of this man’s disciples, are you?” He said, “I am not.”*** This is Peter’s first denial. A big contrast to what he told Jesus earlier in the night. John 13:37-38, Peter said to him, “Lord, why can I not follow you now? I will lay down my life for you.” Jesus answered, “Will you lay down your life for me? Truly, truly, I say to you, the rooster will not crow till you have denied me three times.
4. [MK. 14:55-65] ⁵⁵***Now the chief priests and the whole council were seeking testimony against Jesus to put him to death, but they found none*** (were not finding any). ⁵⁶***For many bore false witness against him, but their testimony did not agree*** (“not equal”). ⁵⁷***And some stood up and bore false witness against him, saying,*** ⁵⁸***“We heard him say, ‘I (emphatic) will destroy this temple that is made with hands, and in three days I will build another, not made with hands.’”*** ⁵⁹***Yet even about this their testimony did not agree.*** The Sanhedrin rush to assemble at Caiaphas’ home, and attempt to bring a solid accusation against Jesus. All they could drum up is false witnesses. In Jewish procedures, witnesses acted as the prosecution; and two or more witnesses were needed to put someone to death (Deut. 17:6). ***I will destroy this temple***—Many Jews believed God would bring a new temple, but they clearly took Jesus’ meaning out of context. This is indicated by the fact that their ***testimony did not agree***. Jesus was speaking of His resurrection and bringing newness of life.
 - A. ⁶⁰***And the high priest stood up in the midst and asked Jesus, “Have you no answer to make? What is it that these men testify against you?”*** ⁶¹***But he remained silent and made no answer. Again the high priest asked him, “Are you the Christ, the Son of the Blessed?”*** Jesus’ silence stunned Caiaphas. They wanted Him to retaliate and argue against the accusations brought against Him. In a way, that would have legitimized the proceedings. However, Jesus—the Messiah—remained obedient to go to the cross. Isaiah 53:7, “He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the

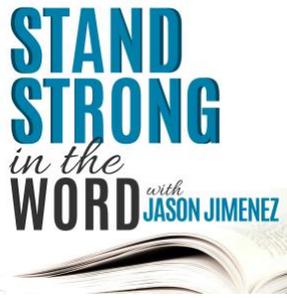


slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth.”

- B. ***62And Jesus said, “I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven.”*** Jesus responds to confirm that He is (without a doubt) the Messiah, the ***Son of Man***. This is the first time in Mark’s gospel account whereby Jesus emphatically declares He is the Messiah. The NKJV MacArthur Study Bible writes, ***“I am***. An explicit unambiguous declaration that Jesus was and is both the Messiah and the Son of God. Son of Man. See notes on 2:10; Matt. 8:20. Jesus used this commonly acknowledged messianic title of Himself more than 80 times in the gospels, here in a reference to Ps. 110:1 and Dan. 7:13 (cf. Rev.1:13; 14:14). ***right hand of the Power***. Cf. 10:37; Acts 2:33; 7:55; Heb. 2:9; Rev. 12:5. Jesus’ glorified position is next to the throne of God (the “Power” is another reference to God). ***clouds***. See note on 13:26; cf. Matt. 24:30; 26:64; Luke 21:27; Acts 1:9–11; Rev. 1:7; 14:14.”
 - C. ***63And the high priest tore his garments and said, “What further witnesses do we need? 64You have heard his blasphemy. What is your decision?” And they all condemned him as deserving death. 65And some began to spit on him and to cover his face and to strike him, saying to him, “Prophecy!” And the guards received him with blows.*** Caiaphas probably tore his inner garment. A symbolic gesture reacting to something indignant and blasphemous. Caiaphas believed Jesus’ statement to be self-incriminating, and therefore, can now move Him on to Pilate.
5. [LK. 22:63-65] ***63Now the men who were holding*** (to keep watch) ***Jesus in custody were mocking*** (making fun; pretending to be) ***him as they beat him.*** ***64They also blindfolded him and kept asking him, “Prophecy! Who is it that struck you?”*** ***65And they said many other things against him, blaspheming*** (to slander; to harm reputation) ***him***. The guards were taking what they heard about Jesus throughout the night and mocked Him in a game of blindfold.

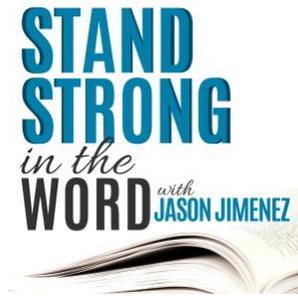
**EVENT #4:
PETER’S DENIAL**

Matthew 26:69-75	Mark 14:54b, 66-72	Luke 22:55-62	John 18:18, 25-27
⁶⁹ Now Peter was sitting outside in the courtyard. And a servant girl came up to him and said, “You also were with Jesus the Galilean.” ⁷⁰ But he	⁶⁶ And as Peter was below in the courtyard, one of the servant girls of the high priest came, ⁶⁷ and seeing Peter warming himself, she looked at	⁵⁵ And when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat down among them. ⁵⁶ Then a servant	¹⁸ Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also



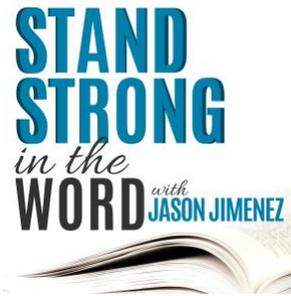
<p>denied it before them all, saying, “I do not know what you mean.” ⁷¹ And when he went out to the entrance, another servant girl saw him, and she said to the bystanders, “This man was with Jesus of Nazareth.” ⁷² And again he denied it with an oath: “I do not know the man.” ⁷³ After a little while the bystanders came up and said to Peter, “Certainly you too are one of them, for your accent betrays you.” ⁷⁴ Then he began to invoke a curse on himself and to swear, “I do not know the man.” And immediately the rooster crowed. ⁷⁵ And Peter remembered the saying of Jesus, “Before the rooster crows, you will deny me three times.” And he went out and wept bitterly.</p>	<p>him and said, “You also were with the Nazarene, Jesus.” ⁶⁸ But he denied it, saying, “I neither know nor understand what you mean.” And he went out into the gateway and the rooster crowed. ⁶⁹ And the servant girl saw him and began again to say to the bystanders, “This man is one of them.” ⁷⁰ But again he denied it. And after a little while the bystanders again said to Peter, “Certainly you are one of them, for you are a Galilean.” ⁷¹ But he began to invoke a curse on himself and to swear, “I do not know this man of whom you speak.” ⁷² And immediately the rooster crowed a second time. And Peter remembered how Jesus had said to him, “Before the rooster crows twice, you will deny me three times.” And he broke down and wept.</p>	<p>girl, seeing him as he sat in the light and looking closely at him, said, “This man also was with him.” ⁵⁷ But he denied it, saying, “Woman, I do not know him.” ⁵⁸ And a little later someone else saw him and said, “You also are one of them.” But Peter said, “Man, I am not.” ⁵⁹ And after an interval of about an hour still another insisted, saying, “Certainly this man also was with him, for he too is a Galilean.” ⁶⁰ But Peter said, “Man, I do not know what you are talking about.” And immediately, while he was still speaking, the rooster crowed. ⁶¹ And the Lord turned and looked at Peter. And Peter remembered the saying of the Lord, how he had said to him, “Before the rooster crows today, you will deny me three times.” ⁶² And he went out and wept bitterly.</p>	<p>was with them, standing and warming himself. ²⁵ Now Simon Peter was standing and warming himself. So they said to him, “You also are not one of his disciples, are you?” He denied it and said, “I am not.” ²⁶ One of the servants of the high priest, a relative of the man whose ear Peter had cut off, asked, “Did I not see you in the garden with him?” ²⁷ Peter again denied it, and at once a rooster crowed.</p>
--	--	--	---

1. [JN. 18:18] *Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. [MK. 14:54b] And he (Peter) was sitting with the guards and warming himself at the fire [MATT. 26:58c] to see the end.* With the elevation of Jerusalem, it can get really cold at night in April. Peter finds a place to warm himself as he awaits the fate of his Master. He’s attempting to go unnoticed.
 - A. **MK. 14:66-67 - And as Peter was below in the courtyard, one of the servant girls of the high priest (JN. 18:26b - a relative of the man whose ear Peter had**



cut off), came, ⁶⁷ *and seeing Peter warming himself, she looked at him (LK. 22:56 – “seeing him as he sat in the light and looking closely at him”), and said, “You also were with the Nazarene, Jesus (MATT 26:69c – “Jesus the Galilean”). (JN. 18:26c - Did I not see you in the garden with him?”). This may or may not be the same servant girl at the gate. Certainly, the relative of Malchus (the man whose ear was cut off by Peter), would want to find his attacker and have him arrested. **Nazarene/Galilean**—Jewish leaders had contempt for lowly Jews in that region.*

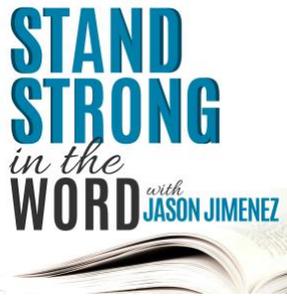
- B. [MATT. 26:70] *But he denied it (MATT. 26:72a – with an oath), saying, “I do not know what you mean.” (LK. 22:57 - “Woman, I do not know him”).*
2. [MATT. 26:73-75] ⁷³ *After a little while the bystanders came up and said to Peter, “Certainly you too are one of them, for your accent betrays you (your own speech gives you away).” (MK. 14:59 - And after an interval of about an hour still another insisted, saying, “Certainly this man also was with him, for he too is a Galilean.”). As Jesus faced His enemies and remained silent; Peter remained in the vicinity to see what will become of Jesus. Yet, as he risked being there—people kept identifying him as a disciple of Jesus. **your accent betrays you**—Galileans speaking Aramaic was quite different from the way Judeans spoke it. So, there was no denying that Peter was a Galilean. Yet, Peter continued to persist and deny these confirmations.*
- A. ⁷⁴ *Then he began to invoke a curse on himself and to swear (make an oath), “I do not know the man.” And immediately the rooster crowed (MK. 14:72 - a second time). In an effort to convince the people, Peter goes to great lengths to prove he isn’t one of Jesus’ disciples by putting a curse of death on himself. King James Study Bible Notes, “And immediately the cock crew was probably “cockcrow” (the end of the Roman watch from midnight to 3 a.m.), verifying the illegitimacy of the trial which was being conducted during the middle of the night.”*
- B. [LK. 22:61] *And the Lord turned and looked (simultaneously) at Peter. This reveals Jesus wasn’t far from where Peter was sitting at the fire.*
- C. ⁷⁵ *And Peter remembered the saying of Jesus, “Before the rooster crows (MK. 14:72b – twice), you will deny (renounce) me three times.” And he went out and wept bitterly (broke down crying). Although Peter denied Jesus three times, he will later be restored in his three love affirmations (see Jn. 21:15-17).*



**EVENT #5:
SANHEDRIN TRIAL
(Third Jewish Trial—Death Sentence Legalized)**

Matthew 27:1	Mark 15:1a	Luke 22:66-71
When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death.	And as soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council.	⁶⁶ When day came, the assembly of the elders of the people gathered together, both chief priests and scribes. And they led him away to their council, and they said, ⁶⁷ “If you are the Christ, tell us.” But he said to them, “If I tell you, you will not believe, ⁶⁸ and if I ask you, you will not answer. ⁶⁹ But from now on the Son of Man shall be seated at the right hand of the power of God.” ⁷⁰ So they all said, “Are you the Son of God, then?” And he said to them, “You say that I am.” ⁷¹ Then they said, “What further testimony do we need? We have heard it ourselves from his own lips.”

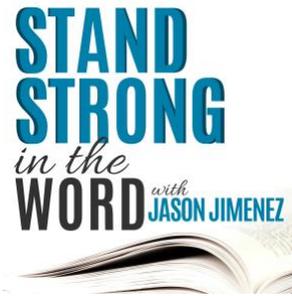
1. [LK. 22:66-71] ⁶⁶ *When day came (MK. 15:1a – And as soon as it was morning), the assembly (the whole council) of the elders of the people gathered together, both chief priests and scribes. And they led him away to their council, and they said,* The Jewish leaders had to rush through this early morning trial because the events of last night were against the law. However, the verdict had already been reached (Matt. 26:65-66). The Jews had no authority to execute their subjects (Jn. 18:31), so they needed to build a strong enough case to get Pontius Pilate to go along with their verdict. Hence, why Mark refers their **consultation** to be nothing more than a plot to rid themselves of Jesus.



- A. ⁶⁷ *“If you are the Christ, tell us.” But he said to them, “If I tell you, you will not believe,* ⁶⁸ *and if I ask you, you will not answer. ⁶⁹ But from now on the Son of Man shall be seated at the right hand of the power of God.”* **Son of Man be seated at the right hand**—Jesus gives a messianic reference that comes from Daniel 7:13-14 and Psalm 110:1 (a reference He debated with the Jewish leaders earlier in the week on Tuesday—Lk. 20:41-44). The whole council of the Sanhedrin would have known that Jesus is claiming to be the Messiah. **Seated at the right hand**—Jesus will soon ascend to heaven in glory (Lk. 24:50-53), and resume His position of divine and eternal authority. Psalm 2:4-7, *He who sits in the heavens laughs; the Lord holds them in derision. Then he will speak to them in his wrath, and terrify them in his fury, saying, “As for me, I have set my King on Zion, my holy hill.” I will tell of the decree: The Lord said to me, “You are my Son; today I have begotten you.*
- B. ⁷⁰ *So they all said, “Are you the Son of God, then?” And he said (declared) to them, “You say that I am (You must say that I am).”*
- C. ⁷¹ *Then they said, “What further testimony do we need? We have heard it ourselves from his own lips.”* They respond to have Jesus sentenced on account of Him being the Messiah.

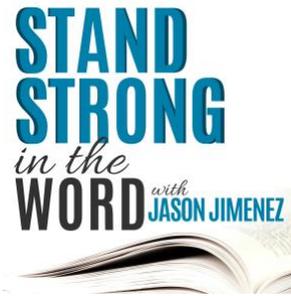
**EVENT #6:
JUDAS COMMITS SUICIDE
Matthew 27:3-10**

1. ³ *Then when Judas, his betrayer, saw that Jesus was condemned (rendered guilty; sentenced), he changed his mind (remorseful; sorry; not repentant) and brought back the thirty pieces of silver to the chief priests and the elders, ⁴ saying, “I have sinned (engaged in wrong doing) by betraying innocent blood.” They said, “What is that to us? See to it yourself.” ⁵ And throwing down the pieces of silver into the temple, he departed, and he went and hanged himself.* It seems Judas didn't think Jesus would be sentenced to death and it caused him to regret betraying Him for money. **Betraying innocent blood**—Judas knew all along that Jesus wasn't guilty of anything. **Throwing down the pieces of silver**—Judas' actions was prophesied by Zechariah: *Then I said to them, “If it seems good to you, give me my wages; but if not, keep them.” And they weighed out as my wages thirty pieces of silver. Then the Lord said to me, “Throw it to the potter”—the lordly price at which I was priced by them. So I took the thirty pieces of silver and threw them into the house of the Lord, to the potter (11:12-13).* **Hanged himself**—Pronouncing false witness was punishable by death (Deut. 19:16-



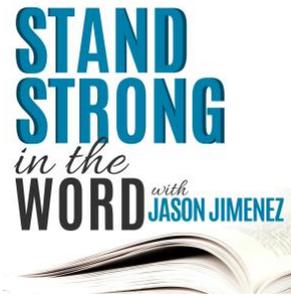
21). Perhaps Judas' hanging was twofold: (1) couldn't live with what he did and (2) hung himself in such a disgraceful way because he betrayed his Master (see 2 Sam. 17:23).

- A. Acts 1:16-19 – “Brothers, the Scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. ¹⁷ For he was numbered among us and was allotted his share in this ministry.” ¹⁸ (Now this man acquired a field with the reward of his wickedness, and falling headlong he burst open in the middle and all his bowels gushed out. ¹⁹ And it became known to all the inhabitants of Jerusalem, so that the field was called in their own language Akeldama, that is, Field of Blood.)
2. ⁶ ***But the chief priests, taking the pieces of silver, said, “It is not lawful to put them into the treasury, since it is blood money.” ⁷ So they took counsel*** (devise a course of action) ***and bought with them the potter's field as a burial place for strangers.*** The Sanhedrin break many laws to condemn Jesus; but are very scrupulous about not receiving back blood money because it would be against the law. The IVP New Testament Commentary Series: “These leaders were willing to pay out blood money for Jesus' capture, willing to allow Judas's suicide, but too pious to accept their own blood money into the temple treasury. Jewish law prescribed for false witnesses the penalty they had wished to inflict on others (Deut 19:16-21; 11Q Temple 61.7-1); since the chief priests refuse to serve the cause of justice, Judas has to see to his own execution (Meier 1980:338-39).”
- A. ⁸ ***Therefore that field has been called the Field of Blood*** (Akeldama) ***to this day.*** The field is traditionally located in the valley of Hinnom.
 - B. ⁹ ***Then was fulfilled what had been spoken by the prophet Jeremiah, saying, “And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, ¹⁰ and they gave them for the potter's field, as the Lord directed me.”*** Matthew writes a composite of the fulfillment of Judas' betrayal in light of Jeremiah 19:1-13; 32:6-9 and Zechariah 11:12-13. ***Spoken by the prophet Jeremiah***—Referencing Jeremiah was a way of lumping the prophets together since he was in the first order of the section on Prophets. Believer's Bible Commentary: “Matthew assigns this prophecy to **Jeremiah**, whereas it obviously comes from the book of Zechariah. He probably labels the citation from Jeremiah because that prophet stood at the head of the prophetic roll he used, according to the ancient order preserved in numerous Hebrew manuscripts and familiar from Talmudic tradition. A similar usage occurs in Luke 24:44 where the book of Psalms gives its name to the entire third section of the Hebrew canon.”



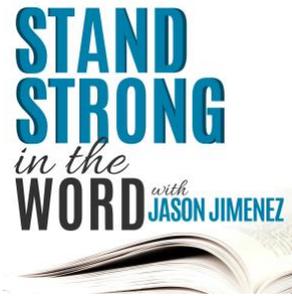
**EVENT #7:
TRIAL BEFORE PILATE
(First Civil Trial—Not Guilty)**

Matthew 27:2, 11-14	Mark 15:1b-5	Luke 23:1-5	John 18:28-38
<p>² And they bound him and led him away and delivered him over to Pilate the governor.</p> <p>¹¹ Now Jesus stood before the governor, and the governor asked him, “Are you the King of the Jews?” Jesus said, “You have said so.” ¹² But when he was accused by the chief priests and elders, he gave no answer.</p> <p>¹³ Then Pilate said to him, “Do you not hear how many things they testify against you?”</p> <p>¹⁴ But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.</p>	<p>And they bound Jesus and led him away and delivered him over to Pilate. ² And Pilate asked him, “Are you the King of the Jews?” And he answered him, “You have said so.” ³ And the chief priests accused him of many things. ⁴ And Pilate again asked him, “Have you no answer to make? See how many charges they bring against you.”</p> <p>⁵ But Jesus made no further answer, so that Pilate was amazed.</p>	<p>Then the whole company of them arose and brought him before Pilate. ² And they began to accuse him, saying, “We found this man misleading our nation and forbidding us to give tribute to Caesar, and saying that he himself is Christ, a king.” ³ And Pilate asked him, “Are you the King of the Jews?” And he answered him, “You have said so.” ⁴ Then Pilate said to the chief priests and the crowds, “I find no guilt in this man.”</p> <p>⁵ But they were urgent, saying, “He stirs up the people, teaching throughout all Judea, from Galilee even to this place.”</p>	<p>²⁸ Then they led Jesus from the house of Caiaphas to the governor's headquarters. It was early morning. They themselves did not enter the governor's headquarters, so that they would not be defiled, but could eat the Passover. ²⁹ So Pilate went outside to them and said, “What accusation do you bring against this man?”</p> <p>³⁰ They answered him, “If this man were not doing evil, we would not have delivered him over to you.” ³¹ Pilate said to them, “Take him yourselves and judge him by your own law.” The Jews said to him, “It is not lawful for us to put anyone to death.” ³² This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die.</p> <p>³³ So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?” ³⁴ Jesus answered, “Do you say this of your own accord, or did others say it to</p>



			<p>you about me?” ³⁵ Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?”</p> <p>³⁶ Jesus answered, “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.” ³⁷ Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.” ³⁸ Pilate said to him, “What is truth?” After he had said this, he went back outside to the Jews and told them, “I find no guilt in him.</p>
--	--	--	---

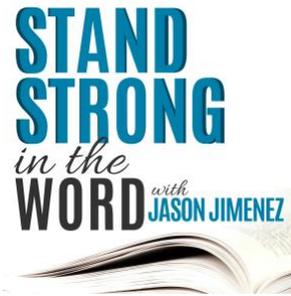
1. [JN. 18:28] *Then they led Jesus from the house of Caiaphas to the governor's headquarters. It was early morning. They themselves did not enter the governor's headquarters, so that they would not be defiled, but could eat the Passover. (LK. 23:1 - Then the whole company of them arose and brought him before Pilate.)* The Jews now take Jesus before Pontius Pilate (AD 26-36) to have Him executed. Pilate normally lived in Caesarea, but during the Jewish feasts he would stay in Jerusalem to keep the peace. ***So they would not be defiled***—Ironically, the Jews are concerned about being unclean



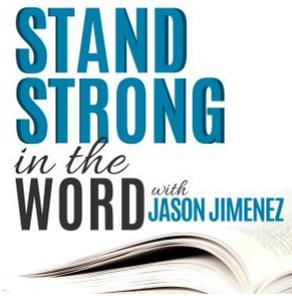
for Passover while plotting to murder an innocent Jewish man. And not just any man—the Messiah!

2. [JN. 18:29-30] ***So Pilate went outside to them and said, “What accusation (charge or wrongdoing; in the judicial sense) do you bring against this man?”***³⁰ ***They answered him, “If this man were not doing evil, we would not have delivered him over to you.”*** Pilate rightly asks why they brought Jesus to him. The religious leaders evaded the question and responded in a cheeky manner.
3. [JN. 18:31-32] ***Pilate said to them, “Take him yourselves and judge him by your own law.” The Jews said to him, “It is not lawful for us to put anyone to death.”***³² ***This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die.*** Not fooled by their maneuvering, Pilate initially rejects getting involved and puts the matter of Jesus back into their courts. He saw no need to get involved. ***It is not lawful for us***—The Romans gave Jews a certain degree of latitude to exercise their laws, but not when it came to execution.
 - A. “John explained why **Jesus** was delivered by the Jews to the Romans. Jewish executions were normally by stoning, which broke bones. The Roman method of execution was crucifixion. It was necessary for three reasons for Jesus to be crucified by the Romans at the instigation of the Jews: (a) to fulfill prophecies (e.g., that none of His bones be broken; cf. 19:36–37); (b) to include both Jews and Gentiles in the collective guilt for the deed (cf. Acts 2:23; 4:27); (c) by crucifixion, Jesus was “lifted up” like “the snake in the desert” (cf. comments on John 3:14). A person under God’s curse was to be displayed (hanged) on a tree as a sign of judged sin (Deut. 21:23; Gal. 3:13).”¹
4. [LK. 23:2] ***And they began to accuse him, saying, “We found this man misleading our nation and forbidding us to give tribute to Caesar, and saying that he himself is Christ, a king.”*** (MK. 15:3 - ***And the chief priests accused him of many things.***)
5. [JN. 18:33-38m]³³ ***So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?”*** Pilate was suspicious as to why the Sanhedrin was so adamant about turning over one of their own to the despised Romans.
 - A. ³⁴ ***Jesus answered, “Do you say this of your own accord, or did others say it to you about me?”***³⁵ ***Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?”*** Pilate didn’t have a high view of the Jews or their laws. Roman law was superior and these matters were a nuisance to Pilate.

¹ Edwin A. Blum, “John,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 337.



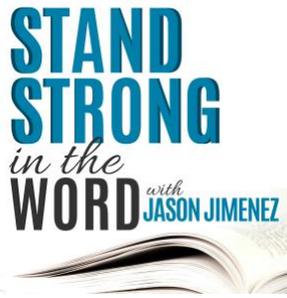
- B. ³⁶ *Jesus answered, “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.”* In this setting, the Jews (God’s chosen people) believe they are superior to the Romans. Pilate, on the other hand, being a Roman governor—feels he and his people are superior. However, Jesus (who is God in the flesh) declares His kingdom is not of this world (as of yet)—putting into context the triviality of their earthly rulership. ***My kingdom is not of this world***—Jesus affirmed that His rulership didn’t interfere with Rome, for His kingdom was not of this world. He did not come to be a Roman king or Jewish king. He will, nevertheless, come again and establish His kingdom on earth (see Dan. 7:13-28; Rev. 20:1-6). NKJV MacArthur Study Bible: “By this phrase, Jesus meant that His kingdom is not connected to earthly political and national entities, nor does it have its origin in the evil world system that is in rebellion against God. If His kingdom was of this world, He would have fought. The kingships of this world preserve themselves by fighting with force. Messiah’s kingdom does not originate in the efforts of man but with the Son of Man forcefully and decisively conquering sin in the lives of His people and someday conquering the evil world system at His second coming when He establishes the earthly form of His kingdom. His kingdom was no threat to the national identity of Israel or the political and military identity of Rome. It exists in the spiritual dimension until the end of the age (Rev. 11:15).” ***My servants would have been fighting***—Insurrectionists and inciting riots were common during Passover; yet, Jesus didn’t come with violence. He and His kingdom were different.”
- C. ³⁷ *Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.”* ³⁸ *Pilate said to him, “What is truth?” After he had said this, he went back outside to the Jews and told them, “I find no guilt in him.”* Pilate responds dismissively (or cynical) of what truth is; and as such, begins to compromise by taking on the matter. Pilate felt he needed to do right with the Jews in order to avoid conflict or possible death by Caesar. In AD 32, his protector, Sejanus of Rome, had been executed and exposed Pilate of his many abuses. ***Everyone who is of the truth listens to my voice***—Jesus response points to the fact that Pilate rejected Him as Truth (see Jn. 1:14; 14:6).
- D. [MATT. 27:12-14] *But when he was accused by the chief priests and elders, he gave no answer.* ¹³ *Then Pilate said to him, “Do you not hear how many things they testify against you?”* (MK. 15:4 - *“Have you no answer to make? See how*



many charges they bring against you.”). ¹⁴But he gave him no answer, not even to a single charge, so that the governor was greatly amazed. Jesus’ humility and silence shocked Pilate. Isaiah 53:7, “He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth.”

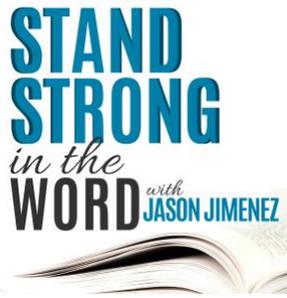
EVENT #8:
HEROD MEETS JESUS
LUKE 23:6-12
(Second Civil Trial—Not Guilty)

1. ⁶ *When Pilate heard this, he asked whether the man was a Galilean. ⁷ And when he learned that he belonged to Herod's jurisdiction, he sent him over to Herod, who was himself in Jerusalem at that time. ⁸ When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping (looked forward with confidence) **to see some sign (miracle) done by him.** Pilate’s maneuvering was more a matter of protecting himself than it was for Jesus’ sake. Herod Antipas covered Galilee and Perea, and his headquarters was in Tiberias on the Sea of Galilee. Like Pilate, Herod was in Jerusalem (at the Hasmonean Palace) because of Passover—providing Pilate the opportunity to delegate the matter of Jesus to him. **For he had long desired to see him**—Perhaps Jesus reminded Herod of John the Baptist (Lk. 9:7-9); and that’s why he wanted to kill Jesus: ³¹ *At that very hour some Pharisees came and said to him, “Get away from here, for Herod wants to kill you.” ³² And he said to them, “Go and tell that fox, ‘Behold, I cast out demons and perform cures today and tomorrow, and the third day I finish my course.’ ³³ Nevertheless, I must go on my way today and tomorrow and the day following, for it cannot be that a prophet should perish away from Jerusalem (Lk. 13:31-33).’**
2. ⁹ *So he questioned (semi-legal procedure) **him at some length, but he made no answer.** Pilate had already found Jesus innocent; yet, He was sent to Herod unjustly. ¹⁰ **The chief priests and the scribes stood by, vehemently accusing him. ¹¹ And Herod with his soldiers treated (despised; worthless) him with contempt and mocked him. Then, arraying him in splendid clothing (white robe), he sent him back to Pilate.** Once again, Jesus is mocked as the “king of the Jews” (see Matt. 27:28; Jn. 19:2-3).*
3. ¹² *And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other.* Pilate and Herod entered into an alliance.

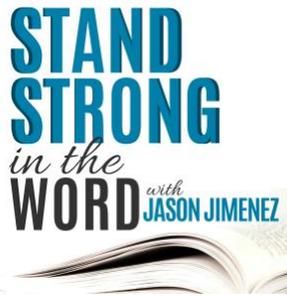


**EVENT #9:
TRIAL BEFORE PILATE
(Third Civil Trial—Not Guilty, But Scourged and Crucified)**

Matthew 27:15-30	Mark 15:6-20	Luke 23:13-25	John 18:39-19:16
<p>¹⁵ Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. ¹⁶ And they had then a notorious prisoner called Barabbas. ¹⁷ So when they had gathered, Pilate said to them, “Whom do you want me to release for you: Barabbas, or Jesus who is called Christ?” ¹⁸ For he knew that it was out of envy that they had delivered him up. ¹⁹ Besides, while he was sitting on the judgment seat, his wife sent word to him, “Have nothing to do with that righteous man, for I have suffered much because of him today in a dream.” ²⁰ Now the chief priests and the elders persuaded the crowd to ask for Barabbas and destroy Jesus. ²¹ The governor again said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.” ²² Pilate said to them, “Then what shall I do with Jesus who is called Christ?” They all said, “Let</p>	<p>⁶ Now at the feast he used to release for them one prisoner for whom they asked. ⁷ And among the rebels in prison, who had committed murder in the insurrection, there was a man called Barabbas. ⁸ And the crowd came up and began to ask Pilate to do as he usually did for them. ⁹ And he answered them, saying, “Do you want me to release for you the King of the Jews?” ¹⁰ For he perceived that it was out of envy that the chief priests had delivered him up. ¹¹ But the chief priests stirred up the crowd to have him release for them Barabbas instead. ¹² And Pilate again said to them, “Then what shall I do with the man you call the King of the Jews?” ¹³ And they cried out again, “Crucify him.” ¹⁴ And Pilate said to them, “Why? What evil has he done?” But they shouted all the more, “Crucify him.” ¹⁵ So Pilate, wishing to satisfy the crowd, released for them Barabbas, and having</p>	<p>¹³ Pilate then called together the chief priests and the rulers and the people, ¹⁴ and said to them, “You brought me this man as one who was misleading the people. And after examining him before you, behold, I did not find this man guilty of any of your charges against him. ¹⁵ Neither did Herod, for he sent him back to us. Look, nothing deserving death has been done by him. ¹⁶ I will therefore punish and release him.” ¹⁸ But they all cried out together, “Away with this man, and release to us Barabbas!” — ¹⁹ a man who had been thrown into prison for an insurrection started in the city and for murder. ²⁰ Pilate addressed them once more, desiring to release Jesus, ²¹ but they kept shouting, “Crucify, crucify him!” ²² A third time he said to them, “Why? What evil has he done? I have found in him no guilt deserving death. I will therefore punish and release him.” ²³ But they were urgent, demanding with</p>	<p>³⁹ But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?” ⁴⁰ They cried out again, “Not this man, but Barabbas!” Now Barabbas was a robber. 19:1 - Then Pilate took Jesus and flogged him. ² And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. ³ They came up to him, saying, “Hail, King of the Jews!” and struck him with their hands. ⁴ Pilate went out again and said to them, “See, I am bringing him out to you that you may know that I find no guilt in him.” ⁵ So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Behold the man!” ⁶ When the chief priests and the officers saw him, they cried out, “Crucify him, crucify him!” Pilate said to them, “Take him yourselves and crucify him, for I find no guilt in him.” ⁷ The Jews</p>



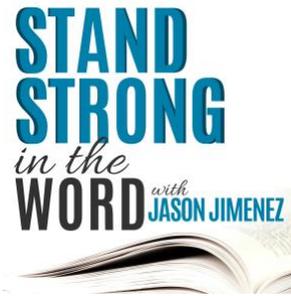
<p>him be crucified!” ²³ And he said, “Why? What evil has he done?” But they shouted all the more, “Let him be crucified!” ²⁴ So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, “I am innocent of this man's blood; see to it yourselves.” ²⁵ And all the people answered, “His blood be on us and on our children!” ²⁶ Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified. ²⁷ Then the soldiers of the governor took Jesus into the governor’s headquarters, and they gathered the whole battalion before him. ²⁸ And they stripped him and put a scarlet robe on him, ²⁹ and twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying, “Hail, King of the Jews!” ³⁰ And they spit on him and took the reed and struck him on the head.</p>	<p>scourged Jesus, he delivered him to be crucified. ¹⁶ And the soldiers led him away inside the palace (that is, the governor’s headquarters), and they called together the whole battalion. ¹⁷ And they clothed him in a purple cloak, and twisting together a crown of thorns, they put it on him. ¹⁸ And they began to salute him, “Hail, King of the Jews!” ¹⁹ And they were striking his head with a reed and spitting on him and kneeling down in homage to him. ²⁰ And when they had mocked him, they stripped him of the purple cloak and put his own clothes on him. And they led him out to crucify him.</p>	<p>loud cries that he should be crucified. And their voices prevailed. ²⁴ So Pilate decided that their demand should be granted. ²⁵ He released the man who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus over to their will.</p>	<p>answered him, “We have a law, and according to that law he ought to die because he has made himself the Son of God.” ⁸ When Pilate heard this statement, he was even more afraid. ⁹ He entered his headquarters again and said to Jesus, “Where are you from?” But Jesus gave him no answer. ¹⁰ So Pilate said to him, “You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?” ¹¹ Jesus answered him, “You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin.” ¹² From then on Pilate sought to release him, but the Jews cried out, “If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar.” ¹³ So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha. ¹⁴ Now it was the day of Preparation of the Passover. It was about</p>
--	---	---	---



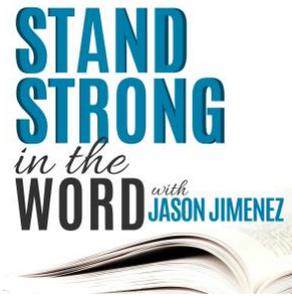
			<p>the sixth hour. He said to the Jews, “Behold your King!” ¹⁵ They cried out, “Away with him, away with him, crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” ¹⁶ So he delivered him over to them to be crucified.</p>
--	--	--	--

1. [MATT. 27:15-16] *Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted.* ¹⁶ *And they had then a notorious prisoner called Barabbas. [MK. 15:8] And the crowd came up and began to ask Pilate to do as he usually did for them.* It seems a crowd arrived at the praetorium (palace forum) while the chief priests and rulers were still at Herod’s palace. It’s likely this crowd was the workings of the Sanhedrin to stir things up by demanding that Pilate release a prison other than Jesus.
 - A. [MK. 15:7] *And among the rebels in prison, who had committed murder in the insurrection, there was a man called Barabbas.* The Romans had arrested Barabbas—who seems to have been a Zealot or freedom fighter awaiting execution for murder and robbery (Jn. 18:40).

2. [LK. 23:13-16] ¹³ *Pilate then called together the chief priests and the rulers and the people,* ¹⁴ *and said to them, “You brought me this man as one who was misleading the people. And after examining him before you, behold, I did not find this man guilty of any of your charges against him. ¹⁵ Neither did Herod, for he sent him back to us. Look, nothing deserving death has been done by him. ¹⁶ I will therefore punish and release him.”* Pilate attempts to free Jesus for three reasons: (1) he states he found nothing guilty; (2) his wife told him she had a dream and to have nothing to do with Jesus, and (3) Herod found nothing guilty of Jesus.
 - A. [MATT. 27:17-20] ¹⁷ *Pilate said to them, “Whom do you want me to release for you: Barabbas, or Jesus who is called Christ?” (see Jn. 18:39).* Pilate poses the question to either free “Jesus Barabbas” or “Jesus called Christ” to confuse the crowd, and possibly expose the Jews’ plot to overthrow Rome.
 - B. ¹⁸ *For he knew that it was out of envy that they had delivered him up.* Pilate saw right through the scheming of the Jewish leaders, and thought the crowd would favor Jesus over Barabbas.

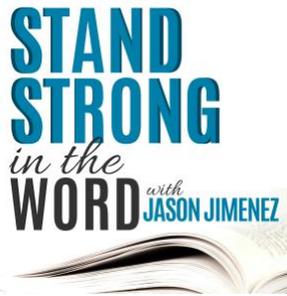


- C. ¹⁹ *Besides, while he was sitting on the judgment seat, his wife sent word to him, “Have nothing to do with that righteous man, for I have suffered much because of him today in a dream.”* Pilate’s wife probably told him this before he called together the chief priests and elders (Lk. 23:13). In those days, people took dreams very seriously.
- D. ²⁰ *Now the chief priests and the elders persuaded the crowd to ask for Barabbas and destroy Jesus.* Although the Sanhedrin despised many of the insurrectionists and Zealots of their day, they conspired with many in the crowd to ensure that Jesus was crucified and Barabbas was set free.
- E. [LK. 23:18-19] *But they all cried out together, “Away with this man, and release to us Barabbas”—¹⁹ a man who had been thrown into prison for an insurrection started in the city and for murder.* The crowds give into the wishes of the Sanhedrin (see Matt. 27:15; Mk. 15:6; Jn. 18:39).
3. [LK. 23:20] *Pilate addressed them once more, desiring to release Jesus, (MATT. 27:21 - The governor again said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.”).* Pilate attempts to vindicate Jesus and let Him go.
- A. MATT. 27:22 - *Pilate said to them, “Then what shall I do with Jesus who is called Christ?” They all said, “Let him be crucified!” (LK. 23:21 - they kept shouting, “Crucify, crucify him!”).* Crucifixion was the cruelest form of punishment. An execution style reserved for prisoners and slaves.
4. [LK. 23:22-23] *A third time he said to them, “Why? What evil has he done? I have found in him no guilt deserving death. I will therefore punish and release him.”²³ But they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed.*
5. [JN. 19:1] *Then Pilate took Jesus and flogged him.* It was not uncommon for prisoners to die after being brutally flogged (scourging) by Roman soldiers.
6. [MATT. 27:27-30] ²⁷ *Then the soldiers of the governor took Jesus into the governor’s headquarters, and they gathered the whole battalion (600 soldiers) before him.²⁸ And they stripped him and put a scarlet robe (outer cloak of a Roman soldier) on him,²⁹ and twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying, “Hail, King of the Jews!”³⁰ And they spit on him and took the reed and struck him on the head.* After Jesus is severely beaten and scourged, He is taken into Pilate’s official residence, and there—hundreds of Roman soldiers gather around Jesus to mock and ridicule Him as a king. *put a reed in his right hand*—The scepter may have been a bamboo stick used in flogging prisoners.
7. [JN. 19:4-12] ⁴ *Pilate went out again and said to them, “See, I am bringing him out to you that you may know that I find no guilt in him.”⁵ So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Behold the man!”* Pilate presents Jesus to



the crowd after He had been beaten and scourged—hoping Jesus' appearance would cause the crowd to have pity on Him.

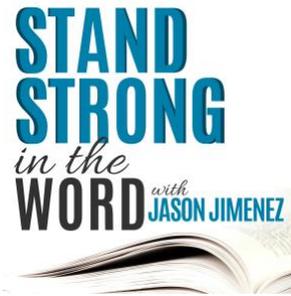
- A. ⁶ *When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him."* The language used here points to the frustration of Pilate with the Jews.
 - B. ⁷ *The Jews answered him, "We have a law, and according to that law he ought to die because he has made himself the Son of God."* The Jews were referring to Leviticus 24:16, "Whoever blasphemes the name of the Lord shall surely be put to death. All the congregation shall stone him. The sojourner as well as the native, when he blasphemes the Name, shall be put to death." **Son of God**—The title "Son of God" was often used by Caesar; which would have alarmed Pilate and forced his hand to remove any threat that opposed Caesar.
 - C. ⁸ *When Pilate heard this statement, he was even more afraid.* ⁹ *He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer.* Pilate endeavors to get to the bottom of who Jesus truly is by asking Him of His origins. This could be a glimpse into Pilate wondering if Jesus is a "godlike" character sent from the heavens.
 - D. ¹⁰ *So Pilate said to him, "You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?"* Pilate flexes his power over Jesus to take control of the situation.
 - E. ¹¹ *Jesus answered him, "You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin."* Even though Jesus stood before Pilate, beaten and scourged—He reminds Pilate that God is sovereign and no one can execute authority without His permission (see Acts 4:27-28; 1 Cor. 2:8). **Has the greater sin**—Jesus accuses Caiaphas of committing the greater sin than Herod and Pilate (see Jn. 11:49-50; 18:13-14).
 - F. ¹² *From then on Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar."* Now the Jews get personal with Pilate. In verse 7, they said Jesus broke their Law (religious law), but now they challenge Pilate that if he released Jesus—he, therefore, isn't in agreement with Caesar (political law).
8. [JN. 19:13] *So when Pilate heard these words (MATT. 27:24a – [and] saw that he was gaining nothing, but rather that a riot was beginning), he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha. (MATT. 27:24b, 25 - he took water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." ²⁵ And all the people*



answered, “His blood be on us and on our children!” Pilate seems to come off as innocent himself. However, he rejected truth (Jn. 18:38), pawned Jesus off to Herod (Lk. 23:6-12), ignored the wishes of his wife (Matt. 27:19), ordered Jesus to be scourged (Jn. 19:1), allowed Him to be mocked and humiliated (Matt. 27:17-20), gave into fear (Jn. 19:8, 12-13)—which ultimately led Pilate to order that Jesus be crucified (Jn. 19:16). **His blood be on us**—The crowd and chief priests and rulers placed a curse on themselves if they were wrong (see Jer. 42:5). From this day forward the Jews certainly suffered for their rejection of Jesus.

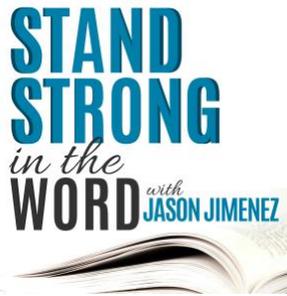
9. **[LK. 23:24-25] So Pilate decided that their demand should be granted. ²⁵ He released the man who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus over to their will.** God is ultimately sovereign over these affairs. Acts 2:23, “This Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.”
10. **[JN. 19:14-16] ¹⁴ Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, “Behold your King!”** John mentions the time of day for Passover because he wants to point to Jesus as the Passover Lamb.
 - A. ¹⁵ **They cried out, “Away with him, away with him, crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” ¹⁶ So he delivered him over to them to be crucified.** The Jews didn’t recognize Caesar as their king. They said that just to force Pilate to give into their demands and have Jesus crucified.
 - B. “Pilate was naturally not willing to release a dangerous man (as well as to condemn an innocent one). But he thought it wiser to yield to the intensity of the demonstration. A later Jewish ruler is said to have characterized Pilate as ‘inflexible, merciless and obstinate’. This is borne out by his behaviour here; for the common view that he showed vacillation and weakness is an understatement. At the end of the day Pilate showed no mercy, let alone justice, to an innocent man.”²

² I. Howard Marshall, “Luke,” in *New Bible Commentary: 21st Century Edition*, ed. D. A. Carson et al., 4th ed. (Leicester, England; Downers Grove, IL: Inter-Varsity Press, 1994), 1017.



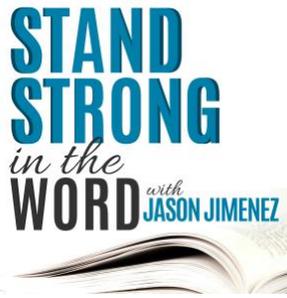
**EVENT #10:
THE COURSE TO THE CROSS**

Matthew 27:31-32	Mark 15:20-21	Luke 23:26-32	John 19:17
<p>³¹ And when they had mocked him, they stripped him of the robe and put his own clothes on him and led him away to crucify him.</p> <p>³² As they went out, they found a man of Cyrene, Simon by name. They compelled this man to carry his cross.</p>	<p>²⁰ And when they had mocked him, they stripped him of the purple cloak and put his own clothes on him. And they led him out to crucify him.</p> <p>²¹ And they compelled a passerby, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.</p>	<p>²⁶ And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus. ²⁷ And there followed him a great multitude of the people and of women who were mourning and lamenting for him. ²⁸ But turning to them Jesus said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. ²⁹ For behold, the days are coming when they will say, 'Blessed are the barren and the wombs that never bore and the breasts that never nursed!' ³⁰ Then they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.' ³¹ For if they do these things when the wood is green, what will happen when it is dry?" ³² Two others, who were criminals, were led away to be put to death with him.</p>	<p>So they took Jesus, ¹⁷ and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha.</p>



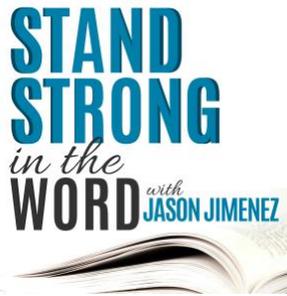
1. [MATT. 27:31] ***And when they had mocked him, they stripped him of the robe*** (short military cloak) ***and put his own clothes on him and led him away to crucify him.*** The soldiers stripped Jesus from the robe they placed on Him to remove any dignity of Him, and released Him in His peasant clothes—severely beaten and His body utterly torn apart by the flogging.
2. [LK. 23:26] ***And as they led him away, they seized one Simon of Cyrene, who was coming in from the country*** (around the Mediterranean Sea in North Africa; Libya), ***and laid on him the cross*** (patibulum, wooden beam), ***to carry it behind Jesus.*** The name ***Simon*** was a Greek name that was very common among the Jews. Simon came to Jerusalem (from North Africa) to participate in Passover because he was a Jew. ***Laid on him the cross***—Jesus was too weak from the beatings and scourging to carry the crossbeam. The deep lacerations cut through Jesus’ body, exposing parts of His organs; and the appreciable loss of blood caused Him to go into hypovolemic shock and severe dehydration.
 - A. [MATT. 27:32b] ***They compelled this man to carry his cross.***
 - B. [MK. 15:21] ***And they compelled a passerby, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.***

Simon’s two sons must have been very well-known to be mentioned by Mark.
3. [LK. 23:27-32] ***²⁷And there followed him a great multitude of the people and of women who were mourning and lamenting for him. ²⁸But turning to them Jesus said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. Daughters of Jerusalem—***A reference to the people of Jerusalem (Jer. 6:2; Mic. 4:8). Jesus tells the people not to weep for Him, but for themselves because of the impending judgment that will fall upon them for rejecting the Messiah (see Jer. 9:17-19).
 - A. ***²⁹For behold, the days are coming when they will say, ‘Blessed are the barren and the wombs that never bore and the breasts that never nursed!’*** It will be best not to have children and for them to suffer greatly (Jer. 16:1-4).
 - B. ***³⁰Then they will begin to say to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us.’ ³¹For if they do these things when the wood is green, what will happen when it is dry?”*** Jesus is referencing the imminent bloodshed that will fall upon Jerusalem; causing many to rather die than endure the adversities.
 - C. ***³²Two others, who were criminals, were led away to be put to death with him.*** The Romans crucified thousands of people every year. But public crucifixions during the time of the Passover was a powerful way to strike fear into the Jews.



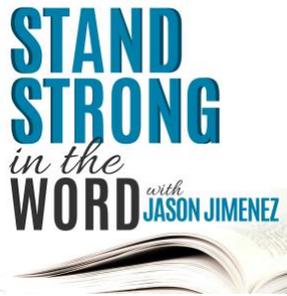
THE CRUCIFIXION

Matthew 27:33-44	Mark 15:22-32	Luke 23:33-43	John 19:18-27
<p>³³ And when they came to a place called Golgotha (which means Place of a Skull), ³⁴ they offered him wine to drink, mixed with gall, but when he tasted it, he would not drink it. ³⁵ And when they had crucified him, they divided his garments among them by casting lots. ³⁶ Then they sat down and kept watch over him there. ³⁷ And over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."</p> <p>³⁸ Then two robbers were crucified with him, one on the right and one on the left. ³⁹ And those who passed by derided him, wagging their heads ⁴⁰ and saying, "You who would destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross." ⁴¹ So also the chief priests, with the scribes and elders, mocked him saying, ⁴² "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." ⁴³ He trusts in God; let God deliver him now,</p>	<p>²² And they brought him to the place called Golgotha (which means Place of a Skull). ²³ And they offered him wine mixed with myrrh, but he did not take it. ²⁴ And they crucified him and divided his garments among them, casting lots for them, to decide what each should take. ²⁵ And it was the third hour when they crucified him. ²⁶ And the inscription of the charge against him read, "The King of the Jews." ²⁷ And with him they crucified two robbers, one on his right and one on his left. ²⁹ And those who passed by derided him, wagging their heads and saying, "Aha! You who would destroy the temple and rebuild it in three days, ³⁰ save yourself, and come down from the cross!" ³¹ So also the chief priests with the scribes mocked him to one another, saying, "He saved others; he cannot save himself. ³² Let the Christ, the King of Israel, come down now from the cross that we may see and believe." Those who were crucified with him also reviled him.</p>	<p>³³ And when they came to the place that is called The Skull, there they crucified him, and the criminals, one on his right and one on his left. ³⁴ And Jesus said, "Father, forgive them, for they know not what they do." And they cast lots to divide his garments. ³⁵ And the people stood by, watching, but the rulers scoffed at him, saying, "He saved others; let him save himself, if he is the Christ of God, his Chosen One!" ³⁶ The soldiers also mocked him, coming up and offering him sour wine ³⁷ and saying, "If you are the King of the Jews, save yourself!" ³⁸ There was also an inscription over him, "This is the King of the Jews." ³⁹ One of the criminals who were hanged railed at him, saying, "Are you not the Christ? Save yourself and us!" ⁴⁰ But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation?" ⁴¹ And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong."</p>	<p>¹⁸ There they crucified him, and with him two others, one on either side, and Jesus between them. ¹⁹ Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews." ²⁰ Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. ²¹ So the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but rather, 'This man said, I am King of the Jews.'" ²² Pilate answered, "What I have written I have written."</p> <p>²³ When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, ²⁴ so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture which says,</p>

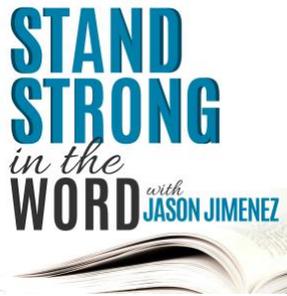


<p>if he desires him. For he said, 'I am the Son of God.'" ⁴⁴ And the robbers who were crucified with him also reviled him in the same way.</p>		<p>⁴² And he said, "Jesus, remember me when you come into your kingdom." ⁴³ And he said to him, "Truly, I say to you, today you will be with me in paradise."</p>	<p>"They divided my garments among them, and for my clothing they cast lots."</p> <p>So the soldiers did these things, ²⁵ but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶ When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, behold, your son!" ²⁷ Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.</p>
--	--	---	--

1. [JN. 19:19-22] ¹⁹ Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews." ²⁰ Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek (covering the primary languages). ²¹ So the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but rather, 'This man said, I am King of the Jews.'" ²² Pilate answered, "What I have written I have written." It was routine to write out the charges on a tablet (titulus) for all to see. The Jews didn't like what Pilate had written, but it was his way of getting back at the Jews and using the crucifixion of Jesus as a way to publicize his hate for them.
2. [LK. 23:33-34] *And when they came to the place that is called The Skull* (Latin, Calvaria; Golgotha), *there they crucified him, and the criminals, one on his right and one on his left.* (MK. 15:25 - *And it was the third hour when they crucified him.*) This depiction of Jesus crucified in between two criminals faithfully represents His sacrifices for mankind (Isa. 53:9-12).



3. ³⁴ ***And Jesus said, “Father, forgive them, for they know not what they do.” And they cast lots to divide his garments.*** Jesus was sinless, and had no need to confess His sins before being crucified. Instead, as Mediator, He cries out to the Father to forgive the sins of the people.
- A. [JN 19:23-24] **When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic (MK. 15:24b - *to decide what each should take*). But the tunic was seamless (valuable piece of garment), woven in one piece from top to bottom,²⁴ so they said to one another, “Let us not tear it, but cast lots for it to see whose it shall be.” This was to fulfill the Scripture which says, “They divided my garments among them, and for my clothing they cast lots.” So the soldiers did these things, [MATT. 27:36] *Then they sat down and kept watch over him there.* These acts were prophesied in Psalm 22:18. **Cast lots**—Roman soldiers would strip their victims of everything and crucify them naked, and then “roll the dice” to see who would win the property of criminals being executed.**
4. [LK. 23:35-38] ³⁵ ***And the people stood by, watching, but the rulers scoffed*** (sneered) ***at him, saying, “He saved others; let him save himself, if he is the Christ of God, his Chosen One!”*** ³⁶ ***The soldiers also mocked him, coming up and offering him sour wine*** (sedative drink) ³⁷ ***and saying, “If you are the King of the Jews, save yourself!”*** ³⁸ ***There was also an inscription over him, “This is the King of the Jews.”*** The scoffing and mocking points to the spiritual blindness of the people (Jn. 3:19).
- A. MacArthur Study Bible (NKJV): “**an inscription.** All 4 gospel writers mentioned the inscription, but each reported a slightly different variation. Both Luke and John (19:20) said that the inscription was written in Greek, Latin, and Hebrew, so the varying reports in the gospels may simply reflect variant ways the inscription was translated on the placard itself. It is even more likely that all 4 evangelists simply reported the substance of the inscription elliptically, with each one omitting different parts of the full inscription. All 4 concurred with Mark that the inscription said THE KING OF THE JEWS (Matt. 27:37; Mark 15:26; John 19:19). Luke added “THIS IS” at the beginning, and Matthew started with “THIS IS JESUS.” John’s version began, “JESUS OF NAZARETH.” Putting them all together, the full inscription would read “THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS.”
5. [LK. 23:39-42] ³⁹ ***One of the criminals who were hanged railed at him, saying, “Are you not the Christ? Save yourself and us!”*** ⁴⁰ ***But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation?”*** ⁴¹ ***And***

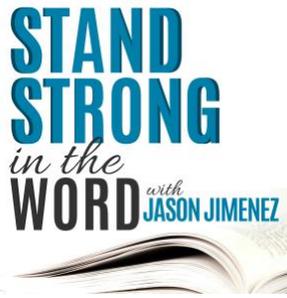


we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.”⁴² And he said, “Jesus, remember me when you come into your kingdom.”⁴³ And he said to him, “Truly, I say to you, today you will be with me in paradise (new creation).” The two criminals embody the spiritual warfare and speak to the two polar opposite views held by the people of that day. Earlier in the day, both criminals mocked Jesus (Matt. 27:44; Mk. 15:32), but one of the criminals changes his mind about Christ and repents. **You will be with me in paradise**—Jesus promises the criminal eternal life with Him.

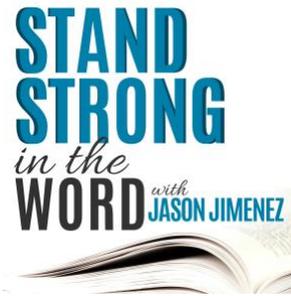
6. [JN. 19:25-27] ²⁵ **Standing by the cross of Jesus were his mother and his mother's sister** (Salome—Mk. 15:40), **Mary the wife of Clopas** (mother of James the younger and Joses—Matt. 27:56), **and Mary Magdalene** (John 20:1-18). ²⁶ **When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “Woman, behold, your son!”** ²⁷ **Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.** Nothing is mentioned about the death of Joseph, Jesus’ step-father, but as the eldest son—Jesus was responsible for the care and well-being of his mother. And so, Jesus passes on that duty to John to care for Mary.

**EVENT #12:
THE DEATH OF JESUS**

Matthew 27:45-56	Mark 15:33-41	Luke 23:44-49	John 19:28-30
<p>⁴⁵ Now from the sixth hour there was darkness over all the land until the ninth hour. ⁴⁶ And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?” ⁴⁷ And some of the bystanders, hearing it, said, “This man is calling Elijah.” ⁴⁸ And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink. ⁴⁹ But the</p>	<p>³³ And when the sixth hour had come, there was darkness over the whole land until the ninth hour. ³⁴ And at the ninth hour Jesus cried with a loud voice, “Eloi, Eloi, lema sabachthani?” which means, “My God, my God, why have you forsaken me?” ³⁵ And some of the bystanders hearing it said, “Behold, he is calling Elijah.” ³⁶ And someone ran and filled a sponge with sour wine, put it on a reed and gave it to him to drink, saying, “Wait, let us see whether</p>	<p>⁴⁴ It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, ⁴⁵ while the sun’s light failed. And the curtain of the temple was torn in two. ⁴⁶ Then Jesus, calling out with a loud voice, said, “Father, into your hands I commit my spirit!” And having said this he breathed his last. ⁴⁷ Now when the centurion saw what had taken place, he praised God, saying, “Certainly this man was innocent!” ⁴⁸ And all the crowds that</p>	<p>²⁸ After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.” ²⁹ A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. ³⁰ When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.</p>

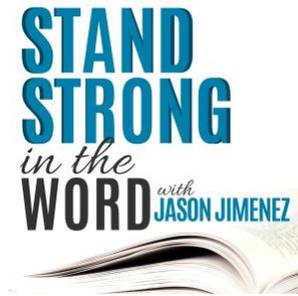


<p>others said, "Wait, let us see whether Elijah will come to save him." ⁵⁰ And Jesus cried out again with a loud voice and yielded up his spirit.</p> <p>⁵¹ And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split.</p> <p>⁵² The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, ⁵³ and coming out of the tombs after his resurrection they went into the holy city and appeared to many.</p> <p>⁵⁴ When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, "Truly this was the Son of God!"</p> <p>⁵⁵ There were also many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him, ⁵⁶ among whom were Mary Magdalene and Mary the mother of James and Joseph and the mother of the sons of Zebedee.</p>	<p>Elijah will come to take him down." ³⁷ And Jesus uttered a loud cry and breathed his last. ³⁸ And the curtain of the temple was torn in two, from top to bottom. ³⁹ And when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was the Son of God!" ⁴⁰ There were also women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome.</p> <p>⁴¹ When he was in Galilee, they followed him and ministered to him, and there were also many other women who came up with him to Jerusalem.</p>	<p>had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts.</p> <p>⁴⁹ And all his acquaintances and the women who had followed him from Galilee stood at a distance watching these things.</p>	
--	--	---	--



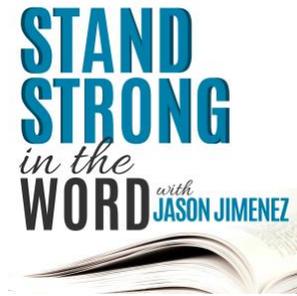
--	--	--	--

1. [MATT. 27:45-50] ***Now from the sixth hour there was darkness over all the land until the ninth hour.*** Jesus was crucified at 9AM, so the darkness occurred from noon to 3PM (see. Mk. 15:25; Lk. 23:44). The darkness was a sign of God’s judgment (Ex. 10:21-23, Am. 8:9). ⁴⁶ ***And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?”*** Jesus cries out to the Father quoting Psalm 22:1 in Aramaic as He became the sin-bearer for mankind. NIV Biblical Theology Study Bible, “The preservation of these Hebrew words shows how memorable Jesus’ cry was. This is the moment Jesus shoulders the sins of humanity and recognizes the rupture of his previously unbroken communion with his heavenly Father—agony worse than his physical suffering. Jesus, as son of David, reuses David’s language from Ps 22:1. He too is experiencing abandonment, but the psalm goes on to envision future hope beyond the immediate despair. Eli. “My God” in Aramaic. It sounds like “Elijah” (v. 47). If Jesus’ speech was slurred or unclear or if some of the listeners were unfamiliar with Aramaic, they would not have understood the rest of his words.”
 - A. ⁴⁷ ***And some of the bystanders, hearing it, said, “This man is calling Elijah.”*** It seems the people thought Jesus was calling for Elijah (Heb., *Eliyahu*) because He spoke in Hebrew, *Eli*; and the Jews expected for Elijah to return before the Lord’s coming (Mal. 4:5-6). ⁴⁸ ***And one of them at once ran and took a sponge, filled it with sour wine (cheap), and put it on a reed and gave it to him to drink.*** This was a wine vinegar (not a sedative) meant to keep Jesus alive, which was different from the wine with myrrh the Romans attempted to give Jesus when He was being crucified on the cross (Mk. 15:23). ⁴⁹ ***But the others said, “Wait, let us see whether Elijah will come to save him.”*** ⁵⁰ ***And Jesus cried out again with a loud voice and yielded up his spirit.***
 - B. [JN. 19:28-30] ²⁸ ***After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.”*** This phrase of Jesus points back to Psalm 69:21.



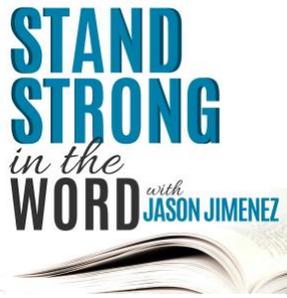
²⁹ A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. ³⁰ When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit. Jesus completed His task and handed over His spirit willingly.

2. [MATT. 27:51-54] ***⁵¹ And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split.*** The priests would have been offering sacrifices right around this time when the inner curtain that separated the Holy Place from the Most Holy Place (Ex. 26:33) was torn in two. This was an act of God.
⁵² The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, ⁵³ and coming out of the tombs after his resurrection they went into the holy city and appeared to many. There is much debate as to whether Matthew is the original author (inspired by the Holy Spirit) of this account or it was later inserted sometime in church history. Nonetheless, it is a precursor of the coming rapture in 1 Thessalonians 4:13-18.
 - A. ***⁵⁴ When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, "Truly this was the Son of God!" (LK. 23:47-48 - ⁴⁷ Now when the centurion saw what had taken place, he praised God, saying, "Certainly this man was innocent!" ⁴⁸ And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts).*** After all that took place, the centurion along with many Roman soldiers confessed that Jesus truly was the Son of God.
3. [LK. 23:49] ***And all his acquaintances and the women who had followed him from Galilee stood at a distance watching these things. (MATT. 27:55-56 - There were also many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him, ⁵⁶ among whom were Mary Magdalene and Mary the mother of James and Joseph and the mother (MK. 15:41b, Salome) of the sons of Zebedee).*** The Romans would not have been threatened by the women (Lk. 8:1-3) remaining around Jesus' crucifixion. It, however, points to the cowardness of the disciples who should have been there with the women.



EVENT #13:
THE PIERCING OF JESUS' SIDE
JOHN 19:31-37

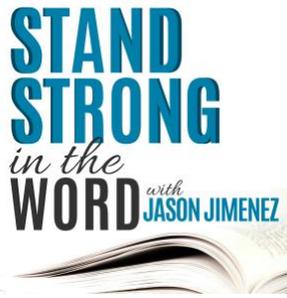
1. ³¹ ***Since it was the day of Preparation (temple calendar), and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high (great) day), the Jews asked Pilate that their legs might be broken and that they might be taken away.*** This was an extra special time of the year sense the Sabbath fell on the second day of the Passover festival (Feast of Unleavened Bread). ***Legs be broken***—The Romans would leave criminals to suffer on the cross for days until they died. However, considering the Sabbath was drawing near, the Romans appeased the Jews because of their ceremonial laws (Deut. 21:22-23).
 - A. ³² ***So the soldiers came and broke the legs of the first, and of the other who had been crucified with him.*** Roman soldiers would come with an iron mallet to crush their legs so that they could no longer lift themselves up to take in oxygen. Resulting in asphyxiation.
 - B. ³³ ***But when they came to Jesus and saw that he was already dead, they did not break his legs.*** It's truly amazing Jesus lasted as long as He did. In the Garden, the night before, He suffered from hematidrosis (sweating blood), was betrayed by His disciples, beaten repeatedly, scourged, lead to the cross outside of Jerusalem, and there nailed to the cross.
 - C. ³⁴ ***But one of the soldiers pierced his side with a spear, and at once there came out blood and water.*** The prophets foretold of the Messiah being crucified and His side pierced (see Ps. 22:16; Isa. 53:5; Zech. 12:10). ***Blood and water***—The soldier pierced through to Jesus' pericardium (sac surrounding the heart)—indicating He was dead.
 - D. ³⁵ ***He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe.*** ³⁶ ***For these things took place that the Scripture might be fulfilled: “Not one of his bones will be broken.”*** This “witness” that John is referring to is more than likely himself. ***Not one of his bones will be broken***—John points to the Ex. 12:46 and Num. 9:12 (possibly Ps. 34:20) whereby the bones of the Passover lamb were not broken. A connection to Jesus as the Passover Lamb.
 - E. ³⁷ ***And again another Scripture says, “They will look on him whom they have pierced.”*** Jews viewed Scripture as the spoken Word of God, which explains the tone of John as he alludes to Zech. 12:10.



- 1) Warren Wiersbe, *BE Bible Study Series*, “John saw a special significance to the blood and water that came from the wound in the side. For one thing, it proved that Jesus had a real body (see 1 John 1:1-4) and experienced a real death. By the time John wrote this book, there were false teachers in the church claiming that Jesus did not have a truly human body. There may also be a symbolic meaning: the blood speaks of our justification, the water of our sanctification and cleansing. The blood takes care of the guilt of sin; the water deals with the stain of sin. Some students connect John 19:34 with 1 John 5:6, but perhaps the connection is weak. In 1 John 5, John deals with evidence that Jesus Christ is God come in the flesh, and he presents three witnesses: the Spirit, the water, and the blood (1 John 5:6, 8). The Spirit relates to Pentecost, the water to His baptism, and the blood to His crucifixion. In each of these events, God made it clear that Jesus Christ is what He claimed to be, God come in the flesh. In fact, in John 19:35, the apostle makes it clear that the water and blood should encourage his readers to believe that Jesus is the Christ (see John 20:31).”

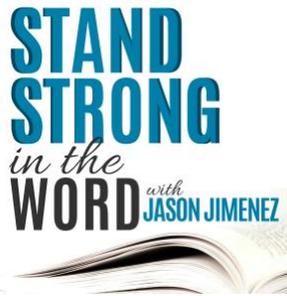
**EVENT #14:
THE BURIAL OF JESUS**

Matthew 27:57-61	Mark 15:42-47	Luke 23:50-56	John 19:38-42
<p>⁵⁷ When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. ⁵⁸ He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. ⁵⁹ And Joseph took the body and wrapped it in a clean linen shroud ⁶⁰ and laid it in his own new tomb, which he had cut in the rock. And he rolled a great stone to the entrance of the tomb and went away. ⁶¹ Mary</p>	<p>⁴² And when evening had come, since it was the day of Preparation, that is, the day before the Sabbath,⁴³ Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate and asked for the body of Jesus. ⁴⁴ Pilate was surprised to hear that he should have already died. And summoning the centurion, he asked him whether he was already</p>	<p>⁵⁰ Now there was a man named Joseph, from the Jewish town of Arimathea. He was a member of the council, a good and righteous man, ⁵¹ who had not consented to their decision and action; and he was looking for the kingdom of God. ⁵² This man went to Pilate and asked for the body of Jesus. ⁵³ Then he took it down and wrapped it in a linen shroud and laid him in a tomb cut in stone, where no one had</p>	<p>³⁸ After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. ³⁹ Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. ⁴⁰ So they took the body of Jesus and bound it</p>



<p>Magdalene and the other Mary were there, sitting opposite the tomb.</p>	<p>dead. ⁴⁵ And when he learned from the centurion that he was dead, he granted the corpse to Joseph.⁴⁶ And Joseph bought a linen shroud, and taking him down, wrapped him in the linen shroud and laid him in a tomb that had been cut out of the rock. And he rolled a stone against the entrance of the tomb. ⁴⁷ Mary Magdalene and Mary the mother of Joses saw where he was laid.</p>	<p>ever yet been laid. ⁵⁴ It was the day of Preparation, and the Sabbath was beginning. ⁵⁵ The women who had come with him from Galilee followed and saw the tomb and how his body was laid. ⁵⁶ Then they returned and prepared spices and ointments. On the Sabbath they rested according to the commandment.</p>	<p>in linen cloths with the spices, as is the burial custom of the Jews. ⁴¹ Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. ⁴² So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.</p>
--	---	---	--

1. **[MK. 15:42-43] And when evening had come, since it was the day of Preparation (Friday), that is, the day before the Sabbath (Saturday),⁴³ Joseph of Arimathea, a respected member of the council (LK. 23:50b-51 - a good and righteous man, who had not consented to their decision and action), who was also himself looking for the kingdom of God, took courage and went to Pilate and asked for the body of Jesus.** Either Joseph refused to be present for the vote to condemn Jesus or he was there, but the Sanhedrin disregarded him, giving them a unanimous vote (see Mk. 14:64). **Took courage**—Since evening was approaching, Joseph intercepted Jesus’ body so that he could give Him a proper burial.
 - A. **JN. 19:38 - After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus.** NIV Cultural Backgrounds Study Bible, “Family members would not be punished for requesting the body. For a member of the elite to request the body, however, was to take a significant risk: unless acting officially at the behest of the Sanhedrin, he could be associated with Jesus’ alleged treason, risking his own execution. Moreover, officials sometimes liked to pin such charges specifically on members of the elite so that they could confiscate their property. Although Pilate does not act against Joseph, Joseph could not know that in advance, and his request is courageous.”
2. **[MK. 15:44-45] Pilate was surprised to hear that he should have already died. And summoning the centurion, he asked him whether he was already dead.** Pilate was shocked to hear Jesus had already died because many criminals would last two to three



days on the cross. ⁴⁵ **And when he learned from the centurion that he was dead, he granted the corpse to Joseph.** Pilate handing over the body to Joseph was highly unusual. Joseph was not family, he was a member of the Sanhedrin, and Jesus was crucified for sedition— forfeiting burial rights under Roman law.

3. [JN. 19:39-40] **Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight.** ⁴⁰ **So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews.** The material used to embalm Jesus is very costly. This shows the love and loyalty Nicodemus and Joseph had for Jesus. **bound it**—Jesus' body was brutally disfigured and would have required delicate care (by Nicodemus and Joseph) in the process of cleaning and positioning His body for embalming.
 - A. [MK. 15:46] **And Joseph bought a linen shroud, and taking him down, wrapped him in the linen shroud and laid him in a tomb (Matt. 27:60 – his own tomb) that had been cut out of the rock. And he rolled a stone against the entrance of the tomb. (JN. 19:41-42 - Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid.** ⁴² **So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there).** A body would often decompose for a year and then be moved to a permanent ossuary. **His own tomb**—On all accounts, Jesus was buried in the tomb of Joseph's family who (up to this point) had no need for it. Many, within church tradition, believe the location of Jesus' burial is where the Church of the Holy Sepulchre is located today.
 - B. [LK. 23:54-56] **It was the day of Preparation, and the Sabbath was beginning.** ⁵⁵ **The women who had come with him from Galilee followed and saw the tomb and how his body was laid. (MK. 15:47 - Mary Magdalene and Mary the mother of Joses saw where he was laid).** ⁵⁶ **Then they returned and prepared spices (delay decay) and ointments. On the Sabbath they rested according to the commandment.** The Sabbath was about to start, and so the followers of Christ rushed to have Him buried (see Deut. 21:22-23). The women gathered and prepared the spices and ointments and then rested on the Sabbath (Saturday). They would return to the tomb on Sunday to finish the burial rites (the embalming) of Jesus.