Special Holy Week Edition Of K.E.Y. Bible Study

Description: **K.E.Y. Bible Study** introduces the essential biblical narratives, concepts, and themes, and teaches the student how to apply the message of the Bible to daily living. Each teaching session is self-contained, which allows participants to join in the study any time during the five years.

Purpose: To teach the most significant events, passages, and doctrines of the Bible in a manner and using methods which encourage and empower the students to:
Keep The Faith that we have received
Be **Equipped** to serve the body of Christ
Become **Yoked**, or connected, with others for the purpose of ministry

The Week That Changed Our Eternity

Celebrating Easter Sunday did not become part of the Christian tradition until at least 100 years after the resurrection. Because every Sunday was considered a day to celebrate the resurrection, there appeared to be no need to set aside one specific Sunday for the purpose of remembering the Easter story. "Resurrection Sunday" was considered a redundant term. While no exact date was recorded for the first observance of Easter Sunday, it probably began sometime in the second century with a Saturday night vigil anticipating the resurrection. This celebration was gradually expanded to include the events of Thursday and Friday. It was first called "The Great Week" acknowledging the significance of the cross and the resurrection. Centuries later, Palm Sunday was added, and over time, it became identified as "Holy Week." The word "holy" means "separate" or "other."

During the eight days of Holy Week, we remember and celebrate the sacrificial death and resurrection of Jesus, the Christ. Without the death and resurrection of Jesus, the Christian faith is only a philosophy or an optional way of approaching life. Because of the death and resurrection of Jesus, the Christian faith is new life that not only impacts how we live now but also our eternal destiny.

The Gospel accounts of Jesus' last week with his disciples were not intended to be a chronological story. Portions of the Gospels appear to be arranged around themes and topics, as well as time. The Gospels were written so we would know the meaning of Jesus' life, death, and resurrection, not just the historical details.

Knowing the chronology of the week can provide an opportunity to better understand the sacrifice that was made on our behalf. The historical context helps us understand not only what motivated the people to crucify Jesus then but also the sinful motivations of our own hearts now.

May the material presented in this Special Holy Week Edition of K.E.Y. Bible Study (and the printed summary) help you open your heart and mind and fully engage the resurrected Jesus.

Leading Up to Holy Week

On the Saturday (Sabbath) prior to Palm Sunday, Jesus and His disciples were in Bethany (approximately two miles from Jerusalem). Most of the disciples apparently spent Saturday through Wednesday nights in Bethany probably at the home of Mary, Martha, and Lazarus. Several months earlier, Jesus had brought Lazarus back to life in Bethany. The resuscitation of Lazarus was a pivotal and polarizing event in Jesus' ministry. Both the number of His followers and the opposition intensified as a result of this miracle.

Apparently, Jesus' disciples thought of the home of Mary, Martha, and Lazarus as a safe haven because neither the religious nor the political authorities would seek to harm them there. From the fact that the disciples stayed there for several days, many assume that they had a large home and may have been wealthy.

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Palm Sunday: The Day of Partial Recognition

- While the details regarding the events on Palm Sunday are sparse, it is obviously a significant event in that all four gospel accounts include the triumphal entry into Jerusalem. Saturday was the Sabbath, and ordinarily Sunday was a workday, but because it was Passover week, there was a "holy day" and "holiday" week atmosphere on that Sunday. The way that Jesus entered the city was at best a paradox, but for many, it would have been seen as a parody in that it was the reverse image of a triumphal entry. When a conquering general or heroic public official entered a city as part of a procession, he would have either ridden on a white horse or in a chariot. Jesus rode on the colt of a donkey (which apparently had been arranged for in secrecy). It appears that none of the twelve disciples knew that Jesus or someone on his behalf had arranged in advance for the donkey.
- The estimated number of out-of-town guests in Jerusalem for Passover week ranges from 250,000 to nearly 1,000,000, though most years it was probably under 400,000. People attended for the dual purposes of observing the Passover and meeting with family and friends. As is the case today, most religious events have family or social overtones. At the main gates into the city, many people gathered to meet family members and friends. Since Sunday was not the Sabbath, the crowds entering the gates and the crowds gathered at the gates would have been large.
- Because of the miracles Jesus had performed, many people wanted to see Him. Also, the criticism of the political leaders and religious authorities would have created an even more popular interest in Jesus. In an era of oppressive religion and government, Jesus would have been seen as a populist hero. Palm branches were symbols of honor and victory and were frequently used for a conquering king.
- Luke wrote that Jesus wept as He looked over the city of Jerusalem (Luke 19:41). Jesus wept because He knew the consequences of rejecting God's plans for their lives. Jesus wept because of the impending judgment on their sin, not because of His death. Mark wrote that Jesus also looked around the temple after he entered Jerusalem (Mark 11:11).
- Some Greeks wanted to see Jesus. A voice spoke from heaven and some perceived this voice to be thunder. Jesus withdrew to be by himself. It is not known when this occurred on Sunday (John 12:20-36). Jesus told the Greeks and the disciples of His impending death.
- Jesus returned to Bethany in the evening.

Monday: The Day of Symbolic Actions

- This day was filled with symbolic actions. After spending the night at Bethany, Jesus and his disciples returned to Jerusalem. Jesus saw a fig tree without figs. He said, "May you never bear fruit again!" While Matthew emphasized that the tree died immediately, Mark did not. This is the only time in Scripture Jesus is described as taking a life-negating action. The fig tree represented Israel; however, it also represented the idea that religion without fruit has the judgment of God on it. As a result, this has significant meaning for our generation.
- Jesus cleansed the temple again at the close of His ministry just as He had done early in his ministry (John 2:13-16). This symbolic action reminds us that Jesus is the presence of God, not the Temple. Jesus saw that the temple was being used to take advantage of people rather than as a means of encountering God. Sacrificial animals were sold at the temple, and the people were required to purchase their sacrifices using temple coins. The moneychangers made exorbitant profits on the exchange of money. On several occasions, Jesus emphasized the misuse of the holy (Matthew 21, Mark 11, and Luke 19). Religion without Jesus will eventually be oppressive.
- Jesus healed in the temple, causing both a positive and a negative reaction. The masses praised Jesus for the healing, while the religious leaders were angered by His popularity.
- Jesus returned to Bethany in the evening.

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Tuesday: The Day of Authority (or A Day of Teaching)

From the Gospel accounts, we know more details regarding this day than we do the other days. Almost five chapters of the Gospel of Matthew are devoted to what Jesus taught on Tuesday. He encountered strong opposition on this day. The events and the stress of this day would have exhausted the disciples both emotionally and physically.

- Having left Bethany headed toward Jerusalem, Peter drew attention to the withered fig tree. Jesus used the occasion to teach about the nature of faith. The disciples were troubled and confused by the withering of the fig tree.
- After arriving at the temple, the priests questioned the authority of Jesus to act and teach. Jesus countered with questions regarding how they responded to John the Baptist. The authority issue was a key theme for the day.
- Jesus told the parable of the two sons found only in Matthew. Matthew's Gospel account was directed toward the Jews, and this parable had profound meaning for them.
- Jesus told the parable of the vineyard, which was directed to the religious leaders. The parable involved God's privilege, provision, and judgment.
- Jesus taught regarding paying taxes in response to a deceptive question.
- Jesus taught about the nature of the resurrection to the Sadducees, who did not believe in it.
- Jesus answered the question regarding the greatest commandment.
- Jesus addressed the issue of His title as "Son of David." Although this is not perceived to be insignificant to most of us today, it was a crucial issue for Jews in the first century.
- Jesus addressed the issue of religious hypocrites. His language made this issue very personal.
- Late in the afternoon, Jesus observed a widow placing money in the temple treasury and used it as an opportunity to teach about giving (Mark 12:41-44 and Luke 21:1-4).
- The following occurred on the Mount of Olives:
    - the Olivet prophecy regarding the transition of the age
    - "be ready" or "urgency" teachings using the imagery of Noah and the parable of the ten virgins
    - parable of the talents
    - discourse regarding judgment using the story of the sheep and goats
- Although it is not mentioned in Scripture, it is implied that Jesus and the disciples returned to Bethany in the evening.

Wednesday: The Day of the Unknown

Little is known about the activities of Wednesday. It is possible that some of Tuesday's events and teachings actually occurred on Wednesday. It is also possible that Wednesday was a day of physical and emotional rest and recovery. Prior to Tuesday, the disciples had not seen such an intense attack on Jesus.

- The Sanhedrin plotted to kill Jesus.
- Mary, the sister of Martha and Lazarus, poured expensive perfume on Jesus. The disciples condemned this as extravagant, but Jesus blessed it. While Matthew and Mark recorded this story, only John identified the woman as Mary.
- Judas joined the conspiracy.
- Apparently, Jesus and the disciples returned to Bethany in the evening.

Thursday: The Day of the New Commandment (or Maundy Thursday)

- Religious leaders increased their attacks on Jesus knowing that one of disciples was now cooperating with them.
- The disciples prepared for the Passover meal, a major task requiring gathering food and arranging for the room. Some details of preparation obviously were done in advance.

- The on-going conflict over who was the greatest continued among the disciples.
- Jesus washed the disciples' feet (related to the issue of who was the greatest).
- Judas was identified as the traitor.
- The Passover meal transitioned into Communion probably around 6:30 p.m.
- Judas left the room.
- Jesus gave a new commandment: "A new command I give you: Love one another. As I have loved you, so you must love one another." The word for "commandment" is the basis of the word "Maundy" and is the source of the term "Maundy Thursday."
- Jesus stated that Peter would deny Him. It is uncertain whether this occurred before or after they left the upper room.
- Jesus taught and comforted the disciples in the upper room. These are some of the most powerful and beloved teachings of Jesus (John 14).
- Jesus and the disciples left the upper room sometime after 9:00 p.m.
- Jesus taught regarding the relationship of the Father and the Son and prayed as they walked toward Gethsemane (John 15-17).
- Jesus prayed in Gethsemane while the disciples slept. It was close to midnight, and the disciples were exhausted.
- Jesus was betrayed by Judas, arrested by the soldiers, and deserted by his disciples. In his Gospel, Mark described a young man running away and loosing his outer garment. It is assumed that this was an autobiographical comment by Mark (14:51).

Friday: The Day Intended for Bad That Became Eternally Good

- Jesus was taken before the High Priest, Caiaphas, who was the son-in-law of Annas, the unofficial authority. John wrote that Jesus was taken directly to Annas; however, anything Annas ruled would have been done in Caiaphas' name.
- Peter denied Jesus three times.
- Jesus was taken to the highest religious body, the Sanhedrin, and charged with blasphemy.
- Jesus was placed before Pilate, who was the secular Roman governor. Pilate was a weak, ineffective leader. Jesus was charged with resisting Rome's authority.
- Jesus was taken before Herod. Since Jesus was from Galilee and Herod was responsible for Galilee, Pilate wanted to shift jurisdiction to him. Herod took neither Jesus nor the charges against Him seriously.
- Pilate's wife urged him not to have anything to do with the prosecution of Jesus.
- Pilate approved the death sentence and involved the people through a custom that helped leaders avoid responsibility in serious cases.
- Judas committed suicide.
- Jesus was led away to be crucified. The custom was that the criminal carried his own cross and could only be assisted if the soldiers allowed it. They ordered Simon of Cyrene to assist.
- Jesus was placed on the cross while the cross was flat on the ground. Frequently, the limbs were pulled out of joint to make the victim helpless.
- The soldiers cast lots for his clothing. The Roman custom was to strip the victim naked, but the Jews required a loincloth.
- Darkness covered the city from 12 noon until 3:00 p.m.
- At 3:00 p.m., Jesus cried out in Aramaic, "My God my God, why have you forsaken me?"
- Jesus died.
- The veil of the temple was torn in two symbolizing that in Jesus, all have access to God.
- The centurion confessed that Jesus was the Son of God. This is the heart of a faith confession.
- Several female followers of Jesus watched from a distance.

- There was an informal procession from the cross.
- Jesus was buried in Joseph of Arimathea's tomb, and Nicodemus helped prepare the body for burial.
- At the request of the religious leaders, Pilate asked for the military to make the grave secure.

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Silent Saturday

Travel and social activities were very limited on the Sabbath. Even on a normal Sabbath, the disciples would not have had any type of public appearance. Probably in fear of being arrested, the disciples stayed with low-profile believers.

Easter Sunday (or Resurrection Day)

- Only Matthew mentions that the morning began with an earthquake.
- Mary Magdalene, the other Mary, and Salome went to the tomb to complete the burial process for Jesus' body.
- The women found the tomb empty.
- Jesus appeared to the women.
- The women left the tomb to tell the other disciples what had happened.
- Hearing that the body of Jesus was missing, the religious leaders planned a cover-up.
- Jesus appeared to the disciples on the road to Emmaus.

K.E.Y. Truth

Jesus died and rose again so that humanity might know and experience God, the Father, as fully revealed in Jesus, the Christ.

"Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent." (John 17:3)

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Below is a modified version of material found at: http://www.lifeofchurch.com/life/harmony. **This is another possible chronological order. Remember, the Gospels were not intended to be a chronological timeline of the life of Jesus. They were written to reveal who Jesus is.**

Palm Sunday

	Matthew	Mark	Luke	John
Jesus ascends toward Jerusalem	21:1	11:1	19:28	
Two disciples get a colt	21:1-7	11:1-7	19:29-35	
Triumphal entry into Jerusalem	21:8-11	11:7-10	19:35-38	12:12-18
Pharisees reaction			19:39-40	12:19
Jesus weeps for Jerusalem			19:41-44	
Jesus enters Jerusalem then goes to Bethany		11:11		
Jesus curses a fig tree		11:12-14		
The 2nd temple cleansing	21:12-13	11:15-17	19:45-46	
Jesus heals many in the temple	21:14			
Jewish leaders seek to destroy Jesus	21:15-16	11:18	19:47-48	
Jesus leaves Jerusalem	21:17	11:19		
Monday				
The withered fig tree (next morning)	21:18-22	11:20-26		
Authority challenged in the Temple	21:23-27	11:27-33	20:1-8	
Jesus heals in the temple	21:14			
Tuesday Possibly some of this was on Wednesday				
Parable of the two sons Possibly on Monday	21:28-32			
Parable of the vine growers	21:33-46	12:1-12	20:9-18	
Parable of the wedding feast	22:1-14			
Jews question on paying taxes	22:15-22	12:13-17	20:19-26	
Sadducees question the resurrection	22:23-33	12:18-27	20:27-40	
Scribes and Pharisees question Jesus	22:34-40	12:28-34		
Jesus questions them about baptism	22:41-46	12:35-37	20:41-44	
Warnings about Scribes and	23:1-39	12:38-40	20:45-47	

Pharisees				
The widow's mite		12:41-44	21:1-4	
Disciples admire the temple	24:1-2	13:1-2	21:5-6	
4 fishermen question Jesus	24:3	13:3-4	21:7	
Jesus warns disciples of persecution	24:4-14	13:5-13	21:8-19	
Jesus predicts the fall of Jerusalem	24:15-28	13:14-23	21:20-24	
Jesus teaches about the 2nd coming	24:29-31	13:24-27	21:25-28	
Parable of the fig tree	24:32-33	13:28-29	21:29-31	
Warnings to be alert	24:34-51	13:30-37	21:32-36	
Parable of the 10 virgins	25:1-13			
Parable of the talents	25:14-30			
Warnings about the Judgment	25:31-46			
Jesus predicts day of crucifixion	26:1-2			
People come early to hear Jesus teach			21:37-38	
Greeks seek Jesus				12:20-22
Final public appeals to unbelievers				12:23-50
Wednesday				
Plot to kill Jesus	26:3-5	14:1-2	22:1-2	
Judas bargains to betray Jesus	26:14-16	14:10-11	22:3-6	
Thursday				
Peter & John sent to prepare for Passover	26:17-19	14:12-16	22:7-13	
Fellowship in the upper room	26:20	14:17	22:14	
Jesus washes the disciples' feet				13:1-20
The Lord's Supper	26:26-29	14:22-25	22:14-20	I Cor 11:23-29
Jesus predicts his betrayal	26:21-25	14:18-21	22:21-23	13:21-26
Judas leaves				13:27-30
A new commandment				13:31-35
Dispute about the greatest disciple			22:24-30	
Jesus predicts the disciples' denial	26:31-32	14:27-28		
Jesus tells Simon he prayed for			22:31-32	

him				
Jesus predicts Peter's denials	26:33-35	14:29-31	22:33-34	13:36-38
Jesus warns the disciples to be prepared			22:35-38	
Jesus comforts the disciples				14:1-4
Jesus responds to Thomas				14:5-7
Jesus responds to Philip				14:8-21
Jesus responds to Judas not Iscariot				14:22-31
They sing a hymn and leave	26:30	14:26		14:31
The farewell discourse				15:1-16:33
Jesus prays for his disciples				17:1-26
The fellowship enters Gethsemane	26:36	14:32	22:39-40	18:1
Jesus prays in the Garden of Gethsemane	26:36-46	14:32-42	22:40-46	
Mob comes to arrest Jesus	26:47	14:43		18:2-3
Judas betrays Jesus with a kiss	26:48-50	14:44-45	22:47-48	
Jesus answers the mob with authority				18:4-9
Peter severs the ear of Malchus	26:50-54	14:46-47	22:49-50	18:10-11
Jesus heals the high priest's servant			22:51	
Jesus is arrested. The disciples flee.	26:55-56	14:48-52	22:52-54	18:12

Friday

	Matthew	**Mark**	**Luke**	**John**
Jesus lead to high priest's house	26:57	14:53	22:54	18:13-14
Peter follows at a distance	26:58	14:54	22:54	18:15-16
Peter's 1st denial - doorkeeping girl	26:69-70	14:66-68	22:55-57	18:17-18
Annas questions Jesus				18:19-24
Peter's 2nd denial - by the fire	26:71-72	14:69-70	22:58	18:25
Peter's 3rd denial - relative of Malchus	26:73-75	14:70-72	22:59-62	18:26-27
Guards beat Jesus			22:63-65	
False witnesses testify	26:59-61	14:55-59		
Caiaphas condemns Jesus	26:62-66	14:60-64	22:66-71	

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Sanhedrin beats Jesus	26:67-68	14:65		
Jesus lead from Caiaphas to Praetorium				18:28
Remorse of Judas	27:1-10		Acts 1:16-20	
Jesus before Pilate	27:1-14		23:1-7	18:29-38
Jesus before Herod			23:8-10	
Herod's soldiers mock Jesus		15:1-5	23:11-12	
Pilate releases Barabbas	27:15-26	15:6-15	23:13-25	18:38-40
Pilate's soldiers crown and mock Jesus	27:27-30	15:16-20		19:1-3
Pilate tries to release Jesus				19:4-7
Pilate questions Jesus again				19:8-11
Pilate tries to release Jesus again				19:12
Pilate sentences Jesus				19:13-15
Pilate delivers Jesus to be crucified				19:16
Jesus carries the cross				19:17
Simon of Cyrene bears the cross	27:31-32	15:20-21	23:26	
Jesus speaks to weeping women			23:27-32	
Jesus is brought to Golgotha	27:33	15:22	23:32-33	19:17
Soldiers offer Jesus sour wine mix	27:34	15:23		
He is crucified on the 3rd hour		15:25		
2 robbers are crucified with Jesus	27:38	15:27-28	23:33	19:18
Inscription written by Pilate	27:37	15:26	23:38	19:19-22
"Forgive them…"			23:34	
Soldiers divide the garments of Jesus	27:35-36	15:24	23:34	19:23-24
"Behold your mother."				19:25-27
Multitudes mock Jesus	27:39-43	15:29-32	23:35-37	
Robbers mock Jesus	27:44	15:32	23:39	
One robber rebukes the other			23:40-41	
"…you will be with me in Paradise."			23:43	
Darkness from 6th to 9th hour	27:45	15:33	23:44-45	
"Eloi, Eloi, Lamma,	27:46	15:34		

Sabachthani"				
"I thirst."				19:28
Jesus is offered sour wine on a reed.	27:47-49	15:35-36		19:29-30
"It is finished."				19:30
Jesus cries out	27:50	15:37	23:46	
"Into Thy hands I commit my spirit."			23:46	
Jesus bows his head and dies	27:50	15:37	23:46	19:30
Temple veil torn	27:51	15:38	23:45	
Earthquake	27:51			
Saints rise, after Christ's resurrection	27:52-53			
Centurion glorifies God	27:54	15:39	23:47	
Multitude leaves grieving			23:48	
Women watch from a distance	27:55-56	15:40-41	23:49	
Request that legs be broken				19:31-32
Soldier pierces Jesus' side				19:33-34
Fulfilment of prophecy				19:35-37
Joseph requests body from Pilate	27:57-58	15:42-43	23:50-52	19:38
Centurion reports that Jesus is dead		15:44-45		
Joseph takes the body		15:45		19:38
Nicodemus and Joseph prepare the body				19:39-40
Body placed in new garden tomb	27:59-60	15:46	23:53	19:41-42
Two Mary's watch the burial	27:61	15:47	23:54-55	
Roman soldiers guard the tomb	27:62-66			
Two Mary's prepare spices and then rest			23:56	
Saturday/Sunday				
Angel rolls stone	28:2-4			
Women bring spices to tomb at dawn	28:1	16:1-4	24:1-3	20:1
Angels appear to women	28:5-7	16:5-7	24:4-8	
Women run to tell disciples	28:8	16:8	24:9-11	20:2
Peter and John inspect the			24:12	20:3-9

empty tomb				
Peter and John go home			24:12	20:10
Mary Magdalene stands weeping				20:11
Mary sees two angels				20:12-13
Jesus appears to Mary Magdalene		16:9		20:14-17
Jesus appears to other women	28:9-10			
Women report to the disciples				

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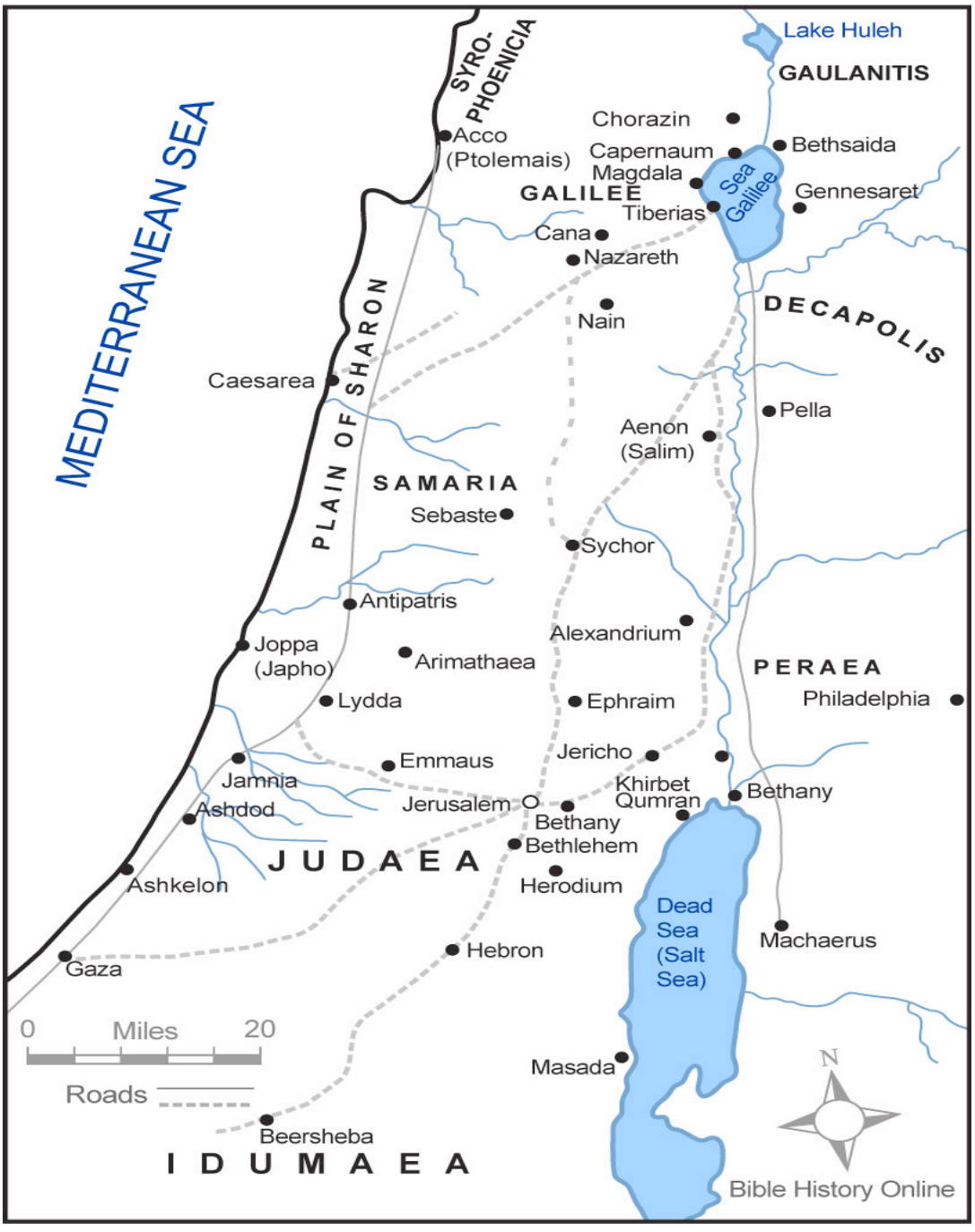

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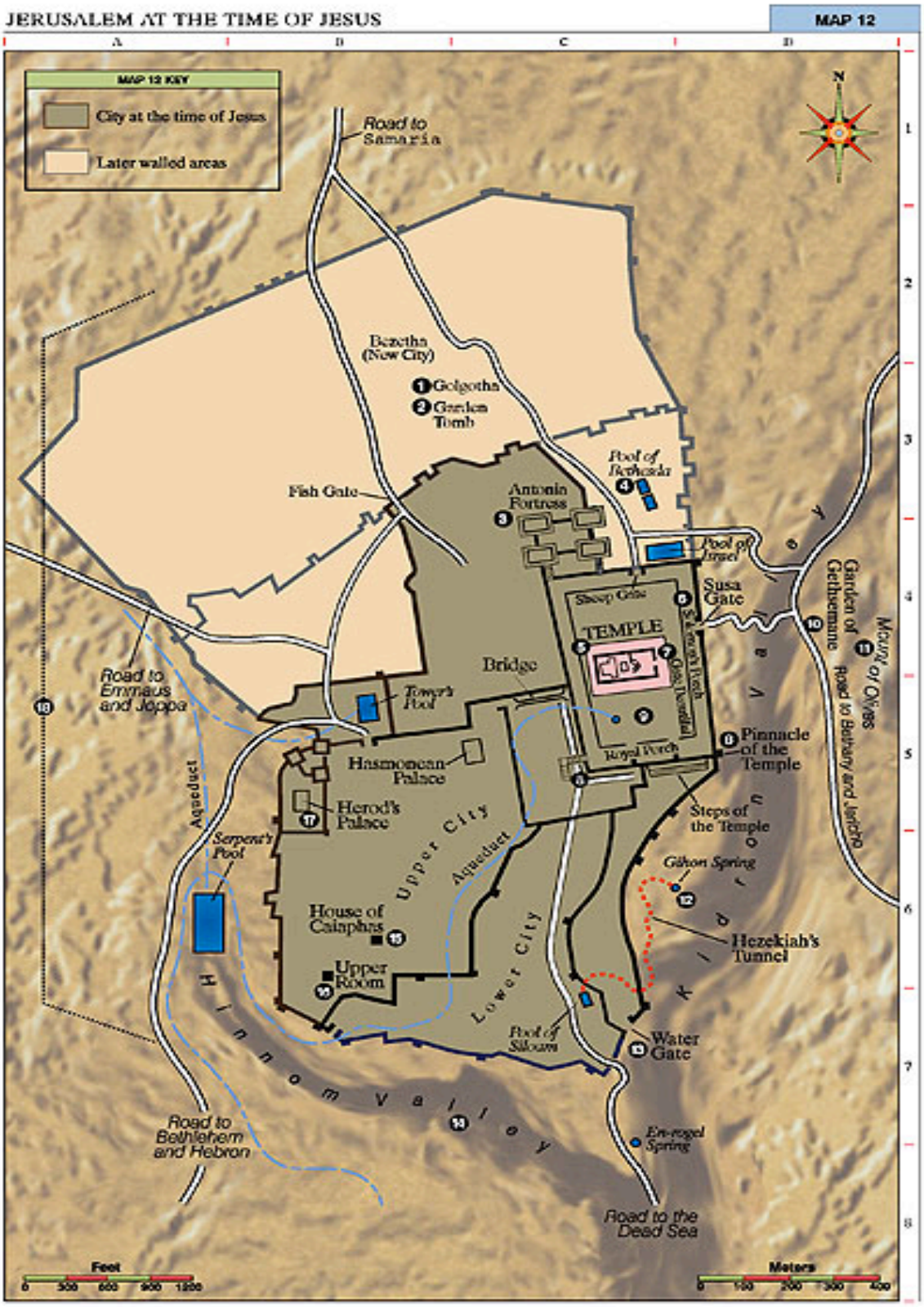

Dawson Family of Faith
March 23, 2016
Gary Fenton

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