

Chronological Bible Study

Week 43:

The Suffering Servant

Matthew 21:18-26:56

Mark 11:20-14:52

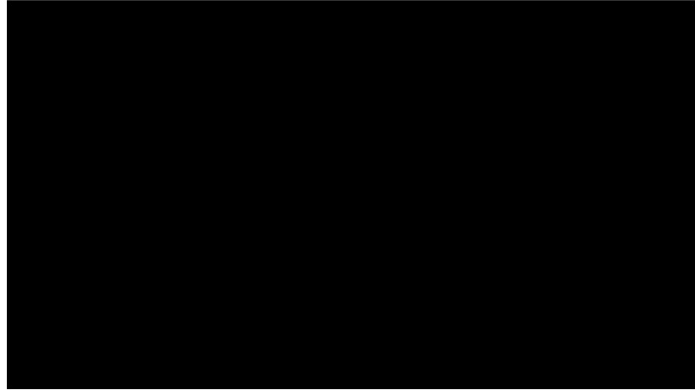
Luke 20:1-22:53

John 12:20-18:11

Opening Reflection

[Video Link](#)

<https://www.youtube.com/watch?v=hzU240UY9Fk>





Introductions

What was your favorite childhood board game?

Questions?

Comments?

Summary of This Week's Readings

- Faith and Forgiveness
- Authority of Jesus Questioned
- Parables
- Jesus Questioned by the Pharisees and Sadducees
- Olivet Discourse
- Plot, anointing, Betrayal
- The Last Supper
- Gethsemane



First Century Judea

- Rebellions in Judea threatened Rome
- These rebellions continued after Jesus' death
- The Romans persecuted Christians, largely beginning with Emperor Nero in 64 AD

While the majority of the [Roman armies](#) were fighting [Trajan's Parthian War](#) on the eastern border of the [Roman Empire](#), major uprisings by ethnic [Judeans](#) in [Cyrenaica](#), [Cyprus](#) and [Egypt](#) spiraled out of control, resulting in a widespread slaughter of left-behind Roman garrisons and Roman citizens by Jewish rebels. Some of the areas with the heaviest massacres were left so utterly annihilated that others were made to settle these areas to prevent their complete depopulation.

The rebellions were finally crushed by [Roman legionary](#) forces, chiefly by the Roman general [Lusius Quietus](#), whose [nomen](#) later gave the conflict its title, as "Kitos" is a later corruption of Quietus.

The **Great Fire of Rome** was an urban fire in the year AD 64. It caused widespread devastation in the city, before being brought under control after six days. Differing accounts either blame Emperor [Nero](#) for initiating the fire, or credit him with organizing measures to contain it and provide relief for refugees. According to Tacitus and later Christians, Nero blamed the devastation on the [Christian](#) community in the city, initiating the empire's first [persecution against the Christians](#)

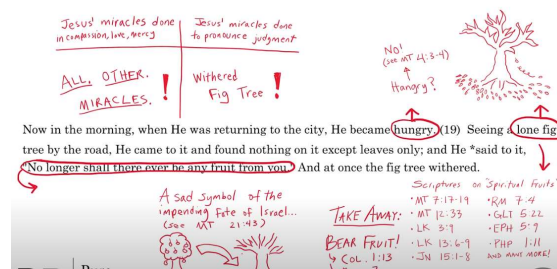


The Roman Diaspora refers to the scattering of Jewish people throughout the Roman and Greek world, beginning in the third century BC. The Greek word diaspora means "scattering".

The Fig Tree

[Video Link](#)

<https://www.youtube.com/watch?v=nno52rYD4C8>



Any thoughts/questions on the fig tree parable?

The passage goes on to emphasize the importance of faith in prayer, and God's power to answer petitions. Jesus tells his disciples that they will receive anything they ask for in prayer if they have faith, which means trusting in God and aligning with his will. This verse does not mean that people can demand anything from God, but rather that people should pray persistently, unselfishly, and in faith within God's will. When we pray, we are to do so *believing* that God loves us, *believing* that He is listening to us, and *believing* that He will respond to our petitions in a way that serves our best interest according to His omniscient judgment. Praying with *believing* hearts is one way that we can know God by *faith*. Knowing God by faith is a path to our greatest possible fulfillment in this life.

Jesus' Authority Questioned

- Jewish leaders in the Sanhedrin question Jesus' God-given authority. They accuse him of blasphemy.
- Jesus responds with parables
 - Parable of the tenants
 - Parable of the Two Sons
 - Parable of the wedding banquet



Jewish leaders in Jerusalem, particularly the Sanhedrin, continued to question Jesus' authority. Jesus is questioned a number of times while in Jerusalem likely over a period of days. They were questioning his God-given authority.

Jesus responded to the questions from the religious leaders with parables that challenged official Judaism. All three of the synoptic Gospels (Matthew, Mark and Luke) include the parable of the Tenants. Matthew includes a parable about two sons and a parable of the wedding feast that shows that rejection of Jesus would bring judgment.



Background of the Parable of the Tenants

- It had been three days since Jesus rode into Jerusalem.
- Jesus presents a logical and political dilemma for the Jewish leaders regarding the authority of John the Baptist.
- Then Jesus tells a parable based on Isaiah's Song of the Vineyard (Isaiah 5:1-7)
- This parable is more allegorical than others.
- The parable relates to Isaiah's Song of the Vineyard (Isaiah 5:1-7):

It had been three days since Jesus rode into Jerusalem. In that time, he had cleaned the moneychangers out of the temple and become more “in their face” with the Jewish religious leaders.

the chief priests and the elders came up to Jesus as he was teaching, and asked by what authority was he doing these things, and who gave you this authority? Jesus then asks where John the Baptist got his authority to baptize, which was a “Catch-22. question. If they said it was from heaven, Jesus will ask us why they didn't believe John; but if we say John was merely human, they will be mobbed because the people believe John was a prophet. So. they don't answer.

The parable is a synopsis of the story of the nation of Israel from their exodus from Egypt to the destruction of Jerusalem in 70AD. It is more allegorical than most of the parables. God chose them as his people and over and over they refused to obey God and reject God's prophets by abusing, threatening and murdering them. God is patient, but there is a limit to his patience.

The parable relates to Isaiah's Song of the Vineyard (Isaiah 5:1-7):

The Wicked Tenants

Matthew 21:33-46

Listen to another parable: There was a landowner who planted a vineyard. He put a wall around it, dug a winepress in it and built a watchtower. Then he rented the vineyard to some farmers and moved to another place. When the harvest time approached, he sent his servants to the tenants to collect his fruit. "The tenants seized his servants; they beat one, killed another, and stoned a third. Then he sent other servants to them, more than the first time, and the tenants treated them the same way. Last of all, he sent his son to them. 'They will respect my son,' he said. "But when the tenants saw the son, they said to each other, 'This is the heir. Come, let's kill him and take his inheritance.' So they took him and threw him out of the vineyard and killed him. "Therefore, when the owner of the vineyard comes, what will he do to those tenants?" "He will bring those wretches to a wretched end," they replied, "and he will rent the vineyard to other tenants, who will give him his share of the crop at harvest time."

Jesus said to them, "Have you never read in the Scriptures:

"The stone the builders rejected
has become the cornerstone;
the Lord has done this,
and it is marvelous in our eyes'?"

"Therefore, I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit. Anyone who falls on this stone will be broken to pieces; anyone on whom it falls will be crushed." When the chief priests and the Pharisees heard Jesus' parables, they knew he was talking about them. They looked for a way to arrest him, but they were afraid of the crowd because the people held that he was a prophet.

The Song of the Vineyard

Isaiah 5:1-7

I will sing for the one I love
a song about his vineyard:
My loved one had a vineyard
on a fertile hillside.
He dug it up and cleared it of stones
and planted it with the choicest vines.
He built a watchtower in it
and cut out a winepress as well.
Then he looked for a crop of good grapes,
but it yielded only bad fruit.

"Now you dwellers in Jerusalem and people of
Judah,
judge between me and my vineyard.
What more could have been done for my vineyard
than I have done for it?
When I looked for good grapes,
why did it yield only bad?
Now I will tell you
what I am going to do to my vineyard:

I will take away its hedge,
and it will be destroyed;
I will break down its wall,
and it will be trampled.
I will make it a wasteland,
neither pruned nor cultivated,
and briars and thorns will grow there.
I will command the clouds
not to rain on it."

The vineyard of the LORD Almighty
is the nation of Israel,
and the people of Judah
are the vines he delighted in.
And he looked for justice, but saw
bloodshed; for righteousness, but heard
cries of distress.

Analogies in the Parable



- The Vineyard Owner: God
- The Vineyard: Israel
- Planting of the Vineyard: establishing Israel as a favored nation
- Hedge, winepress, tower: The Law of Moses
- The Tenants: religious leaders
- Servants sent to collect rents: prophets God sent to Israel
- Vineyard Owner's Son: Jesus

Key Concepts

- God expects fruit from his people.
- Israel has been unfruitful in growing God's kingdom
- Jesus is the stone that was rejected has become the cornerstone for salvation.
- God is patient with His people, but eventually there will be judgment.
- The parable explicitly implied the Jewish leaders were consciously conspiring against God in trying to kill Jesus.
- The Jewish leaders fully understood what Jesus was saying in this parable.



Rejecting Jesus is not a choice without consequence. Those who reject Him will one day pay dearly for it.

The landowner took pains to care for the vineyard. Also see the like wording of the landowner's care with the words in Isaiah's Song of the Vineyard.

God expects fruit from his people. The tenants refuse to give the landowner his share of the crop at harvest time. The Jews did not use their privilege to grow God's kingdom. Jesus says the unfruitful Jewish nation will be replaced with followers, Jews and Gentiles, to achieve God's goals.

Jesus is the stone that was rejected has become the cornerstone for salvation. What the builders rejected and found useless becomes crucial to stabilize the building. You can build something firm on the stone, or trip over it.

God is patient with His people, but eventually there will be judgment.

The parable explicitly implied the Jewish leaders were consciously conspiring against God in trying to kill Jesus. The Jewish leaders fully understood what Jesus was saying in this parable.



The Sadducees and the Resurrection

- Sadducees did not believe in bodily resurrection
- Try to use the law to demonstrate Jesus is wrong
- Jesus declares their argument baseless
- The Sadducees' assumptions are based on human expectations instead of Scripture.

Religiously conservative, the Sadducees recognized only the five books of Moses (Genesis–Deuteronomy) as divinely authoritative and rejected the idea of resurrection since, on their reading these books did not support resurrection. They were the one group of Jews who did not believe in bodily resurrection, just immortality of the soul. Assuming Jesus' belief in the resurrection, some Sadducees sought to show that the law of Moses implies Jesus is mistaken. They mock the very concept of bodily resurrection with the extreme example of a woman who had seven husbands, all brothers, because none had fulfilled the intention of the levirate laws by which a childless widow would marry a brother of the deceased to raise up children and preserve the family line ([Deut 25:5–10](#)). These laws protected a deceased brother's widow and family line. They ask Jesus, "To whom would she be married in the age to come?" Jesus replies with two points: (1) The example is baseless because people will not be married in heaven. Resurrection is to eternal life and there is no need for procreation in the world to come. Presumably this renders sexual and family relationships obsolete because all God's people will enjoy perfect fellowship with each other. (2) Support for resurrection from the dead comes from [Exod 3:6, 15–16](#). If God in the time of Moses speaks of himself as the God of the patriarchs, they must be alive, because "he is not the God of the dead but of the living" ([Matt 22:31](#)). Jesus says the Sadducees'

assumptions are false. Their theology started with human expectations instead of Scripture's revelation.

PHARISEES	SADDUCEES
<p><i>Their roots traced to 2nd century BC – to the Hasidim</i></p> <ul style="list-style-type: none"> • Accepted the oral tradition as equally inspired and authoritative as the Torah. • Believed neither free will nor the will of God (determination) to cancel out the other • Held a rather developed hierarchy of angels and demons • Taught there was a future for the dead. • Believed in the immortality of the soul and in reward and retribution after death. • Champions of human equality • Emphasized ethical rather than theological teachings 	<p>Likely began in Hasmonean period (166-63 BC). Demise in AD 70 with the fall of Jerusalem.</p> <ul style="list-style-type: none"> • Denied that the oral laws were authoritative and binding • Interpreted Mosaic law more literally than the Pharisees • Very exacting in Levitical purity • Attributed all to free will • Argued there is neither resurrection of the dead nor a future life • Rejected a belief in angels and demons • Rejected the idea of a spiritual world • Only the books of Moses were canonical Scripture

Major sects of Jews in Jesus' time included the Sadducees, the Pharisees, the Essenes and the Zealots. The zealots were less important than the others.

The Sadducees fulfilled various political, social and religious roles, including maintaining the Jerusalem temple. The Sadducees were comprised of mostly aristocrats and prominent priestly families and they dominated Israel's ruling council, the Sanhedrin. The term comes from the Greek word synedrion, which means "sitting together". The Sanhedrin was a Jewish judicial and administrative body in ancient Israel that served as a supreme court and legislative assembly. The body of judges were appointed and given the power to uphold God's law. The Sanhedrin had several functions, including:

- Judicial: The Sanhedrin tried cases of both religious and secular significance. Jesus was tried before the Sanhedrin.
- Legislative: The Sanhedrin made declarations pertaining to Jewish law.
- Administrative: The Sanhedrin extended the boundaries of the Temple and Jerusalem.

The Sanhedrin was made up of local elites, including members of the high-priestly family, scribes, and lay elders. There were two classes of Sanhedrins: the Greater Sanhedrin, or simply the Sanhedrin, in Jerusalem, and lesser Sanhedrins in each city. The local Sanhedrin were comprised of 23 judges. The greater Sanhedrin in Jerusalem was comprised of 71

judges. The greater Sanhedrin took appeals from cases of the lower Sanhedrin, acting as a Supreme Court. The Great Sanhedrin convened every day except festivals and the Sabbath day. The Sanhedrin may have been overseen by the Romans, particularly with regard to its taxing, law enforcement, and other administrative functions.


ESSENES	ZEALOTS
<p><i>Likely originated among the Hasidim, with the Pharisees but separated (1 Maccabees 2 and 7). Very strict, and zealous Jews who took part with the Maccabeans in a revolt against the Syrians c 165-155 BC</i></p> <ul style="list-style-type: none"> • Followed strict observance of the purity laws of the Torah • Notable for their communal ownership of property • Strong sense of mutual responsibility • Daily worship important, along with a daily study of sacred Scripture • Solemn oaths of piety and obedience had to be taken • Sacrifices were offered on holy days and during sacred seasons • Marriage not condemned in principle but avoided • Attributed all that happened to fate. 	<p>Originated during the reign of Herod the Great (c 6 BC) and ceased to exist in AD 73 at Masada.</p> <ul style="list-style-type: none"> • Opposed payment of tribute for taxes to a pagan emperor saying allegiance was only to God • Held a fierce loyalty to Jewish traditions • Opposed to use of the Greek language in Palestine • Prophesied the coming of the time of salvation

The Essenes were a mystic sect that flourished from the 2nd century BC to the 1st century AD. They held a conservative approach to Jewish law and observed a strict hierarchy that favored priests over lay people and emphasized ritual purity. According to Josephus and Philo (Jewish writers) there were around 4000 Essenes throughout Judea. Roman writer Pliny says they lived on the west side of the Dead Sea. The Dead Sea scrolls are associated with the Essenes.

Rituals of the Essenes and [Christianity](#) have much in common; the Dead Sea Scrolls describe a meal of bread and wine that will be instituted by the [messiah](#), both the Essenes and Christians were eschatological communities, where judgement on the world would come at any time. Other similarities include high devotion to the faith even to the point of martyrdom, communal prayer, self denial and a belief in a captivity in a sinful world. [John the Baptist](#) has also been argued to have been an Essene, as there are numerous parallels between John's mission and the Essenes, which suggests he perhaps was trained by the Essene community.

The **Zealots** were a [political movement](#) in 1st-century [Second Temple Judaism](#) which sought to incite the people of [Judaea Province](#) to rebel against the [Roman Empire](#) and expel it from the [Holy Land](#) by force of arms, most notably during the [First Jewish–Roman War](#) (66–70). *Zealotry* was the term used

by [Josephus](#) for a "fourth sect" or "fourth Jewish philosophy" during this period. In the [Talmud](#), the Zealots are characterized as non-religious, that is not following the contemporary religious leadership. They are condemned for their aggression, their unwillingness to compromise to save the survivors of besieged Jerusalem, and their blind [militarism](#) in opposition to the rabbis' desire to seek a peace treaty with Rome. Some modern scholars suggest Paul may have been a zealot, which may have been the driving force behind his persecution of Christians before his conversion, but this view is not held by many.



Warning against Hypocrisy

- The position of scribe and Pharisee deserves respect
- The scribes and Pharisees were, however, setting bad examples
- The religious leaders were putting burdens on the people; Jesus in contrast was a burden taker.
- They were guilty of believing themselves more spiritual than others, which was sinful.
- Jesus warned the people not to imitate this behavior
- We should estimate greatness by how people serve and honor others, not by how many people serve someone.
- The alter itself is greater than the sacrifice made upon it.
- Inner righteousness will lead to outer righteousness

Jesus said that respect was due to the scribes and the Pharisees; not because of their conduct, but because they **sit in Moses' seat**. They should be respected because they hold an office of authority, ordained by God. But he goes on to say that the scribes and Pharisees were bad examples because they expected more of others than they did of themselves. The burden of the religious leaders contrasts sharply to Jesus' burden. His burden is light, and His yoke is easy ([Matthew 11:30](#)). These religious leaders were burden bringers; Jesus was a burden taker. The religious leaders were guilty of advertising their righteous deeds. They acted out the religious spirit Jesus spoke against in the Sermon on the Mount. These religious leaders came to believe that *broader* phylacteries and *larger* borders on their garments showed them to be more spiritual. The idea of wearing the **phylacteries** and the special **borders of their garments** was obedience to what God commanded Israel under the covenant given at Mount Sinai. The use of those things to promote an image of super-spirituality was the fault of human sinfulness, not a problem with the command itself. Jesus warned the people that they should *not* imitate the scribes and the Pharisees at this point. His followers should always remember that "**you are all brethren**" and that one should not be exalted above others by titles that are either demanded or received. He warned His listeners and us against giving anyone inappropriate honor. Normally, people estimate greatness by how many people serve and honor them. Jesus reminded

His followers that in His kingdom it should be different, and that we should estimate greatness by how we serve and honor others.

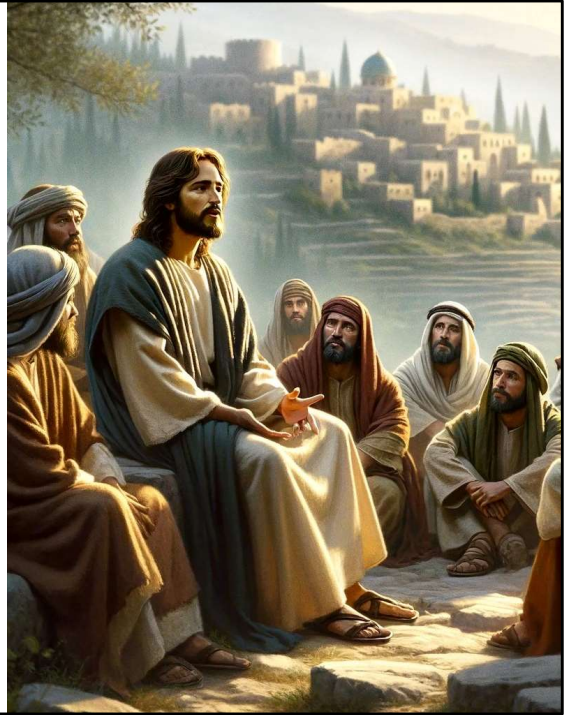
Jesus emphasized that the altar itself is greater than the sacrifice made upon it. The altar is the established meeting place between God and man, and our altar is Jesus Himself and His work on the cross. The *purpose* of the altar in the Old Testament is significant: it sanctified what was put upon it, and it sustained and bore up the sacrifice until it was consumed.

- The *location* of the altar is significant: it shows that we come to Jesus and His atoning work first.
- The *shape* of the altar is significant: it is square and perfectly proportioned, stable and unshakeable. The *horns* of the altar are significant: they show the power of God inherent in Jesus.
- The *position* of the altar is significant: it is not raised, but is low enough for all to approach; it has no steps that would reveal human flesh.
- The *appearance* of the altar is significant: it is smeared with the blood of sacrifice.
- The *material* of the altar is significant: it is brass, forged in the fire and able to endure the judgment of the flames.

Jesus didn't want people to miss the important truths related to justice and mercy and faith and be consumed with the trivial matters that the religious leaders had established in their over 400 laws. The scribes and pharisees had become satisfied with a superficial cleansing and appearance of righteousness and less concerned about the inside full of sin and corruption. Jesus did not call them to choose between outer righteousness and inner righteousness. He called them to be concerned with both, but to **first** address the **inside**. True outward righteousness starts on the **inside**.

The Olivet Discourse

- Key topic is the future program for Israel in the end times
- Jesus is referring to Israel not the church
- Predicts the destruction of the temple, which will occur in 70 AD
- Apostles are concerned by what Jesus is saying
- References in Revelation to this discourse
- Persucution and death of Jews will occur
- Those who endure until Christ returns will be saved
- The good news (gospel) will be available during the tribulation. Christ will return in judgment to set up his earthly kingdom.



The Olivet Discourse is the name given to the orderly and extended teaching given by Jesus Christ on the Mount of Olives. His subject is the end times. This discourse is recorded in [Matthew 24:1 – 25:46](#). Parallel passages are found in [Mark 13:1-37](#) and [Luke 21:5-36](#). The record in Matthew is the most extensive, so reference here will be to Matthew's Gospel.

It is important to recognize that Jesus' teaching in this discourse is in reference to Israel and not the Church. Christ was speaking of God's future program for Israel. Other passages to consider when studying the Olivet Discourse are [Daniel 9:24-27](#) and [Revelation 6:1-19:21](#), which refer to the future seven-year period called the [tribulation](#). God's program for the Church concludes with the [rapture](#), which is not taught in the Olivet Discourse. The rapture of the Church is found in [John 14:1-4](#); [1 Corinthians 15:51-52](#); and [1 Thessalonians 4:13-18](#).

In [Matthew 23](#), Jesus had spoken to the Pharisees concerning judgment. This can be seen in the "woe" statements in that chapter. In 24:1, Jesus was leaving the temple when the disciples called His attention to the magnificent buildings on the temple mount. Jesus then tells the disciples that "not one stone here will be left on another; every one will be thrown down" (verse 2). This prophecy was literally fulfilled in A.D. 70 when the Romans destroyed Jerusalem. The temple was burned. The gold in the temple melted in the fire and ran down into the cracks between the stones. As people later searched for the gold, they toppled

every stone from its place. This destruction of Jerusalem was but a foreshadowing of what is yet to come.

Jesus' prophecy of doom got the disciples curious, and probably more than a little concerned. When they were alone with Jesus on the Mount of Olives, they asked Him, "Tell us, when will these things be, and what will be the sign of Your coming, and of the end of the age?" (verse 3). What follows in [Matthew 24–25](#) refers to the future, seven-year tribulation period and the second coming of Christ at the end of the tribulation. During that time, God will complete His chastisement and purification of Israel and judge the whole world ([Daniel 9:24-27](#); [Revelation 6–19](#)).

[Daniel 9:27](#) indicates that the tribulation will be divided into two equal parts. Jesus' teaching in [Matthew 24:4-8](#) refers to the first half. The "birth pangs" (verse 8) refer to the sufferings that Israel will experience during the first 3 1/2 years. The signs with reference to the end of the age are the coming of false messiahs (verse 5), the threat of wars and widespread conflict (verses 6-7), and various natural catastrophes (verse 7).

[Revelation 6](#) is a parallel passage. The apostle John writes of the seal judgments. [Revelation 6:2](#) speaks of a rider on a white horse, which refers to a false messiah called elsewhere the Antichrist and the Beast. [Revelation 6:4](#) says that peace is taken from the earth. [Revelation 6:6-8](#) speaks of famine and death. Jesus said these things are only the "beginning of birth pangs" ([Matthew 24:8](#)). Worse is yet to come.

In [Revelation 13](#), the second half of the tribulation begins when the Beast, or Antichrist, sets up his rule for 42 months (cf. [Daniel 9:27](#); [Matthew 24:15](#)).

In the Olivet Discourse, the second half of the tribulation is described in [Matthew 24:9-14](#). Persecution of the Jews and death (verse 9) will be the result of the Beast's rise to power. The Antichrist will also persecute anyone who refuses to follow him ([Revelation 13:1-18](#)). The salvation promised in [Matthew 24:13](#) is deliverance from the Beast's persecution. The one who endures until Christ returns will be saved from the Beast. Jesus says that "this gospel of the kingdom" will be preached worldwide before the end comes. In other words, the good news (gospel) will be available during the tribulation; the message will be that Christ will soon return in judgment to set up His earthly kingdom ([Revelation 20:4-6](#)). This message will cause many people to realize their sinful state and receive the Savior during the tribulation.

[Matthew 24:15-26](#) gives further details concerning the tribulation. Jesus refers to an "abomination" and desolation of a future temple in [Matthew 24:15-22](#); this is more clearly spoken of in [Luke 21:20-24](#). The Beast will take authority and set up an image of himself in the future temple ([Daniel 9:27](#); [2 Thessalonians 2:1-4](#); [Revelation 13:1-18](#)). When this happens, Jesus says, head for the hills. Those in Jerusalem are advised to flee for their lives when they see that the Beast has taken his seat of authority ([Matthew 24:16-20](#)). The Antichrist will rule from Jerusalem for 42 months (3 1/2 years), the latter half of the

tribulation, called the “[great tribulation](#)” in verse 21.


Jesus warns that the great tribulation will be the worst time ever seen on earth (verse 21). In fact, if those days were not cut short by the return of Christ, no one would survive (compare the bowl judgments in [Revelation 16](#)).

Jesus again gives a warning of false prophets in the last days ([Matthew 24:23-28](#)). At the end of the tribulation, there will be astronomical upheaval (verse 29), and the nations of the world will see the Christ “coming on the clouds of the sky, with power and great glory” (verses 29-30). Those who were saved during the tribulation will be gathered out of the world by the angels (verse 31).

Jesus emphasizes the facts that there will be signs leading up to the day of judgment ([Matthew 24:32-34](#)) and that His Word is sure (verse 35). Jesus says that no one knows the timing of these events and that those upon whom judgment is coming will be caught unawares (verses 36-44).

Jesus ends the Olivet Discourse with four parables. The first one concerns a wicked servant whose master punishes him upon his return home ([Matthew 24:45-51](#)). The next, the [Parable of the Ten Virgins](#), encourages readiness and watchfulness (25:1-13). The [third parable](#), relating the story of three servants and their use (or misuse) of finances, teaches faithfulness in view of the fact that God’s servants must give an account of themselves one day (25:14-30). Jesus ends His discourse by telling the [Parable of the Sheep and Goats](#), which pictures the dividing of the saved from the unsaved at the end of the tribulation before the commencement of Christ’s millennial reign (25:31-46).

Within days of the Olivet Discourse, Jesus was betrayed into the hands of unbelievers and crucified for sinners. The Holy One of God will one day return in glory to judge the world, but first He had to provide the way of salvation for all who would trust in Him.



Parables from the Mount of Olives

- Day and Hour Unknown
- Faithful and Wise
- The Ten Virgins
- The Bags of Gold/Talents
- The Sheep and the Goats
- Key points:
 - The end will come as a complete surprise; we won't know the time
 - There is a need for faithful and fruitful service until Christ returns
 - You need to be prepared for Christ's return and be good stewards of the gifts he has given.

Jesus provides several parables during the Olivet discourse that describe the return of Christ. There are signs of the end, but the day and hour remain unknown. People should not try to predict the month, year, generation, century or millenium of Christ's return. Jesus says we will not know. for unbelievers (or believers not living with alert faithfulness), the end will come as a complete surprise, just as the flood did for the people who paid no attention to Noah building the ark ([Gen 6-7](#)). Jesus' sermon concludes with a series of parables that reinforce the need for faithful service for however long or short the interval before Christ's second coming.

Christ first likens himself to a burglar, not in that he comes to steal something, but in terms of the surprise factor. Just as wise homeowners never leave their houses unprotected, Jesus' followers should never stop being ready for his return. The faithful and wise servant" (v. [45](#)) is the slave put in charge of the other slaves during his master's absence. Faithful performance of the tasks delegated to him may lead to his becoming the manager over the entire estate (vv. [45-47](#)). Disorderly and abusive conduct, however, may be interrupted by the master returning home earlier than expected and severely punishing the slave (vv. [48-51](#)). At the spiritual level, this parable refers to heaven and hell as the destinies of the two kinds of servants.

In the previous two parables, the figure representing Christ (or God) arrives at a time that

surprises the owner of the house ([24:43–44](#)) and arrives early ([24:45–51](#)). In the parable of the ten virgins, Jesus arrives surprisingly late. Jesus covers all possible options. Christians really must stop pretending to know or trying to predict when Jesus will return. In an ancient Israelite village wedding, the father of the groom would negotiate the price of the bride's dowry at the bride's parents' home. Then the couple would proceed through the streets, accompanied by the wedding party, to the groom's parents' home, where the festivities would be completed. Oil-lit lamps were used to light the way for the procession. Because they may need to wait awhile before the bridegroom emerges from the bride's home, they need a good supply of extra oil. In this case, the bridegroom seems to have been considerably delayed. The young women who did not bring extra oil realize, when they trim the wicks of their lamps, that they have already used up all their oil. They ask those with extra to share with them, but the other bridesmaids do not have enough for everyone. At a real wedding, traders would have remained available precisely for last minute provisions like this on the night of a wedding. By the time the unprepared girls return with their extra oil, the procession has already arrived at the groom's home and gone inside. At a real wedding, the late arrivals would have been publicly shamed but probably let in. But this is a parable, teaching spiritual lessons. Jesus insists that once he has returned it will be too late to repent. One must not wait to choose how to respond to him. And the salvation of one person cannot be transferred, like oil, to another. No bridegroom would ever claim not to know who some of the bridesmaids were (v. [12](#)), but at the spiritual level of the story Christ declares, "I don't know you," perhaps suggesting there was never a genuine relationship at all between God and these alleged disciples. True believers will prepare in case discipleship proves more arduous than they expect.

If Jesus' followers can never know when he will return, they must always be good stewards of all the gifts and abilities he has given them. "Talents," were originally a unit of currency worth about 20 years of a day laborer's wage. Not all people receive the same abilities or gifts from God, but everyone is responsible for making good use of what they have been given. People often buried money in the ground under or near their homes for safekeeping. But in so doing there was no chance that their holdings could grow at all. Each of the first two servants makes a 100 percent return on his investment, extraordinary by ancient standards, and each receives the master's effusive praise. The third servant claims to have feared losing his master's money, which can easily happen with investments. He accuses the master of being harsh and unfair, though nothing elsewhere in the parable suggests that this accusation is valid. The servant stands condemned by his own logic. The master points out that if he really were so harsh, then the man should have feared all the more not trying to earn more money with what had been entrusted to him. At least he could have deposited it with local bankers so it would have earned some modest amount of interest without the risks that accompanied other forms of investment. Because a "bag of gold" (talent) was more literally a gold ingot, it could not easily be broken in two. The worthless slave's original talent is given to the first slave, but the second slave was just as faithful, even though he receives no extra talent. So nothing should be read into these details about varying rewards for God's faithful followers. The point is simply that being ready for Christ's coming involves more than playing it safe and doing little or nothing. It demands the kind of service that produces

results. “Whoever has” and “whoever does not have” (v. [29](#)) must refer to the period of time *after* they have been given their “talents” to steward. Verse [30](#) makes it clear that Jesus’ real point is a spiritual one since the fate of the faithless slave is eternal punishment.

The parable of the sheep and goats describes in more detail the final judgment that the end of the last two parables depict. Some interpreters view this occurring when Christ returns, just before an earthly, millennial kingdom ([Rev 20:4](#)); others equate it with the great white throne judgment ([Rev 20:11–15](#)) just prior to the eternal state. Jesus will actually “separate the people” one from another,” referring to the personal judgment of each individual. Palestinian sheep and goats often looked similar from a distance and often grazed together. But they needed to be separated at nighttime because the goats required a warmer place to rest. The right hand or side of an individual was considered the more honorable; the left, more disgraceful. Those who are “blessed” by God (v. [34](#)) are those who have ministered to Jesus. The examples Jesus gives all involve the works of mercy needed by the socially and economically destitute. This is not salvation by works but the fruit of repentance that demonstrates an individual’s right relationship with God through Christ. Those who have not done any acts of mercy (vv. [42–43](#)) toward Christians in need show that they have never welcomed the Christian message, i.e., accepted Christ as their Lord and Savior (despite mouthing the title “Lord” in v. [44](#)).

Jesus parallels “eternal punishment” and “eternal life.” It is clear throughout Jesus’ teaching that he expects *everlasting* life for his followers. Unbelievers, therefore, can expect unending punishment too, not merely some limited period of purgatory or a finite hell.

Gospel of John Part 2

[Video Link](#)

https://www.youtube.com/watch?v=RUFh_wOsauk&t





The Last Supper

- Foreshadowing of Jesus' sacrifice
- Reminder of Jesus' love
- New Covenant
- Selfless care
- Celebration of Jesus' life

Serves as a reminder of Jesus' selfless act of love and sacrifice for the sake of humanity

The gospels describe the preparations for Jesus' death. Jesus' last meal with His disciples was a Passover Seder. None of the disciples knew it would be their last meal with Jesus. The focus is on the Thursday night before Jesus' crucifixion. During that meal Jesus lets Judas know he will betray him. Judas left to tell the Jewish religious leaders where they could arrest Jesus later. After Judas left the room, Jesus performed the first communion ceremony and announced His impending death which He said would fulfill His part of a New Covenant. The Last Supper, the meal from which Christians developed their practice of the Lord's Supper (communion, the Eucharist) is described.

The supper was held in an "upper room." An upper room would have been on the roof of a typical home and may have been open-air or covered by some sort of canopy. It would have been accessible from the outside of the home, so Jesus and His disciples could have entered and exited without disturbing the family who owned the home. The term *upper room* is not found in John, but Mark and Luke both identify the location of the final meal together as an upper room that a homeowner allowed them to use.

The last Supper has several significant meanings:

- Foreshadowing of Jesus' sacrifice. The Last Supper is a symbolic representation of Jesus' sacrifice on the cross, which is a central tenet of the Christian faith. By referring to the

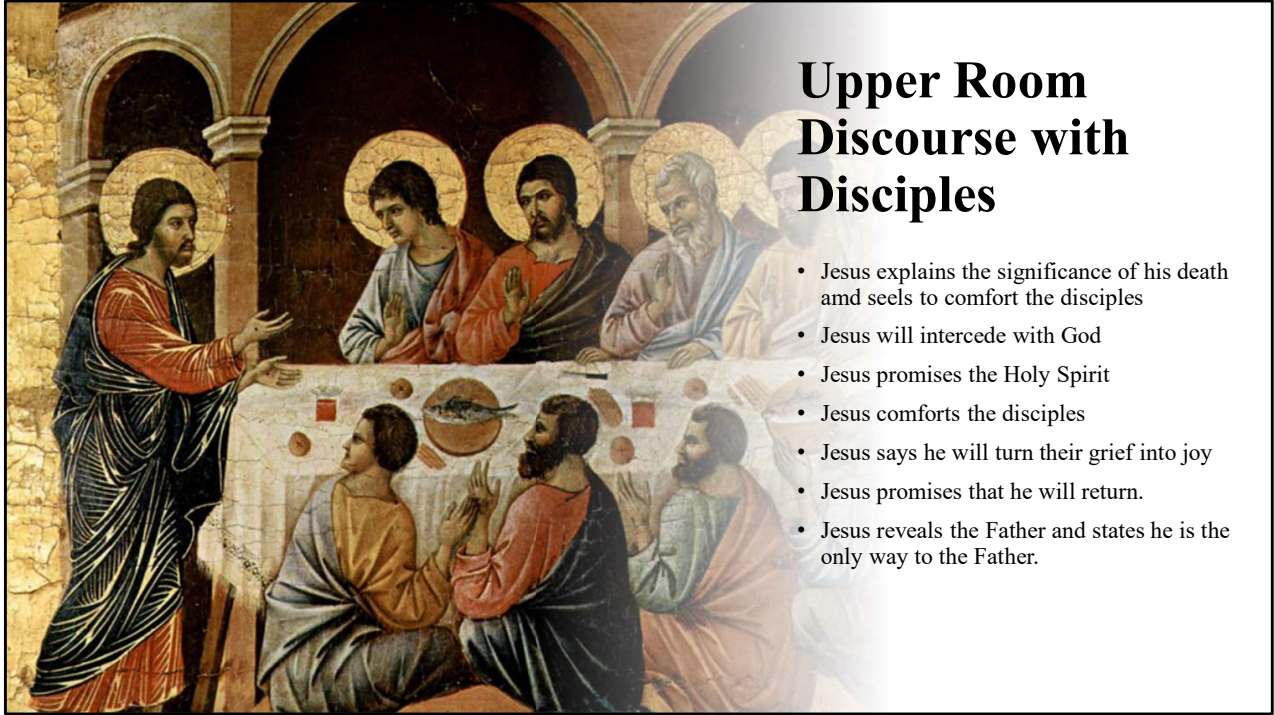
bread and wine as His body and blood, Jesus was symbolically offering Himself as a sacrifice for the sins of humanity.

- Reminder of Jesus' love. The Last Supper is a reminder of Jesus' sacrificial love and inspires Christians to live a life of love and service.
- New covenant. The Last Supper is a symbolic representation of the new covenant between God and his people, confirmed by Jesus' blood.
- Selfless care. During the Last Supper, Jesus washed his disciples' feet, which is an act of humility and service. Jesus taught that true leadership involves selfless care for others.
- Celebration of Jesus' life. The Last Supper is a celebration of Jesus' life and an invitation to participate in its power.

The Last Supper was the Jewish Passover meal. It would have been celebrated on the first day (which began at nightfall) of the weeklong Festival of Unleavened Bread (v. [17](#); see [Exod 12](#)). On the first day of the Festival of Unleavened Bread, when it was customary to sacrifice the Passover lamb. “The first day” was the 14th of Nisan (March-April) and was also called the day of Preparation of the Passover. The Passover meal was eaten the evening of the 14th after sunset—and therefore technically on the 15th, since the Jewish day ended at sunset. The Festival of Unleavened Bread lasted seven days, from the 15th to the 21st of Nisan (see [Lev 23:5–6](#)). The broken bread represents his body, soon to be crucified. The cup of wine, probably the third of four in the Passover meal and symbolizing redemption, stands for the blood shed in his death “for the forgiveness of sins” (v. [28](#)).

The gospel of John describes Jesus serving the disciples by washing their feet. Jesus’ stunning, humble act (vv. [4–5](#)) displays his love (v. [1](#)), symbolizes spiritual cleansing (vv. [6–10](#)), and models how Jesus’ disciples should serve each other (vv. [12–17](#)). His footwashing points to his death on the cross: the exalted Messiah assumes the role of the despised servant to cleanse others. Some might expect Jesus to use his supreme power and rank to defeat the devil (and Judas) in an immediate and flashy confrontation. Instead, Jesus washes his disciples’ feet (including Judas’s). Jesus adopts the dress and duty of the lowliest of menial servants. Doubtless the disciples would have been happy to wash Jesus’ feet, but they could not conceive of washing one another’s feet let alone their master washing their feet. Jesus is a servant ([Mark 10:45](#); [Luke 22:27](#); [Phil 2:7](#)). All the disciples are extremely embarrassed by Jesus’ footwashing, and all but Peter keep silent. Once again, people misunderstand Jesus (see Introduction: Characteristics and Themes, 7): Peter’s well-motivated objection is totally ignorant of his Master’s course to the cross, the means of the cleansing that this footwashing foreshadows (cf. [Matt 16:22–23](#)). The heart of Jesus’ command after the footwashing is humility and helpfulness toward brothers and sisters in Christ.

The Last Supper serves as a reminder of Jesus’ selfless act of love and sacrifice for the sake of humanity.



Upper Room Discourse with Disciples

- Jesus explains the significance of his death and seeks to comfort the disciples
- Jesus will intercede with God
- Jesus promises the Holy Spirit
- Jesus comforts the disciples
- Jesus says he will turn their grief into joy
- Jesus promises that he will return.
- Jesus reveals the Father and states he is the only way to the Father.

Jesus' farewell discourse (of the Upper Room Discourse) is found only in the Gospel of John. The discourse is what Jesus told His disciples on the night before the crucifixion while they were observing the Passover (the [Last Supper](#)) in the "upper room." These words are meant to comfort them and prepare them for what is to come. Jesus explains the significance of his death and exaltation and the role of the promised Holy Spirit, whom Jesus gives to believers after his exaltation. The discourse includes:

- Do not let your hearts be troubled: Jesus tells his disciples to believe in him and God.
- I am the way: Jesus says that he is the way to the Father, and that no one can come to the Father without him.
- I will not leave you as orphans: Jesus says that he will return to his disciples.
- I will give you the Holy Spirit: Jesus says that he will give his disciples the Holy Spirit.
- I am the True Vine: Jesus says that he is the True Vine. The disciples cannot bear fruit unless they remain connected to Him. He commands them to love each other and warns them that the world will hate them as it hates Him. Once again He promises the Holy Spirit will come to them.
- I will turn your grief into joy: Jesus says that he will turn his disciples' grief into joy. He warns them not to fall away from Him due to the grief that they will shortly experience. He tells them to be encouraged for He has overcome the world.

Jesus' Farewell Discourse calls people to love one another, trust in Jesus, and serve him. The group leaves the upper room and walk to Gethsemane. On the way Jesus continues to talk about the Holy Spirit and the need for the disciples to continue their faith in Jesus.

The disciples are confused and afraid that Jesus will imminently depart. Jesus himself is "troubled" because he is heading for the agony of the cross, yet he is still the one who comforts others. But Jesus comforts them and says they should not be troubled about his departure because it will benefit them. He promises that he will return. He promises to leave the Holy Spirit with them.

Jesus reveals the father and states that he is the only way to the father. Jesus is in the Father, is going to the Father, and answers prayer to glorify the father. Thomas does not understand where Jesus is going. Jesus is the exclusive way to God ([Acts 4:12](#)). Those who claim to know God but reject Jesus do not know God (see [5:39–47](#) and notes). Christianity is not merely one viable religion among many.

Jesus' resurrection will radically change how his followers think (cf. [2:22](#)). They will comprehend what he has told them about his relationship with the Father.

Some of Jesus' most beloved and comforting words are from the Upper Room Discourse:

"Do not let your hearts be troubled. You believe in God; believe also in me." ([John 14:1](#))

"I am going to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am." ([John 14:2–3](#))

"I am the way and the truth and the life. No one comes to the Father except through me." ([John 14:6](#))

"Anyone who has seen me has seen the Father." ([John 14:9](#))

"If you love me, keep my commands." ([John 14:15](#))

"I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing." ([John 15:5](#))

"As the Father has loved me, so have I loved you." ([John 15:9](#))

"Greater love has no one than this: to lay down one's life for one's friends." ([John 15:13](#))

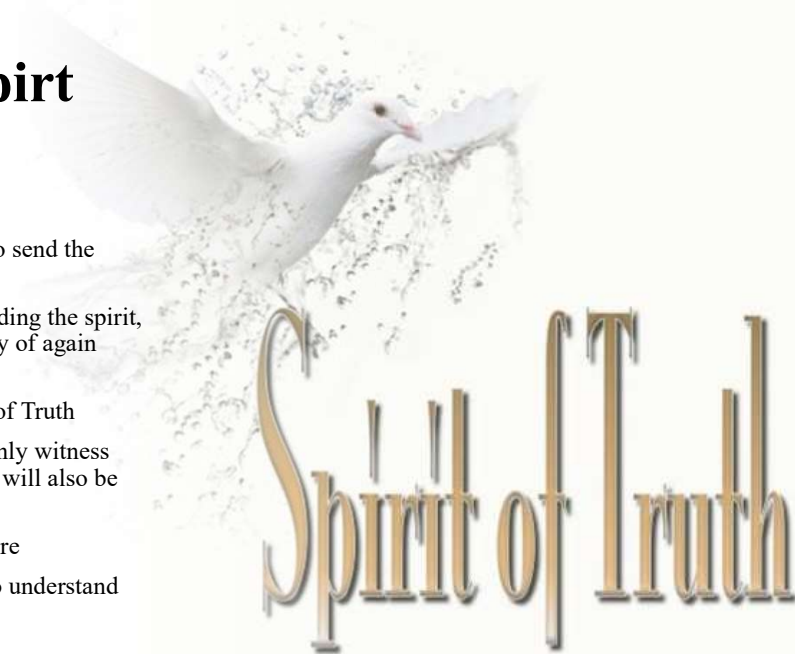
"If the world hates you, keep in mind that it hated me first." ([John 15:18](#))

“But when he, the Spirit of truth, comes, he will guide you into all the truth.” ([John 16:13](#))

“I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.” ([John 16:33](#))

The Holy Spirit Promised

- Jesus repeats the promise to send the Holy Spirit
- Jesus would be the one sending the spirit, not the Father. This is a way of again saying he is God.
- Jesus uses the name Spirit of Truth
- The Spirit will not be the only witness about Jesus – his followers will also be witnesses to Jesus.
- The spirit will be everywhere
- The spirit will convict us to understand our sins



Jesus repeats the promise to send the Holy Spirit. It will be Jesus that sends the spirit, not the Father. This is a way of Jesus again saying he is God. Jesus uses the name Spirit of Truth – the Spirit will teach people God’s truth and point to Jesus – the Truth.

Jesus promises the spirit will be more beneficial to them – Jesus was limited to where his body was – the Spirit will be everywhere. **The Spirit will not be the only witness about Jesus – his followers will also be witnesses to Jesus. The Spirit not only ministers to believers and leads them to the truth, but is also charged with showing humans their lost condition.**

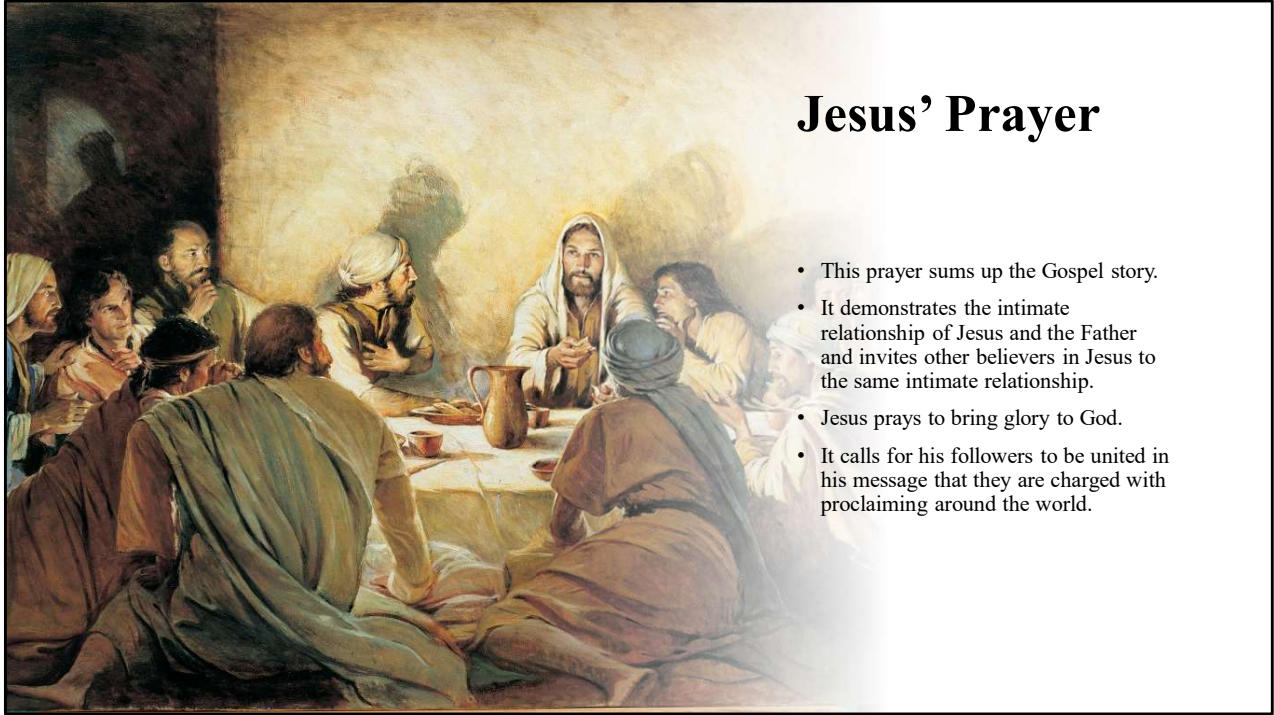
Convict means to show, expose, unmask. The Spirit’s special ministry to the world is to convict of sin in three

areas:

1. Unbelief in Jesus: The issue is not specific sins, but the condemning sin of unbelief. We need to keep the focus on Jesus when we witness to others. Why, we wonder, since Jesus was sending the Spirit to help us and to be our Comforter, would the Spirit's first priority be to convict us of sin? And what sin did He mean? When we speak of sin, we think of lying, cheating, greed, slander, a vicious tongue, temper, cruelty, sexual promiscuity, adultery, murder and the like, whereas, when Jesus spoke of the convicting work of the Holy Spirit, He did not mention those sins. In fact, He used the singular 'sin', then went on to define sin as unbelief. For He said, "because they do not believe in Me." [*The Helper* by Catherine Marshall] Every time we question Jesus' ability to handle any problem or problem area of my life, I am rejecting Him as the Lord of Life. He claimed to be the Savior, to be able to save me from *any* sin, *any* bondage, and *any* problem. By disclaiming that, with regard to any one of my problems, I am calling Jesus a liar, a fake. So what problem in your life are you questioning His ability to handle?
2. A new standard of righteousness: Jesus' return to heaven established a new standard of righteousness. The issue is no longer keeping rules, but living as perfect a life as Jesus did. No one can claim to live a

life as perfect as Jesus.

1. Judgment: The ruler of the world (Satan) is judged. It may look like he's getting away with evil, but the cross is God's announcement that he does and will punish sin. God revealed his commitment to judge sin by sending his innocent son to a cross for our sake. The Holy Spirit is the One who reminds us that our enemy has already been conquered and does not have power and authority here on earth.



Jesus' Prayer

- This prayer sums up the Gospel story.
- It demonstrates the intimate relationship of Jesus and the Father and invites other believers in Jesus to the same intimate relationship.
- Jesus prays to bring glory to God.
- It calls for his followers to be united in his message that they are charged with proclaiming around the world.

Jesus' prayer in John sums up the Gospel story. Jesus prays for the unity of the disciples and their protection. He also prays for the believers yet to come: "My prayer is not for them alone. I pray also for those who will believe in me through their message" ([John 17:20](#)). He also looks forward to the glory that He will once again possess after He completes the Father's will in the crucifixion and resurrection. The prayer calls for his followers to be united in his message that they are charged with proclaiming around the world.

He begins by praying for himself. He celebrates the fact that his work is done. He has completed the deeds and words that the Father gave him to do. Jesus' prayer talks a lot about his purpose of bringing glory to God. He spoke of his death on the cross as if it had happened ("I have finished the work") He makes a request of the Father by asking that that God would return the glory he had before he created the world and before he came to earth. As Jesus prays for himself, he describes eternal life as personally knowing the one true God. Eternal life is a quality of life we can enjoy now through our relationship with Jesus. The prayer demonstrates the intimate relationship of Jesus and the Father and invites other believers in Jesus to the same

intimate relationship.

Jesus then prays for his disciples. He prayed for their protection through God's power and authority. He also prayed for the disciples' oneness with him. Members of the trinity live in harmony and have oneness of purpose – disciples are called to do the same. Unity in God's purpose brings glory to God. Jesus then prayed that the disciples would be filled with joy because of their relationship with him. Joy is a chief by-product of the indwelling presence of the Holy Spirit. He then prayed that the disciples would be sanctified and called them to spread the Good News of God's salvation. They would be in the world but set apart and not of the world. Just as God sent his son, so Jesus sent his followers into the world to tell people about God.

Jesus then prayed for all the people through all the ages who would become believers through the message of his disciples. That includes us. Believers are to have a oneness with him and the Father – just like the relationship between Jesus and the Father. A unity of purpose and action. Jesus always did the Father's will and reflected his character. Jesus prayed that believers might experience the kind of relationship he had with the Father – it is a oneness preserved by seeking and doing God's will. As believers do God's will they will be united in mutual love for God. Part of doing God's will is spreading the word about Christ to others. Future believers (like us) will receive the glory God gave his son.

Jesus wrapped up the prayer by calling attention to the fact that God is sinless – Righteous Father. He affirms that the world didn't know God, but he did and so did the eleven disciples. Since Jesus would not always be with believers in physical form, he would continue the work through the Holy Spirit. Jesus wanted his followers to know the love God had for him by experiencing that love within them. As followers experienced his love, they would become more loving people and be changed from inside out by the work of the Holy Spirit. Jesus prays to bring glory to God. We bring glory to God when we are united in our proclamation to the world.

This prayer is only reflected in the Gospel of John. Jesus' Gethsemane prayer in Mathew and Mark shows more anguish and sorrow over the suffering to come, which is not included in John's Gospel.



Gethsemane

- Gethsemane is a garden of olive trees at the base of the Mount of Olives.
- Jesus' spent his final hours in prayer before being arrested
- Jesus' humanity displayed in his anguish, suffering, and betrayal in Gethsemane.
- Jesus fully submitted to God's will because he trusted and obeyed God's plan.

Following the Last Supper, Jesus went with His disciples to the Garden of Gethsemane, praying and preparing for the coming events. It was here that He was betrayed by Judas Iscariot, one of His disciples, who had arranged for Jesus' arrest by Roman authorities.

Gethsemane is a garden of olive trees at the base of the Mount of Olives. The exact location is unknown, but the Mount of Olives has historic meaning throughout the Bible. It was a Sabbath day's walk from the city. King Solomon erected a "high place" there for the worship of foreign god, making the Lord angry (1 Kings 7-11). David and his followers fled Jerusalem through the Kidron Valley and up the Mt. of Olives after Absalom rebelled with an uprising (2 SAM 15:13-30). Zechariah prophesied that a "day of the Lord" would be coming when the Lord would stand upon the Mount of Olives, ready for battle and be king over the whole earth (Zechariah 14:1-9). It is referred to in all four Gospels as a place where Jesus retreated into deep prayer and agony before his arrest. It is also near where He ascended to heaven in the Book of Acts.

The name is translated from the Greek to mean "an oil press." It is assumed to be a small garden that was relatively private. It likely contained an oil press.

Matthew, Mark, and Luke describe Jesus' time in Gethsemane in more detail than John. It is a place of great significance in Christianity for a number of reasons:

- Jesus' Final Hours: Jesus spent his final hours and prayed his final prayers in Gethsemane before he was arrested and betrayed.
- Jesus' Humanity: No other passage in the Gospels so clearly and poignantly expresses Jesus' humanity. Jesus, though very much divine, also shared fully and completely in the human condition. There in the Garden of Gethsemane, He felt sorrow and great distress over the hardship He would need to endure. He sought out the quiet and privacy of this special place so He could go before God and beg for a reprieve — though not a reprieve from the will of God, which Jesus was committed to. Jesus experienced anguish, suffering, and betrayal in Gethsemane. Being omniscient, he knew what was to come; and being human he longs to avoid such agony. But he also surrenders entirely to God's will (v. [39](#)).
- Spiritual suffering: Gethsemane is seen as a symbol of the spiritual struggle that believers may face in their own lives. Jesus' earnest prayer and inner turmoil demonstrate the importance of prayer and the reality of facing difficult circumstances with faith and trust in God. Gethsemane can refer to a place or occasion of great mental or spiritual suffering.
- Submission: Jesus' prayer in Gethsemane, where he famously said, "Not my will, but yours be done" ([Luke 22:42](#)), is a profound example of submission to God's will, even in the face of suffering.
- Trust and obedience: Jesus' prayer in Gethsemane can be seen as an example of trusting and obeying God, even when one doesn't understand the plan.
- God's plan: Jesus' prayer in Gethsemane can be seen as an example that God has a plan, even if it's different from what one had hoped.

This pattern of praying is repeated twice more (vv. [42](#), [44](#)).

Jesus prayed throughout the night, periodically returning to His disciples to find them sleeping. The Gospels recount Jesus chastising them for their weakness and inability to keep watch during this time of deep need. The cup is a metaphor for God's wrath. If there were any way possible, the completely human Jesus would avert the horrible suffering ahead. Here is the classic example of one not getting what they ask for in prayer, but through no fault of the one praying!

The Garden of Gethsemane

[Video Link](#)

<https://www.youtube.com/watch?v=bJXS-Ee0tsc>



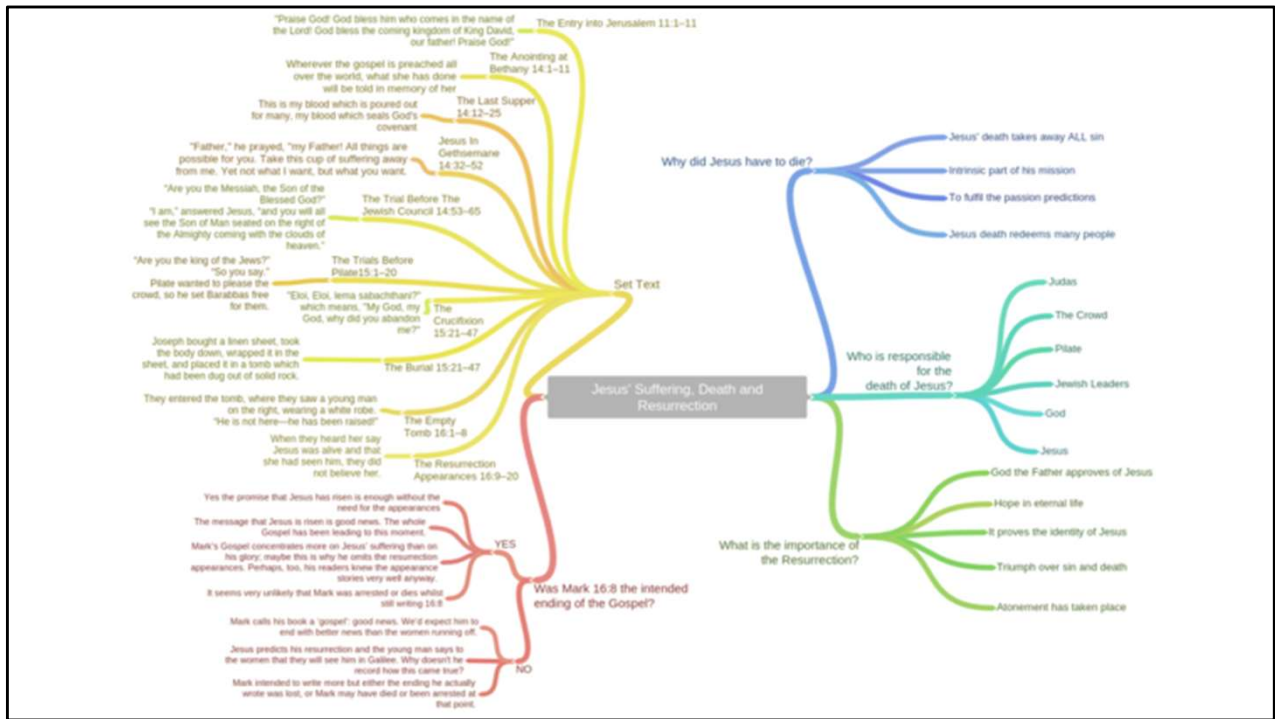
Jesus Arrested

- Jesus arrested and taken to the Jewish authorities
- He was arrested for the crime of blasphemy – claiming to be God.
- The Jewish leaders did not have the authority to execute capital punishment.



Jesus was arrested for the crime of claiming to be God. Jesus was tried before the Pharisees and the Sadducees.

Jesus was then taken before the Jewish authorities and questioned about His teachings and claims to be the Messiah. He was eventually charged with blasphemy and sentenced to death by crucifixion, a punishment reserved for the worst criminals. The Jewish leaders did not have the authority to execute capital punishment.





Readings for Sept 16

Jesus Christ, Our Savior

Matthew 26:57-28:20

Mark 14:53-16:20;

Luke 22:54-24:53

John 18:12-21:25

Acts 1:1-5:42

Closing Hymn

[Video Link](#)

<https://www.youtube.com/watch?v=mKfzrNs4-UU>



The Suffering Servant

SEP 10-16 2024

MT 21-26; MK 11-14; LK 20-22; JN 12-18

Week 43

During the last week of his life, Jesus went to Jerusalem for the Passover Festival. He entered the city to wild acclaim, but within a few days he was arrested. In fulfillment of Zechariah’s prophesy that Israel’s king would enter Jerusalem gentle and riding a donkey, the week begins with Jesus entering Jerusalem on what we today call “Palm Sunday”. The temple leadership, afraid of Jesus’ teaching, try to trap him, resulting in Jesus’ condemnation of the Pharisees and Sadducees. But Jesus privately instructs his disciples about what to expect in the future. They share a meal with Jesus (the Last Supper), even as Judas prepares to betray Jesus. Jesus prays in Gethsemane – an olive grove that grew on a hill across the Kedron Valley from Jerusalem – praying for restoration to full fellowship with his Father out of the spiritual death into which he would enter to fully pay for the sin of sinners. Judas led a mob sent by the High Priest to arrest Jesus. We see through these Gospel stories the life-changing message that God loves his people and offers the gift of salvation to all. A gift provided by Jesus – the suffering servant.

Weekly Reading Plan (pp. 1209-1240)

Day 1: MT 21:18-22; MK 11:20-26;
 MT 21:23-32; MK 11:27-33; LK 20:1-8;
 MT 21:33-22:14; MK 12:1-12; LK 20:9-19

Day 2: MT 22:15-22; MK 12:13-17;
 LK 20:20-26; MT 22:23-33;
 MK 12:18-27; LK 20:27-40;
 MT 22:34-46; MK 12:28-37; LK 20:41-44

Day 3: MT 23:1-39; MK 12:38-44;
 LK 20:45-21:4; MT 24:1-35; MK 13:1-31;
 LK 21:5-33

Day 4: MT 24:36-25:46; MK 13:32-37;
 LK 21:34-38; JN 12:20-50; MT 26:1-16;
 MK 14:1-11; LK 22:1-6

Day 5: MT 26:17-29; MK 14:12-25; LK 22:7-30;
 JN 13:18-30; JN 13:1-17; 13:31-35

Day 6: MT 26:30-35; MK 14:26-31; LK 22:31-38;
 JN 13:36-38; JN 14:1-16:33

Day 7: JN 17:1-26; MT 26:36-56; MK 14:32-52;
 LK 22:39-53; JN 18:1-11

Outline

Tuesday: Faith and Forgiveness (Day 1)
 Answering by Parables (Day 1)
 Questioned by Pharisees and Herodians (Day 2)
 Questioned by Sadducees (Day 2)
 Questioned by a Scribe (Day 2)
 Beware of the Teachers of the Law (Day 3)
 Discourse on Mount of Olives (Day 3)
 Parables from Mount of Olives (Day 4)
 Discourse on His Own Death (Day 4)
 Plot, Anointing, Betrayal (Day 4)
 Thursday: Preparation for Last Supper (Day 5)
 Jesus Washes the Disciples Feet (Day 5)
 Warnings about Denial (Day 6)
 Farewell Discourses with Disciples (Day 6)
 Help from the Holy Spirit (Day 6)
 Jesus’ High Priestly Prayer (Day 7)
 Prayer and Arrest in Gethsemane (Day 7)

Key Characters

Jesus	Disciples
Chief Priests	Pharisees
Herodians	Sadducees
Caiaphas	Simon

Key Locations

The Temple	Jerusalem
Mount of Olives	Bethany
Gethsemane	

Key Terms

Kingdom of God	Good News
Authority	Parables
Hypocrisy	Passover
Son of Man	Holy Spirit

Key Verses

If you believe you will receive whatever you ask for in prayer. [MT 21:22]

Then give back to Caesar what is Caesar's and to God what is God's. [LK 20:25]

“What is the greatest commandment in the law?” Jesus replied: “Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself. All the Law and the Prophets hang on these two commandments.” [MT 12:29-31]

Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of the bones of the dead and everything unclean. In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness. [MT 23: 27-28]

Truly I tell you, whatever you did not do for one of the least of these, you did not do for me. [MT 25:45]

The hour has come for the Son of Man to be glorified. [JN 12:23]

While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, “Take it; this is my body.” Then he took a cup and when he had given thanks, he gave it to them, and they all drank from it. [MK 14:22-23]

Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you. Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them. [JN 13:12-17]

Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid. [JN 14:27]

Love each other as I have loved you. Greater love has no one than this: to lay down one's life for one's friends. [JN 15:12-13]

Father, the hour has come. Glorify your Son, that your Son may glorify you. [JN 17:1]

My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done. [MT 26:42]

Couldn't you keep watch for one hour? Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak. [MK 14:37-38]

The one I kiss is the man; arrest him and lead him away under guard. [MK 14:44]

Chapter Summaries (from @biblesummary)

Mt21: Jesus rode into Jerusalem on a donkey. He healed and taught in the temple. "A man sent his son to his tenants, but they killed him."

Mk11: Jesus rode into Jerusalem on a donkey. He drove the money-changers from the temple. The elders asked, "Who gave you this authority?"

Lk20: The elders questioned Jesus' authority. Jesus said, "A man's tenants killed his son." So they asked about taxes and the resurrection.

Mt22: Jesus said, "The kingdom is like a wedding." The Pharisees questioned him about the law. He said, "Love God and love your neighbor."

Mk12: Jesus said, "A man's tenants killed his son." The Pharisees questioned him about the law. He said, "Love God and love your neighbor."

Mt23: Jesus said, "The Pharisees preach but do not practice. You strain out a gnat but swallow a camel. You kill and crucify the prophets."

Lk21: Jesus said, "The temple will be thrown down. Jerusalem will be trampled. The Son of Man will come in glory. Stay awake at all times."

Mt24: Jesus said, "In the end there will be tribulation. Let those in Judea flee. The Son of Man will come in glory. No one knows the day."

Mk13: Jesus said, "In the end you will be hated by all. Let those in Judea flee. The Son of Man will come in glory. No one knows the day."

Mt25: "The kingdom is like virgins awaiting the bridegroom. A man entrusted talents to his servants. The Son of Man will judge the nations."

Jn12: Jesus rode into Jerusalem. The crowd shouted, "Hosanna!" He said, "The Son of Man must be lifted up. I have come to save the world."

Mt26: Jesus took Passover with his disciples. He prayed in agony in Gethsemane. Judas betrayed Jesus to the chief priests. Peter denied him.

Mk14: Jesus took Passover with his disciples. He prayed in agony in Gethsemane. Judas betrayed him to the chief priests. Peter denied him.

Chapter Summaries (from @biblesummary)

Lk22: Jesus took Passover with the disciples. He prayed at the Mount of Olives. Judas betrayed him to the chief priests. Peter denied him.

Jn13: Jesus washed the disciples' feet. He said, "One of you will betray me." Judas left. Jesus said, "Love each other as I have loved you."

Jn14: "I am the way, the truth, and the life. I am in the Father and the Father in me. He will give you the Holy Spirit. Do not be afraid."

Jn15: "I am the vine, you are the branches. You are my friends if you do what I command. If they persecuted me, they will persecute you."

Jn16: "The Spirit will convict the world of sin. He will guide you into all truth. Your sorrow will turn to joy. I am going to the Father."

Jn17: Jesus said, "Father, I have revealed your name to those you gave me. Sanctify them in the truth. May all who believe in me be one."

Jn18: Judas betrayed Jesus to the chief priests. Peter denied him. He was sent before Pilate. Jesus said, "My kingdom is not of this world."

What did I learn about God?

- In MT 21:18-22, we are told “if you have faith and do not doubt, not only can you do what was done to the fig tree, but also you can say to this mountain, ‘Go, throw yourself into the sea,’ and it will be done. If you believe, you will receive whatever you ask for in prayer.” What does God mean by this? Could this promise be abused? How does the promise encourage you in prayer?
- What is so insightful about Jesus’ response to the question about paying taxes to Caesar? If Jesus had just said pay taxes how would the crowd react? If Jesus had said don’t pay taxes, how would the rulers have responded? What do you give to Caesar? What do you give to God?
- In LK 21:36, we are told “Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man.” What does this mean? How well does your life reflect this verse?
- Why was it important to Jesus to have the “last supper” with his disciples? Why is the Lord’s Supper important to believers?
- As Jesus prays in the garden and is arrested, how would you compare Jesus’ attitudes and actions with those of his disciples? His enemies? What impresses you most about Jesus?

What did I learn about human nature?

- Why were the religious leaders in Jerusalem questioning Jesus’ authority? Why doesn’t Jesus answer their questions directly? How does he cause the leaders’ trickery to backfire?
- How does the parable of the tenants (MK 12:1-12) answer the question about Jesus’ authority? How do you see people (and yourself) working in God’s vineyard?
- Jesus accused the Pharisees as being hypocrites. How do people use religion to make themselves look good?
- What do you think motivated the widow to give all she had (MK 12:41-44)? What was Jesus trying to teach the disciples? What does this parable say about what pleases God?
- In JN 15:17-33, John talks about how difficult it is to change and transition. Both Jesus and the world offer a form of peace, joy, and love. How have you experienced each of these? What is different between the peace, joy and love of the world and of God?

What did I learn about my life/relationship with God?

- When have you been a bold witness for Christ? What happened? How did God give you insight and wisdom?
- In MK 12:25, Jesus says to forgive others when you are praying so the Father may forgive you. Why is it so hard to forgive others? Why must you forgive before God forgives your sins?
- Jesus says the greatest commandment is to Love the Lord Our God with all your heart, soul, mind and strength and to love your neighbor as yourself. In the three possibilities of love relationships (with God, neighbors and self) where are you the strongest? The weakest? How do you show your love for God?
- What does sharing in Communion mean to you?
- Jesus came as one who serves, calling us to follow his example. In what area do you find it hardest to be a servant? In LK 22:27, Jesus says, “For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves.” What does it mean to apply Jesus’ words about service in your family life? Work or school relationship? Use of money? Why apply this principle in those areas? Why not?