

# Lenten and Easter Bible Study



Mar 16

Mar 23 ←

Mar 30

Apr 6

# Let's start with a prayer

Come Holy Spirit,

And You shall renew the face of the earth.

Let us pray.

O God, who by the light of the Holy Spirit, did instruct the hearts of the faithful, grant that by the same Holy Spirit we may be truly wise and ever enjoy His consolations.

# Course / Topical Outline



Mar 16 – Introduction / The Prophet-King Comes to Jerusalem / The Prophet-King Teaches in the Temple.

Mar 23 - Jesus' Eschatological Sermon / Jesus' Arrest and Trials.

Mar 30 – The Last Supper.

Apr 6 – The Crucifixion and Resurrection of Christ.

# Jesus' Eschatological Sermon



Eschatology: the part of theology concerned with death, judgment, and the final destiny of the soul and of humankind.

*eskhatos* (Greek): last, *-logy* (Greek): study of.

Matthew Chapters 24 – 25.

The Destruction of the Temple 24: 1-2

Signs of the Coming of the Disaster 24: 3 – 14

The Great Tribulation of Jerusalem 24: 15 – 28

The Parousia of the Son of Man 24:29 – 25:30

The Last Judgement 25:31 – 46



# The Destruction of the Temple

## 24: 1-2



Francesco Hayez: *The Destruction of the Temple of Jerusalem*

# The Destruction of the Temple

## 24: 1-2



### The Destruction of the Temple Foretold

24 As Jesus came out of the temple and was going away, his disciples came to point out to him the buildings of the temple. <sup>2</sup> Then he asked them, “You see all these, do you not? Truly I tell you, not one stone will be left here upon another; all will be thrown down.”

# The Destruction of the Temple

## 24: 1-2



Jesus unites His prophecy of the Temple's destruction to the destruction of His own Body in His Passion.

His death will become a sign of the future destruction of the Jerusalem Temple that will bring in the new and Final Age of mankind (see CCC 585-86, 593).

# The Destruction of the Temple

## 24: 1-2



Jesus prediction is not a sign of hostility to the Temple.

Jesus had the most profound love and respect for His "Father's house," as He called the Temple ([Jn 2:16](#)). He had a good connection to the temple since his early age.

Jesus recognized the Jerusalem Temple as God's dwelling-place among men and even identified Himself with the Temple by presenting Himself as God's definitive "dwelling-place among men" (Mt 12:6; Jn 2:19-21).

**Question:** What are some examples of Jesus connection to the Temple throughout His life?



# The Destruction of the Temple

## 24: 1-2



### Answer:

- It was at the Jerusalem Temple that His mother came with Joseph 40 days after Jesus' birth to present Jesus, her firstborn son, to receive her prescribed purification rite, and to present her sacrifice under the Law (Lk 2:22-24).
- When Jesus was twelve, He stayed in the Temple three days to discuss theology with the priests and scribes (Lk 2:41-52).
- He kept the holy days by attending the annual Temple feasts at their appointed times (Jn 2:13; 7:2, 10; 11:22-23; 12:1).
- He paid the Temple tax to support the upkeep of the Temple (Mt 17:24-27).
- He cared about abuses of the Temple, cleansing His "Father's house" three times during His ministry (Jn 2:13-21; Mt 21:12-13; Mk 11:15-17).

# Signs of the Coming of the Disaster 24: 3 – 14



Enrique Simonet: *Flevit super illam*  
(*Christ weeps over Jerusalem*)

# Signs of the Coming of the Disaster 24: 3 – 14



David Roberts' lost painting: *The siege and destruction of Jerusalem by the Romans under the command of Titus*



# Signs of the Coming of the Disaster 24: 3 – 14



## **Signs of the End of the Age**

<sup>3</sup> When he was sitting on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will this be, and what will be the sign of your coming and of the end of the age?” <sup>4</sup> Jesus answered them, “Beware that no one leads you astray. <sup>5</sup> For many will come in my name, saying, ‘I am the Messiah!’ and they will lead many astray. <sup>6</sup> And you will hear of wars and rumors of wars; see that you are not alarmed; for this must take place, but the end is not yet. <sup>7</sup> For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places: <sup>8</sup> all this is but the beginning of the birth pangs.

## **Persecutions Foretold**

<sup>9</sup> “Then they will hand you over to be tortured and will put you to death, and you will be hated by all nations because of my name. <sup>10</sup> Then many will fall away, and they will betray one another and hate one another. <sup>11</sup> And many false prophets will arise and lead many astray. <sup>12</sup> And because of the increase of lawlessness, the love of many will grow cold. <sup>13</sup> But the one who endures to the end will be saved. <sup>14</sup> And this good news of the kingdom will be proclaimed throughout the world, as a testimony to all the nations; and then the end will come.



# Signs of the Coming of the Disaster 24: 3 – 14



These are the signs:

Men will come deceiving people claiming to be the messiah.

There will be many reports of wars.

There will be famines and earthquakes.

The disciples will be hated by the Gentiles who will persecute and kill them because of their faith.

Many of the faithful will be led into sin; evil doing will grow and love will diminish as there is betrayal within the community.

There will be false prophets within the community.

These terrors will be the "birth pangs" that precede the coming of the Messianic Age. (*birth pangs – tribulations that are increasing, building up*)

**Question:** Despite of this, what hope does Jesus offer to His disciples?

# Signs of the Coming of the Disaster 24: 3 – 14



## **Answer:**

Those who persevere will be saved. (24:13)

The Gospel of salvation (good news of the kingdom) will be preached to the ends of the earth before the end comes. (24:14)

# The Great Tribulation of Jerusalem 24: 15 – 28



Luca Signorelli: *The Deeds of Antichrist*

# The Great Tribulation of Jerusalem 24: 15 – 28



## The Desolating Sacrilege

<sup>15</sup> “So when you see the desolating sacrilege standing in the holy place, as was spoken of by the prophet Daniel (let the reader understand), <sup>16</sup> then those in Judea must flee to the mountains; <sup>17</sup> the one on the housetop must not go down to take what is in the house; <sup>18</sup> the one in the field must not turn back to get a coat. <sup>19</sup> Woe to those who are pregnant and to those who are nursing infants in those days! <sup>20</sup> Pray that your flight may not be in winter or on a Sabbath. <sup>21</sup> For at that time there will be great suffering, such as has not been from the beginning of the world until now, no, and never will be. <sup>22</sup> And if those days had not been cut short, no one would be saved; but for the sake of the elect those days will be cut short. <sup>23</sup> Then if anyone says to you, ‘Look! Here is the Messiah!’ or ‘There he is!’ —do not believe it. <sup>24</sup> For false messiahs and false prophets will appear and produce great signs and omens, to lead astray, if possible, even the elect. <sup>25</sup> Take note, I have told you beforehand. <sup>26</sup> So, if they say to you, ‘Look! He is in the wilderness,’ do not go out. If they say, ‘Look! He is in the inner rooms,’ do not believe it. <sup>27</sup> For as the lightning comes from the east and flashes as far as the west, so will be the coming of the Son of Man. <sup>28</sup> Wherever the corpse is, there the vultures will gather.



# The Great Tribulation of Jerusalem 24: 15 – 28



Verse 24:22 sets the events described during the lifetimes of the first disciples. The "saved" refers to temporal salvation.

In the return of the Messiah there is an end to time as we know it, but since Jesus says "for the sake of the elect" the tribulation will be shortened He is speaking of ending the tribulation for the sake of the Church so His disciples can continue with their mission to spread the Gospel of salvation.

**Question:** In the Old Testament to whom does "the elect" or "the chosen ones" refer? To whom does Jesus refer to as His "elect"? (see Dt 7:6-11; Rom 11:5-7)

## Dt 7:6-11

<sup>6</sup> For you are a people holy to the LORD your God; the LORD your God has chosen you out of all the peoples on earth to be his people, his treasured possession.

<sup>7</sup> It was not because you were more numerous than any other people that the LORD set his heart on you and chose you—for you were the fewest of all peoples. <sup>8</sup> It was because the LORD loved you and kept the oath that he swore to your ancestors, that the LORD has brought you out with a mighty hand, and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. <sup>9</sup> Know therefore that the LORD your God is God, the faithful God who maintains covenant loyalty with those who love him and keep his commandments, to a thousand generations, <sup>10</sup> and who repays in their own person those who reject him. He does not delay but repays in their own person those who reject him. <sup>11</sup> Therefore, observe diligently the commandment—the statutes and the ordinances—that I am commanding you today.

## Rom 11:5-7

<sup>5</sup> So too at the present time there is a remnant, chosen by grace. <sup>6</sup> But if it is by grace, it is no longer on the basis of works, otherwise grace would no longer be grace.

<sup>7</sup> What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened,

# The Great Tribulation of Jerusalem 24: 15 – 28



**Answer:** "The elect" in the O.T. are the children of Israel who God called into covenant with Him and who must live in obedience to His commands. Jesus is referring to the "elect" of the new Israel "the "faithful remnant" of Jews who He chose to become the New Covenant community of believers.

# The Parousia of the Son of Man

## 24:29 – 25:30



Gustave Doré: *The Triumph Of Christianity  
Over Paganism*



# The Parousia of the Son of Man

## 24:29 – 25:30



### **The Coming of the Son of Man**

<sup>29</sup> “Immediately after the suffering of those days  
the sun will be darkened,  
and the moon will not give its light;  
the stars will fall from heaven,  
and the powers of heaven will be shaken.

<sup>30</sup> Then the sign of the Son of Man will appear in heaven, and  
then all the tribes of the earth will mourn, and they will see  
‘the Son of Man coming on the clouds of heaven’ with power  
and great glory. <sup>31</sup> And he will send out his angels with a  
loud trumpet call, and they will gather his elect from the  
four winds, from one end of heaven to the other.

Parousia (Greek) means: being present, a coming to a place; presence, coming or arrival. A technical term used of the coming of Christ.

# The Parousia of the Son of Man

## 24:29 – 25:30



### **The Lesson of the Fig Tree**

<sup>32</sup> “From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. <sup>33</sup> So also, when you see all these things, you know that he is near, at the very gates. <sup>34</sup> Truly I tell you, this generation will not pass away until all these things have taken place. <sup>35</sup> Heaven and earth will pass away, but my words will not pass away.

# The Parousia of the Son of Man

## 24:29 – 25:30



### **The Necessity for Watchfulness**

<sup>36</sup> “But about that day and hour no one knows, neither the angels of heaven, nor the Son, but only the Father. <sup>37</sup> For as the days of Noah were, so will be the coming of the Son of Man. <sup>38</sup> For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark, <sup>39</sup> and they knew nothing until the flood came and swept them all away, so too will be the coming of the Son of Man. <sup>40</sup> Then two will be in the field; one will be taken and one will be left. <sup>41</sup> Two women will be grinding meal together; one will be taken and one will be left. <sup>42</sup> Keep awake therefore, for you do not know on what day your Lord is coming. <sup>43</sup> But understand this: if the owner of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. <sup>44</sup> Therefore you also must be ready, for the Son of Man is coming at an unexpected hour.

# The Parousia of the Son of Man

## 24:29 – 25:30



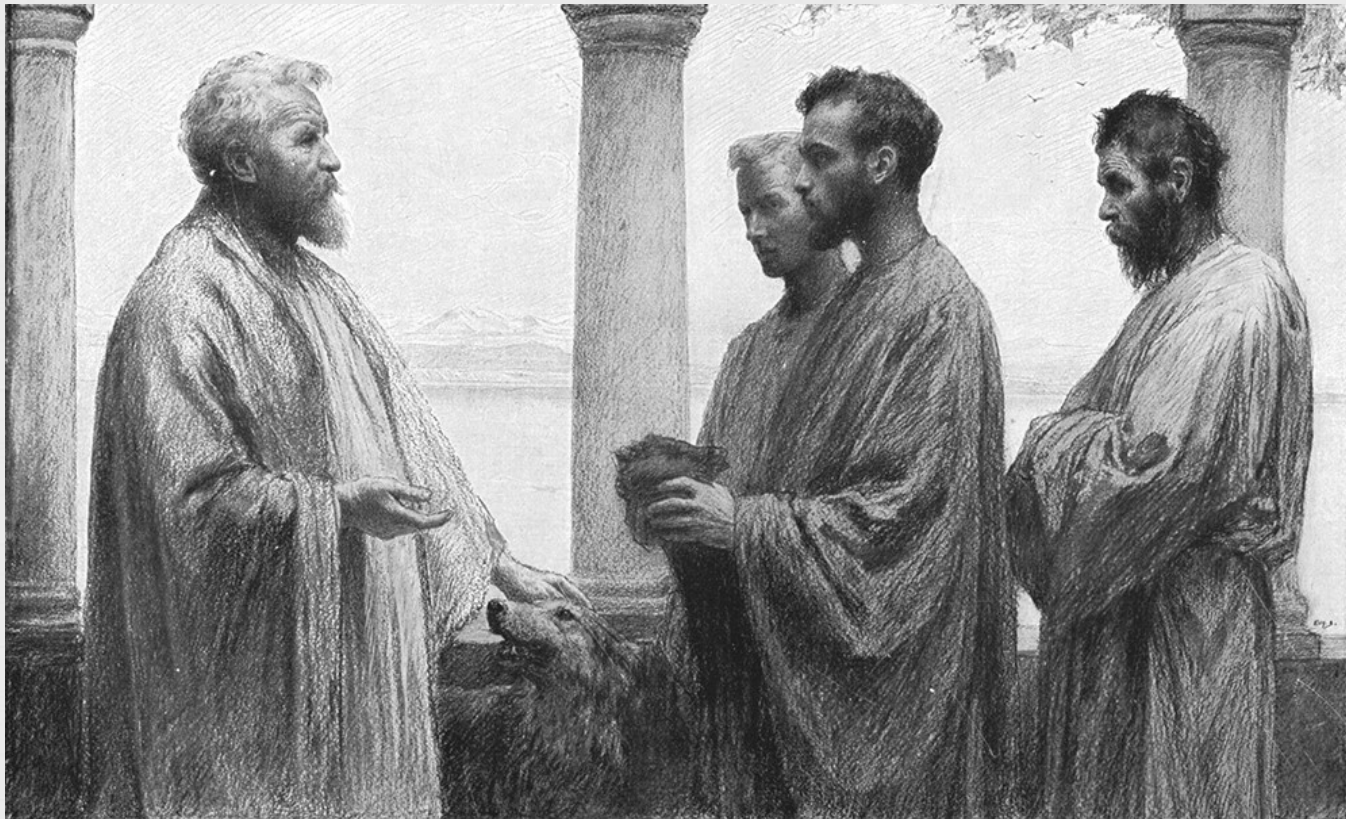
### **The Faithful or the Unfaithful Slave**

<sup>45</sup> “Who then is the faithful and wise slave, whom his master has put in charge of his household, to give the other slaves their allowance of food at the proper time? <sup>46</sup> Blessed is that slave whom his master will find at work when he arrives. <sup>47</sup> Truly I tell you, he will put that one in charge of all his possessions. <sup>48</sup> But if that wicked slave says to himself, ‘My master is delayed,’ <sup>49</sup> and he begins to beat his fellow slaves, and eats and drinks with drunkards, <sup>50</sup> the master of that slave will come on a day when he does not expect him and at an hour that he does not know. <sup>51</sup> He will cut him in pieces and put him with the hypocrites, where there will be weeping and gnashing of teeth.



# The Parousia of the Son of Man

## 24:29 – 25:30



Eugene Burnand: *The Parable of the Talents*

## The Parable of the Talents (Mt 25:14-30)

<sup>14</sup> “For it is as if a man, going on a journey, summoned his slaves and entrusted his property to them; <sup>15</sup> to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. <sup>16</sup> The one who had received the five talents went off at once and traded with them, and made five more talents. <sup>17</sup> In the same way, the one who had the two talents made two more talents. <sup>18</sup> But the one who had received the one talent went off and dug a hole in the ground and hid his master’s money. <sup>19</sup> After a long time the master of those slaves came and settled accounts with them. <sup>20</sup> Then the one who had received the five talents came forward, bringing five more talents, saying, ‘Master, you handed over to me five talents; see, I have made five more talents.’ <sup>21</sup> His master said to him, ‘Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.’ <sup>22</sup> And the one with the two talents also came forward, saying, ‘Master, you handed over to me two talents; see, I have made two more talents.’ <sup>23</sup> His master said to him, ‘Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.’ <sup>24</sup> Then the one who had received the one talent also came forward, saying, ‘Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; <sup>25</sup> so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.’ <sup>26</sup> But his master replied, ‘You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? <sup>27</sup> Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. <sup>28</sup> So take the talent from him, and give it to the one with the ten talents. <sup>29</sup> For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. <sup>30</sup> As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.’



# The Parousia of the Son of Man

## 24:29 – 25:30



Francesco Fontebasso: *The Bridegroom and the foolish Virgins*

## **The Parable of the Ten Bridesmaids (Mt 25:1-13)**

25 “Then the kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bridegroom. <sup>2</sup> Five of them were foolish, and five were wise. <sup>3</sup> When the foolish took their lamps, they took no oil with them; <sup>4</sup> but the wise took flasks of oil with their lamps. <sup>5</sup> As the bridegroom was delayed, all of them became drowsy and slept. <sup>6</sup> But at midnight there was a shout, ‘Look! Here is the bridegroom! Come out to meet him.’ <sup>7</sup> Then all those bridesmaids got up and trimmed their lamps. <sup>8</sup> The foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ <sup>9</sup> But the wise replied, ‘No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.’ <sup>10</sup> And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. <sup>11</sup> Later the other bridesmaids came also, saying, ‘Lord, lord, open to us.’ <sup>12</sup> But he replied, ‘Truly I tell you, I do not know you.’ <sup>13</sup> Keep awake therefore, for you know neither the day nor the hour.



# The Parousia of the Son of Man

## 24:29 – 25:30



### The Parable of the Ten Bridesmaids (Mt 25:1-13)

“Then the kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bridegroom.

**Question:** If the bridegroom is Christ, who are the bridesmaids in the parable, what do the oil lamps represent, and where is the wedding feast? See [Rev 19:5-9](#).

# The Parousia of the Son of Man

## 24:29 – 25:30



Rev 19:5-9

<sup>5</sup> And from the throne came a voice saying,  
“Praise our God,  
all you his servants,  
and all who fear him,  
small and great.”

<sup>6</sup> Then I heard what seemed to be the voice of a great multitude, like the sound of many waters and like the sound of mighty thunderpeals, crying out,

“Hallelujah!  
For the Lord our God  
the Almighty reigns.

<sup>7</sup> Let us rejoice and exult  
and give him the glory,  
for the marriage of the Lamb has come,  
and his bride has made herself ready;

<sup>8</sup> to her it has been granted to be clothed  
with fine linen, bright and pure” –

for the fine linen is the righteous deeds of the saints.

<sup>9</sup> And the angel said to me, “Write this: Blessed are those who are invited to the marriage supper of the Lamb.” And he said to me, “These are true words of God.”

# The Parousia of the Son of Man

## 24:29 – 25:30



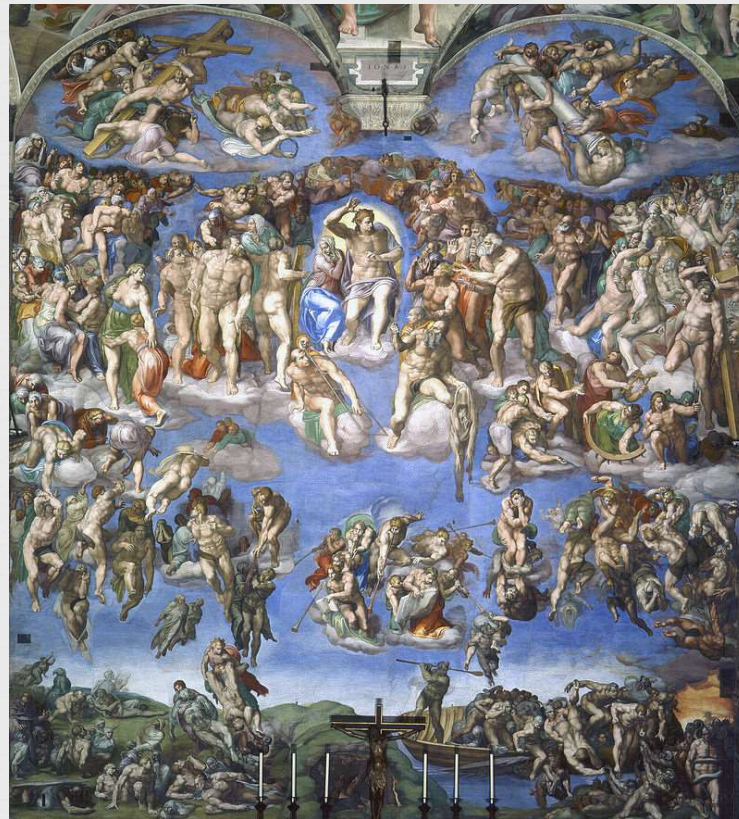
### Answer:

The virgins are the Bride of Christ, the Christian communities of the Church. The oil lamps represent God the Holy Spirit. The wedding banquet is the heavenly wedding banquet of the Lamb and His Bride.

In the parable, all the virgins have oil lamps which they must keep burning as they await the coming of the Bridegroom. The flames of the oil lamps probably represent the spiritual light of the Holy Spirit giving life to the Church. Fire is a symbol of the transforming energy of the Holy Spirit's actions in both the Old and New Testaments. In the Exodus out of Egypt, the children of Israel were guided by the fiery pillar, and in the Jerusalem Temple, the seven burning oil lamps of the golden Menorah represented the presence of God's spirit in the Sanctuary. In the New Testament, St. John the Baptist proclaimed Jesus as the Christ who will "baptize you with the Holy Spirit and with fire" ([Lk 1:17](#); [3:16](#)). Speaking of the Holy Spirit, Jesus said "I came to cast fire upon the earth and would that it were already kindled!" ([Lk 12:49](#)). On Pentecost, God the Holy Spirit possessed the New Covenant community praying in the Upper Room in the form of tongues of fire ([Acts 2:3-4](#)), and St. Paul warns Christians "do not quench the Spirit" ([1 Thes 5:19](#); also see CCC 696).

In the parable the bridegroom is delayed in his coming. This delay is similar to the delay of the return of the Master in the parable of the two servants and is a reminder that we do not know when Christ, our Bridegroom, will return.

# The Last Judgement 25:31 – 46



Michelangelo: *The Last Judgment*



# The Last Judgement 25:31 – 46



## The Judgment of the Nations

<sup>31</sup> “When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. <sup>32</sup> All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, <sup>33</sup> and he will put the sheep at his right hand and the goats at the left. <sup>34</sup> Then the king will say to those at his right hand, ‘Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; <sup>35</sup> for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, <sup>36</sup> I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’ <sup>37</sup> Then the righteous will answer him, ‘Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? <sup>38</sup> And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? <sup>39</sup> And when was it that we saw you sick or in prison and visited you?’ <sup>40</sup> And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.’ <sup>41</sup> Then he will say to those at his left hand, ‘You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; <sup>42</sup> for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, <sup>43</sup> I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.’ <sup>44</sup> Then they also will answer, ‘Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?’ <sup>45</sup> Then he will answer them, ‘Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.’ <sup>46</sup> And these will go away into eternal punishment, but the righteous into eternal life.”

# The Last Judgement 25:31 – 46



**Question:** What teaching from both the Old and New Testaments is the basis for the Last Judgment? See [Lev 19:18](#); [Dt 6:5](#) and [Mt 22:36-40](#)

Leviticus:

<sup>18</sup> You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself: I am the LORD.

Deuteronomy:

<sup>5</sup> You shall love the LORD your God with all your heart, and with all your soul, and with all your might.

Matthew:

<sup>36</sup> “Teacher, which commandment in the law is the greatest?” <sup>37</sup> He said to him, “‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ <sup>38</sup> This is the greatest and first commandment. <sup>39</sup> And a second is like it: ‘You shall love your neighbor as yourself.’ <sup>40</sup> On these two commandments hang all the law and the prophets.”

# The Last Judgement 25:31 – 46



**Answer:** The obligation to love God and to love one's neighbor.

The Church lists the kind acts described verses 35-36 among "the works of mercy" (CCC 2447). The Church imitates Christ's love for the poor and oppressed as "part of her constant tradition" (CCC 2444). St. John Chrysostom reminded his congregation that all the material blessings we enjoy are from God, and we should not look upon them as ours alone: *Not to enable the poor to share in our goods is to steal from them and deprive them of life. The goods we possess are not ours, but theirs* (Homilies in Lazaro 2.5).

# Recap on the questions



1. What are some examples of Jesus connection to the Temple throughout His life?
2. In face of the coming disaster to Jerusalem, what hope does Jesus offer to His disciples?
3. In the Old Testament to whom does "the elect" or "the chosen ones" refer? To whom does Jesus refer to as His "elect"? (see Dt 7:6-11; Rom 11:5-7)
4. If the bridegroom is Christ, who are the bridesmaids in the parable, what do the oil lamps represent, and where is the wedding feast? See [Rev 19:5-9](#).
5. What teaching from both the Old and New Testaments is the basis for the Last Judgment?



# Jesus' Arrest and Trials.

## (Matthew 26:36-27:26)



Matthew 26:36-46 Jesus' Agony in the Garden

<sup>36</sup> Then Jesus went with them to a place called Gethsemane; and he said to his disciples, "Sit here while I go over there and pray." <sup>37</sup> He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. <sup>38</sup> Then he said to them, "I am deeply grieved, even to death; remain here, and stay awake with me." <sup>39</sup> And going a little farther, he threw himself on the ground and prayed, "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want." <sup>40</sup> Then he came to the disciples and found them sleeping; and he said to Peter, "So, could you not stay awake with me one hour? <sup>41</sup> Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." <sup>42</sup> Again he went away for the second time and prayed, "My Father, if this cannot pass unless I drink it, your will be done." <sup>43</sup> Again he came and found them sleeping, for their eyes were heavy. <sup>44</sup> So leaving them again, he went away and prayed for the third time, saying the same words. <sup>45</sup> Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. <sup>46</sup> Get up, let us be going. See, my betrayer is at hand."

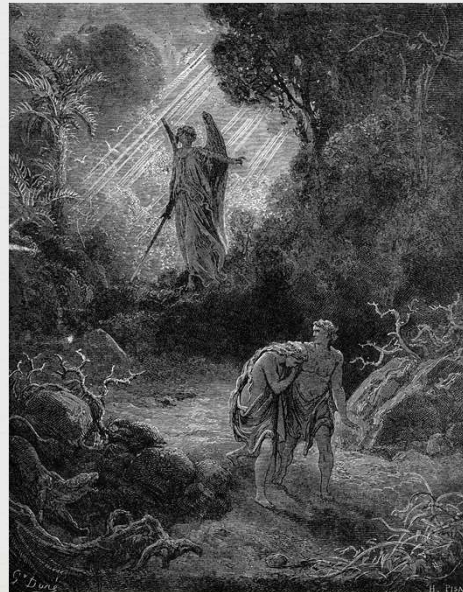
A covenant ordeal is when a servant of God is faced with the choice between obedience to the will of God that involves some sort of sacrifice and one's own very strong desires.

**Question:** What was the first time a man, also in a sense the "firstborn" son of God, faced a covenant ordeal in a garden?

# Jesus' Arrest and Trials. (Matthew 26:36-27:26)



**Answer:** Adam in the Garden of Eden was forbidden by God to eat from the Tree of the Knowledge of Good and Evil, the fruit of which Adam and Eve greatly desired. Unlike Jesus, Adam failed his test of obedience and chose to be disobedient concerning God's will for his life.



Gustave Doré: *Adam and Eve Driven out of Eden*

# Jesus' Arrest and Trials. (Matthew 26:36-27:26)



**Question:** There is a close connection between Jesus' prayer in the garden of Gethsemane and the Lord's Prayer in Matthew 6:9-13. What similarities do you notice?



# Jesus' Arrest and Trials. (Matthew 26:36-27:26)



**Answer:** Both prayers are addressed to God as "Father" and both express the desire to do God's will.



Carl Heinrich Bloch: *An angel comforting Jesus before his arrest in the Garden of Gethsemane.*  
Luke 22:43



The Lord's Prayer by Harold Copping



# Matthew 26:57-68 Jesus' Trial before the Sanhedrin



Matthias Stom : *Christ Before Caiaphas*

# Matthew 26:57-68 Jesus' Trial before the Sanhedrin



## Jesus' Illegal Trial by the Jewish Sanhedrin

### Illegality

There was a clandestine meeting of the high court.

It was not an impartial court; the verdict against Jesus was already decided.

False witnesses were called to testify against Jesus, but their testimony did not agree. The council violated the commandment against bearing false witness in the Ten Commandments.

No witnesses were called to support Jesus.

The charge of threatening the Temple was brought against Jesus and then the charge was changed to blasphemy.

Jesus was charged with blasphemy, but technically He was not guilty of the charge of blaspheming God's name under the prohibition and the case cited in the Torah.

### Scripture

Mt 26:57; Mk 14:53; Lk 22:66

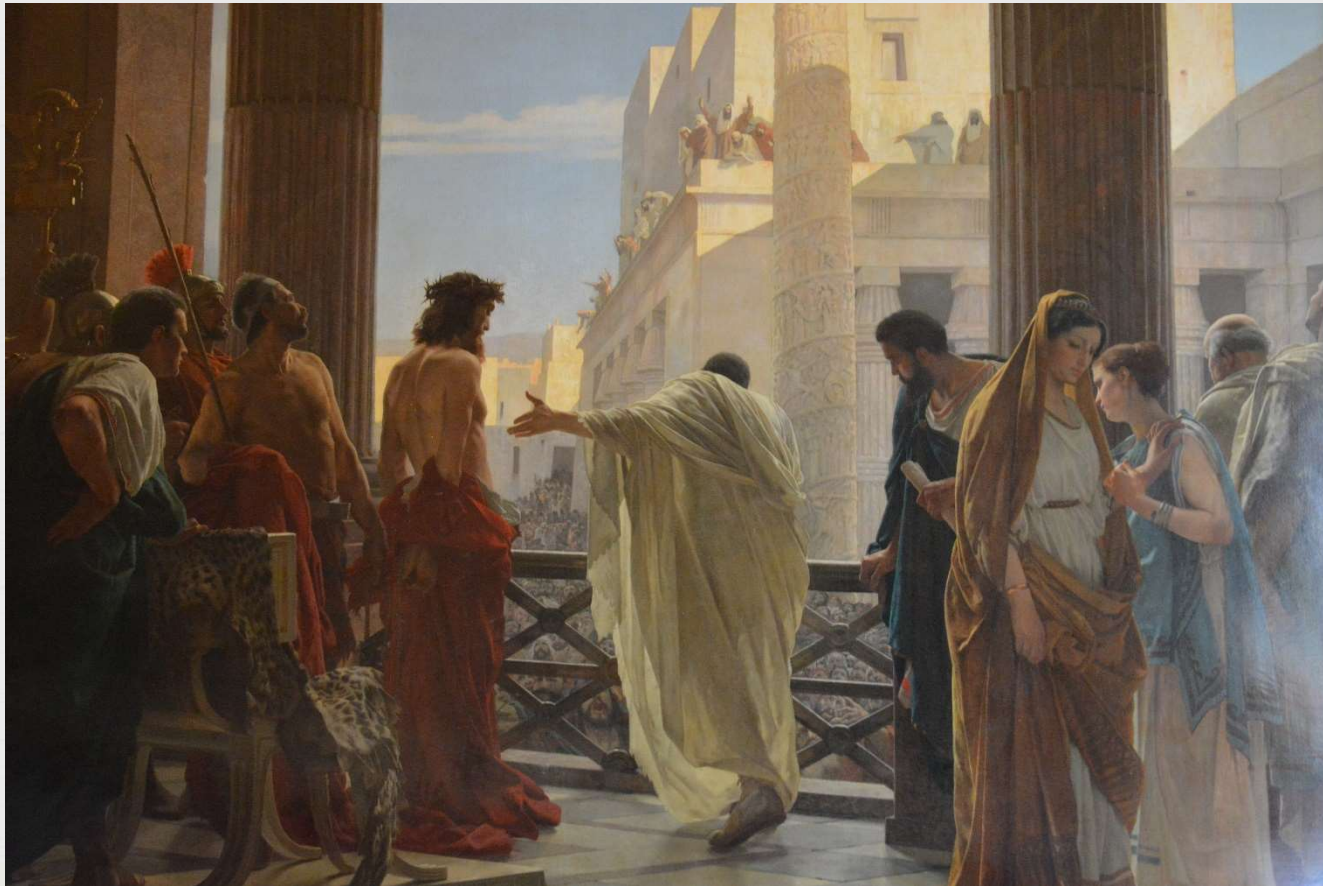
Mt 26:3-4, 59; Mk 14:1, 55;  
Lk 22:1-2; Jn 11:49-50; 18:13

Mt 26:60-61; Mk 14:56-59;  
Ex 20:16; Lev 19:12; Dt 5:20; 19:16-18

Mt 26:61, 65; Mk 14:63-64;  
Lk 33:70-71; Jn 19:7

Lev 24:11-16

# Jesus' Trial before Pilate (Matthew 27:11 – 26)



Antonio Ciseri: *Ecce Homo*

# Jesus' Trial before Pilate (Matthew 27:11 – 26)



## **The Accusations Against Jesus in His Trial before Pilate**

*The chief priests accused him of many things. [Mark 15:3](#)*

### **Charge**

### **Scripture**

He claims to be King of the Jews

[Mt 27:11](#); [Lk 23:2](#); [Jn 18:33](#)

He is misleading the people by opposing the payment of taxes to Caesar

[Lk 23:2](#)

He claims to be the Jewish Messiah

[Lk 23:2](#)

He claims to be the Son of God and according to Jewish law he ought to die

[Jn 19:7](#)

He is inciting the people to revolt with his teaching

[Lk 23:5](#), [14](#)

He opposes Caesar

[Jn 19:12](#)



# Jesus' Trial before Pilate (Matthew 27:11 – 26)



## The Ironies Associated with Jesus' Trial before Pilate

### **Ironical event**

### **Scripture**

The Jewish leaders are concerned with ritual purity and not spiritual purity.

[Mt 27:6;](#)

[Jn 18:28](#)

The Jewish high priest, chief priests, elders and the Jewish crowds pronounce Jesus deserves to die while the pagan Roman and his wife believe in His innocence.

[Mt 26:65-66; 27:19-24;](#)

[Mk 14:64; 15:11-14](#)

[Lk 23:4, 13-16;](#)

[Jn 18:38; 19:4, 6](#)

The Jewish leaders falsely condemn Jesus to death for violations that are not included in the Law when all their actions and false accusations are violations of the Law that should incur the death penalty.

[Ex 20:16; 23:1, 7;](#)

[Dt 5:20; 17:6; 19:15-21](#)

The Roman governor offers the people Jesus the righteous Son of God the Father and they chose Jesus Barabbas (son of the father) the murderer.

[Mt 27:21;](#)

[Mk 15:11;](#)

[Lk 23:18](#)

Pilate announces he is innocent of shedding Jesus' blood and Jesus' Jewish kinsmen utter a self-curse taking responsibility for Jesus' death.

[Mt 27:22-25](#)

# Jesus' Trial before Pilate (Matthew 27:11 – 26)



Their self-curse concerning Jesus' blood is fulfilled but not in the way they intended. Jesus died so that His precious blood would wash away their sins and the sins of their children.

The people choose Tiberius, the son of the false god Caesar Augustus, to be their king instead of Jesus the son of David and the true Son of the only God and true King of Israel.

Ironically it is the chief priests, God's representatives to the people, who cry out "We have no king but Caesar!"

The plaque that was supposed to list Jesus' crime was ironically a true statement of His identity.

[Rom 3:25-26](#); [5:9-11](#);  
[2 Cor 5:18-19](#); [Eph 1:6-7](#);  
[1 Jn 2:2](#).

[Jn 19:12](#), [14b-15](#);  
[Ps 10:16](#); [24:7-10](#); [44:4](#); [47:2](#),  
[6](#), [7](#); [89:18](#); [95:3](#);  
[Mt 21:5](#) etc.

[Jn 19:19-20](#)

# Closing Prayer



Gracious Father, we thank you for your grace in inspiring us this day. As we depart, Lord, we ask you to be with us. May your angels go before us so that we can reach home safely.

May you direct all our actions by your holy inspiration and carry them on by your gracious assistance, that every word and work of ours may always begin from you and by you be happily ended. We ask this through Christ, our Lord. Amen.