



Life of Christ 101

A PRIMER on the Life & Ministry of Jesus of Nazareth

1a. Methodology – The Fourfold Gospel

1b. A unique and significant connection: the Judeo-Christian faith and HISTORY

1c. The simple but scandalous reality – the faith of the Scriptures is uniquely and deliberately grounded in real history.

The uniqueness and scandal of the Christian religion rests on the mediation of revelation through historical events. Christianity is not just a code for living or a philosophy of religion. It is rooted in real events of history. To some people this is scandalous because it means the truth of Christianity is inexplicably (*sic?* – inextricably) bound up with the truth of certain historical facts. And if those facts should be disproved, Christianity would be false. This, however, is what makes Christianity unique because, unlike other world religions, modern man has a means of actually verifying Christianity's truth by historical evidence...The Hebrew-Christian faith did not grow out of lofty philosophical speculation or profound mystical experiences. It arose out of the historical experiences of Israel, old and new, in which God made Himself known. This fact imparts to the Christian faith a specific content and objectivity which set it apart from others....The recital of God's historical acts is the substance of Christian proclamation."

G.E. Ladd. *The Knowledge of God: The Saving Acts of God*, 1962, 7-13

2c. Distinguish two steps in all of God's revelation of Himself to man:

- 1) Event Revelation –
- 2) Word Revelation –

2b. The effort necessary to reconstructing the life of Jesus: HARMONIZING the four Gospels

1c. Definition:

- ① No one of the Gospels is or claims to be an exhaustive telling of Jesus' life & ministry; each is deliberately selective.
- ② The 4 Gospels are compared with reference to synchronisms, parallel accounts, chronological overlaps, tell-tale details of place, person or time, and so on.
- ③ These indications enable the student to reconstruct the life of Jesus as fully and coherently as possible.

2c. With regard to this, a telling question: Why Four Gospels?

2a. Issues of Chronology

1b. The basic dates at stake:

- 1) When was Jesus born?
- 2) When did Jesus die?
- 3) When did Jesus ascend to the Father?

Note: the only two hard references to Jesus' age in the record: Lk 2.41 & 3.23

2b. How long was Jesus' ministry (baptism – ascension)?

How is this calculated?

3a. The Historical Setting

1b. The Intertestamental Period – 400 years from Malachi to Matthew (sometimes: “the silent years”)

1c. A biblical *foreview* – Daniel’s vision of 4 successive Gentile Kingdoms [“the times of the Gentiles” – Lk 21.24]

- ① Babylon – carries Judah captive (586 BC), then conquered by Persia (539 BC)
- ② Persia restores the Jews to Jerusalem, allows temple to be rebuilt (Ezra 1-6) & city to be re-walled (Nehemiah)

Two factors which define the situation we discover in the Gospels:

- ① The “mother tongue” of the Jewish people – Aramaic (cf. Neh 8.8)
- ② The High Priest assumed civil leadership and judicial powers (cf. Caiaphas in Mt 26.57)

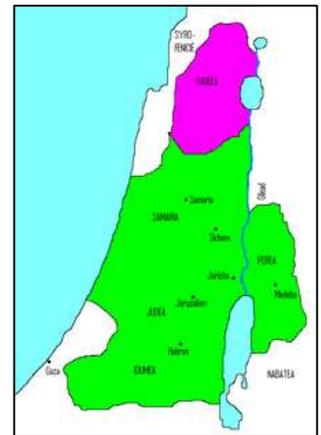
- ③ Greece conquers Persia (334 BC), divided into 4 lesser kingdoms at Alexander’s death; 2 of these struggle to control Israel

Three factors which define the situation we discover in the Gospels:

- ① The trade language of the Mediterranean world – (Koine) Greek
- ② The great passion of Alexander becomes the scourge of the Jewish people – Hellenization

- ③ The Maccabean / Hasmonean Revolt – (167-164/143 BC)

- ca. 100 yrs of functional independence for the Jews in Israel (minting coins, collecting taxes, defending borders)
- A priestly family rules as monarch (very messy), military commander, & High Priest – to the anger of many Jews
- Great conquest of the land of Israel – from tiny area around Jerusalem to a kingdom as extensive as that of Solomon



- ④ Rome takes control of Mediterranean world, conquers Jerusalem/Judea - 63 BC

2c. Jewish sects and political divisions arise

1d. Two primary sects: Pharisees & Sadducees

Everything you NEED to know about the Pharisees & Sadducees		
Area of control	The synagogue	The Temple
Religious orientation	Believed all of Hebrew Scriptures, focused on the Law of Moses, also embraced the Oral Law	Functional disbelievers, thoroughly Hellenized, entirely aligned with Roman overlords
Relationship to the common man	Respected (indeed, revered) and <i>feared</i> by the common man	Contempt for the common man, but eager to continue to make merchandise of him through the temple services

2d. Other groups:

- ① Herodians
- ② Zealots
- ③ Essenes

3c. By Jesus’ time, a fever pitch of Messianic anticipation had gripped the Jewish world, and even beyond.

2b. The Roman Empire

1c. Rome's administration of the land of Israel

1d. Rome conquered Jerusalem in 63 BC, but struggled mightily to displace the Hasmonean royal family and to control the territory they ruled; a primary player in that effort was an Idumean named Antipater and his very able son, Herod

2d. Geographical / governing districts under Rome (see map below)



- ❶ Galilee
 - *Good living* – tillable, travelable, well-watered, rich soil – “the ambition of nature”
 - Conquered by Hasmoneans (probably Aristobulus I, 104-03 BC), thickly settled by Jews, less strict than in Judea (huge Gentile population as well as Jewish), most Jews lived in this region (10-20x more than in Judea)
 - Jesus spends 18 months saturating this region w/ His claims, proof of His right to make those claims
- ❷ Samaria
 - Deep antagonism toward Jews (Samaritans = “½ breed” Jews > 722 BC; in 112 John Hyrcanus (ruled 134-04) destroyed Samaritan city & temple, forced Samaritans to convert or become slaves) – cf. Jn 4.9; Lk 10.33
 - Dangerous for Jews to travel through Samaria, ∴ forced to take longer Rift route to Jerusalem; contra Jesus – Lk 9.51-56; Jn 7.10; Lk 17.11, cf. Jn 4
- ❸ Judea
 - *Tough living* – steep hills/V-shaped valleys; difficult to travel (follow ridges, most went nowhere), much rain but hard to capture, store (Dt 11.10-12)
 - BUT the temple is here in Jerusalem!
 - Almost entirely Jewish, heavy concentration of Jewish leadership who controlled the population; ∴ Jesus always in the greatest danger in Judea
- ❹ Perea
 - Jordan River to the west, Arabian desert to east – mostly Gentile
 - Jurisdiction of Antipas (see below), Jesus comes here to escape murderous anger of Jewish leadership (Jn 10.40)
- ❺ Decapolis
 - 10 Gentile cities, only mention = healing of deaf man, feeding of 4000 (Mk 7.31f.)

3d. After Herod (the Great) died, Rome divided his territory among 3 sons

- ❶ Judea & Samaria – to Archelaus
 - Only mention in Gospels – Mt 2.22
 - AD 6, b/c of butchery & abuse, Archelaus deposed, area *provincialized*, assigned Prefects (later called Procurators)
 - 5th Prefect = *Pontius Pilate* (AD 26-36), by Jesus’ day a very crippled governor, much manipulated by the Jewish leadership in Jerusalem

Note: my opinion – Pilate gets an unfair “bad rap” by most.
- ❷ Galilee & Perea – to Herod Antipas
 - Antipas much involved in Jesus’ ministry, trial (cf. Mk 14.1 / Lk 8.3)
 - Murdered John the Baptist; Jesus sent by Pilate to Antipas, nothing came of it, but Antipas was anxious to see Jesus, wondered if He were John back from the dead
 - Well thought of by Caesar Tiberius, ∴ not liable to Jewish leverage, so Jesus safer in Antipas’ jurisdictions
- ❸ Ituraea – to Herod Philip (not *that* Philip!)
 - Only Gospel mention – in the name of the region to which Jesus took His disciples to teach them regarding His death (Mt 16.13)

Note: two more generations of Herods in NT: ① Agrippa I – Acts 12.20-23 ② Agrippa II – Acts 25.13-26.32, esp 26.28)

4a. Various dynamics of Jesus' life & ministry – theological, religious, geographical, political

1b. All-important: the reality of Jesus' human nature – mysterious, unfallen, full and genuine

An almost entirely unappreciated corollary of this reality: Jesus was, as He claimed to be, “wise as a serpent and harmless as a dove” (Mt 10.16).

2b. Throughout Jesus' ministry, He made two basic claims for Himself: ① to be the long-awaited Deliverer/Messiah, and ② to be God come in the flesh!

① Scripture: Mt 16.16; Jn 11.27; Mt 26.63; Jn 20.30-31

A note: Jesus was very circumspect about His claim to be the Messiah. The issue: the term “Messiah” it meant most fundamentally “king,” and Rome had no tolerance for pretender kings, especially in Judea. Thus, to avoid enabling His enemies (who wanted to get Rome to execute Jesus as such a pretender king), Jesus avoided that term. Instead, He took to Himself scores of titles, passages, allusions from the Hebrew Scriptures which Jewish listeners would recognize as a claim to Messiahship, but which Roman authorities would regard as innocuous at worst and meaningless at best. Cf. “Son of Man”

② Take careful note: each of these two claims was staggeringly difficult to believe!

3b. Jesus did not come to *re-define* the kingdom promised in the Hebrew Scriptures, but to *offer* that kingdom.

① “Re-define” = replacement theology: not a physical kingdom, but spiritual (rule of God in men's hearts); taken from Israel b/c of faithlessness, given to “the Church” (RCC or universal); demands allegorizing hermeneutic; demeans the covenant-keeping character of God; renders the “Berean strategy” (Ac 17.11) futile and ignoble

Idea: Jesus did “establish” that re-defined spiritual kingdom, it is here today; this is as good as God will do with human history.

② “...to offer” = deliberate and honest claim to be the long-awaited Messiah who fulfills all that the Hebrew Scriptures foretell, will reign over a literal kingdom on earth.

Idea: Jesus honestly offered that kingdom, but it was rejected, and thus Jesus revealed that He, the Messiah, would depart and come a second time to establish that literal kingdom

Note: there is no suggestion in this that God in heaven or Jesus on earth “hoped” the offer would be rejected, had to revert to Option B when it was rejected. All of this was according to God's perfect counsel. But the kingdom at stake was just what God's people had been taught to expect.

4b. The many miracles wrought by Jesus had one – and only one – divinely intended purpose: to prove true His claim to be a divine spokesman

① Throughout Scripture, miracles (properly and narrowly defined) had many *effects*, but only one clearly revealed *purpose*: they were the means by which God *vindicated* (or validated, authenticated, proved beyond question) a man's claim to be speaking on behalf of God and thus with the full authority of the Godhead.

② Ex 4.1-9; 1 Kgs 13.1-6; 17.24; 2 Kgs 20.8-11; Jn 3.2; Acts 2.22; 2 Cor 12.12; Heb 2.3-4

5b. An important rhetorical strategy Jesus used well and often: when confronted by one or many who insisted they were willing to accept His (stunning) claims, He would make a difficult demand (“speak hard words”) to test the reality of that claim.

① Examples:

② The most dramatic and important of these: Jesus' demand that the people choose between Him and the Pharisees!

❶ The dynamics at stake:

❷ Two remarkably important times that Jesus employs this tactic:
The Sermon on the Mount (Mt 5-7)

The Woes upon the “Scribes and Pharisees” (Mt 23)

- 6b. In the course of His public ministry, Jesus *twice* cleansed the temple in Jerusalem. These cleansings should not be regarded as momentary pique or spontaneous anger. Rather, they are master-strokes of careful strategy, demonstrating Jesus to be “wise as a serpent and harmless as a dove” (Mt 10.16).
- ① At the 1st Passover season of His ministry – Jn 2.13-25
 - By means of this cleansing –
 - ❶ Jesus catapulted Himself into Jewish-worldwide notoriety, instantly endeared Himself to virtually everyone in the Jewish world *except the Sadducees and their allies*.
- Note: This is how Jesus “got away with” this bold act. Understand the interlocking dynamic here.
- By reason of His instant popularity, His enemies (now the Sadducees) could not seize and stone Him – there would have been a riot, the Romans would have had to summon troops from afar, there would have been careful investigation as to who sparked the riot, and Sadducean heads would roll.
- So to move against this crazy Nazarene, His enemies would have to get the local Roman authorities (Pilate) involved. The only way to do that was via the Sanhedrin. But the Sanhedrin was almost half Pharisees, *who were doubtless thrilled with what Jesus had done!*
- ❷ Jesus divided the Pharisees, giving Him some measure of cover for many months.
- ② On Monday morning of the Passion Week – Mt 21.12-17; Mk 11.15-17; Lk 19.45-46)
 - By means of this cleansing –
 - ❶ Jesus galvanized the hatred of the Sadducees with that of the Pharisees.
- Note: Jesus had cleansed the temple at the first Passover of His ministry, but had done nothing to anger the Sadducees since. But for 2+ years He had gone from synagogue to synagogue – Pharisaic turf – angering the Pharisees to a fever pitch. The surmise: those Pharisees had sought help from the Sadducees to get the Romans to do away with Jesus, but those Sadducees were rather enjoying Jesus’ frustration of the Pharisees. (“When He invaded our territory, you were no help to us!”)
- ❷ My persuasion: when Jesus cleansed the temple a 2nd time (at the 4th Passover of His ministry), He angered the Sadducees once again. In so doing, Jesus was “signing His own death warrant”! It took the Sanhedrin – now united in their anger – five days to get the Nazarene on a cross.
- 7b. The generation to which Jesus came remained wildly excited and *fascinated* about Him until late in the last week of His life. That wild-eyed popularity proved itself to be selfish and shallow again and again, but it nonetheless had two very important effects
- ① That superficial popularity tied the hands of Jesus’ enemies in their attempts to seize and kill Him (Mk 11.18, 32; 14.2; 12.12; Mt 21.46; 26.5; Lk 19.47-48; 20.19; 22.2)
 - ② That wild-eyed fascination confused the apostles when Jesus began to teach them that in fact He was going to die at the hands of that generation (Mt 16.5-12 re: “the leaven of the Pharisees & the Sadducees”)
- 8b. Jesus never spoke of dying until about 7 months before the cross (Mt 16.21). When He did, His disciples were so scandalized and confused that they began to seriously doubt Jesus’ messianic claims. In response to that, Jesus took 3 of those apostles and was transfigured before them *in order to reinforce their staggering faith in His claims!*

The apostles never embraced the truth that Jesus was going to die until *after His resurrection!*

4a.

Chronological Survey of the Ministry of Jesus Christ

Jesus' life before He went to be baptized by John	about 30 yrs	BIRTH and SILENT YEARS Jesus' nativity, infancy, boyhood, young adult & early adult life
Background Events The stage is set	3 – 4 months (?) Fall 29 – spring 30	THE BACKGROUND TO THE PUBLIC MINISTRY OF JESUS 1. Background: The ministry of the forerunner, John the Baptist 2. Impetus: The baptism of Jesus by John (1 st recorded event since in the temple at age 12) 3. The 40-day fast – the temptation of Jesus the Christ – the angelically assisted recuperation
PUBLIC PRESENTATION Time: 2 years + ✓ seeking crowds ✓ working countless miracles ✓ traveling throughout the lands of the Jews , saturating the area with His claims, and with the proof of those claims by means of miracles	4-6 months (?) Spring – summer/fall 30	THE OPENING MONTHS OF JESUS' PUBLIC MINISTRY (only in Jn – “Early Judean Ministry” - ?) 1. The first five days of Jesus' <i>public</i> ministry (Jn 1:29-2:12): ① John announces the Nazarene as the Christ for the 1 st time; ② Jesus gathers to Himself two of John's disciples; ③ Jesus finds Nathanael, sets out for Galilee; ④ the miracle of water to wine performed at Cana 2. Jesus cleanses the temple at Jerusalem during <i>Passover</i> season 3. Nicodemus, a seeking Sanhedrinist, comes by night to Jesus 4. Jesus continues to gather to Himself those who had already believed John's message 5. John the Baptist is arrested; Jesus departs for <i>Galilee</i> , passes through Samaria on the way, deals with the woman at the well
(Continued from above)	Ca. 18 months Autumn 30 - March 32	THE GREAT GALILEAN MINISTRY OF JESUS CHRIST 1. Many, many miracles during this time 2. Jesus is seeking crowds , traveling throughout Galilee (with infrequent visits to Judea – e.g., Jn 5), saturating the land with His two-fold claim (to be <i>Messiah</i> , and to be <i>God</i> come in the flesh [Jn 20:30,31]), proving the legitimacy of those claims by means of miracles 3. In spite of the undeniable proof Jesus offers in defense of the truth of His claims, this generation of Israel finally rejects Him and His offer; Jesus discerns that spirit of disbelief, His disciples/apostles do not . There are two great <i>moments of rejection</i> which bring this phase of Jesus' ministry to a close: a) The first moment of rejection--the unpardonable sin (Mt 12:14-37) b) The final moment of rejection--the feeding of the 5000 (Jn 6:41-47)
PRIVATE PREPARATION Time: 6 months [1 st ½ of final year] ✓ seeking privacy ✓ resisting requests for miracles ✓ avoiding areas populated by Jews	6 months March – October 32	TRAINING OF THE TWELVE Notice that Jesus' emphasis and tactics change dramatically at this point: 1. He had been seeking crowds; now He seeks privacy 2. He had been working miracles freely; now He seeks to avoid miracle-working in the attempt to avoid the consequent multitudes of people 3. He had been speaking openly and plainly; now He speaks in parables 4. He had been traveling throughout the land of the Jews; now He begins to move in non-Jewish territories (Syro-Phoenicia, Decapolis, the region of Caesarea-Philippi) 5. He had openly (if carefully) claimed Messiahship; now He asks not to be identified as Messiah CULMINATION OF THIS PERIOD: 1. Jesus finally finds solitude with His apostles, openly <i>foretells His death</i> for the first time; the apostles are horrified and unbelieving 2. To reinforce the staggering faith of the apostles, Jesus is TRANSFIGURED before three of them
A time of mixed focus: [last ½ of final year] Jesus presents Himself to the people of Judea & Perea; but all the while continues to prepare His witless disciples for His death	6 Months October 32 – March 33	IN AND AROUND JERUSALEM: THE FINAL SIX MONTHS BEFORE HIS PASSION 1. To Jerusalem, for the Feast of Tabernacles (Nov) [Luke 9:51; John 7:1-10:21] --then, ministers in Judea for final time, avoiding Jerusalem, sends out the 70 2. To Jerusalem for the Feast of Dedication (Dec) [Luke 13:22; John 10:22-42; Lk 13:23-17:10] --then, to Perea (Jn 10:42; Lk 13:23-17:10), resists Pharisees attempts to lure Him back to Judea (Lk 13:31-34,) ministers until the sisters of Lazarus send for Him (Jn 11) 3. To Bethany to raise Lazarus from the dead (ca Feb) [John 11] --then to village of Ephraim [border of Samaria], remains secreted until He sets out to Jerusalem for final Passover [following a strategic route]
FINAL EVENTS Time: several weeks ✓ final trip to Jerusalem ✓ Passion Week ✓ resurrection Ministry ✓ ascension to the Father	Final Week; and then 40 days	JESUS' PASSION IN JERUSALEM, THE RESURRECTION AND ASCENSION 1. The final journey to Jerusalem; Jesus and His disciples travel to the city with a band of Passover pilgrims coming down from Galilee 2. The PASSION WEEK : Jesus dramatically enters Jerusalem (Sun), cleanses & possesses the temple (Mon/Tue), keeps Passover (Thur pm), then is arrested, tried, crucified and buried (Fri) 3. The RESURRECTION (early on first day of week), followed by a 40-day ministry on the earth 4. The ASCENSION to the Father from the Mount of Olives

Notes Regarding the Chronological Survey Chart

- 1b. When did Jesus' public ministry begin?
- 2b. Note the distinction between **Public Presentation** and **Private Preparation**.
- 3b. A legitimate question: How did Jesus get away with claiming to be Messiah-king for 3+ years.
- ① The ministry of John the Baptist
 - ② The superficial fascination of the people
 - ③ Jesus' wisdom in avoiding the term "Messiah" (cf. Mt 26.59-61 – the frustration of His Jewish accusers)
- 4b. A major component of Jesus' public ministry was in Galilee. Why?
- 5b. Note the two distressing "moments of rejection" which resulted in Jesus turning from Public Presentation to Private Preparation.
- 6b. Jesus' great pedagogical challenge: to teach His apostles a two-fold lesson they were desperately anxious not to hear:
- ① that He was going to die at the hands of enemies (but would rise again on the 3rd day); and
 - ② that the kingdom would not be established in connection with the present appearance of the Messiah, but that He would depart for a season and then return to bring that kingdom.
- 7b. The chronology of Jesus' ministry is much clearer during the last year of His life – b/c of John's record of the Jewish feasts: ① Passover #3 – Sp 32 (6.4); ② Tabernacles – F 32 (7.2); ③ Dedication – W 32/33 (10.22); ④ Passover #4 – Sp 33 (12.1)
- 8b. Note the "later" Judean ministry of Jesus (part of "mixed focus" – the months b/w Tabernacles & Dedication). This was an important element of Jesus' ministry, as it was incumbent upon Him to personally saturate the entire land with His claims and miraculous vindication of His authority to make those claims. It was at this time that Jesus sent out 70 disciples (Lk 10.1) just as He had sent out 12 disciples earlier in Galilee (Mt 10.5; Mk 6.7; Lk 9.1).
- 9b. The raising of Lazarus was the prelude to the Passion Week of Jesus; it set the stage for that drama in ways made explicit by John (Jn 11.45-57).
- 10b. Take careful note of the veridical and apologetic importance of Jesus' 40 days of post-resurrection ministry.

A Survey of the Events of the Passion Week

Sunday – A Day of Messianic Presentation [Mar 30, 33 AD]

- ✓ Event: the Triumphal Entry, carefully orchestrated by Jesus, in which Jesus most officially and dramatically – and in careful fulfillment of 3 distinct lines of OT prophecy [*manner of presentation – Zech 9:9; moment – Dan 9:25; meaning – Ps 118:25*], offers Himself to Israel as their long-awaited Messiah/King
- ✓ Q: Given Sunday, Why Friday?

Monday & Tuesday – Days of Messianic Proclamation [Mar 31 / Apr 1, 33]

- ✓ Events - ❶ 2nd Cleansing of the Temple; ❷ Jesus possesses the temple for these 2 days, puts to silence His enemies in open debate, speaks parables of condemnation on this unbelieving generation of Jews; answers question of lawyer “not far from the kingdom”; argues from Ps 110; ❸ As He leaves the temple, Jesus pronounces awful woes on the “scribes & Pharisees,” thus demanding that the multitudes who received Him joyously on Sunday make a hard and costly choice – Jesus or the Pharisees; ❹ on way to Bethany, the “Olivet Discourse”; ❺ late on Tuesday, Judas (angered by a rebuke from Jesus last Saturday night) sneaks off to the private home of the high priest, Caiaphas, bargains to betray Jesus.
- ✓ Important: a plot is now laid in place to get Jesus arrested, tried, sentenced and on His way to execution *while the city slept!* The reason for the secrecy – Jesus’ enemies have Sun/Mon/Tue ringing in their ears!

Wednesday – a silent but busy day [Apr 2, 33]

- ✓ Much demanding preparation made to spring the trap on Thursday evening in connection with the Passover; Jesus arranges a room for the Passover with His disciples

Thursday afternoon and evening – A Day of Messianic Preparation [Apr 2, 33]

- ✓ Events - ❶ In the Upper Room – the Passover, Judas departs to fetch the Sanhedrin, the “Last Supper” & teaching of the 11 = Preparation for the disciples; ❷ In the Garden of Gethsemane, Jesus pours out His heart to the Father in prayer – Preparation for Jesus’ own spirit
- ✓ Important: in order to come to grips with Golgotha, start with Gethsemane!

Friday – A Day of Messianic Perfection [Apr 3, 33]

- ✓ Events - ❶ Jesus is arrested, taken to Caiaphas’ priestly villa (western hill of Jerusalem), interrogated (illegally) by the Sanhedrin, confesses that He is the Christ/King and the Son of God; ❷ Jesus is taken to Pilate (about 4:30 am), Pilate interrogates Him and is satisfied He is not a seditionist, determines to release Him; ❸ b/c of protests by Jewish leaders, sent to Herod Antipas (in town for the Passover), but nothing comes of that; ❹ Back to Pilate, Barabbas demanded in His stead, scourged, 2 private conversations with Pilate, finally when the Jewish leadership insist they will report Pilate to Rome, Pilate turns Jesus over to be crucified; ❺ Jesus is crucified (“lifted up”) by 9 am b/w 2 malefactors, speaks 7 times [3 before noon, sun still shining – “Father, forgive them...”; “Woman, behold thy son...” “Today you shall be with me...” and then 4 at the end of the experience, sun grown dark – “My God, My God, Why hast Thou forsaken me?”; “I thirst!”; It is finished!; Father, into thy hands...” ❻ Jesus is proven dead, body taken & buried by 2 Sanhedrinists; Pilate sets watch on tomb.

Saturday [Apr 4, 33] – Jesus’ body lies in the tomb

Sunday – A Day of Messianic Pronouncement [Apr 4, 33]

- ✓ Events - ❶ An earthquake, stone rolled away, soldiers flee; women arrive at the tomb, are told by angels that Jesus has risen ❷ The women report to the apostles; Peter and John visit the tomb ❸ Five appearances on the day of His resurrection: To Mary Magdalene; to the other women; to 2 disciples going to Emmaus; to Simon Peter; to 10 astonished apostles (Thomas absent)

Note: Over the next 40 days Jesus will show Himself alive “by many infallible proofs” – five of those are specifically recorded in the New Testament: ❶ To the 11, Thomas is convinced; ❷ to 7 disciples beside Sea of Galilee, Peter asked 3x: “Do you love me?”; ❸ to “above 500 brethren” – Great Commission (?); ❹ to His (½)brother, James; ❺ to disciples at Ascension. By means of the resurrection God proved true all that Jesus ever claimed concerning Himself, both as to who He was/is (‘the Son of God’ – Romans 1:4) and what He had come to do (deliver men from the curse of sin – John 14:19).

Romans 1:1-4 - Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God which He promised before through His prophets in the Holy Scriptures, concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.

Events of the Successive Days of the Passion of Jesus

Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
<p>Jesus traveling from Jericho with Passover pilgrims, turns toward Bethany as He nears the city, will keep the Sabbath there; the crowds of pilgrims go on into Jerusalem, alert the city that He is coming, will arrive on Sunday morning.</p> <p>Spends the night in Bethany</p>	<p>Jesus and the 12 keep the Sabbath in Bethany with Lazarus and his sisters</p> <p>At the going out of the Sabbath (after sundown), a feast is held in Jesus' honor; Mary anoints Jesus, Judas [& others] rebuke Mary, Jesus rebukes Judas</p> <p>Spends the night in Bethany</p>	<p>Jesus' triumphant entrance into Jerusalem</p> <p>Goes into temple, looks around</p> <p>To Bethany to spend the night</p>	<p>Leaves Bethany</p> <p>Curses the fig tree on the way into the city</p> <p>Jesus weeps over Jerusalem</p> <p>Cleanses the temple for the 2nd time in His ministry</p> <p>To Bethany to spend the night</p>	<p>Leaves Bethany; finds fig tree withered; teaches on faith</p> <p>Possesses the temple & its precincts.</p> <p>Confounds the arguments of His enemies; answers question of lawyer "not far from the kingdom"; speaks parables of condemnation; appeals to Ps 110 in defense of His claims; some Greeks "would see Jesus," He contemplates dying</p> <p><i>Speaks a series of withering "Woes" upon "Scribes, Pharisees, hypocrites..."</i></p> <p>Leaves city; Olivet Discourse on way back to Bethany</p> <p>To Bethany to spend the night</p> <p>Judas sneaks away, bargains with Sanhedrin to betray Jesus</p>	<p>SILENT DAY</p> <p>No record in the Gospels, but much activity as Jesus prepares room for Passover/Last Supper and as Judas and Sanhedrin prepare to get Jesus arrested, tried and on the way to execution while the city sleeps – trap to be sprung on Thursday night in connection with the (Galilean) Passover</p> <p>Remains in Bethany throughout the day, spends the night there</p>	<p>Peter & John sent to make preparation for Passover meal at home secured by Jesus, kept secret from Judas</p> <p>After sunset, eats meal with 12; washes disciples' feet; announces betrayer is at the table, hands morsel to Judas; Judas departs</p> <p>Lord's Supper initiated</p> <p>To Gethsemane; Jesus' agony</p> <p>Betrayal by Judas; arrest by Sanhedrin</p> <p>Jesus taken to villa of High Priest [western hill in Jerusalem] as Sanhedrin is convened</p>	<p>1st trial, before Annas [nighttime hours]; Annas is looking for an accusation, biding time till Sanhedrin is gathered at High Priestly villa</p> <p>2nd [& primary] trial before Sanhedrin, Jesus is condemned, misused</p> <p>3rd trial, immediately at dawn [meanwhile, Peter denies Jesus 3rd time; Jesus looks upon him]; the condemnation repeated, then Jesus taken to Romans</p> <p>4th trial/Pilate [till "beginning at Galilee"]</p> <p>5th trial/ Herod [looks for miracle]</p> <p>6th trial/ Pilate</p> <p>Jesus is scourged; the city cries, "Crucify Him or we will tell Rome!"</p> <p>Jesus finally turned over to be crucified</p> <p>Jesus mocked (Roman soldiers); crown of thorns; Judas hangs himself</p> <p>Jesus bears His cross to gate on north of city; 9am-crucified</p> <p><u>Seven Sayings</u></p> <p>"Father, forgive..."</p> <p>"Today... with me in paradise"</p> <p>"Woman, behold thy son..."</p> <p>[Darkness: noon - 3 pm]</p> <p>"My God, My God..."</p> <p>"I thirst"</p> <p>"IT IS FINISHED"</p> <p>"Into thy hands..."</p> <p>Death of the God-Man (About 3pm; veil torn, rocks rent; some graves opened, people rise [to mortality] go into city)</p> <p>Jesus' side pierced</p> <p>Passover lambs slain in temple [?]</p> <p>Jesus buried before sundown</p>	<p>At the request of the Jewish leadership, Pilate grants a guard and sets a seal on the tomb of Jesus</p>	<p>Jesus rises from the dead (Dawn)</p> <p>Five appearances on the day of His rising:</p> <ol style="list-style-type: none"> 1) To Mary Magdalene [given a message to the disciples] 2) To the other women who come to the tomb [intending to complete the burial preparation of His body] 3) To two disciples on the Road to Emmaus 4) To Simon Peter [nowhere recorded, but alluded to in Lk 24:33-35 & 1 Cor 15:5] 5) To the astonished disciples [Thomas is absent]
Jn 12:1 Jn 12:12	Jn 12:2-8 Mt 26:6-13 Mk 14:3-9	Mt 21:1-11 Mk 11:1-11 Lk 19:29-44 Jn 12:12-19	Mt 21:12-22 Mk 11:22-26 Lk 19:45,46	Mt 21:20-25:46 Mk 11:20-13:37 Lk 20:1-21:36 Jn 12:20-38		Mt 26:1-75 Mk 14:1-72 Lk 22:1-62	Mt 26, 27 Mk 14:53-15:47 Lk 22:54-23:56 Jn 18:13	Mt 27:66	Mt 28 Mk 16 Lk 24 Jn 20
¹ Mar 27, 33	Mar 28	Mar 29	Mar 30	Mar 31	Apr 1	Apr 2	Apr 3	Apr 4	Apr 5
²	Nisan 8	Nisan 9	Nisan 10	Nisan 11	Nisan 12	Nisan 13	Nisan 14 4	Nisan 15	Nisan 16
³	Nisan 8	Nisan 9	Nisan 10	Nisan 11	Nisan 12	Nisan 13	Nisan 14 4	Nisan 15	Nisan 16

¹ This row represents modern day/night cycles – midnight to midnight.

² This row represents standard 1st century Jewish day/night cycles – sundown to sundown, the standard calendar which would have been used by Judean Jews (thus by the Jewish leaders in the narrative). Notice that slaying of the lambs "b/w the evenings" on Nis 14 would in this case happen on Friday afternoon (which is when, according to Jn 18:28, the Jewish authorities intended to keep the feast). Notice the inset white box, which represents that period "b/w the evenings – ca 3-7pm – when the lamb was to be slain.

³ This row represents the day/night cycles possibly in popular usage among the Galilean Jews – sunup to sunup. Notice that slaying of the lambs "b/w the evenings" on Nis 14 would in this case happen on **Thurs** afternoon (which is when Jesus & the disciples kept the feast). Notice the white box, which again represents "b/w the evening – ca. 3-7 pm – on Nisan 14 as it would fall by sun-up to sun-up reckoning).

⁴ Again, these 2 boxes represent the time period "between the evenings" according to the 2 distinct manners considering the passage of a day – sundown to sundown (Judean - 2nd row) vs. sun-up to sun-up (Galilean – 3rd row)

