

BETWEEN ~~THE~~ LINES™

DEEPER LOOK STUDY GUIDE

PASSION & RESURRECTION

On our broadcast I promised that I'd give you a comparative list of gospel accounts of these events.

Each of the narratives adds a unique perspective on these vital stages of the concluding gospel segments that we have considered on air. I hope this really help with your Bible understanding and your skill with the Text.

I think you're going to enjoy this!

THE UPPER ROOM

- Mt 26** The first gospel expands the insecure, "Lord, is it I?" questioning around the table. It also gives the greatest definition of this as a Seder meal and blessing. The first book affirms Jesus' intention to not partake again until family restoration. Matthew has undefined timing for the "not me" denials of everyone.
- Mk 14** Mark/Peter clarifies that this is a "closed" meal, only for 12 "disciples." This makes Peter's denial of "not me" to be spoken in transit to Gethsemane.
- Lk 22** Luke has the most expanded description of the selection of this as the chosen room. He gives a more narrow definition of "apostles" as the participants, not just "disciples." The third gospel reveals the jealous arguments of "Who is #1?" This book puts Peter's "not me" denial to be in the room, not in transit after leaving. Luke says Jesus *commanded* that swords be obtained. Surprise!
- Jn 13-17** John reveals the footwashing experience as the others don't at all. He fills out the story by telling when *and* why Judas left the room. John also says Peter said, "not me" within the room. The extensive, important final discourse of Jesus covers more than three chapters. Thankfully, John transcribes Jesus' remarkable closing prayer.

GETHSEMANE

- Mt 26** We are told of an unknown swordsman with no healing of the amputated ear. During the arrest Jesus says "12 legions of angels" could have intervened.
- Mk 14** Jesus reverts to His childhood, "Abba" when in prayer. As Matthew, no name for the swordsman and no healing reported. A young man, part of the arresting party, flees the scene but is not named.
- Lk 22** Again, swordsman not named but there is a healing as part of the report. We are told an angel came to strengthen Jesus so he could physically make it to the cross. The excruciation caused drops of blood to appear on Jesus brow.
- Jn 18** Curiously, John doesn't review the previously reported struggling prayer in the garden. The "I am He" pronouncement has cosmic effect on the rabble in this account. Peter is named as swordsman and Malchus as the wounded servant of the High Priest. After the miracle it is ludicrous that they bound Him again, but John tells us they did.

THE TRIALS

- Mt 26-27** Jesus is first sent to Caiaphas.
Peter is challenged by a girl, a second girl, and bystanders.
Judas is followed from his desperate attempt with priests to his tragic end.
Matthew alone records the leadership calling for a legacy from "His blood."
Pilate's wife's attempted intervention is reported.
- Mk 14-15** Peter is challenged by a girl, perhaps the same one again, and another one.
Jesus is taunted, mocked, and worshipped in "the Praetorium."
- Lk 23-24** Peter is confronted by a female, but then two gender neutral challenges are recorded.
The dramatic moment of Jesus turning to Peter is poignantly shared.
The Sanhedrin's need for a daylight ratification of the night's verdict is expanded upon here.
Jesus responds boldly in the Sanhedrin room.
Accusations of sedition are made to Pilate.
Herod is described as part of the process then he bonds with Pilate, his former rival.
- Jn 18** A second, un-named disciple is with Peter.
"A damsel," then gender neutral, then Malchus' relative confront Peter.
Jesus talks back to the High Priest.
Annas is first involved then Caiaphas afterward.
They claim that Rome must approve and be involved with an execution.
Jesus actually dialogues with Pilate (twice) and the governor asks, "What is truth?"
The crowd threatens Pilate with, "Caesar is watching!" and they claim the emperor as king.

THE CRUCIFIXION

- Mt 27** Both thieves taunt Jesus at the beginning of the day.
Jesus quotes the 22nd Psalm, "Why hast thou forsaken Me?"
There is a special resurrection to provide witnesses for Jesus.
- Mk 15** An expanded edition of Simon from Cyrenia, while Alexander and Rufus are named.
Early in the day Jesus is offered wine and myrrh, with vinegar on the sponge at the end.
- Lk 23** Jesus speaks painful comfort to weeping women.
"Father, forgive them" echoes from the lips of the innocent One.
The two thieves separate on their response to Him and He blesses the one.
Jesus prays His child's prayer, "Father, into Thy hands..."
- Jn 19** There is a dispute over the assignation, "King of the Jews."
We see the tender concern for His mother.
John, alone, gives the final cry- "It is finished!" and Jesus is pierced by the spear.

THE RESURRECTION

- Mt 28** An earthquake accompanies the angel who stuns soldiers and opens the tomb.
Two women (Mary Magdalene and Mary) are assured of good news by that angel.
- Mk 16** Three women look in the tomb to see an angel.
- Lk 24** Several women listen as two angels quote assurance from Jesus.
Peter arrives by himself.
- Jn 20** Mary Magdalene is alone in this narrative.