

Lesson #11 - LIFE OF JESUS

His Last Week of Ministry

2019

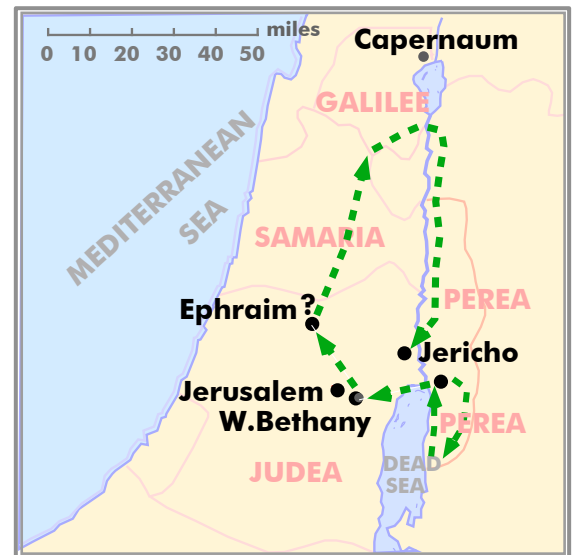
Before starting this lesson, read **Matthew 20:17 thru 23:39; Mark 10:32 – 12:44; Luke 18:31 thru 21:4; John 11:55 - 12:50**
or **Harmony of the 4 Gospels, SECTIONS 127 – 145.**

Note: The rectangular wall representing Jerusalem in this lesson is for illustrating geographical locations only.
The author of these lessons is well aware this was not the shape of walled Jerusalem in the first century.

In the last lesson, we studied the last 3 months of Jesus' ministry. Most of that time He spent in the province of Perea, teaching and healing. Then with the disciples, He went north to Galilee province to join the huge crowds coming down to Jerusalem for the Passover.

Some of the people think Jesus is going to set up His kingdom. This includes 2 of the apostles, James and John, along with their mother. She is the aunt of Jesus. Thinking that blood-ties should give them special consideration, she asks Jesus if her two sons can sit on His right and left hand, when He sets up the kingdom. These were positions of honor. Jesus says no, but they will experience some of the things He will experience. He is referring to suffering, rejection and death.

Some 13 years later, James will be the first apostle to die as a martyr. John will be the last apostle to die some 65 years later. He will be the only one to die a natural death. But he will also go thru suffering, rejection and banishment on an island. Jesus wants them to understand that before they can share in His glory, they must first share in His suffering.



By now the crowds have crossed the Jordan River into the province of Judea. Matthew and Mark say 2 blind men are sitting by the road as Jesus is leaving Jericho. Luke says this happens as Jesus approaches Jericho. Critics love to point out the problem. However the problem is solved when we discover that in the 1st century, there were 2 Jerichos.

The first Jericho, closest to the Jordan River was Jericho of the Old Testament. The 2nd Jericho was one mile south, built by Herod the Great in 25 BC. Both ended up being destroyed so the village of Jericho today is in a 3rd location, one mile east of Old Testament Jericho.

Jesus is leaving old Jericho, but is not yet in new Jericho. There are 2 blind men - one of them calls out. His name is Bartimeus. He asks for help using the title, *Son of David* - Jesus' **national** title as King. But the **nation** had rejected Him as Messiah-King. Healing now is only for **individuals** who express their need and ask in faith. This is why Jesus asks them a question that seems obvious, *what do you want Me to do?* He is getting them to express their need. When they say they want to be able to see, Jesus heals them, saying, *Your faith has healed you.*

As they go thru new Jericho, Jesus stops to talk with and then has a meal with a Jewish tax collector. Zacchaeus has put his trust in Jesus. As evidence, at the meal, Zacchaeus says he will give people back 4 times the money he took dishonestly and will donate half of his wealth to the poor. The gospel writers want to show an amazing contrast. Earlier a young Sanhedrin member was not willing to give up his trust in wealth in order to trust Jesus. Yet now a despised tax collector has done this.

The people have been traveling together for some time. As they get within sight of Jerusalem, they break into smaller groups or by families in order to find lodging. Passover supper is one week away.

Jesus and the 12 stop in West Bethany to spend Sabbath with Mary, Martha and Lazarus. A lot more Jews have believed in Jesus because of Lazarus' resurrection. So now the Sanhedrin want to kill both Jesus and Lazarus.

At this point Jesus has completed 3 full years of ministry plus 3 months. The response of Jewish leadership has always been the same.

At the end of the 1st year of ministry, leaders of the synagogue in Nazareth try to push Him over a cliff.

At the end of His 2nd year, Sanhedrin members in Galilee say He is empowered by Satan.

At the end of His 3rd year, the Sanhedrin members try to arrest Him in the Temple courtyard.

At the end of the 3 months, the Sanhedrin in Jerusalem make a decision to kill Him.

Now we come to the last week of Jesus' ministry.

Jesus spends the Sabbath with Mary, Martha and Lazarus. The next day, Sunday, Jesus and the 12 start out for Jerusalem, 2½ miles to the west. He sends 2 apostles to the next village to borrow a donkey and colt. When they arrive back with the animals, Jesus gets on the colt and rides towards Jerusalem.

As people see Him, they assume He is on His way to set up the perfect kingdom. They remember the words of Zechariah, the Old Testament prophet, *Look, your King is coming, riding on the colt of a donkey*. So they begin shouting, *Hoshaná - save now* meaning *set up your kingdom now*. They also know there are official words of greeting they are supposed to use to welcome Him, so they cry out, *Blessed is He who comes in the name of the Lord*. Psa. 118:25-26

Jesus accepts their claims because He **is** the Messiah. It also needs to be on record that Jesus fulfilled the prophecy of Zechariah. However the Sanhedrin had made the national decision 1½ years earlier, *no, He is not our Messiah*.

The consequences of their rejection are:

God's perfect kingdom is not coming in the 1st century.

God's judgment is coming on the nation, city and the Temple.

This is why, as Jesus is riding on the colt and the city of Jerusalem comes into view, He begins to weep. He then describes the judgment

*If you, even you, had only known on this day, or at this time, what would bring you peace, but now it is hidden from your eyes. The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, **because** you did not recognize the time of God's coming to you* Luke 19:42-44. "This day" means the time of Jesus' ministry.

Basically Jesus has said, *If you had realized in the time I was with you, I offered you the peace of that perfect kingdom, and you could have had it, but now the opportunity is gone. Now you will have judgment.*

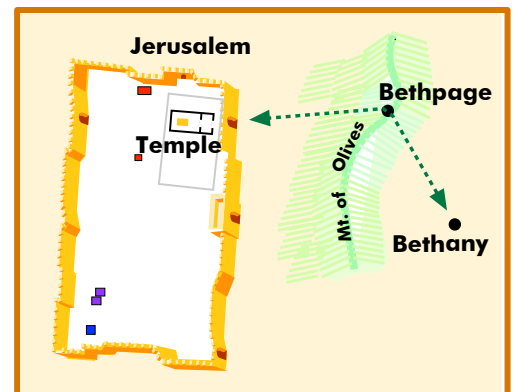
Palm Sunday is often called His Triumphal Entry.

It **is** wonderful to see the people accepting Jesus. But it is only a political acceptance, not a spiritual one.

So for Jesus, it is not a day of Triumph. It is a day of sadness.

They arrive in Jerusalem and preparations for Passover are now starting. Each family has to choose a male lamb - 1 year old - in its prime of life. They now have to set it apart 4 days before killing it. This gives time to examine and test the lamb to be sure it meets the requirements. It must be a perfect lamb - without any imperfections.

The day all the families are choosing and setting apart their lamb is the day Jesus rides into Jerusalem. It is picture language to say Jesus, as God's Lamb, has been chosen and set apart. Just as all the lambs will be examined and tested over the next 4 days, so Jesus will be tested and examined. All will see He meets the requirements. Because He has no imperfection - no sin whatever, He is qualified to be God's Lamb.



It is now late afternoon. Jesus looks around the Temple courtyard and then leaves. He and the apostles return the 2½ miles to West Bethany.

The next morning, Monday, they head back to the Temple. On the way they see a fig tree in the distance. According to Mark 11:12, Jesus is hungry. We are reminded of His humanity. In verse 13 we are told there are only leaves on the tree because it is not yet the season for mature figs. In order to understand what Jesus does and why He does it, we need to know about fig trees in Israel.

When a fig tree is in full-leaf, it has the beginning of the figs. They are small, but big enough to eat and enjoy. The Jews ate them at this stage. These beginning figs are proof that 6 weeks later there will be mature, ripe figs. As Jesus approaches the tree in full leaf, He has every expectation to find these smaller figs that are edible. But there are none. It looks like a wonderful fruit tree, but without these small beginning figs, there is no possibility of mature figs. This tree is not going to provide food for anyone. In other words, the fig tree is a sham. It is why Jesus pronounces judgment.

Our Bibles say He *curses* the fig tree. For us, the word *curse* means to *damn*. However that is not the meaning. The word *curse* in the Bible always means *judgment*. Jesus says the tree will die. By the next morning the tree is dead from the roots. Here we see Jesus' using His divine nature. Jesus does not do this because He is mad at the tree. He is doing it to create a picture.

The fig tree is a **picture of the Sanhedrin** of the 1st century. They look religious, but are unable to give spiritual food to anyone. They are a sham. Because of this, they will come under judgment and be killed.

Jesus now arrives in Jerusalem. This is another place where people can see the sham - in the Temple courtyard.



The Gentile court was made extra large - the size of 20 football fields - so Gentiles who converted to Judaism could come to the Temple courtyard and always have a place to pray and worship. But the Sanhedrin are more interested in making money than letting people worship. So they use the Gentile court to set up their Passover market - selling animals and exchanging money. As they do this, they overcharge and cheat the people. The market is owned and operated by Annas and his son-in-law Caiaphas, the high priest. They get all the profits. With the noise and confusion, there is neither space nor opportunity for Gentiles to pray.

This is why Jesus drives out the animals and overturns the money tables. He says, *My house will be called a house of prayer for all Gentiles, but you have made it a den of robbers.* Mark 11:17

Three years earlier, Jesus had **begun** His public ministry at Passover by clearing out the Temple courtyard. He now **ends** His public ministry by doing the same thing, again at Passover.

The Jews called the Temple, **God's House**. When Jesus calls it **My House**, He is claiming Deity.

If it is His house, He has a right to say how it should be used.

The Temple has become a sham with nothing but empty ceremonies. So the fig tree without fruit is also **a picture of the Temple**. It is judged and will be destroyed in the 1st century.

Monday night, instead of going all the way back to Bethany, Jesus and the apostles sleep in the open on the Mt. of Olives. Then Tuesday morning, they go back to Jerusalem where Jesus spends the day in the temple courtyard. The Sanhedrin are determined to destroy His influence among the people. Each branch of the Sanhedrin, plus the Herodians, will put Him to the test, trying to show some flaw or imperfection.

To understand the test of each group, we need to remember the basics about them.

The **Sanhedrin** were formed by Ezra in 400 BC.

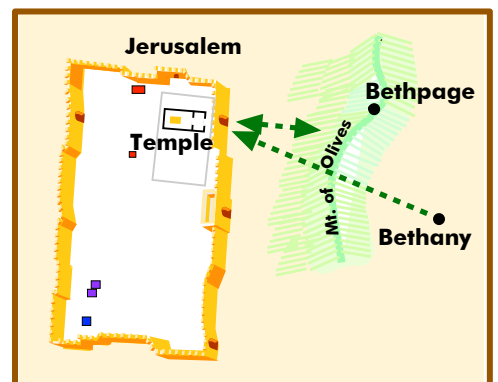
They were to **teach** God's Word to the people.

They were to **preserve** the faith by keeping alive their expectation of a coming Messiah.

They were to **guard** the Jewish faith.

When anyone came and claimed they were the Messiah, the Sanhedrin were to investigate him and then decide for the nation if he was or was not the promised Messiah.

They also became the supreme court for Jewish religious issues.



The Sanhedrin

In the gospels, sometimes the Sanhedrin are called *The Jews* or the *Jews from Jerusalem*.

In Mark 11:27 we are given the 3 branches of the Sanhedrin in the 1st century

- | | | |
|---|---|--|
| 1. Chief priests
2. Teachers of the law
3. Elders | } | In total, there are 70 men plus the high priest. |
|---|---|--|

There are 24 **chief priests**. In the Bible they are called Sadducees.

They are an elite group from wealthy Jewish families.

They are from the **SADDUCEE** party, known for their pro-Greek beliefs and views.

They only use the books of Moses to develop their beliefs and do not accept Mishnah laws.

They do not believe in angels, spirits, resurrection of the body, miracles or anything supernatural.

They are in charge of the priests in the Temple. Today we would call them ultra-liberal or progressives.

The 2nd branch is made up of 22 **scribes**. Sometimes they are called *teachers of the law*, *experts in the law* or *lawyers*.

They are from the **PHARISEE** party, known for their pro-Jewish beliefs.

They are supposed to teach and explain Moses' law, but instead they only write and teach Mishnah laws.

The 3rd branch is the 24 **elders**. In the Bible they are called The Pharisees

They obviously are from the **PHARISEE** party, known for their pro-Jewish beliefs.

They are supposed to enforce the laws of Moses, but instead, only enforce the laws of Mishnah.

Both the Scribes and Pharisees are ultra-conservative.

They believe in angels, spirits, resurrection of the body, miracles and the supernatural.

Besides the Sanhedrin, there is a smaller political group called the **Herodians**.

They support Herod's leadership and the Roman government.

The viewpoints of the Sadducees, Pharisees and Herodians are so different, they are always fighting with each other.

But now in oppositions to Jesus, they join forces and work together against Him.

With this background, we can now see **how they use their beliefs to test Jesus** during the days before Passover.

Sanhedrin as a unit

are the first to challenge Jesus.

Mishnah law said no one should listen to or believe a teacher unless they had been approved by the Sanhedrin. The Sanhedrin have never given their approval to Jesus. So they raise this issue to turn the people against Him.

They ask Jesus, *Where did you get your authority? Who gave it to you?* Mark 11:27

In typical Jewish style, Jesus answers their question with a question.

*John the Baptist - where did he get **his** authority - from God or from men?*

If the Sanhedrin say John got it from God, Jesus could then say **He** got His authority from John who baptized him and identified Him as the Messiah.

If they say John got his authority from men, the people would turn, not against Jesus, but against **them**.

So they, the Sanhedrin, refuse to answer.

Jesus now tells 3 stories to reveal the true character of the Sanhedrin.

➤ They are like the son who said he would obey but did not.

➤ They are like tenants left in charge of a vineyard who kill the owners' servants and his son so they can be in control.

God put the Sanhedrin over the vineyard of the nation of Israel so they could bear the spiritual fruit of faith. But they rejected the message of John the Baptist, the 12 apostles and the 70 that Jesus had sent out. Now the Sanhedrin plan to kill Jesus, the Son, so they can stay in control. Because of their actions, God the Father will remove them as leaders.

➤ The 3rd story is about a king's son who has a wedding banquet. Those who had been invited not only refuse to come, but even reject or kill the ones inviting them. Because of their action, they are killed and the invitation goes out to a different group of people. Just before the banquet, the king sees a guest not wearing the proper wedding garment. The king has him taken out and killed.

To us, this seems very cruel and unfair, until we learn that in a Jewish wedding banquet of the 1st century, the host provided wedding garments for the guests. So a person without a wedding garment means he refused what the host provided. For this he is thrown out.

The Sanhedrin had been invited to the kingdom banquet with Jesus as Messiah King, but they said *no*. So God will give the invitation again to Jewish leadership in the future. The garment of salvation thru Jesus will be offered to them. Those who refuse His salvation and want to enter on their own goodness will be excluded.

The Sanhedrin had asked where Jesus got His authority to make Him look bad in front of the people. But now they are the ones who look bad, so as a group, they leave that part of the Temple courtyard.

Pharisees and Herodians

After they leave, some of the Pharisees find some Herodians to create a plan. Ordinarily Pharisees have nothing to do with the Herodians. They are political enemies. But in joining together they can trap Jesus in His words. Whichever way He answers, one of the groups can use it against Him. Mark 12:15

Later that day, they come to ask Jesus the loaded question. *Is it right for Jewish people to pay taxes to Caesar?*

The **PHARISEES** are thinking of Mishnah law.

It said *if you, a Jew, pay taxes to Caesar, you are accepting Caesar as your king and you are denying Yahweh God as your King*. So if Jesus says, *yes, pay taxes to Caesar*, the Pharisees will use it to say Jesus is rejecting Yahweh God. (see endnote)

The **HERODIANS** are thinking about Roman law.

If Jesus says *no, do not pay taxes to Caesar*, the Herodians will report it to Pilate, the governor and Jesus will be arrested for rebellion against Rome.

Instead of answering their question, Jesus tells them to bring Him a Roman coin - one that would be used to pay taxes to Caesar. The Jews made their own coins - Jewish coins - for business and Temple offerings. Mishnah laws said Roman money could not be used for Jewish activity. In fact it was not even allowed in the Jewish part of the Temple courtyard. This is why they have to send someone to get a Roman coin.

When they bring Him a coin, He asks, *whose image is on this coin?* They reply, *the image of Tiberius Caesar*. He answers, *Give to Caesar what is Caesar's and to God, what is God's*. The logic is, since you cannot use Roman money for Jewish purposes, use Roman money to pay Roman taxes.

Instead of being trapped by this question, Jesus has shown Himself to be perfect in His thinking, His wisdom and His words.

Sadducees

The **SADDUCEES** are the next group to test Jesus in Mark 12:18. They do not believe in the resurrection of the body. To support their belief and make Jesus look foolish, they raise a hypothetical problem they always use when they argue with the Pharisees.

If a woman is married to 7 consecutive husbands and if there is a resurrection of the body, who would she be married to?

Jesus tells them they are ignorant of God's power.

God's power will create resurrection bodies that are totally different. People will know and enjoy each other, but not thru the bond of marriage. So the Sadducees are ignorant of God's power.

They are also ignorant of Scripture.

God promised Abraham, Isaac and Jacob that they would possess the land of Israel. They lived in the land, but they never possessed it. If God is going to keep His promise, they have to be resurrected so they can finally possess it. That is the reason for the coming kingdom. If the Sadducees really understood their Scripture and the power of God, they would not ask such a foolish question.

Scribe

The last person to test Jesus, according to Mark 12:28 is a **SCRIBE**, an **expert of the law**. He asks which is the **greatest** commandment?

The scribes of that day argued as to which of God's 613 commands were heavy and which were light - which were great and which were little. Jesus quotes 2 of them - to love God with all your heart, soul and mind and to love one's neighbor. If they just keep these 2 all the time, they will automatically keep all the others. It is a perfect answer that cannot be criticized or denied.

Jesus has been examined and tested by all the Sanhedrin leadership and faced every kind of trap. His answers prove He is qualified to be the Passover Lamb.

Jesus testing the Sanhedrin

Now it is Jesus' turn to test the Sanhedrin with a question based on the Psalms.

All Jews believed Psalm 110 was talking about the promised Messiah.

All Jews believed He would be a descendant of David - referred to as David's son.

Jesus quotes the words of David, *The Lord* (God the Father) *said to my Lord* (Messiah-Jesus), *sit at My right hand...*
Mark 12:36

The Messiah is David's descendent or son. So we would expect David to write, *The Lord said to my Son*. Instead, David calls his son, *Lord*. Jesus now asks the Sanhedrin, *Why did David call his son, **Lord**?*

The answer is that David was guided by the Holy Spirit to reveal the true nature of the Messiah. He would not just be humanity but also deity.

In His humanity, Jesus is David's son - his physical descendent.

In His deity, Jesus is David's *Lord*.

THE LORD SAID TO MY LORD....

God the Father **Messiah Jesus**

David called his son Lord - WHY?

In His humanity - Jesus is David' son
In His deity - Jesus is David's Lord

The Sanhedrin know the answer, but do not want to admit it. So they leave, without saying a word.

Jesus instructing about the Sanhedrin

Jesus now gives the people and apostles instruction about their Sanhedrin.

When the Sanhedrin is acting as the Supreme Court and deciding cases about God's laws thru Moses, they must accept their verdict.

When the Sanhedrin is using Mishnah laws, they are not to copy them. Matthew 23:8

But you are not to be called Rabbi, for you have only one Master and you are all brothers. And do not call anyone on earth “father” for you have one Father and He is in heaven. Nor are you to be called “teacher” for you have one Teacher, the Messiah.

The scribes or teachers of the law were rabbis who had students or disciples that they mentored. They insisted on being called rabbis, teachers, father or master in order to **control** their adult students. They said the students had to be like children or servants, with no right to think or choose for themselves. Only they, the teachers, could tell them where to work, who to marry, the size of their family, what they could eat or not eat. These disciples or students had to obey everything they said, without question.

Jesus tells the apostles never to use these titles as the Sanhedrin used them. As a adult...

Never call anyone ***father*** when it means you are a helpless child and must blindly obey.

Never call anyone *teacher* when it means only their instruction can be followed.

Never call anyone **Rabbi** when it means he is a master and has a right to control you.

Never give up your right to think and choose for yourself.

Jesus is not against titles to show respect or position. He is against these titles when they are used for abuse and mind control.

Jesus denouncing the Sanhedrin

Jesus then denounces the teachers of the law and the Pharisees. Because **THEY** made the national decision to reject Him...

The Temple will be destroyed

The nation will be taken off the map for a time

The perfect kingdom is postponed indefinitely.

He ends by telling the Sanhedrin what it will take for the Jewish nation to ever get that perfect kingdom. Matthew 23:37-39.

O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing. Look, your house, the Temple, is left to you desolate - destroyed. For I tell you - Jewish leadership in the future - you will not see Me again as King, ready to set up the perfect Kingdom, until you lead the nation to believe and ask Me to return - to say, Blessed is He who comes in the name of the Lord.

Because they, the Sanhedrin of the 1st century, led the nation to reject Him, a later generation of Jewish leaders will have to reverse that decision and lead the nation to accept Him. That is the Jewish requirement.

According to Hosea 5:15 - 6:3, this will happen at the end of Satan's kingdom.

With these words, Jesus' **public** ministry with the Sanhedrin leadership is finished.

These are His last words to them **publically**.

All these statements have raised questions in the minds of the apostles. It is late Tuesday afternoon. Jesus and the 12 leave Jerusalem, heading back to Bethany. As they stop for a rest on the Mt. of Olives, they are sitting, looking at the city and Temple. The apostles use the opportunity to ask 3 questions, that have only a Jewish, Old Testament viewpoint.

1. How will we Jews know when our Temple is about to be destroyed?

The answer: When Jerusalem is surrounded by armies Lk. 21:20-24

2. What will be the signs the perfect kingdom is about to come?

Mt. 24:29-30; Mk. 13:24-26; Lk. 21:25-27

The answer:

Right after a time of trouble for Israel, the sun, moon and stars will go dark. This will cause panic and fear.

Then because everything is dark, the Shekinah glory will be visible thruout the world. It will be Jesus coming in the clouds of glory to set up His kingdom.

3. The age just before the Kingdom, what will be the signs THAT age is winding down? Mt. 24:7-8; Mk. 13:8; Lk. 21:10-11

The answer:

Jesus compares the signs to **birth pains** because usually there is considerable time between the first pain, the 2nd pain and the 3rd. There is even more time between the first pain and the actual birth.

Jesus says the first pains would be world wars.

World Wars 1 and 2 were the means by which the Jews got their nation back on the map.

After World War I, Britain drew up the "white papers" which set aside land for the Jews.

After World War II, the world accepted that the Jews needed to have their own independent nation.

In Jewish writings, called the Midrash, from c. 500 AD Jewish scholars said,

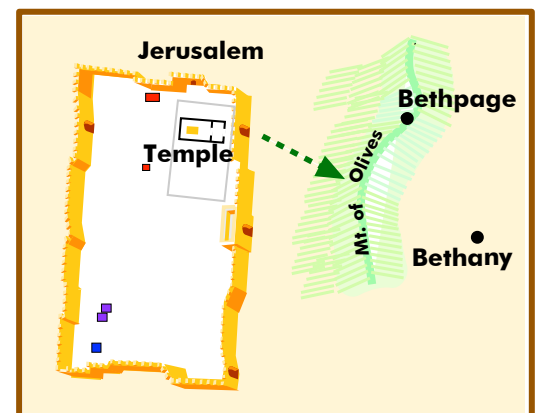
When you see kingdoms rise against each other in turn, then give heed and expect the footsteps of the Messiah Midrash Rabah, Beresh (Gen.). 42:4

The next **birth pains** would be famines and earthquakes.

After World War I, some 27 million people died because of various famines.

There have always been earthquakes. But they are increasing in number and intensity. They are another evidence this age is winding down.

Jesus answered their specific questions from the Jewish Old Testament viewpoint only because the Church was not yet formed.



Altho God's kingdom has been postponed, it will come. Because Jesus said it could only happen when Sanhedrin rabbis ask Him to come, Satan saw this as an opportunity. If there were no nation of Israel, no Jews, no Jewish leadership, there would be no one to ask Him. Jesus could not return and there would be no kingdom. Then Satan's kingdom would be secure. This is why thruout history Satan has done everything possible to destroy the Jews.

Jesus knew this would happen, so He provided the answer when He taught His Jewish disciples to pray.

He originally gave it to them **before** the Sanhedrin made their decision for the nation.

When they said, *Thy kingdom come*, they were asking God to bring the perfect kingdom in the 1st century.

After the decision of the Sanhedrin,

the prayer *Thy kingdom come* was still relevant.

They and Jews after them, would be praying for God's promise of the kingdom in a future generation.

Lead us not into temptation should be translated.

Do not let us be overcome by Satan's attack, but deliver us from the evil one.

When they said this, they were asking God to protect them because Satan would try to destroy the Jews.

They were to always remember, *Yours is the kingdom and the power and the glory forever.*

Only God's kingdom could be the perfect, promised kingdom. They could never produce it.

This was a Jewish prayer for Jewish believers.

When the apostles became the founding fathers of the Church, they brought this prayer into the Church. For 2000 years

God has been using the Church to pray for the preservation of the Jews and the rebirth of their nation.

In this prayer, God shows the relationship between His people the Jews and we, His people the Church. They are 2 separate groups, but there is a connection between them.

We, the Church, owe the Jews a tremendous debt.

They are the ones who gave us the Bible.

They gave us the gospel message.

Most importantly they gave us Jesus. He is a Jew.

They in turn owe some of their survival to us as we have continually prayed for God's kingdom and deliverance from Satan's attacks.

Satan will continue, but we can be sure he will never destroy the nation of Israel. In the end Satan is going to lose and Jesus is going to win. His kingdom will come. We, the Church, together with the nation of Israel, will be a part of it.

ENDNOTES

Page 5 Paying taxes to Caesar

The Mishnah said, *to give tribute to Caesar is to own Caesar as king which is to disown Yahweh.*

But Jews had to pay taxes, no matter what the Mishnah said.

Jews who wanted to get rich were used by the Romans to collect the taxes for the Roman government.

This gave the Pharisee leaders a way to save face for themselves and the people. If they paid taxes to Jewish tax collectors, they were not paying directly to Caesar and therefore were not breaking Mishnah law. It is another evidence of their hypocrisy.

EXTRA INFORMATION FOR THE STUDIOUS AND INQUISITIVE

The Jews in the 1st century – both people and leaders - were divided into 2 major parties: The Sadducees or the Pharisees.

The **Sadducees** were a smaller party

Its membership usually came from wealthy families or those connected to the high priest.

They wanted an independent Jewish kingdom, and wanted to use the politics of the day.

They were not interested in, or even saw any need for a Messiah to help them. Because of their years of experience, they believed they could develop a Jewish kingdom thru intrigue and power politics.

The **Pharisees** were a much bigger party

Its membership was from all the middle class people, the religious teachers and conservative priests.

They were the party of the common people

They also wanted an independent Jewish kingdom, but were separate from and against worldly politics.

They believed a coming Messiah would bring them political freedom.

But He would only come if they were keeping all the Jewish laws - God's laws and all the thousands of Mishnah laws they wrote.

Since they knew that was not possible, they believed the **appearance** of keeping Jewish laws was all that mattered.

The **Sanhedrin** or Jewish Supreme Court was made up of 70 members plus the high priest.

The 24 chief priests plus the high priest were from the Sadducee party.

The 22 scribes and 24 elders were from the Pharisee party.

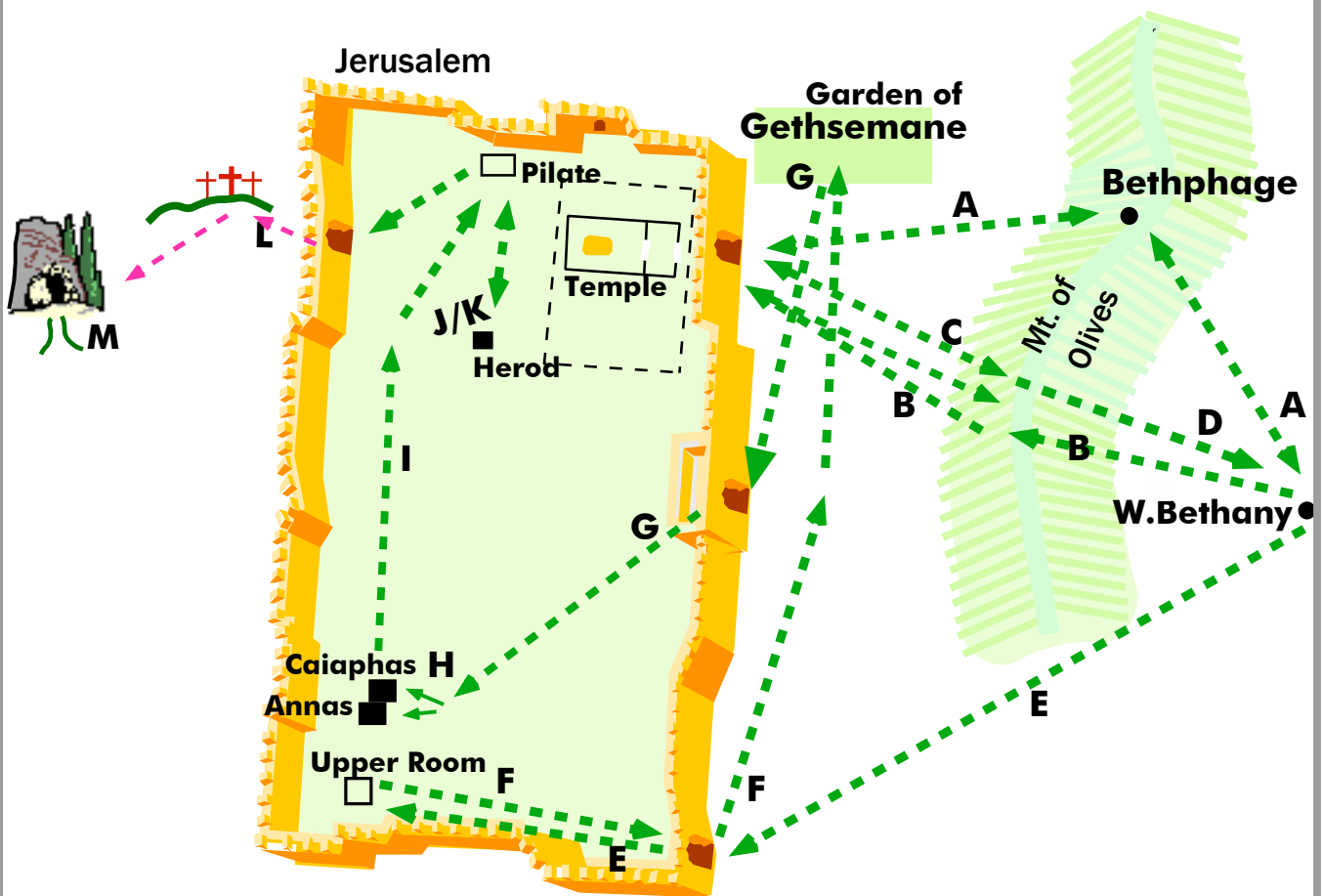
Altho the conservative, Pharisee party had a two-thirds majority, it was not a court where anyone could expect to find justice or fairness. It is probably why Jesus used the parable of the widow who wanted justice and the judge was known for his injustice.

The complete map is on the next page.

The letters A-M are from the Outline on the next page. Each letter gives you the geographical locations and what happened at those places.

TRACKING JESUS in His MINISTRY - LAST WEEK

Lessons 11-14



Note: The rectangular wall representing Jerusalem is for illustrating geographical locations only.
The author of these lessons is well aware this was not the shape of walled Jerusalem in the first century.

LAST WEEK of MINISTRY

DEVELOPED OUTLINE: Last Week of His 4th year - 31 AD Jesus is now 37 years old.		Jewish Time
A. West Bethany to Jerusalem and back 5 miles Luke 19:29-44 Jesus' entry into Jerusalem on a donkey colt		Sunday
B. West Bethany to Jerusalem to Mt. of Olives 3 miles Judges fig tree; cleanses temple; talks with Gentiles Mk. 11:12-26; Lk. 21:37; John 12:20-50		Monday
C. Mt. of Olives to Temple to Mt. of Olives 1 mile Matt. 21:23 - 25:46 1. Returns to Jerusalem; examined by Sanhedrin in the Temple courtyard 2. Jesus examines the Sanhedrin 3. Leaves in late afternoon; stops with apostles on Mt. of Olives to answer their questions He tells them about future events: signs, preparation and judgment		Tuesday
D. Mt. of Olives to West Bethany 2 miles 1. They eat in Simon's home where Mary anoints Jesus John 12:1-11 2. Judas arranges the betrayal Matt. 26:1-16 3. Jesus sends 2 apostles to prepare Passover Matt. 26:17-19		Wed. to Thur. aft.
E. W. Bethany to Jerusalem 2½ miles Lk. 22:14-30; Jn. 13 - 14 1. Deals with their lack of humility by washing the apostles' feet 2. Declares His betrayal and denial; Judas leaves 3. Eats the Passover meal ; uses the last part to establish a new meal for His followers The Lord's Supper, Holy Communion		Upper Room Friday after sundown on Thursday
F. Upper Room to Gethsemane ¾ mile Lk. 22:36-56; John 15:1 - 18:12 1. Instructs and prays for the apostles 2. Prays with apostles in garden; is betrayed by Judas		
G. Gethsemane to palace of Annas ¾ mile John 18:12-14, 19-24		
H. Annas to palace of Caiaphas next door Matt. 26:57 - 27:10 1. The Sanhedrin accuse Jesus of blasphemy; condemns Him to death 2. Peter denies Jesus 3. Judas returns the money; commits suicide		
I. Caiaphas to Pilate's palace ¾ mile John. 18:28-38 Pilate finds Him innocent; sends Him to Herod		6:00 am Friday
J. Pilate to Herod ½ mile Luke 23:6-12 Asks Jesus questions; ridicules Him; returns Him to Pilate		
K. Herod to Pilate ½ mile Luke 23:13-25 1. Offers to punish Him; to release Him or Barabbas 2. Lets the soldiers whip Him 3. Washes his hands of the matter; turns Jesus over to the Sanhedrin, giving permission for His death		
L. Pilate to Calvary ¼ mile Luke 23:26-49 1. Needs Simon to carry His cross 2. Is placed on cross between 2 criminals 3. Is ridiculed; suffers the wrath of man from 9:00 am to noon 4. Suffers the wrath of God the Father from noon to 3:00 pm; His spiritual death 5. Speaks the "7 last words" during the 6 hours; His physical death 6. Signs accompany His death Matt. 27:51-54		9:00 am - 3:00 pm Friday
M. Calvary to Joseph's tomb about 1-2 blocks distance 1. Joseph of Arimathea and Nicodemus (Sanhedrin) bury Him before sundown Fri. John 19:38-42 2. The Sanhedrin ask the Romans to seal the tomb; post a guard Matt. 27:62-66		