

Passion Week

Day 1 – Friday

John 21:1-11

Jesus and His disciples arrived at Bethany.

Mary, who so often sat at the feet of Jesus, anointed Jesus's feet with very expensive Spikenard. 300 dinars, one days wages was about 1 dinar. Nard was imported from India in alabaster jars.

Judas complained that it could have been sold to feed the poor. Judas looked after the money and was a thief and wanted it for himself. Judas had a weakness for money.

Chief priests planned to kill Jesus and Judas.

Many people believed in Jesus.

Day 2 – Saturday

Jesus rested – Sabbath Feast

Day 3 – Sunday

The Triumphant Entry

Matthew 21:1-11, Mark 11:1-11, Luke 19:28-44, John 12:12-19

Jesus and the disciples came to Bethpage. Here Jesus commanded two of His disciples to go into the village to get a donkey and a colt and bring them back to Him.

During the last week of His ministry, Jesus deliberately fulfilled messianic promises. Jesus fulfilled these in minute detail of the prophecy in Zechariah 9:9 **Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey.** They brought them back to Jesus and laid their own clothes on them. Jesus rode the colt. The fact that this colt had never been ridden is of special significance since objects used for sacred purposes must never have been used for any other purposes:

- Numbers 19:2 **This is a requirement of the law that the Lord has commanded: Tell the Israelites to bring you a red heifer without defect or blemish and that has never been under a yoke.**
- Deuteronomy 21:3 **Then the elders of the town nearest the body shall take a heifer that has never been worked and has never worn a yoke.**
- 1 Samuel 6:7 **Now then, get a new cart ready, with two cows that have calved and have never been yoked.**

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A multitude of people spread their clothes on the road; others cut down Olive branches from the trees and spread them on the road. This was customary for a king. He was paid homage to him by laying a carpet for Him to ride on. Jesus the Prince of Peace entered the City.

2 Kings 9:12-13 **Jehu said, "Here is what he told me: 'This is what the Lord says: I anoint you king over Israel.'" ¹³ They quickly took their cloaks and spread them under him on the bare steps. Then they blew the trumpet and shouted, "Jehu is king!**

Luke says **they began to rejoice and praise God with a loud voice for all the mighty works they had seen.**

The multitude cried out. **Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest heaven!** Hosanna means **save me now**. This was a plea from an oppressed people to their saviour for deliverance.

Luke says that the Pharisees called Jesus to rebuke His disciples because they called Jesus the Messiah. They made a desperate appeal to Jesus, whom they hated bitterly, to rebuke the disciples.

Jesus responded **I tell you, he replied, if they keep quiet, the stones will cry out.** Jesus not only accepted the homage paid to Him as the Messiah but by His response insisted that they were legitimate.

Luke 19:41-44 Jesus knew that the people's acceptance would be short lived, They were blind to the true nature of His Kingdom and would reject Him. As a result Jerusalem would be destroyed, a prophecy that came to pass in A.D. 70. As Jesus approached the City He wept over it, while the others were rejoicing. Jesus entered the city not in triumph but with sadness.

John – The Pharisees statement – look the world has gone after Him! Is a statement from their lips as to what People would do.

Matthew - **The city was moved.** The verb moved is often used of an earthquake showing the dramatic arrival of Jesus caused a great commotion.

Mark - Jesus' preliminary observation of the temple was in preparation for the events of the next day. Jesus and His disciples returned to Bethany.

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Day 4 – Monday

Clearing of the Temple

Matthew 21:10-17, Mark 11:12-19, Luke 19:44-48

Jesus cursed the fig tree. On a fig tree the fruit is first formed and then the leaves. You would therefore expect to find fruit if there were leaves. The tree here is used to describe Israel in Jesus' time whose religious systems and heritage appeared to be alive. So the curse extended not only to the tree but also to the Nation of Israel, showing the judgement that was to come. Israel had professed righteousness and had maintained the external forms of godliness, but while professing faith in God, they rejected the Son of God. The leaves promised fruit, but the absence of fruit means the tree's appearance was deceptive. Jesus used this as a symbol for the Temple; it had the appearance of dedication to God but fell short of doing His will.

When Jesus came into Jerusalem, He did not go up to the court or the palace, though He came in as a King, but **into the temple**; for His kingdom is spiritual, and *not of this world*.

This was the third Temple located in the same place. This one built by Herod the Great, started in 20 BC and finally completed just before 70AD when it was destroyed after the Jewish revolt. The Temple was the only legitimate place at which sacrifices to God could be offered. All adult males were expected to attend the Temple for Passover celebrations.

He drove out those who bought and sold in the temple. Jesus had done this once before, John 2:14-15 **In the temple courts he found people selling cattle, sheep and doves, and others sitting at tables exchanging money. ¹⁵So he made a whip out of cords, and drove all from the temple courts, both sheep and cattle; he scattered the coins of the money changers and overturned their tables.** The buying and selling and the changing of money had the pretence of spiritual purposes, ie, for the purpose of sacrifice, but it was used for ill-gotten gain. They sold imperfect animals for sacrifice and charged extortionate exchange rates for shekels. Only shekels minted in Jerusalem were acceptable in the Temple.

Old Testament law prescribed the payment of an annual temple tax by every adult male Jew (Exodus 30:13-16) and required it to be paid in shekels, **Each one who crosses over to those already counted is to give a half shekel, according to the sanctuary shekel, which weighs twenty gerahs. This half shekel is an offering to the Lord. ¹⁴All who cross over, those twenty years old or more, are to give an offering to the Lord. ¹⁵The rich are not to give more than a half shekel and the poor are not to give less when you make the offering to the Lord to atone for your**

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lives. ¹⁶ Receive the atonement money from the Israelites and use it for the service of the tent of meeting. It will be a memorial for the Israelites before the Lord, making atonement for your lives. The law allowed for them to set up their tables only for five days before the tax was due. It was the way they charged high rates in exchange of coins.

Jesus declared **It is written! My house is a house of prayer (Mark - for all nations) but you have made it a den of thieves.** The Temple was a sanctified place designed for prayer. Isaiah 56:7 ***these I will bring to my holy mountain and give them joy in my house of prayer. Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all nations.***

The priests lived a comfortable life from off the sacrifices, yet they found ways to make money from their own people. So Jesus called them thieves. Jeremiah 7:11 ***Has this house, which bears my Name, become a den of robbers to you? But I have been watching! declares the Lord.***

Matthew- Jesus healed the blind and the lame. The chief priests and the scribes became indignant when they saw Jesus healing the blind and the lame. The priests had excluded the blind and the lame from entering the temple to offer sacrifices.

The children cried out Hosanna to the Son of David. The Pharisees became indignant about this too. They asked Jesus if he heard what they were saying. Jesus responded by asking them if they knew scripture and quoted prophetic scripture ***Out of the mouth of babes you have perfected praise. Psalm 8:2***

The scribes and chief priests sought how they might destroy Him; for they feared Him, because His teaching astonished all the people.

Luke – as Jesus was teaching daily in the Temple.

Jesus and the disciples left the city and returned to Bethany.

Day 5 – Tuesday

Controversy and the Parables

Matthew 21:18- 24:51, Mark 11:20 - 13:37, Luke 20:1 – 21:36

The Fig Tree

See previous days notes.

Mark – The positive lesson to be learned from the cursing of the fig tree is the power of believing prayer. A mountain is symbolic of an obstacle, hindrance, or insurmountable problem. Faith is the key that releases the

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resources of heaven into our situation. Jesus encouraged them to have faith in God's power to work miracles, not the power to curse the fig tree and it die. Jesus then exhorts the disciples to pray with faith.

Prayer and forgiveness

Recorded only in Mark. When we pray we are to pray with a forgiving spirit. Matthew 6:14 **For if you forgive other people when they sin against you, your heavenly Father will also forgive you.** Our personal interpersonal relationships with God should produce within us the qualities of character that build and sustain all our relationship. Practice instant reconciliation. Conflict cause much greater damage to relationships when left unresolved. God forgives us when we forgive others who have sinned against us. Correct our own faults before attempting to correct others.

Jesus' authority questioned

The Chief priests and elders confronted Jesus. They represented the Sanhedrin, whose authority would not be questioned in Israel. By asking Jesus the authority of His actions the religious authorities hoped to trap Jesus in a statement of Blasphemy. Jesus countered their question by asking them a question. The practice of answering a question with a question is typical rabbinic discussion.

These authorities faced a difficult dilemma. Fearing the consequences they answer they did not know. They were forced to admit their incompetence and were in no position to question the authority of Jesus. So as they were not willing to answer His question He was not going to answer theirs.

The Parable of the Two Sons

Recorded only in Matthew.

This is the first of three parables directed against the religious leaders of the day. Jesus asked them to give their judgement on which of the sons did the Father's will. Jesus spoke a parable about Judgement. Repentant sinners of the vilest kind will enter heaven (v29 talks about regret for what they have done or said), but not religious pretenders.

The second son represented the religious people who rejected Jesus, whilst the first son represented the sinners who turned to Him in faith and would enter the Kingdom of God.

This was a devastating shock to those who believed they were spiritually superior! John the Baptist had come to show them the error of their ways and they would not believe him. They didn't change their minds after this encounter with Jesus either.

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The Parable of the Wicked Vinedresser.

The vineyard like the Fig Tree is a biblical metaphor for the people of God. Jesus talked about Himself as the son in the story.

The second parable is directed against those who refused to accept the messianic implications of Jesus' ministry.

The servants that Jesus talked about that were sent, represented people, Prophets, God had sent who were mistreated and in some cases killed. Finally the beloved son is sent, with a hope that they will respect him. However the tenants think if they kill the son they will get His inheritance. So they seized Him and killed him. In Jewish law, three successive failures on the part of the owner to collect his share of the annual harvest gave the tenants a case to claim it for their own.

The owner then took the vineyards and gave it to those who would respect him. Now the vineyard (God's work in the world) is taken from the Jews and given over to others.

The rejection and His death were divinely ordained and would fulfil prophecy of Psalm 118:22-23, ***The stone the builders rejected has become the cornerstone; ²³ the Lord has done this, and it is marvelous in our eyes.*** Jesus quoted this Psalm about the stone rejected by builders that became the capstone and concludes that the kingdom of God will be taken away from them and given to people who will produce fruit. By rejecting the message of the prophets and finally rejecting the Son, Israel has demonstrated that they were incapable of producing the kind of conduct and life that are appropriate in God's Kingdom.

When the chief Priests and the Pharisees realised that this was directed at them. They looked for a way to arrest Jesus. But they were afraid because the crowds thought He was a prophet.

Parable of the Wedding Feast

Matthew only records this.

This chapter continues the controversy of the previous chapter. Jesus reveals the guilt of Israel in rejecting the invitation to enter the Kingdom. As a result, the nation forfeited its privileges and would witness the destruction of Jerusalem. These three parables are linked together.

The Kingdom of Heaven is like what happens when a king, who has prepared the wedding banquet for his Son sends out servants to those who had been invited, learns that the guests refuse to come.

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He sends out his army to punish them and invites to the wedding feast all manner of people from the streets.

The destruction of Jerusalem historically marked the end of Israel. His redemptive purposes would be carried out amongst the Gentiles until the Gentile era was completed, Luke 21:24 *They will fall by the sword and will be taken as prisoners to all the nations. Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled.* See also Romans 11:11-27.

The Kingdom of Heaven is compared to a marriage feast again in Matthew 25:10. The same word **gamos** is used again in Revelation 19:7 of the wedding of the Lamb. The wedding feast was used in ancient literature to portray the blessings of the life to come.

The servants represent those today who go out and invite people to know Jesus and enter the Kingdom of Heaven. Some people will refuse the invitation and will carry on their life as normal.

We have this interesting account where one person is improperly dressed and is cast out. The King inspected his guest. He was addressed by the king as friend, a term only used by Matthew in the New Testament and opposite to what it implies.

Why would a king who invites people off the streets to the wedding question why they are improperly dressed?

It was custom in those days that wedding garments would have been provided by the King and that the person did not wear it. Wedding garments speak of the works that follow in people lives following the preaching of the gospel.

Isaiah 61:10 talks about being arrayed in a robe of righteousness.

The wedding garment introduces imagery to show the faithfulness and obedience to the will of God are important for members of the new community who have responded to the wedding invitation. The guest was speechless. He had no explanation of his presence at the feast. He was an imposter.

Pay Taxes to Caesar

Once again the Pharisees plotted against Jesus. They tried to discredit Him and trap Him, a hunting term to snare, in order to justify His death.

The Herodians were the Jewish political party. They wanted Herod's reign to continue. Although they were usually opposed to the Pharisees they united in common opposition to Jesus. The fact that the Pharisees

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would join forces with such a group shows the extent to which they would go to eliminate Jesus.

They begin with flattery ***we know you are a man of integrity and teach the will of God. You don't worry about what people think because your not concerned to gain their favour.***

They asked Jesus a controversial question. **Is it right to pay taxes to Caesar?** If He answered **yes** He would lose the favour and popularity of the people who hated paying taxes to the Romans, if He said **no** He would be reported to the Roman authorities for inciting rebellion and be arrested.

The tax referred to was a poll tax levied on every person from the time of puberty until the age of sixty-five. It was paid in Roman currency.

Jesus was well aware of their malicious intent and named them for what they were **hypocrites**.

The denarius they brought was a Roman silver coin engraved with the head of the emperor. The tax collected was a payment for benefits received. Jesus replied give back to Caesar what was due him. An earthly state provides for the welfare of its citizens who are obligated to support the government.

The other part of the answer was that they give back to God what is God's. There is the secular and there is the sacred with its duty to God. People have a secular obligation to the government but they have as citizens of God's Kingdom greater sacred obligation to God and owe allegiance to Him.

Jesus' answer took them by surprise. Their attempt to trap him had once again failed.

The Sadducees: What about the Resurrection

The Sadducees only accepted the first five books in the Old Testament and rejected the Resurrection because they found no evidence of this in these books. Yet they asked Jesus this ludicrous question in light of their denial of the Resurrection. The question was absurd and was an attempt to discredit Jesus as a teacher.

Jesus pointed out that when God spoke the words in Exodus 3:6 ***I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob***, these men had been physically dead for many years. So evidently Jesus was saying there is life after death.

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Acts 23:8 summarises the position of the Sadducees and the Pharisees. ***(The Sadducees say that there is no resurrection, and that there are neither angels nor spirits, but the Pharisees believe all these things.)***

Jesus' response was that they had wandered from the truth because they did not know the Scriptures or the power of God. Jesus explained that God's creative power will transform people that the normal conditions of life will no longer be in effect. Immortality will make procreation unnecessary.

When God spoke to Moses in the burning bush and said ***I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob*** God spoke not as the God of the dead but as the God of the living. It meant the God to whom Abraham belongs, not to whom he once worshipped.

The multitudes were once again amazed at Jesus' teaching. They were dumb-founded. Again, they recognised the superiority of His teaching.

The Scribes: Which is the 1st Commandment

The Pharisees and Sadducees now joined forces in a new approach. They asked a question regularly discussed by Rabbis

The Pharisees code of morality consisted of countless minute rules and regulations. Jesus summed up all moral obligations in the word **LOVE** expressed in the twofold direction of God and Neighbour. The quote is from the Jewish Shema (the fundamental creed of Judaism), Deuteronomy 6:4,5 which all Jews repeated twice daily. ***Hear, O Israel: The Lord our God, the Lord is one. ⁵ Love the Lord your God with all your heart and with all your soul and with all your strength.*** Jesus pointed out that God requires a **love** that involves the entire person. One that dominates our emotions, directs our thoughts, and is dynamic in all our actions. The **love of God** is foremost.

The second commandment is to love our neighbor as our self. Jesus took this from Leviticus 19:18 ***Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor as yourself. I am the Lord.*** Jesus now expanded this definition of neighbor from fellow Israelite to anyone in need and even to one's enemy, Matthew 5:44 ***But I tell you, love your enemies and pray for those who persecute you.*** This required extending to others the same kind of personal concern we have for our selves. The law in its entirety and the teachings of the prophets depend or **hangs – kremannymi** on these two commandments.

Jesus: How can David call his servant Lord?

Jesus having answered three questions put to Him by Jewish leaders

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now poses one of His own to them, a question concerning the person of Christ. The favourite Messianic title amongst the Jews was **Son of David**. *Why does David call Him Lord?* If David called Christ His Master, how can He also be his son?

A father does not call his son lord, but rather the reverse. If the Lord **(God)** said to my Lord **(Messiah)**, how can the Messiah be the **Son of David**? Jesus is the **Son of David** but more so He is the **Son of God**.

Jesus quoted psalm 110:1 *The Lord says to my lord: "Sit at my right hand until I make your enemies a footstool for your feet."* This was recognised by all Jews as one of the greatest Messianic Psalms. With this question He completely confounded His enemies.

No one was able to answer Jesus!

Woe to the scribes and Pharisees

Jesus spoke to the crowd and His disciples about the teachers of the law and the Pharisees. They are said **to have sat in the seat of Moses**, that is the authorised interpreters of Moses' law. It was also an actual stone seat on the Synagogue platform.

The Pharisees were a strict sect that go back to the second century BC which means the separated ones. They dedicated themselves to keep the minute regulations of the law in both written and oral forms. The scribes were the professional copiers and teachers of the law. They were believed to be the authoritative exponents not only on the writings of Moses but also of the oral tradition.

Since they are the authority of the law of Moses Jesus counsels his listeners to follow their instructions, but not their example, because they did not practice what they preach. They were intent on increasing religious obligations and back breaking burdens. This made it impossible for many people to work. The Pharisees and Scribes spent all their time observing the these rules and did not lift a finger to help this who were unable to devote the amount of time prescribed by the Pharisees and scribes they should.

The Pharisees lived for personal praise and loved to wear protective charms, **phylacteries**, these were **tephallin** small leather boxes containing portions of scripture on their forehead and their arms. They loved to sit in the most important places. They enjoyed being greeted in the market place to show off their superiority and have people call them **Rabbi**, meaning **great**. They loved to receive praise. Jesus condemned their attitude behind seeking such recognition.

In Verses 8-11 Jesus then addressed His own disciples and cautioned

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them not to take the title **Rabbi** because for them there is only one **Great One** and they are all brothers of equal rank. No one is to be called father because they have but **One Father** who is in heaven. Jesus taught not to develop hierarchy other than God the Father and Jesus the teacher. He then taught them that the one who would be greater must become the servant. Those who humble themselves will be exalted, those that exalt themselves will be humbled.

In verses 13-22 we have some of the most severe words ever uttered by Jesus. His deep concern of religious hypocrisy is expressed in six woes, six expressions of sorrow and warnings of punishment. The OT pattern for this is found in Isaiah 5:8-23.

They shut the doors to the kingdom and the truth, would not enter in themselves and would not let others enter in.

The Pharisees made a convert to Judaism twice as worthy of suffering and punishment as they were. Jesus called them zealous missionaries of evil.

They practiced the manipulation of oaths for personal and selfish ends. If a person swore by the temple or by their altar or by the heaven it was not binding. On the other hand vows made by the gold of the temple, or by the gift on the altar were held to be compulsory. To swear by God guaranteed truthfulness, but the Jews of that day were reluctant to use His name. So they identified things related to God and then limited these to use of literal connotations. In this way what appeared to be lesser turned out to be greater and therefore binding. Their conclusions lacked common sense. Jesus called them blind fools.

The Pharisees practiced tithing but failed with justice, mercy and integrity. These things should have been done without neglecting the first. Jesus did not oppose their practice of tithing but their neglect in essential qualities.

Jesus denounced the Pharisees for appearing clean on the outside but being filled with all manner of evil. Jesus advised them to be clean on the inside first and then the outside will be clean. They might look beautiful on the outside but inside they are full of dead men's bones, white washed tombs. They might look righteous to others, but in fact are filled with hypocrisy and wickedness. They paid detailed attention to ceremonial cleansing whilst ignoring God's demand for inner holiness.

They were self-deceived, falsely claiming to surpass their forefathers in righteousness. By building tombs for the prophets for the righteous in the past, they were providing evidence against themselves. To admit

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the relationship with their forefathers is to accept the guilt. They themselves were plotting to kill the Son of God.

Jesus' most scathing denunciation is found in verse 33, **snakes, brood of vipers**. Jesus' description recalled the deceit of Satan who appeared in the garden as a serpent. Jesus prophesied that the Prophets, wise men and teachers will be sent to them, and they like their forefathers will persecute and kill the messengers of God, and the innocent blood that was shed will fall on them. When Jerusalem fell in 70 AD this is a partial fulfilment of this prophecy.

The Widows Two Mites

The virtue of the widow's gift lies in her giving all she had. Her action exemplifies her complete devotion to God. In Mark 13, the next chapter, the disciples marvel over the splendour of the temple, but Jesus is not impressed. Jesus elevated the simple, **nobody** because of her commitment to God.

Jesus Laments over Jerusalem.

Jerusalem's inhabitants were those who killed the prophets and stoned those who God sent. Stoning was used exclusively for idolatry (Deut 17:5) and sorcery (Lev 20:27).

Again and again Jesus wanted to enfold the nation in His arms **as a hen gathers her chicks under her wings**, but they would not let Him. The imagery of a bird protecting its young is common in the OT. cf. Isaiah 31:5 **Like birds hovering overhead, the Lord Almighty will shield Jerusalem; he will shield it and deliver it, he will 'pass over' it and will rescue it.** Jerusalem however repeatedly resisted God's love. Jerusalem was invited to the messianic banquet but were unwilling and refused to come. The consequence was that their house would be desolate and they would no longer see Jesus again until they say, **blessed is he who comes in the name of the Lord** (v39), until He once more returns as King.

Jesus Predicts the Destruction of the Temple

Jesus now has private teaching with His disciples. Jesus foretells the destruction of the temple.

The Signs of the Times and the End of the Age

This private discussion takes place on the Mount of Olives. It is known as the Olivet discourse. In 70AD the Romans completely destroyed the temple and every stone was removed and thrown down.

The Disciples approached Jesus as He was sitting on the Mount of Olives. They asked Jesus two questions: When will this happen and how

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can we tell when you are coming back and the world will come to an end? The word coming is the word **parousia** and in the gospels it is only found in this chapter in vv3,27,37,39 but is then used through the NT.

Jesus used this tragic events surrounding the destruction of Jerusalem as a picture preceding His own return. Jesus warned the disciples against being led astray by pretenders who will come claiming to be the Messiah.

However, when they hear of wars, famines and earthquakes they are not to be alarmed. There will be religious deception, social and political upheaval, natural calamities, and persecution all of which are precursors of the end times. In the midst of these things His followers are to persevere in spreading the gospel.

The beginning of sorrows means **labour pains**, which were expected to precede the end, marking the transition from this age to the Age to come.

When these things happen the faithful will be tortured, some will be put to death by people who despise those who honour the name of Jesus. Many will deny their faith and turn on each other. False prophets will arise to confuse things even further. But those who endure will be saved. To endure is to hold one's ground in conflict, bear up against adversity, hold out under stress, stand firm, persevere under pressure, and to wait courageously.

V14 the end will come. Jesus linked the worldwide witness of the Gospel to His Second Coming. God cares for all people; Jesus died for every person; and the Word of God is for every nation. When the church has completed its worldwide mission the **parousia** will come.

The Great Tribulation

Jesus predicts that a time of extreme trouble will be announced by the abomination of the desolation. This refers to the pagan altar of the Olympian Zeus that was put up by Antiochus IV Epiphenes, the Syrian ruler, in the temple court in Jerusalem. Amongst the many things he did to defame Judaism was to sacrifice pigs and unclean animals in the temple. This was prophesied by Daniel: Daniel 9:27 **He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And at the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.** Daniel 11:31 **His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation.** Daniel 12:11 **From the time that the daily sacrifice is abolished and the abomination that causes desolation is set up, there will be 1,290 days.**

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Jesus gave advice to flee the city before it was impossible to do so. The siege and collapse of Jerusalem was a time of enormous suffering. Over a million Jews died.

In Verses 23-28 Jesus warned the disciples not to be deceived by false prophets but to wait for the coming Messiah, **parousia**. These false prophets will use signs and wonder to deceive people. When Jesus returns there will be no doubt He is the true Messiah. There will be unmistakable visibility of the Son of Man coming. In Verse 28 Jesus used the words – bird of prey to describe the destruction that will surround Jerusalem.

The Destruction of Jerusalem

Luke only records this. Jerusalem will be trampled until the time of the Gentiles is fulfilled. This is the time the gospel will be proclaimed to the whole world.

The coming of the Son of Man.

After the distress in those days there will appear great cosmic disturbances. This comes from Isaiah 13:10 *The stars of heaven and their constellations will not show their light. The rising sun will be darkened and the moon will not give its light.* Isaiah 34:4 *All the stars in the sky will be dissolved and the heavens rolled up like a scroll; all the starry host will fall like withered leaves from the vine, like shriveled figs from the fig tree.* Haggai 2:6 *This is what the Lord Almighty says: In a little while I will once more shake the heavens and the earth, the sea and the dry land.*

In Verse 30 we read that the coming of the Son of Man will be clearly visible to everyone everywhere. When He returns mourning will be universal.

Verse 31 tells us that not only will all see the return but they will hear the loud trumpet that will announce His arrival. The trumpet was used in ancient Israel to gather God's people for religious purposes and to signal activities on the battlefield. When the trumpet sounds the angels will be sent to the four winds to gather the elect. The return of Christ will end history, as we know it.

The Parable of the Fig Tree

The fig tree has a lesson to teach. As the budding of the trees signifies the coming of summer, so the signs described by Jesus give warning of His coming **parousia**. The present generation were going to witness the destruction of Jerusalem, which was a type connected with Jesus' return. This was going to point to a universal catastrophe when Christ returns in judgement to the end of time.

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No One Knows the Day or the Hour

The Temple was going to be destroyed in the lifetime of the present generation. The events connected with Jesus' return are like the budding of a fig tree that indicates the arrival of summer. The exact time however WAS not at that time known by anyone except the Father.

The time of Noah illustrates what will happen to those who fail to watch for the unexpected return of the Son of God. In a time of indifference and carelessness the Messiah Jesus Christ will appear with startling suddenness. A great separation will take place. Some will be taken to meet Him, while others will be left. The thought of that should urge us to be watchful and ready because we do not know what day He will come. As believers we must be ready.

The illustration of a thief coming unexpectedly occurs also in:

1 Thessalonians 5:2 *or you know very well that the day of the Lord will come like a thief in the night.*

2 Peter 3:10 *But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything done in it will be laid bare.*

Revelation 3:3 *Remember, therefore, what you have received and heard; hold it fast, and repent. But if you do not wake up, I will come like a thief, and you will not know at what time I will come to you.*

Revelation 16:15 *Look, I come like a thief! Blessed is the one who stays awake and remains clothed, so as not to go naked and be shamefully exposed.*

The Faithful Servant and the Evil Servant

This refers to those appointed to leadership in the church. The wise servant is the one who, when the master returns, will be found faithfully carrying out their responsibilities. The Master will then reward them. The wicked servant, who is NOT faithful, will be punished with the hypocrites and there will be weeping and gnashing of teeth.

The Parable of the Wise and Foolish Virgins

Jesus continued to teach about the necessity of preparedness for His return. He compared the Second Coming to a wedding procession in which those who are unprepared cannot participate.

The bridesmaids were waiting at the brides house ready to light torches for the procession back to the grooms house where the ceremony would take place. The wise ones were prepared for the event and had

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extra oil, which would be needed for the procession and the dancing that would follow. The foolish ones did not have enough oil. Wisdom consists of being prepared: foolishness is the lack of preparation for unexpected circumstances that may arise. Because the groom took a long time in coming the bridesmaids fell asleep.

At midnight a cry rang out to announce the imminent arrival of the groom. The foolish bridesmaids weren't prepared and while they were away the groom came and led the procession to the banqueting hall. Once all the wedding party were inside the doors were then shut. When the foolish bridesmaids returned they found the doors shut and they pleaded to be admitted. However, the bridegroom responded by saying *I tell you the truth I don't know you*. The failure of the foolish bridesmaids led to their total exclusion from the marriage festivities.

In this parable there is an implicit association of the bridegroom with Christ as the bridegroom. The conclusion Jesus drew was, therefore keep watch, because you do not know the day or the hour. Keep watch means to be thoroughly prepared and ready for the **parousia**. Once the door to eternal life is shut it will not be reopened.

The Parable of the Talents

Jesus used another parable to again emphasise the importance of using the interval before His return wisely.

In this account one talent is approximately \$1000. The servants were entrusted by the lord of the servant with different amounts based upon their particular ability.

V19- After a long time the lord of the servants returned. During this time the first two servants worked hard and doubled their investment but the third servant had buried the money and did nothing with what was given him. When the lord of the servants returned he held the people accountable for what he had given them.

The first two servants were commended **as good and faithful servants** and were to be given more opportunity by being put in charge of something bigger and **to come and share his master happiness**.

The third servant who failed to invest the money given him tried to defend himself by impugning the character of the master. The master did not let him get away with his laziness and called him **a wicked and lazy servant**. He took the talent away from him and gave it to the first servant. This resulted in not being invited to share in his masters happiness.

Watchfulness does not mean idleness but being faithful with our

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responsibilities. The wise use of gifts and abilities entrusted to us results in greater opportunities whilst the neglect results not just in the loss of more opportunities but also that, which is entrusted to us. The reward of further responsibilities is in contrast by judgement upon the lazy servant. There will be a loss of joy and there will be remorse for lost opportunity.

As servants of Christ, we wait faithfully for the *parousia*, and wisely use the gifts God has entrusted to us.

The Son of Man will Judge the Nations

Shortly after the transfiguration, Jesus prophesied that the Son of Man will return in the glory of His Father and accompanied by angels. Matthew 16:27 *For the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what they have done.*

Matthew closes this discourse with a description of this apocalyptic event as a separation of the sheep and the goats on the basis of their response to the needs of these brothers of mine (v40). Each person will either enter into eternal life or sent away into eternal punishment.

The Son of Man is pictured as a king seated on His throne in heavenly glory and surrounded by an angelic court. Before Him are gathered all nations of the world. As a shepherd who in the evening gathers the sheep from the goats, the king will put the sheep on the right and the goats on the left. The separation will be with individuals rather than nations. This is not a trial but a sentence upon those whose judgment has already taken place. The righteous are invited to take possession of the Kingdom ready for them since the creation of the world (v34). This stems from their response to the needs of the hungry, thirsty, homeless, poor, sick, and imprisoned. The righteous seem unaware that in ministering to the dispossessed they have been ministering to the King.

Scholars are divided as to who the brothers of the King are. Are they disciples of Jesus or anyone in need. If this is based on the later then Judgment is based on humanitarian needs. Although the NT clearly teaches that deeds of kindness in themselves do not secure salvation, it also teaches that when faith is real then it must express itself in the life of concern for others.

Those who are placed on the left are cursed. They are sent from the presence of the King to the eternal fire that was prepared for the devil and his angels. Cf Rev 19:20, 20:10, 20:14, 20:15, 21:8.

Unlike the righteous, when they refused help the least important they refused to help Christ. They failed to respond compassionately when faced with human despair.

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Social concern cannot be biblically divorced from the Christian walk. Jesus equates those who are destitute with the treatment of Himself. What we do for them we do for Him. The Christian walk is not just a spiritual one. When we fail to care for social need, we fail to place proper value on others.

Day 6 – Wednesday

Luke 19:47 *Every day he was teaching at the temple – as Jesus was teaching daily in the Temple.* There is no other mention in the gospels.

Day 7 – Thursday

The Plot to kill Jesus

For six months Jesus had been announcing to His disciples His impending death. Now Jesus told His disciples the precise date, that in two days time they would celebrate Passover and then He would be handed over to be crucified. Jesus was still in control of the events that were to follow.

It is possible due to the reference of the two days time that this was in fact Wednesday not Thursday. The chief priests, elders gathered together at Caiaphas' house to plot how they might kill Jesus.

To do away with Jesus during a religious feast would have caused a riot, as many people would be in sympathy with Jesus. Hundreds of thousands of people came through Jerusalem at that time. The religious leaders did not want to risk an uproar that might bring about intervention by the Romans.

The Anointing at Bethany

Jesus once again spent the evening in Bethany, less than two miles outside of the Mount of Olives. On this occasion Jesus was staying with Simon the Leper. It is possible that this was the father of Lazarus and his sisters.

A woman came to Jesus with an alabaster jar of very expensive fragrant oil and poured it on Jesus's head. John identified her as Mary of Bethany. The disciples were indignant and questioned the act as unnecessary and wasteful. They thought the oil could have been sold and the money given to the poor.

Jesus declared that this was a good thing. What the disciples saw as a waste, Jesus interpreted this as a preparatory anointing for burial. The broken jar portrayed His body, soon to be broken, and the poured out oil anticipated the burial that would follow.

The pouring of the oil on Jesus' head could also be taken as the anointing that declared Him as king. 2 Kings 9:6 *Jehu got up and went*

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into the house. Then the prophet poured the oil on Jehu's head and declared, "This is what the Lord, the God of Israel, says: 'I anoint you king over the Lord's people Israel. Wherever the gospel message was told through the world, the part played by this woman, and its deeper meaning, would be included in her honour.

Judas agrees to betray Jesus

Judas went to the chief priests and asked them what they were willing to give him to betray Jesus. They replied 30 silver coins, which was a small sum of money for such an act.

The motivation behind this treachery is not entirely clear. It may have been greed but this was not a lot of money, 30 pieces of silver was the amount assessed to be paid if a bull gored a slave – Exodus 31:32. It may have been that Jesus had failed to live up to his expectations of a militant Messiah and it was time for him to separate himself from Jesus. Some Theologians think it may have been to force Jesus' hand and never intended this to bring about Jesus' death.

This dramatic act stands out in contrast to the generous outpouring of the oil in the previous verses.

The chief priests then counted, the Greek means **weighed out on scales**, the silver coins and gave them to Judas. From that point on Judas looked for an opportunity to betray Jesus.

Jesus Celebrates Passover With His Disciples

On the first day of the unleavened bread Jesus' disciples asked Him where He wanted them to prepare the Passover meal. According to Exodus 12 (the institution of the Passover), a lamb was slaughtered on the fourteenth day of the 1st month (Nissan) at twilight (vv2,6) and eaten on the same night (v8). This was followed by a seven day feast in which no leavened bread was to be eaten (vv 15-20).

The disciples are told to go into the city to a certain man and tell him the teacher has said the appointed time is near and that He will celebrate Passover with His disciples at the man's house. The man would have been easy to spot because men did not usually carry water jars only women did that. Men carried water skins. The appointed time was the redemptive death of the Son of Man.

All the other nights Jesus had stayed in Bethany because Jesus knew the authorities were looking to arrest Him. But Passover night, Jewish men were required to eat the evening meal within the city of Jerusalem; and this meant that Jesus would have to remain within the jurisdiction of the priestly authorities, Passover usually lasted until nearly midnight.

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Jesus was now becoming more isolated and would predict that all His disciples will abandon Him. Jesus was going to have to accomplish this work without any of their help or encouragement. Through this time Jesus was still in control and working out the final details of His ministry.

The disciples did what they were instructed and prepared the Passover meal. In addition to the Lamb, they would need saltwater, bitter herbs, **harosheth** (a broth of mashed nuts and fruit), and also wine.

When evening came Jesus was reclining with His disciples. The meal was served at low-level tables around which those who took part reclined on cushions. Jesus then made the startling announcement that one of them would betray Him.

Each of them were exceedingly sorrowful and each of them began to say **Lord is it I?** Jesus replied that it was one who had dipped their hand in the bowl with Jesus. In Eastern cultures, the sharing of a meal established a bond of intimate fellowship. To betray that relationship would be treachery of the worst sort. The bowl contained the harosheth (a broth of mashed nuts and fruit) that the guests dipped their meat and bread. The custom of dipping the food into the same bowl indicated trust and intimacy. This seriousness of the betrayal is seen in Jesus' reply that although Jesus would die as it was foretold, **woe to him who betrays Jesus, it would be better that he had not been born.**

Judas asked the same question as the others but addressed Jesus as **Rabbi** rather than **Lord**. The change of address is significant. Jesus replied literally **the words are yours**.

Jesus Institutes the Last Supper

In Luke we read that Jesus **eagerly desired to eat the Passover** with them before He suffered. This was not because He looked forward to His death but because He will establish a New Covenant with them in His blood.

Jesus took the bread and gave thanks and broke it. And handed it to His disciples saying, **take and eat, this is my body**. Jesus departed from the normal Passover pattern and did not look back to the Exodus from Egypt, but rather He looked forward to His own death, portrayed as the foundation of a New Covenant. To partake of this bread meant to join oneself to Jesus and His fate, in the life of Jesus and His mission.

The reference to the **blood which is poured out for many** means for everyone. It is a Jewish way (Semetic) of describing a violent death. So the cup represents the death of Jesus, which is interpreted as happening on behalf of many and being the sacrificial blood death that institutes a New Covenant. To share this cup means to include

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oneself in the many for whom Jesus died.

Jesus then told His disciples that He would not drink again of the wine until he drinks it with them in the Father's kingdom. He looked beyond His death to the time where He will once again share the intimacy of the table with His disciples. The celebration of communion not only looks back to Christ's death but forward to the coming joy, 1 Corinthians 11:26 **For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.**

It was customary to conclude the Passover meal by singing the **Hallel**, **which** is part of Psalm 115-118. Jesus and His disciples (except Judas who had left) went to the Mount of Olives.

Jesus Predicts Peter's Denial

On the way to the Mount of Olives (east of Jerusalem across the Kidron Valley) Jesus told His disciples that they would **all** desert Him. Although what He had to say applied to all of His disciples, Jesus spoke to Peter and warned Him that Satan had asked to sift them as wheat. Satan's plan was to destroy their faith and so Jesus was praying for him that his faith would not fail. Jesus interceded for Peter. Jesus told Peter that he would strengthen his brothers.

The Prophet Zechariah write in chapter 13:7 **Strike the shepherd, and the sheep will be scattered.** This clearly means that God Himself will strike the shepherd.

Jesus then told them that He would go ahead of them and meet them in Galilee.

Peter vehemently declared that He would never desert Jesus. Even if the others would he never would. He would go to prison or even death with Jesus. Jesus responded that very night before the cock crowed he would deny Jesus three times. Three times has a compound meaning **aparneomai** means to deny completely.

*** See additional notes on the Garden of Gethsemane*

Jesus Faces the Sanhedrin

Jesus was led of under arrest to the house of Caiaphas, the high priest. This is where a charge was developed against Jesus. Peter followed at a distance and sat down to see what happened.

Although it was night the whole Sanhedrin met in an attempt to gather evidence that could lead to Jesus' death. The 71 members, was chaired by the high priest, was made up by priests, aristocracy and scribes.

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False accusers presented their allegations against Jesus, but nothing warranted His death. On the basis of Deuteronomy 17:6 a person could not be put to death except on the testimony of two or three witnesses. Finally two stepped forward to report that Jesus had claimed to be able to destroy the temple and rebuild it in three days. Jesus had never said he would destroy the temple, only the temple would be destroyed, Matthew 24:1-2 **Jesus left the temple and was walking away when his disciples came up to him to call his attention to its buildings. ² 'Do you see all these things?' he asked. 'Truly I tell you, not one stone here will be left on another; every one will be thrown down.'** Furthermore, the temple, of which Jesus spoke in in John 2:19 was **His body**. Mark says that their testimonies did not agree, and therefore rendered themselves invalid.

The high priest asked Jesus if he had anything answer to the accusation made against Him, but Jesus remained silent. This impressive refusal to speak on his own behalf led the high priest to put Jesus under oath and demand whether or not He was the Christ, the son of God. It was against all the procedures of Jewish law to require a person to incriminate himself. Jesus replied in Matthew 26:64 **'You have said so,' Jesus replied. 'But I say to all of you: from now on you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.'**

According to the Mishnah, the first written recording of the Oral Torah of the Jewish people, a judge is to tear his garments if he heard blasphemy. The high priest understood Jesus' statements about sitting on God's right hand and returning in the clouds of heaven as an assertion to deity. So the judge exclaimed blasphemy! Therefore witnesses were no longer necessary. They could now use this against Jesus and present him as deity as a threat to Roman Rule.

They all agreed Jesus should die. And then spat in Jesus' face, a gesture of contempt and struck him. Mark tells us they blindfolded Jesus. They then mocked Jesus and asked him to prophesy who it was.

Notes from the Mishnah

In AD 200 a Jewish document called Mishnah was compiled, recording traditions handed down from one generation to another over several centuries. A portion of this governed Jewish rulings which heard cases that needed judgment and passed sentence. 18 specific laws taken from the Jewish MISHNAH. The Gospel accounts of Jesus arrest and trial showed that this rules were blatantly ignored.

1. No trials were to occur during the night hours before the morning sacrifice. (Sanhedrin 4:1)

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2. Trials were not to occur on the eve of the Sabbath or during festivals. (Sanhedrin 4:1)
3. All trials were to be public; secret trials were forbidden. (Sanhedrin 6:1)
4. All trials were to be held in the Hall of Judgement in the temple area. (Sanhedrin 11:2)
5. Capital cases required a minimum of twenty three judges. (Sanhedrin 4:1)
6. An accused person could not testify against himself. (Sanhedrin 3:3-4)
7. Someone was required to speak on behalf of the accused. (Sanhedrin 3:3-4)
8. Conviction required the testimony of two or three witnesses to be in perfect alignment (Deuteronomy 17:6-7;19:15-20)
9. Witnesses for the prosecution were to be examined and cross examined extensively. (Sanhedrin 4:1)
10. Capital cases were to follow a strict order, beginning with arguments by the defense, then arguments for conviction. (Sanhedrin 4:1)
11. All Sanhedrin judges could argue for acquittal, but not all could argue for conviction. (Sanhedrin 4:1)
12. The high priest should not participate in questioning. (Sanhedrin 3.6)
13. Each witness in a capital case was to be examined individually, not in the presence of other witnesses. (Sanhedrin 3.6)
14. The testimony of two witnesses found to be in contradiction rendered both invalid. (Sanhedrin 5.2)
15. Voting by conviction and sentencing in a capital case was to be conducted individually, beginning with the youngest, so younger members would not be influenced by the voting of the elder members. (Sanhedrin 4.2)
16. Verdicts in capital cases were to be handed down only during daylight hours. (Sanhedrin 4.1)
17. The members of the Sanhedrin were to meet in pairs all night, discuss the case, and reconvene for the purpose of confirming the final verdict and imposing sentence. (Sanhedrin 4.1)

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18. Sentencing in a capital case was not to occur until the following day. (Sanhedrin 4.1)

The First Trial

Once Jesus had been arrested He was taken straight to the house of Annas. Annas had been the High Priest from AD 6- 15. This became a royal post. Annas was later deposed but by this time he had established a Jewish crime family, like the mafia. He continued to control every Jewish political office in Jerusalem. And his son-in-law was Caiaphas the High Priest.

Annas established the Annas Bazaar, which was situated in the temple courts. This kept money flowing into their pockets and funded their corrupt hold on power. They only allowed Shekels minted in Israel and changed other currency at inflated rates and pocketed the difference. In Matthew 21:12-13 **Jesus entered the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves. ¹³ And He said to them, "It is written, 'My house shall be called a house of prayer,' but you have made it a 'den of thieves.'"** Jesus had become Annas' enemy when he exposed their corruption.

Jesus had challenged the Annas mafia. That is why he wasn't taken to the jail or Jewish council first. He stood before the godfather of Jerusalem.

John 18:19-21 **The high priest then asked Jesus about His disciples and His doctrine. ²⁰ Jesus answered him, "I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing. ²¹ Why do you ask Me? Ask those who have heard Me what I said to them. Indeed they know what I said."** Jesus was objecting to points of order in the proceeding that made this illegal. The trial took place at night, during a holiday, behind closed doors, and away from the Temple. The high priest was not to participate in questioning, and the answers he sought would have compelled Jesus to testify against himself. Furthermore there were no witnesses. The object of this mock trial was not to discover the truth, or render a just verdict; Jesus refused to co-operate. So Annas sent Jesus bound to Caiaphas.

The Second Trial

Caiaphas had assembled the majority of the Sanhedrin, the supreme governing body of Israel. Jesus' destiny had already been decided by them. The Sanhedrin created laws and rules of conduct, ruled on civil cases, minor criminal cases and charges of religious misconduct. But no one could be put to death for any crime unless convicted by a

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Roman official and then only for a crime against the Empire. Once again this trial was illegal. It was held in secret by night and in the high priests place instead of the council's meeting hall. No advocate for the accused had been provided.

The Sanhedrin passed the case against Jesus which was a violation of their own laws. According to their law, the role of the Sanhedrin was to presume innocence and even acquittal unless the witnesses left them no alternative than to convict the defendant. Witnesses were to be openly questioned and if their stories conflicted, then both testimonies were to be ignored. No defendant was ever required to testify against themselves.

Mark 14:55-59 **Now the chief priests and all the council sought testimony against Jesus to put Him to death, but found none. ⁵⁶ For many bore false witness against Him, but their testimonies did not agree. ⁵⁷ Then some rose up and bore false witness against Him, saying, ⁵⁸ "We heard Him say, 'I will destroy this temple made with hands, and within three days I will build another made without hands.'"** ⁵⁹ **But not even then did their testimony agree.** The false witness attached something extra to what Jesus had actually said, intending to make Him guilty of blasphemy. The phrase **made without hands** was a common reference with regard to constructing something for idol worship, so they were saying Jesus would rebuild the temple for idol worship.

But even blasphemy was not enough to stone Jesus in Jewish law let alone enough to convince Rome to kill Jesus. So if Jesus claimed to be the Messiah, a king, they could portray Jesus as a threat to Caesar and to the empire. Mark 14:60-64 **And the high priest stood up in the midst and asked Jesus, saying, "Do You answer nothing? What is it these men testify against You?" ⁶¹ But He kept silent and answered nothing. Again the high priest asked Him, saying to Him, "Are You the Christ, the Son of the Blessed?" ⁶² Jesus said, "I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven." ⁶³ Then the high priest tore his clothes and said, "What further need do we have of witnesses? ⁶⁴ You have heard the blasphemy! What do you think?" And they all condemned Him to be deserving of death.**

Not only was this an illegal trial but some of them took out their personal anger on Jesus, Mark 14:65 **Then some began to spit on Him, and to blindfold Him, and to beat Him, and to say to Him, "Prophecy!" And the officers struck Him with the palms of their hands.**

The Third Trial

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With a specific charge and a verdict already determined: treason against Rome, the high priest summoned the council to the official place of judgment in the Temple. In the light of day, in the proper place and in public view the third trial began; but once again they violated their own laws. They became the accusers, no one advocated for Jesus the accused, it was held during a holiday and they compelled Jesus to testify against himself.

Luke 22:66-70 **As soon as it was day, the elders of the people, both chief priests and scribes, came together and led Him into their council, saying, ⁶⁷ "If You are the Christ, tell us." But He said to them, "If I tell you, you will by no means believe. ⁶⁸ And if I also ask you, you will by no means answer Me or let Me go. ⁶⁹ Hereafter the Son of Man will sit on the right hand of the power of God." ⁷⁰ Then they all said, "Are You then the Son of God?" So He said to them, "You rightly say that I am."**

Jesus called attention to the illegal proceedings without denying His claim to be the Messiah. Luke 22:71 **And they said, "What further testimony do we need? For we have heard it ourselves from His own mouth."** By the end of the third trial the religious leaders believed they had a suitable charge against Jesus. The Roman Empire would want to get rid of anyone who claimed to be the Christ, a revolutionary who could lead people to insurrection and if Jesus was executed the people would reject Him as another false Messiah.

Peter Denied Jesus and Wept Bitterly

Peter sat in the courtyard and one of the servant girls challenged Peter to being with Jesus of Galilee. Peter openly denied that he did not know what they were talking about and moved to the gateway.

Another girl then said to the bystanders that Peter was with Jesus of Nazareth. Again Peter denied Jesus, this time with an oath. **I do not know this man!**

A little time later, Luke 22:29 says about an hour later, people who were standing by came to Peter and said to him surely you are one of them as your speech gives you away. The more Peter denied the more he gave himself away. Galileans spoke Aramaic with an accent which was considered uncivilized by those who lived in Jerusalem. Peter then began to call down curses upon himself, and denied Jesus a third time. I do not know the man! Immediately the rooster crowed.

Luke 22:61 tells us **The Lord turned and looked straight at Peter** and Peter remembered the words of Jesus, **before the rooster crows you will deny me three times.** Peter left the courtyard and wept bitterly.