



# A Line in the Sand

Matthew 22:23-26:16; Mark 12:18-14:11;  
Luke 20:27-22:6

# Where We Left Off

After the question from the Pharisees and the Herodians about paying tribute to Caesar, Luke 20:26 reads –

**“And they were unable to catch Him in a saying in the presence of the people; and being amazed at His answer, they became silent.”**

# Tag In the Sadducees!



## Next Up:

- The Sadducees (who rejected the concept of a resurrection and/or an after-life) approach Jesus with a favorite question concerning the resurrection; He answers them and rebukes them openly for their ignorance of the Scripture (Matthew 22:23-33; Mark 12:18-27; Luke 20:27-40)
- Notice that Jesus finds Biblical proof of the reality of resurrection and after-life in the account of the burning bush (Exodus 3).

## Notice the Result

- Of this confrontation in Luke 20:40 –

**“For they did not have  
courage to question  
Him any longer about  
anything.”**

# Understand:

- That the antagonism of the Sadducees developed because Jesus had now invaded their territory, the Temple.
- For many months, Jesus had been moving among the common people, and because that was the territory of the Pharisees, those Pharisees had been anxious to destroy Him, but the Sadducees had remained aloof.
- FYI: to generate any official action, because of the majority held by the Sadducees on the Sanhedrin at this time, it was necessary to get those Sadducees involved.

# Therefore, In Effect:

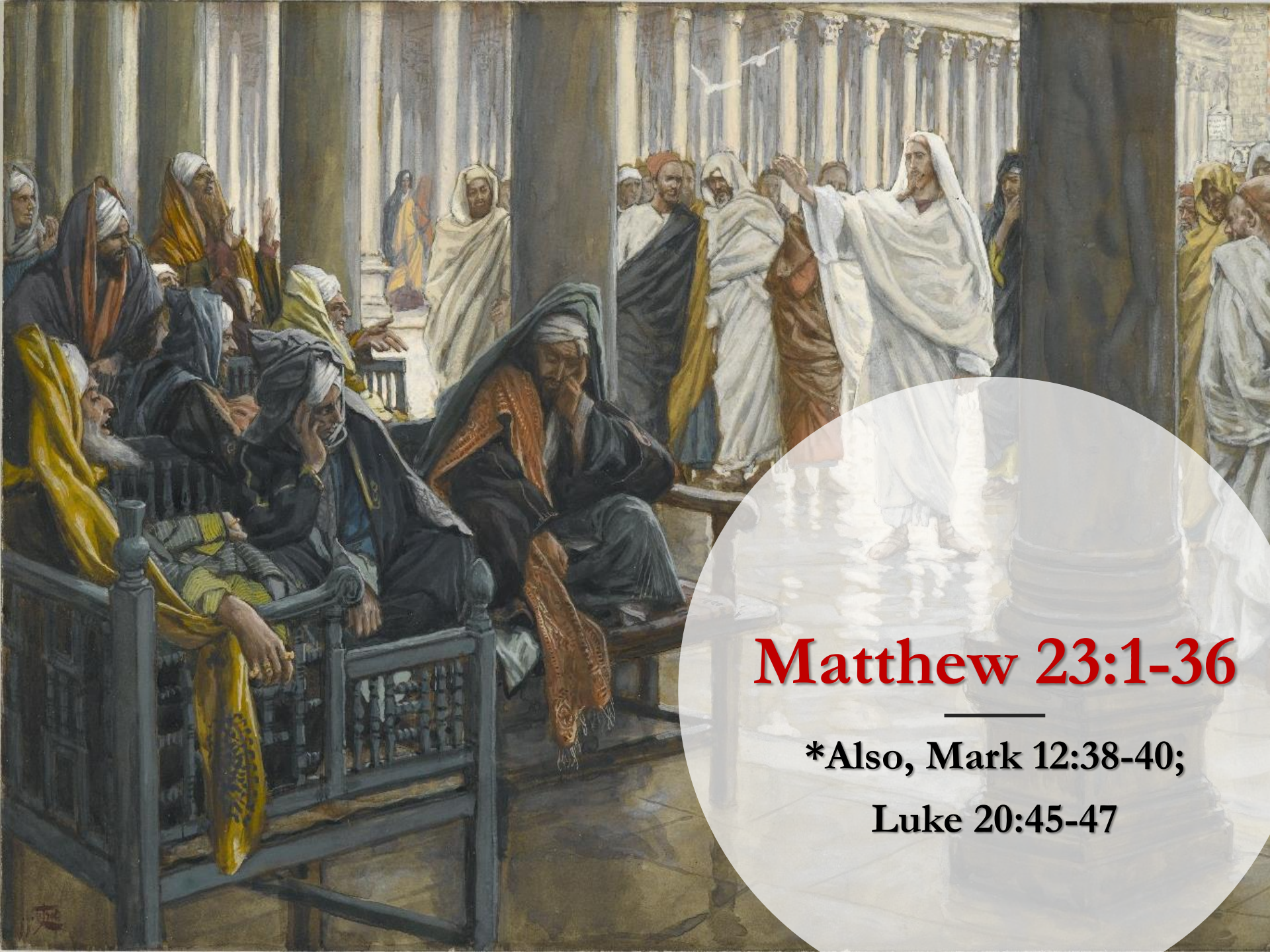
- Jesus had set in motion the attitudes of hatred and jealousy that would culminate in His death, and He had done so by means of two distinct and deliberate actions early in the Passion Week:
  1. In the Triumphal Entry, when He was acclaimed by the common people (the domain of Pharisaic influence), He had brought the hatred of the Pharisees to an intolerable level.
  2. In His possession of the Temple and public humiliation of the officials there (the Temple being the domain of the Sadducees), Jesus had brought the animosity of the Sadducees very quickly to an explosive point.

# So, I Say Again:

- The notion that the arrest and crucifixion of Jesus took any Person of the Triune Godhead by surprise is simply not consistent with the record of the Scriptures.
- It was the wickedness and hatred of men that sent Jesus to the cross, and yet Jesus was in fact slain from before the foundation of the world.
- In the events of the Passion Week we see the Lord orchestrating events so that that most awful and yet most sublime death does indeed occur –  
in exactly the Father's timing, and in exact fulfillment of every Old Testament prophecy which foretold such a death.

# More Teaching at the Temple

- A Pharisaic lawyer asks a legal question: “Which is the greatest commandment?” (Matt 22:34-40; Mark 12:28-34).
- Jesus proves His Messiahship by means of an appeal to David (Psalm 110).
- The last public discourse of Jesus: He denounces the Scribes and Pharisees in a series of “Woes.”



## **Matthew 23:1-36**

**\*Also, Mark 12:38-40;**

**Luke 20:45-47**

# Appreciate:

- The role played by the very specific element of our Lord's teaching on this day.
- By means of these excoriating woes, spoken explicitly upon the "Scribes and Pharisees," Jesus drove the listening multitudes to a decision: "It is either me or the Pharisees; it cannot and will not be both! You must decide!"

**It Is My Persuasion...**

**That by Friday morning –  
much to the surprise of  
everyone except Jesus –  
those multitudes had  
determined that Jesus was  
not worth the cost.**



# Jesus Comments on the Widow's Mite

**Mark 12:41-44;**  
**Luke 21:1-4**

# Jesus' Parting Words

- **Matthew 23:37-39 –**

**“Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. Behold, your house is being left to you desolate! For I say to you, from now on you will not see Me until you say, ‘Blessed is He who comes in the name of the Lord!’”**



**Matthew 24:1-25:46;  
Mark 13:1-37;  
Luke 21:5-37**

## **The Olivet Discourse**

## **Matthew 24:3**

**As He was sitting on the Mount of Olives, the disciples came to Him privately, saying, “Tell us, when will these things happen, and what will be the sign of Your coming, and of the end of the age?”**

# Judgment Against Israel & The Nations (Matthew 24-25)

- 24:1-14 – Tribulation to Come
- 24:15-20 – The Destruction of the Temple
- 24:21-28 – The Great Tribulation
- 24:29-31 – Christ's 2<sup>nd</sup> Coming
- 24:32-35 – Recognize the Signs
- 24:36-42 – No One Knows the Time but the Father
- 24:43-44 – Parable of the Householder & the Thief
- 24:45-51 – Parable of the Faithful & Unfaithful Servants
- 25:1-13 – Parable of the Ten Virgins
- 25:14-30 – Parable of the Talents
- 25:31-46 – The Sheep & the Goats

# **This Occurs Tuesday Evening**

**The Olivet Discourse was delivered in response to the questions of His disciples as they left the city and viewed the Temple built by Herod, and dealing with the destruction of Jerusalem and then with His own Second Coming in Glory, and specifically with the conditions and signs which would immediately precede that glorious coming in power.**

## Matthew 26:1-2

**1** When Jesus had finished all these words, He said to His disciples, **2** “You know that after two days the Passover is coming, and the Son of Man is to be handed over for crucifixion.”

# Understand:

- The record makes it clear that throughout these last weeks of His ministry, Jesus was carefully and repeatedly foretelling His soon coming death.
- However, the New Testament makes it just as clear that the disciples refused to hear when He spoke of such things.



**Meanwhile,  
Treachery is  
Afoot**

**Matthew 26:3-5;  
Mark 14:1-2;  
Luke 22:1-2**

# Some Details

The assembly described in Matthew 26:3 is the Great Sanhedrin of Jerusalem.

Notice what it was that caused the Sanhedrinists to wait until after the Passover to exercise their murderous passions (Matthew 26:5; also Luke 22:2) –

But they were saying, “Not during the festival, otherwise a riot might occur among the people.”

A brown leather pouch is shown spilling a large number of silver coins onto a parchment surface. The parchment has faint, repeating Hebrew text. The coins are scattered in the foreground, and the pouch is partially open, with some coins still inside.

## Judas' Betrayal

(Matt 26:14-16; Mk 14:10-11; Lk 22:3-6)

Judas, stung by Jesus' rebuke at the feast in Bethany some 5 days earlier (i.e., last Friday), seeks out the Sanhedrin and bargains to betray Jesus to them.

# Notice:

- Both Matthew and Mark record that feast and the rebuke of Judas by Jesus which occurred at that feast in close connection with Judas' decision to betray Jesus; the point is clearly that it was that rebuke which so enraged the unregenerate heart of the counterfeit disciple that he took this most despicable step.
- Exactly what did Judas promise to do to enable the Sanhedrinists to take Jesus?



## Luke 22:6

“So he consented,  
and began seeking  
a good opportunity  
to betray Him to  
them apart from  
the crowd.”



**Next Week:**

On What  
Day Was  
Jesus  
Crucified?

