

Life & Teachings of Jesus

May 23, 2013 – Rejection & Last Days Lecture
Lakeside Institute of Theology
Ross Arnold, Spring 2013

Life & Teachings of Jesus (NT3)

1. Introduction to Life & Teachings of Jesus
2. A Harmony of the Life of Jesus
3. Childhood & Start of Ministry
4. The Gospel of the Kingdom of God
5. The Ministries of Jesus
6. Relationships: Jesus, Father, Followers
7. Rejection & Last Days
8. Sin & Its Remedy; Final Exam



The Life of Jesus

The Year of Opposition (c. 29-30 AD)

1. Death of John the Baptist (Machaerus) – Mt.14:1-12; Mk.6:14-29; Lk.9:7-9
2. In Galilee
 - A. Jesus feeds the 5000 (*Bethsaida*) – Mt. 14:13-21; Mk. 6:30-44; Lk. 9:10-17; Jn. 6:1-14
 - B. Jesus walks on water (*Gennesaret*) – Mt. 14:22-33; Mk. 6:45-52; Jn. 6:16-21
3. Ministry to the north and east
 - A. Jesus travels to Tyre and Sidon – Mt. 15:21-28; Mk. 7:24-30
 - B. Jesus feeds the 4000 (*Sea of Galilee*) – Mt. 15:32-39; Mk. 8:1-9
 - C. Peter's confession (*Caesarea Philippi*) – Mt. 16:13-20; Mk. 8:27-30; Lk. 9:18-21
 - D. Jesus predicts his death (*Caesarea Philippi*) – Mt.16:21-26; Mk.8:31-37; Lk.9:22-25
 - E. The Transfiguration (*Mt. Hermon?*) – Mt. 17:1-13; Mk. 9:2-13; Lk. 9:28-36
 - F. Jesus pays the Temple Tax (*Capernaum*) – Matthew 17:24-27
4. Ministry in Judea
 - A. Jesus attends Feast of Tabernacles (*Oct., AD 29*) – John 7:11-52
 - B. Jesus heals the man born blind – John 9:1-41
 - C. Jesus visits Mary and Martha (*Bethany*) – Luke 10:38-42
5. Ministry in Perea – Luke 17:11
 - A. Jesus raises Lazarus (*Bethany*) – John 11:1-44
 - B. Jesus bless the little children (*Perea*) – Mt.19:13-15; Mk.10:13-16; Lk.18:15-17
 - C. The rich young ruler (*Perea*) – Mt.19:16-30; Mk.10:17-31; Lk.18:18-30
 - D. Jesus again predicts death (*Perea*) – Mt.20:17-19; Mk.10:32-42; Lk.18:31-34
 - E. Jesus heals blind Bartimaeus (*Jericho*) – Mt.20:29-34; Mk.10:46-52; Lk.18:35-43
 - F. Jesus and Zacchaeus (*Jericho*) – *Luke 19:1-10*
 - G. Jesus returns to visit Mary and Martha (*Bethany*) – John 11:55-12:1

Who Opposed Jesus and Why?

- The Pharisees – because they perceived Jesus as preaching and teaching against the Mosaic Law and Jewish tradition, especially in his attitude towards the Sabbath.
- The Sadducees – as the authority figures in Judaism, they controlled the Sanhedrin and Temple worship, and they perceived Jesus as a threat to that authority.
- The Roman authorities – because the Jewish leaders had convinced the Romans that Jesus was guilty of sedition and that he threatened rebellion against Roman rule.

The Accusations Made Against Jesus

- That he did not obey the Law of Moses.
- That he did not respect the authorities whom (according to the Jews) God had placed over the Jewish people.
- That he would destroy the Temple.
- That he committed blasphemy by claiming to be the Messiah and the Son of God.
- That he was fomenting insurrection against the Romans and their rule, that he opposed paying taxes to Rome.

Why Pilate Went Along

- Pilate had little interest in justice or compassion – his reign as governor was marked by disdain for the Jews and brutal suppression of all opposition.
- He feared antagonizing the Jewish leadership, lest they would complain about him to the emperor. (Pilate's position was insecure because Sejanus, the official who had appointed him, had been executed for conspiracy against the emperor.)
- It eliminated even the possibility that Jesus might be an insurrectionist, while also warning other would-be messiahs or prophets that Rome would allow no dissent.

The Last Days of Jesus' Life

The Passion (c. 30 AD)

1. Passion Week

- A. Triumphal entry into Jerusalem (*Palm Sunday*) – Mt.21:1-11; Mk.11:1-10; Lk.19:29-44; Jn.12:12-19
- B. Jesus curses the fig tree (*Monday*) – Mt. 21:18-19; Mk. 11:12-14
- C. Jesus clears the Temple (*Monday*) – Mt. 21:12-13; Mk. 11:15-18
- D. Jesus' authority questioned (*Tuesday*) – Mt.21:23-27; Mk.11:27-33; Lk.20:1-8
- E. Jesus teaches in the Temple (*Tuesday*) – Mt.21:28-23:39; Mk.12:1-44; Lk.20:9-21:4
- F. Jesus anointed (*Bethany-Tuesday*) – Mt. 26:6-13; Mk. 14:3-9; Jn. 12:2-11
- G. The plot against Jesus (*Wednesday*) – Mt.26:14-16; Mk.14:10-11; Lk. 22:3-6
- H. The Last Supper (*Thursday*) – Mt.26:17-29; Mk.14:12-25; Lk.22:7-20; Jn.13:1-38
- I. Jesus comforts the disciples (*Thursday*) – John 14:1-16:33
- J. Garden of Gethsemane (*Thursday*) – Mt.26:36-46; Mk.14:32-42; Lk.22:40-46
- K. Jesus arrest and trials (*Thurs. night & Fri.*) – Mt.26:27-27:26; Mk.14:43-15:15; Lk.22:47-23:25; Jn.18:2-19:16
- L. Jesus crucifixion and death (*Golgotha-Fri.*) – Mt.27:27-56; Mk.15:16-41; Lk.23:26-49; Jn.19:17-30
- M. Burial of Jesus (*Tomb of Joseph Arimathea-Fri.*) – Mt.27:57-66; Mk.15:42-47; Lk.23:50-56; Jn.19:31-42

Figure 19.1—A Chronology of Passion Week

Sunday	Triumphal Entry	Mark 11:1 – 11; Matt. 21:1 – 11; Luke 19:29 – 44; John 12:12ff.
Monday	Cursing the fig tree Cleansing the temple	Mark 11:12 – 14; Matt. 21:18 – 19 Mark 11:15 – 18; Matt. 21:12 – 13; Luke 19:45 – 48
Tuesday	Withered fig tree seen by disciples Temple controversies (Wednesday?) Olivet Discourse (Wednesday?)	Mark 11:19 – 25; Matt. 21:19 – 22 Mark 11:27 – 12:44; Matt. 21:23 – 23:39; Luke 20:1 – 21:4 Mark 13:1 – 37; Matt. 24:1 – 25:46; Luke 21:5 – 36
Wednesday	No mention of events on Wednesday	See Mark 14:1 and John 12:1 for evidence of this day
Thursday	Last Supper Betrayal and arrest Trial before Annas and Caiphas	Mark 14:17 – 26; Matt. 26:20 – 30; Luke 22:14 – 30 Mark 14:43 – 52; Matt. 26:47 – 56; Luke 22:47 – 53; John 18:2 – 12 Mark 14:53 – 72; Matt. 26:57 – 75; Luke 22:54 – 65; John 18:13 – 27
Friday	Morning trial by the Sanhedrin Trial before Pilate and Herod Crucifixion and burial	Mark 15:1; Matt. 27:1; Luke 22:66 Mark 15:2 – 19; Matt. 27:2 – 30; Luke 23:1 – 25; John 18:28 – 19:16 Mark 15:20 – 46; Matt. 27:31 – 60; Luke 23:26 – 54; John 19:16 – 42
Saturday	Dead in tomb	
Sunday	Resurrection and ascension	Mark 16:1 – 8; Matt. 28:1 – 20; Luke 24:1 – 53; John 20:1 – 21:25

Figure 19.3—A Harmonistic Overview of Jesus' Trials

Phase	Authority/Time/Place	Events/Judgment
THE JEWISH TRIAL		
1. First Jewish Phase (John 18:13 – 24)	Annas Thursday evening, Annas's courtyard	Only John tells us that Jesus was originally sent to Annas, the former high priest and father-in-law of Caiaphas, for his initial questioning.
2. Second Jewish Phase (Mark 14:53 – 65; Matt. 26:57 – 68; Luke 22:54)	Caiaphas and part of the Sanhedrin Thursday night, Caiaphas's courtyard (Peter's denial begins here)	False witnesses are brought against Jesus. When asked if he is the Christ, the Son of God, he responds positively but defines his role as that of the Son of Man. He is accused of blasphemy, mocked, and beaten.
3. Third Jewish Phase (Mark 15:1a; Matt. 27:1; Luke 22:66 – 71)	The full Sanhedrin Friday, early morning	While all three Synoptics mention this phase of the trial, Luke alone describes Jesus' confession in terms similar to those recorded by Mark and Matthew the evening before.
THE ROMAN TRIAL		
1. First Roman Phase (Mark 15:1b – 5; Matt. 27:2, 11 – 14; Luke 23:1 – 5; John 18:28 – 38)	Pilate Friday, early morning at the Praetorium	The Sanhedrin leads Jesus away to the governor Pilate, who asks him if he is the king of the Jews. Jesus responds positively. In John's account, Jesus explains that his kingdom is not of this world.
2. Second Roman Phase (Luke 23:6 – 12)	Herod Antipas Friday morning at Herod's palace	Luke alone records that when Pilate learned Jesus was from Galilee, he sent him to Herod, who was visiting Jerusalem. Herod questions Jesus without success, abuses him, and returns him to Pilate.
3. Third Roman Phase (Mark 15:6 – 15; Matt. 27:15 – 26; Luke 23:13 – 25)	Pilate Friday morning at the Praetorium	Holding to his custom to release a prisoner at Passover, Pilate attempts to free Jesus. Prompted by the chief priests, the crowds call for Barabbas's release and Jesus' crucifixion. Pilate scourges Jesus and turns him over for crucifixion.

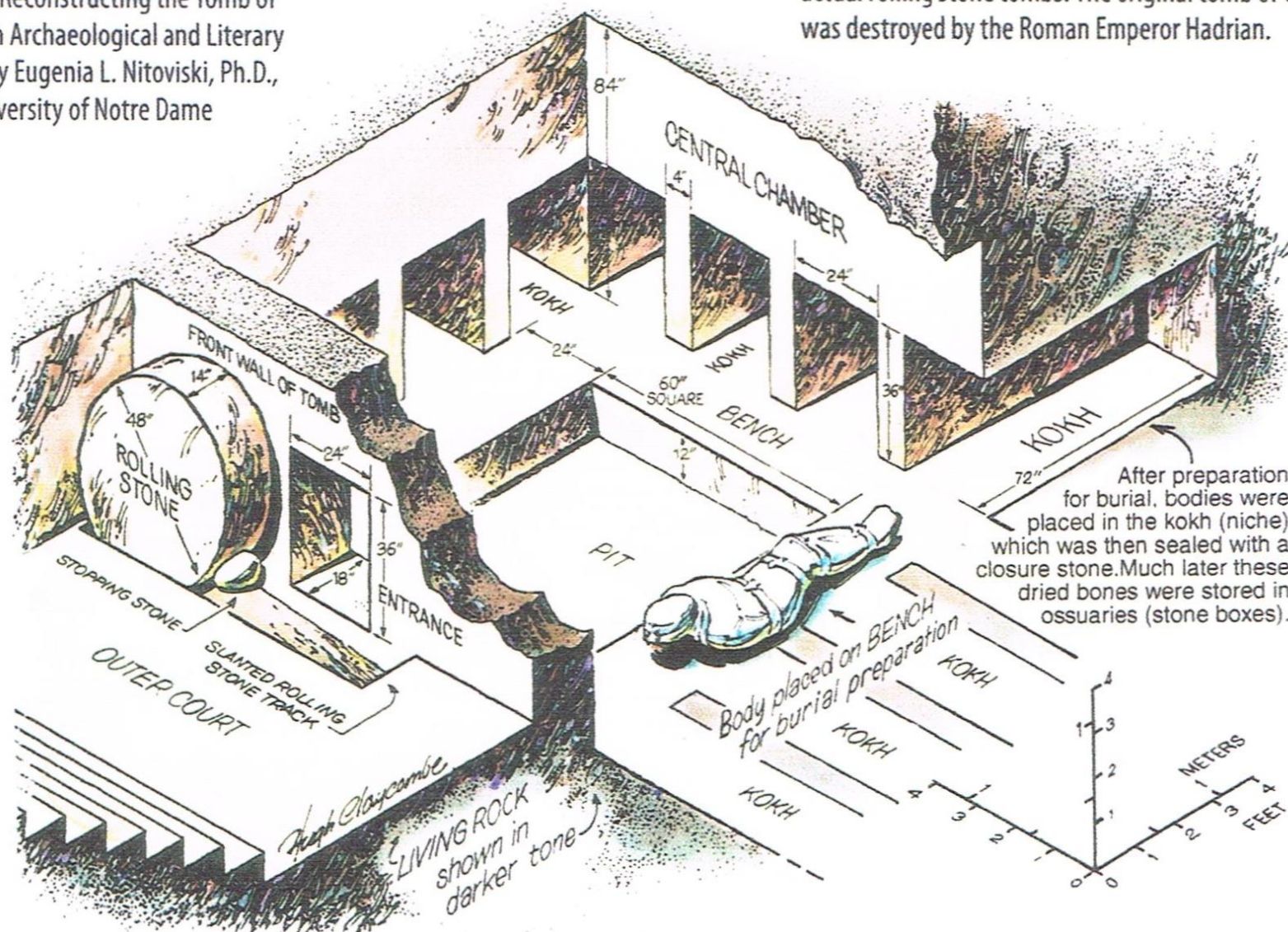
The Significance of Jesus' Death

- The death of Jesus was a sacrifice of atonement for the sins of the people (*all* people who would accept Jesus), and so – as a *perfect* sacrifice – fulfilled once and for all the requirement that blood must be shed for the forgiveness of sins.
- His death both echoed the sacrifice of the Passover lamb to provide salvation for the people; and it met the obligation for sacrifice for the remission of sin set forth in the Mosaic Law.

Reconstructing the Tomb of Christ

Based on "Reconstructing the Tomb of Christ from Archaeological and Literary Sources" by Eugenia L. Nitoviski, Ph.D., O.C.D., University of Notre Dame

All dimensions shown here are based on studies of actual rolling stone tombs. The original tomb of Christ was destroyed by the Roman Emperor Hadrian.



The original tomb belonging to Joseph of Arimathea was destroyed by the Roman Emperor Hadrian after a.d. 135. This reconstruction is based on 61 other "rolling stone" tombs which have remained, particularly on a classic example found in Heshbon, Jordan in 1971.

The Resurrection of Jesus

The Passion (*c. 30 AD-cont.*)

2. The Resurrection (*c. 30 AD*)

- A. The empty tomb (*Sun.*) – Mt. 28:1-10; Mk. 16:1-8; Lk. 24:1-12; Jn. 20:1-10
- B. Mary Magdalene sees Jesus in Garden (*Sun.*) – Mt. 16:9-11; Jn. 20:11-18
- C. Jesus appears on the Emmaus Road (*Sun.*) – Mt. 16:12-13; Lk. 24:13-35
- D. Jesus appears to 10 disciples (*Jerusalem-Sun.*) – Mk. 16:14; Lk. 24:36-43; John 20:19-25
- E. Jesus appears to 11 disciples (*Jerusalem-1 week later*) – John 20:26-31
- F. Jesus talks with his disciples (*Sea of Galilee, 1 week later*) – John 21:1-25
- G. Jesus ascends into heaven (*Mount of Olives-40 days later*) – Mt. 28:16-20; Mk. 16.19-20; Lk. 24:24-53

Figure 20.1—A Harmonistic Overview of the Resurrection Narratives

THE EMPTY TOMB	
1. The visit of the women (Mark 16:1 – 8; Matt. 28:1 – 8; Luke 24:1 – 11; John 20:1)	All four Gospels report that women were the first to discover the empty tomb. John mentions only Mary Magdalene. Mark names three women: Salome, Mary Magdalene, and another Mary; Matthew mentions two, the two Marys. Luke refers to the two Marys, Joanna, and “other women” and says that they reported these things to the Eleven.
2. The visit of Peter and John (John 20:2 – 10)	John says Mary Magdalene informed Peter and the Beloved Disciple, who ran to examine the empty tomb.
THE RESURRECTION APPEARANCES	
1. To Mary Magdalene (John 20:11 – 18)	John describes Jesus’ appearance to Mary. At first she supposes he is the gardener but recognizes him when he says her name. She reports to the disciples that she has seen the Lord.
2. To the other women (Matt. 28:9 – 10)	Matthew alone relates Jesus’ appearance to the other women. They are told to tell the disciples to go to Galilee, where they will see Jesus.
3. To the Emmaus disciples (Luke 24:13 – 35)	Luke alone recounts Jesus’ appearance to two disciples (one named Cleopas) as they are traveling to Emmaus. Their eyes are opened to recognize him when he breaks bread.
4. To the Eleven, except Thomas (Luke 24:36 – 43; John 20:19 – 25)	The Emmaus disciples report to the apostles; Jesus suddenly appears in their midst. John describes the same event and reports that Thomas was not present on this occasion.
5. To the Eleven with Thomas (John 20:26 – 31)	John reports that eight days later, Jesus appears again to the disciples, this time with Thomas present. Thomas responds by addressing Jesus as “my Lord and my God!”
6. To seven disciples while fishing (John 21:1 – 25)	John alone reports that Jesus appears to seven disciples while they are fishing on the sea of Galilee. They experience a miraculous catch of fish (cf. Luke 5:1–11), and Jesus eats with them.
7. To the Eleven in Galilee (Matt. 28:16 – 20)	Matthew reports that following Jesus’ command (Matt. 28:10), the disciples go to a designated mountain in Galilee, where they see Jesus. He gives them the Great Commission.
8. To the disciples in Jerusalem (Luke 24:44 – 49; Acts 1:3 – 8)	All of Luke’s appearances occur in or around Jerusalem. While Luke 24:44 – 49 appears to be the same account as the appearance to the Eleven without Thomas, Acts 1:3 says Jesus appeared to the disciples over a forty-day period. Since Luke follows with an account of the ascension (Luke 24:50 – 53; Acts 1:9 – 12), this may be a separate event after the Galilean appearances.
9. Special appearances to Peter, James (Jesus’ brother), five hundred others, and Paul (1 Cor. 15:5 – 7)	Paul relates that Jesus appeared to Peter (corroborated by the Emmaus disciples in Luke 24:34), to his brother James, to more than five hundred others, and finally to Paul himself.

Evidence for Jesus' Resurrection

- No credible scholar today denies that Jesus was a historical man who was crucified by Pontius Pilate around AD 30.
- There is no explanation for the many details surrounding Jesus death, burial & resurrection (such as Jesus being buried in the tomb of Joseph or Arimathea) except that they are historical. The facts also meet the criterion of multiple attestation.
- The fact that women discovered the empty tomb is unlikely to have been made up.
- The witness of the disciples following the resurrection is inexplicable unless they had witnessed the risen Jesus.
- The risen Jesus was seen by many witnesses.

The Significance of Jesus' Resurrection

- The resurrection of Jesus established his authority as the Son of God:
 - by marking the defeat of Satan, sin and death;
 - by announced the beginning of the last days and affirmed the establishment of the kingdom of God;
 - By being a precursor to the final resurrection of all people at the end of this world.