



BIBLE

STUDENT BOOK

▶ **7th Grade | Unit 9**

BIBLE 709

The Life Of Christ: Part III

INTRODUCTION | **3**

1. JESUS' FINAL MINISTRY IN JERUSALEM **5**

PUBLIC MINISTRY | **6**

THE LAST SUPPER | **20**

SELF TEST 1 | **27**

2. JESUS' SUFFERINGS AND CRUCIFIXION **31**

AGONY AND ARREST | **32**

THE TRIALS OF JESUS | **34**

CRUCIFIXION, DEATH, AND BURIAL | **44**

SELF TEST 2 | **51**

3. JESUS' RESURRECTION AND ASCENSION **55**

THE RESURRECTION | **56**

THE APPEARANCES | **59**

THE ASCENSION | **62**

SELF TEST 3 | **66**



LIFEPAC Test is located in the center of the booklet. Please remove before starting the unit.

Author:

Barry Burrus, M.Div., M.A., B.S.

Editors:

Maynard C. Mostrom, B.A., M.Div., S.T.M.

Jennifer L. Davis, B.S.

Dawn M. Tessier, B.A.

Tricia A. Haley, B.A.

Biblical Illustrations:

Greg Osborne, A.A.

Grant C. Lounsbury, B.A.

Westover Studios Design Team:

Phillip Pettet, Creative Lead

Teresa Davis, DTP Lead

Nick Castro

Andi Graham

Jerry Wingo



804 N. 2nd Ave. E.

Rock Rapids, IA 51246-1759

© MMIII by Alpha Omega Publications, Inc. All rights reserved. LIFEPAK is a registered trademark of Alpha Omega Publications, Inc.

All trademarks and/or service marks referenced in this material are the property of their respective owners. Alpha Omega Publications, Inc. makes no claim of ownership to any trademarks and/or service marks other than their own and their affiliates, and makes no claim of affiliation to any companies whose trademarks may be listed in this material, other than their own.

The Life Of Christ: Part III

Introduction

In this third and final part of three LIFEPACs covering the life of Christ, you will examine the most important events that ever happened in human history: the death, resurrection, and ascension of Jesus Christ, the Son of God! These events changed the course of human history. They brought about the opportunity for the salvation and redemption of all people. They were part of God's eternal plan for all of Creation. In the previous two LIFEPACs in this series, you examined Jesus' birth, youth, and ministries in Galilee, Judea, and Perea. Now you will cover the closing events of His ministry and life on earth and His glorious return to the Father in heaven.

The events described in this LIFEPAC® are recorded in the four Gospels of Matthew, Mark, Luke, and John. As pointed out at the beginning of the last LIFEPAC, the Gospels differ in some of the details of these events. Occasionally, they differ as well on the sequence of events that happened during Jesus' final ministry in Jerusalem and in His death, resurrection, and ascension. This LIFEPAC attempts to present a summary narrative of these events using material from all four Gospels. Therefore, we can say that this LIFEPAC gives a close approximation of the events that actually occurred during the last week of Jesus' earthly life and during His resurrection and ascension.

In the first section of this LIFEPAC, you will cover the final ministry of Jesus during His last days in Jerusalem. You will examine both the public and private ministry that Jesus conducted in Jerusalem during this time. In the final part of the first section, you will study a most important event that Jesus conducted just before His suffering and death: the Last Supper with His disciples. When Jesus celebrated this last Passover meal with His disciples on the night before He died, He transformed the meaning of the meal and left us with a lasting memorial of His saving death on the cross.

In the second section of this LIFEPAC, you will explore the events of the suffering and crucifixion of Jesus: His agony in the garden, His arrest, His trials before Jewish and Roman authorities, and His painful death on the cross. Through these events, Christ suffered and died for all of us. We see in these events the love of the Father for the whole world as He gave His only Son to die for us (John 3:16).

Finally, in the third and last section of this LIFEPAC, you will study the glorious events of Jesus' resurrection, His appearances to many disciples, and His ascension into heaven. Through these events, Jesus conquered sin, death, and Satan. He was made Lord and Savior of all people who would accept Him. It is exciting material to study. In fact, it may be the most important material that you will study in your whole life!

Objectives

Read these objectives. The objectives tell you what you will be able to do when you have successfully completed this LIFEPAC. When you have finished this LIFEPAC, you should be able to:

1. Describe Jesus' public ministry in Jerusalem during the last week of His life on earth.
2. Summarize the Lord's private ministry to His disciples during His final days before His suffering and death.
3. Explain what happened during Christ's Last Supper with His disciples and its significance.
4. Know the key events and participants of Jesus' agony in the Garden of Gethsemane and His arrest there.
5. Describe the trials of Jesus before the Jewish and Roman authorities.
6. Describe the sufferings that Christ endured during His journey to the cross and His crucifixion.
7. Describe the death and burial of Jesus.
8. Explain the significance of Jesus' death on the cross.
9. Describe the resurrection of Jesus and the events of the first day of His resurrection.
10. Mention some of the post-resurrection appearances of Jesus and the people to whom He appeared.
11. Describe the ascension of Jesus into heaven.

1. JESUS' FINAL MINISTRY IN JERUSALEM

At the wedding feast of Cana near the beginning of His public ministry in Galilee, we learn that, "Jesus saith unto her [His mother, Mary], Woman, what have I to do with thee? mine hour is not yet come" (John 2:4). The "hour" of which Jesus spoke was the time when He would suffer, die, and rise from the dead in Jerusalem. In this LIFEPAC, you will study the events leading up to, and including, Jesus' "hour."

At the end of Bible 708, we left Jesus at the end of His Perea ministry and on the way to Jerusalem. At that point, Jesus knew what awaited Him as He journeyed south from Perea to Jerusalem. He had already forewarned His disciples of the death that awaited Him in Jerusalem.

He had spent three years ministering to Israel and showing through words and deeds that He was their awaited Messiah; yet most of the Jews rejected Jesus, especially the Jewish religious leaders. Some Jews accepted His message, and

His disciples followed Him as He journeyed to the final events of His life on earth.

In this section of the LIFEPAC, you will study Christ's activity in the days preceding his suffering and death. You will first examine the Lord's public ministry to people in Jerusalem and how the religious leaders continued to oppose Him. Second, you will learn about Jesus' final private ministry and the training of His disciples. Third, you will explore the Last Supper of Jesus with His disciples that occurred just before His sufferings in Jerusalem began.

To help you get an overview of these events, study the chart "Jesus' Final Ministry in Jerusalem," on page 7. Since some of these events will not be covered in detail during this section, it will enhance your learning in this section to study this chart and look up some of the Scripture references.

Section Objectives

Review these objectives. When you have finished this LIFEPAC, you should be able to:

1. Describe Jesus' public ministry in Jerusalem during the last week of His life on earth.
2. Summarize the Lord's private ministry to His disciples during His final days before His suffering and death.
3. Explain what happened during Christ's Last Supper with His disciples and its significance.

Vocabulary

Study these words. Learning the meanings of these words is a good study habit and will improve your understanding of this LIFEPAC.

accessible (ak ses' ə bəl). Easy to approach.

aristocracy (ar ə stok' rəsē). Upper class; nobility.

converts (kon' vertz). Those who have experienced some type of transformation or conversion.

deterred (di tērd'). To be turned aside, discouraged, or prevented from acting.

interrogation (in ter' u gā' shən). A formal and systematic questioning in an attempt to trigger a certain response.

Paschal (pas' kəl). Passover. It also refers to the “passing over” of Christ from death to life.

proselytes (pros' ə lits). Those who are converted from one religion to another.

subtle (sut' l). Not open or obvious.

Note: All vocabulary words in this LIFEPAC appear in boldface print the first time they are used. If you are unsure of the meaning when you are reading, study the definitions given.

Pronunciation Key: hat, āge, cāre, fār; let, ēqual, tērm; it, ĩce; hot, ōpen, ōrder; oil; out; cup, pūt, rüle; child; long; thin; /ʃh/ for then; /zh/ for measure; /ə/ represents /a/ in about, /e/ in taken, /i/ in pencil, /o/ in lemon, and /u/ in circus.

Public Ministry

Jesus entered the final week of His life on earth with a good deal of public ministry. This public ministry was held in and near Jerusalem. It brought great attention and controversy to Jesus. Ultimately, this public ministry led to the climactic events involving Jesus just before the Passover feast in Jerusalem.

In this part of the LIFEPAC, you will study several important events that occurred during Jesus' final public ministry in Jerusalem. First, you will read about His triumphal entry into Jerusalem. Next, you will examine His cleansing of the Temple soon after He entered Jerusalem. Then, you will study the episode where Gentile converts to Judaism came seeking a meeting with Jesus. Finally, you will look at several

Read Mark 11:1–11 and
John 11:55–12:19.



encounters that Jesus had with the Jewish religious leaders, most of whom opposed Jesus and tried to hinder His public ministry.

The Triumphal Entry. Just before Jesus entered Jerusalem for the final part of His public ministry, he went to Bethany, a village just east of Jerusalem. At Bethany Jesus stayed at the home of his good friends, Lazarus, Martha, and Mary. The news that Jesus had raised Lazarus from the dead had spread quickly to Jerusalem, and many of the Jews were wondering if Jesus would come to Jerusalem for the Passover feast (John 11:56).

The Jewish religious leaders were also looking for Jesus, but for a different reason. They wanted to arrest Jesus and stop Him from



| Jesus approaches Jerusalem with His disciples for the final events of His life on earth.

Jesus' Final Ministry in Jerusalem

Events

Jesus arrives at Bethany
 Triumphal Entry
 Cursing of the fig tree
 Jesus cleanses the Temple
 Gentiles seek after Jesus
 The withered fig tree
 Challenges to Jesus' authority

- Attacks by the Pharisees and Herodians
- Questions from the Sadducees
- Legal inquiries by the lawyers
- Jesus silences the challenges

 Jesus' last public discourse
 Jesus teaches about giving
 Jesus' prophetic discourse to His disciples
 Jesus predicts the Crucifixion
 Jesus anointed in the house of Simon
 Judas bargains to betray Jesus
 The Last Supper

- Jesus rebukes the apostles' jealousy
- Jesus washes his disciples' feet
- Jesus indicates Judas will betray Him
- Jesus warns the apostles of unfaithfulness
- The memorial of the cup and the bread

 Jesus' farewell discourse to the apostles
 Jesus' high priestly prayer

Reference

John 11:55–12:11
 John 12:12–19
 Mark 11:12–14
 Luke 19:45–48
 John 12:20–50
 Mark 11:19–26
 Mark 11:27–12:37

 Mark 12:38–40
 Mark 12:41–44
 Mark 13:1–37

 Mark 14:1– 2; John 12:2–8

 Mark 14:10–11
 Mark 14:12–25

 John 14–16
 John chapter 17

influencing the people; however, Jesus was not deterred from His mission by the threats of the Jewish religious leaders. Jesus and His disciples prepared to publicly enter the Holy City, Jerusalem.

As Jesus and the twelve disciples neared Jerusalem, the Master instructed two of His disciples to go to a certain place to find a colt that no one had ever ridden. The disciples must have surely wondered what would happen if they were seen while taking a colt that did not

belong to them! Jesus told them, "And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither" (Mark 11:3). These things occurred just as the Lord had said they would. The Bible says, "And they brought the colt to Jesus, and cast their garments on him; and he sat upon him" (Mark 11:7).

Riding upon the young colt, Jesus entered the city of Jerusalem. The people spread their garments and leafy branches (palm branches)



along the path as they greeted the Lord (John 12:13). The Bible says, “And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest” (Mark 11:9–10).

This triumphal entry of Jesus into Jerusalem fulfilled the prophecy of Zechariah, which was made centuries before: “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding

upon an ass, and upon a colt the foal of an ass” (Zechariah 9:9). One can only imagine the glorious sight of the increasing crowd as people came from every quarter of Jerusalem to greet Jesus the King. The shouts of the people echoed the Psalmist in Psalm 118:26, “Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.”

Following His triumphal entry, Jesus went directly to the Temple in Jerusalem. He looked around the Temple and observed what was happening. Since it was late in the day, Jesus left the Temple area with His disciples and returned to Bethany for the night (Mark 11:11).



Do these activities.

- 1.1** Briefly explain why the death, resurrection, and ascension of Jesus can be considered the most important events that ever happened in human history. _____
- _____
- _____
- _____
- _____
- _____
- _____
- 1.2** List two Old Testament Scriptures (book, chapter, and verse) that were fulfilled with the triumphal entry of Jesus into Jerusalem.
- a. _____
- b. _____

Complete these statements.

- 1.3** Just before His triumphal entry into Jerusalem, Jesus stayed in the home of _____ which was located in the village of _____ .
- 1.4** Jesus entered Jerusalem riding upon a _____ .
- 1.5** As Jesus made His triumphal entry into Jerusalem, the people spread a _____ and b. _____ along His path.
- 1.6** As Jesus entered Jerusalem, the people shouted, " _____ !
Blessed is he that cometh in the name of the _____ !"
- 1.7** After Jesus' triumphal entry into Jerusalem, He went directly to the _____ .

Read Mark 11:12-25.



The Cleansing of the Temple. At the end of the day of His triumphal entry, Jesus and His disciples returned to Bethany. What the Master had observed during His ministry in the Temple disturbed Him greatly. More than three years before, Jesus had entered that same Temple and cleared out the moneychangers and those who robbed the people (John 2:13–22). Although the first cleansing of the Temple temporarily interrupted the evil activity of the moneychangers, they quickly returned to their wicked trade. Jesus' cleansing of the Temple gives evidence of His authority over the spiritual affairs of Israel and demonstrates His eternal sovereignty.

On the morning after His triumphal entry, Jesus again entered the Temple. Mark 11:15–16 tells us,

And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; And would not suffer that any man should carry any vessel through the temple.

Because the religious leaders — the scribes and priests — profited from the sale of the sacrificial animals and from the exchange of foreign currency that took place in the Temple, they were greatly angered at Jesus. The Lord turned to these leaders of the people and proclaimed the fulfillment of the prophecy of Jeremiah 7:11. The Bible says, “And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves” (Mark 11:17). Rather than accept the rebuke of the Messiah and confess their sin, the Bible tells us, “And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.” (Mark 11:18).

Read John 12:20–50.



The Gentiles Seek Jesus. One of the more astonishing events of Jesus' ministry in Jerusalem occurred when certain Greeks sought the Messiah. Up to this point, Jesus' earthly ministry had been primarily to those who were both racial and religious Jews. During the Passover feast, however, certain Greeks came to the Lord's disciples asking to meet the Master. These Greeks were perhaps **proselytes** who had come to Jerusalem to worship at the feast. Philip, who was one of the twelve disciples, was a Jew of Bethsaida although he had a Gentile name. The Greeks sought out Philip, whom they may have mistaken for a Gentile convert to Judaism. The Bible says, “The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus” (John 12:21).

This request from these Greeks surprised Philip, who had regarded Jesus as the Savior of only the Jews. He quickly shared this inquiry with Andrew. Andrew and Philip then explained to Jesus what had happened. “And Jesus answered them, saying, The hour is come that the Son of man should be glorified.” (John 12:23). These events clearly fulfill the testimony that is given earlier in the Gospel of John: “He [Jesus] came unto his own, and his own [people] received him not. But as many as received him, to them gave he power to become the sons of God...” (John 1:11–12). The majority of the Jews and their leaders had rejected the Lord, but following the cross, salvation would be offered to whomever would call upon the name of the Lord Jesus Christ.

Jesus used this astonishing event to share with His disciples the divine mission that He had come to fulfill. He told them a parable, in which He stated, “Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit” (John 12:24). In this parable, Jesus



| Jesus cleanses the Temple.

referred to His own mission—He must die to bear the fruit of man’s salvation. Jesus also taught His followers directly about His death by stating, “And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die” (John 12:32–33).

God the Father validated the mission of Jesus by breaking forth from heaven in a voice and answering Jesus’ request that He glorify His name, “I have both glorified it, and will glorify it

again” (John 12:28). Incredibly, even as the Lord Jesus taught the people and they heard the divine words of the Father, they argued with the Savior. John 12:37 sadly tells us that, “... though he had done so many miracles before them, yet they believed not on him.” As we continue reading in the Gospel of John (John 12:38–41) we see that the eyes of the people had been blinded and their hearts hardened against the only begotten Son of God.



Write true or false.

- 1.8 _____ Jesus drove the moneychangers from the Temple on three occasions.
- 1.9 _____ When Jesus cleansed the Temple of evil traders, He demonstrated His authority.
- 1.10 _____ The cleansing of the Temple occurred the day after the Triumphal Entry.
- 1.11 _____ Jesus told the people at the Temple that it should be a house of prayer.
- 1.12 _____ The scribes and priests believed in Jesus and confessed their evil activities.

Complete these statements.

- 1.13 The Greeks who sought Jesus may have been _____ .
- 1.14 The Greeks sought out the disciple _____ because he had a Gentile name.
- 1.15 When Jesus heard that the Greeks sought Him, He said that the _____ had come for Him to be glorified.
- 1.16 As the Lord taught the people, they heard the voice of _____ .
- 1.17 Jesus taught the people directly about His manner of _____ .

The Arguments of the Jewish Leaders.

Because of the Lord’s cleansing of the Temple in Jerusalem and His strong rebuke of the religious leaders and their evil practices, the rulers of the Jews sought how to get rid of Him. Preceding the Passover, Jesus and His twelve disciples came from Bethany to Jerusalem where the Master ministered in the Temple. He knew that His life was in danger, but He did not regard His own safety more than His ministry or His mission. No doubt, many had urged the Savior to flee from Jerusalem in order to avoid capture by the religious leaders, but Jesus stayed to fulfill His Father’s will.

Similarly, a Christian today may find himself in a situation where running away would be an easy way out of a problem. However, it is important to remember that the ministry and mission of a child of God is greater than the

Read Mark 11:27-12:40.



problems of any situation. If God has put us in a place, He will provide the power and wisdom we need to serve Him in that place. Jesus, of course, understood this truth and knew that by going to the Temple on the third day following His triumphal entry, He was placing Himself in an accessible position and leaving Himself open to the attacks of the religious leaders.

The Gospel of Mark makes it clear that the Lord had not even begun to teach before the religious leaders were upon Him with their questions and arguments. Perhaps these Jewish rulers thought that Jesus had already done and said enough. Whatever the case, their main objective was to silence Him so that He could no longer influence the people.

Four rounds of **interrogation** occurred on that day in the Temple and four different groups questioned the Lord's teaching and ministry. The first group included the chief priests, scribes, and elders, who together composed the Sanhedrin. The second group was an alliance of the Pharisees and the Herodians, whose only common ground was their dislike of Jesus. The third group was the Sadducees, who formed the **aristocracy** of Israel. The fourth group that approached the Savior included the scribes and overseers of the Law, one of whom asked Jesus a very specific question.

These men demanded of Jesus, "...By what authority doest thou these things? and who gave thee this authority to do these things?" (Mark 11:28). The very nature of their questions revealed that they did not accept Jesus as the Messiah. On many occasions, Jesus had taught the people of Israel that He was sent from the Father above and that He did the will of the Father. He knew the religious leaders would not believe Him even if He told them again. Therefore, Jesus responded to their questions with a question about the ministry of John the Baptist: "...was it from heaven, or of men? answer me" (Mark 11:30). These men desired Jesus' death, but also feared the people who were standing around listening. Therefore, they responded, "We can not tell" (Mark 11:33).

These religious leaders knew that John was admired and respected among the people, and that John himself had proclaimed Jesus as "...the Lamb of God" (John 1:36). They were caught, because they knew that if they criticized John, the crowd would get angry; but if they praised John, they would have to accept John's testimony concerning Jesus. Their unwillingness to answer allowed Christ to respond to their original question by saying, "Neither do I tell you by what authority I do these things" (Mark 11:33).

The second confrontation occurred following Jesus' teaching of the parable about the lord of the vineyard, recorded in Mark 12:1-11.

We learn from the parable that the lord of the vineyard would destroy those who dared to destroy the rightful heir. Jesus is the heir of all things; therefore, judgment awaits those who try to destroy Him. Mark 12:12 tells us that "...they [the religious leaders] sought to lay hold on him [arrest him], but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way." These men did not give up. They devised a second plan of attack.

Normally, the Pharisees and the Herodians would have nothing in common. The Pharisees were loyal to the traditions of Israel, while the Herodians were loyal to Rome. Often, these two groups openly argued with each other, but in Jesus, they found a common enemy. Both groups believed they would do well to remove Jesus from the scene.

Mark 12:13-14 relates that a combined force of these two groups approached Jesus and attempted to lure him in with flattery, then trap Him with the following question: "...Is it lawful to give tribute [pay taxes] to Caesar, or not?" If Jesus answered by saying that it was not lawful, the Herodians would have charged Him with treason. If He had said that such tribute was lawful, the religious Pharisees would have accused Him of disloyalty to the Jewish people. The Lord first responded to them, saying, "...Why tempt [test] ye me?" (Mark 12:15). Jesus was well aware of their evil plan and was way ahead of them. Jesus then asked those standing nearby to bring Him a denarius, a Roman coin. Showing the coin to the Pharisees and the Herodians, the Savior asked (Mark 12:16-17),

*...Whose is this image and superscription?
And they said unto him, Caesar's. And Jesus
answering said unto them, Render to Caesar
the things that are Caesar's, and to God the
things that are God's. And they marvelled at
him.*

The Lord's answer both satisfied the question and frustrated those who questioned Him.



| The Jewish religious leaders confronted Jesus in Jerusalem.

The Sadducees were the next group of religious leaders who came to question Jesus. The Sadducees were the wealthy and aristocratic Jews. They only accepted the first five books of Moses (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) as divinely inspired Scriptures. They rejected all other books from the Old Testament. Consequently, they had no faith in the Resurrection and certainly did not believe in the one who offered eternal life to all. Like many who amass wealth and position, the Sadducees sought happiness only in temporal things with little regard for eternal values. Their questions to the Master were very **subtle**.

Their first question concerned a woman who had been widowed seven times. They inquired, "In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife" (Mark 12:23). Knowing that these hypocrites did not believe in the resurrection or in the Old Testament Scriptures

which foreshadowed Him, Jesus rebuked them by saying (Mark 12:24–27),

Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err.

Having no success with their foolish questions, the Sadducees swiftly left.

The fourth questioner of Jesus came not to argue, but to learn. A scribe, who had listened to the answers that the Lord had given to the others, recognized that Jesus had answered them well. The scribe asked Jesus to tell him which of the commandments was the greatest.

The Lord's answer went beyond the question as He declared (Mark 12:29–31):

...The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

The scribe would have been quite familiar with the first commandment Jesus cited in His answer. This commandment was known among the Jews as the *Shema* and was their pledge of faith. The second commandment that Jesus cited is just as important as the first one He mentioned. In other words, if one truly loves God with his heart soul, strength, and mind, he should also love his neighbor, who is created in God's image.

By the grace of God, the scribe recognized that what Jesus was saying was the truth. He responded by saying to Jesus in Mark 12:32–33,

Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

Jesus, seeing that this scribe had answered wisely, declared to him, "Thou art not far from the kingdom of God" (Mark 12:34). In other words, Jesus saw that this man sincerely wanted to learn and was, indeed, very close to being correct in his understanding of the truth of God.

As the questions ended, Jesus began to teach the people about Himself and His work. The Lord and His disciples then left the Temple and journeyed to the Mount of Olives. The religious leaders had tried to entrap Jesus and thus end His ministry to the people. His mission, however, was the will of God the Father; therefore, no plan of man or scheme of Satan could stop Him.



Write the letter of the correct answer on each line.

- 1.18** Jesus was attacked with questions from the religious leaders at the _____.
 a. Temple b. synagogue c. gate of Jerusalem d. market place
- 1.19** The ministry of the believer is always greater than the _____ of a situation.
 a. grace b. danger c. problems d. power
- 1.20** The chief priests, scribes, and the elders composed the _____ of Israel.
 a. aristocracy b. Sanhedrin c. army d. lawyers
- 1.21** The group who was loyal to the Jewish traditions was the _____.
 a. Sadducees b. Herodians c. scribes d. Pharisees
- 1.22** Those who were loyal to the Roman Empire were the _____.
 a. Sadducees b. Herodians c. scribes d. Pharisees
- 1.23** The aristocracy of Israel filled the ranks of the _____.
 a. Sadducees b. Herodians c. scribes d. Pharisees

- 1.24 The overseers of the Law were the _____.
a. Sadducees b. Herodians c. scribes d. Pharisees
- 1.25 When asked about His authority, Jesus responded by questioning them about the authority of _____.
a. John the Baptist b. God c. His disciples d. Caesar
- 1.26 In the parable about the lord of the vineyard, evil men tried to destroy the _____.
a. owner b. vineyard c. heir d. harvest
- 1.27 When asked about paying tribute, the Lord asked for a _____.
a. Roman coin b. Jewish denarius c. Greek mite d. Phoenician coin

Define these words.

- 1.28 converts _____

- 1.29 proselytes _____

- 1.30 accessible _____

- 1.31 aristocracy _____

- 1.32 subtle _____

Private Ministry

In His ministry, the Lord Jesus Christ combined both the teaching of multitudes and the special training of the Twelve. His final ministry in Jerusalem, before the cross, was no exception. The apostles were to be the ones who would soon be taking Christ’s message of hope and salvation into the entire world. The importance of their future mission resulted in an intensification of training and preparation.

Much of the preparation that Jesus gave to the disciples concerned the future of Israel. The Jews had rejected Jesus as their Messiah, and Jesus explained to His close followers the

destruction that awaited God’s chosen people because of their rejection of Him. Jesus also predicted His crucifixion in the presence of the Twelve and shared with them the purpose of His death. Through miracles, parables, examples, and direct teaching, the Master trained His followers for their most necessary task—telling the world that the Lord had come.

In this portion of the LIFE PAC, you will study some ways in which Jesus trained His disciples. You will study the events that Jesus used to teach the disciples. These events include the withering of the fig tree, which represented the

fate of Jerusalem; the widow's offering, which taught about the correct attitude in giving; and the anointing of Jesus by Mary of Bethany, which foreshadowed the Lord's death. In the last part of this section, you will observe the truths Jesus shared with His disciples at the Last Supper.

Read Mark 12:41-44.



Jesus' Training of the Twelve. The twelve disciples probably expected to be with Jesus throughout the Feast of the Passover and then return to the countryside with the Master to minister to the people. Although Jesus had often shared with them the mission that He was destined to fulfill, the Twelve seemed to ignore the fate that awaited their Lord. Therefore, the Lord became even more specific in His teaching, and directly foretold the manner of His death. Jesus used the rejection He had received from Israel's religious leaders as an opportunity to share with the disciples the eventual fate of those who refused to believe in Him.

In the days before the Passover, Jesus and the Twelve ministered in Jerusalem and spent the evenings and nights in Bethany. On the morning following His triumphal entry, Jesus and His followers were traveling toward Jerusalem when Jesus noticed a fig tree by the side of the road. Mark 11:13-14 describes what happened:

And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

The very next day, when Jesus and His disciples passed by the fig tree, it was withered and dried up from the roots. Peter, noticing that this tree was the same tree, called to Jesus and said, "Master, behold! The fig tree which thou cursedst is withered away" (Mark 11:21). Later,

when the disciples questioned Jesus about His return, He again referred to a fig tree as He told a parable (Luke 21:29-31),

...Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

In using the fig tree as an example, the Lord Jesus shared some important truths with His disciples. Jesus came to seek spiritual fruit. Jerusalem was clearly visible from where the fig tree stood. As Jesus cursed it, His disciples probably recognized that Jerusalem had also borne no fruit. The withering of the fig tree, therefore, was a picture of the fate of this great city. Because it had borne no fruit, it would also dry up. This prophecy was fulfilled in 70 AD when the Roman army destroyed Jerusalem.

Jesus' fig tree analogy on the Mount of Olives taught the disciples another important truth. The blooms of the fig tree foresee the coming of summer, and the buds of the tree promise that fruit will come. Jesus explained that the fulfillment of the Kingdom of God could be expected just as we expect the coming of summer when we see the trees in bloom in the spring. God's Word is eternal, and His promises are certain.

Before His message to the disciples on the Mount of Olives, Jesus had been in the Temple. While He was in the Temple, the religious leaders questioned His authority, ministry, and purpose. After the questions ceased, Jesus closely observed a poor widow make a small offering to the Temple treasury. The Gospel of Mark describes what was happening: "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much" (Mark 12:41).

Some believe that when a wealthy Jew desired all those present to notice that he was giving money to the Temple, he would have his funds

converted into the largest coins available. These coins would be thrown into the treasury, making a loud clanging noise that no one could ignore. By this action, these wealthy givers showed that they thought more about the praise of men than about giving to the Lord.

Jesus contrasted their manner of giving with that of the poor widow. Mark 12:42-44 describes her example:

And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

The gift given by this woman was certainly not near the value given by all the others; however, hers was truly given to the Lord and not given to impress people. Jesus wanted His disciples to understand that at the heart of all Christian giving and service is the attitude by which these things are done.

On the evening before His arrest, Jesus and His disciples gathered for a feast in Bethany. Lazarus, Martha, and Mary were present at this meal. Luke 10:39 describes Martha as the hostess and Mary as one, "...which also sat

at Jesus' feet, and heard his word." John 12:3 describes another beautiful act of devotion by Mary to her Lord and Savior: "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment." This anointing was somewhat similar to the preparation of a body for burial; therefore, this event foreshadowed the death of the Lord Jesus Christ that would take place within the next two days.

Of the twelve disciples present, Judas Iscariot, who would later betray Jesus into the hands of the authorities, was the one who objected to this anointing.

John 12:5-6 relates Judas' response and his true motive:

Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

Jesus, knowing his true intent, sharply rebuked him: "Let her alone: against the day of my burying hath she kept this" (John 12:7). Jesus knew what awaited Him in Jerusalem. He knew that He was going to be crucified and buried; but He also knew that He would be raised in glory on the third day.



Answer these questions with complete sentences.

1.33 What two things did the Lord Jesus combine as thrusts of His ministry?

- a. _____

- b. _____

1.34 What was the very important and necessary task that lay ahead for the disciples?

1.35 What did the Lord use to share with His disciples about the testing from those who rejected Him? _____

1.36 What happened to the fig tree after Jesus cursed it for not bearing fruit? _____

1.37 How did Jesus use the fig tree during the Olivet discourse to assure His disciples that the kingdom would be fulfilled? _____

Write true or false.

1.38 _____ The Roman army destroyed Jerusalem in 70 AD

1.39 _____ God's Word is eternal, and His promises are certain.

1.40 _____ All offerings made at the Temple were given in private.

1.41 _____ The poor widow gave a great deal of money to the offering.

1.42 _____ The poor widow gave a gift to the Temple to impress the chief priests.

Match these items. Some problems may have more than one answer.

1.43 _____ Jerusalem

a. had been raised from the dead

1.44 _____ Martha

b. Lazarus' sister

1.45 _____ Mary

c. lived in Bethany

1.46 _____ Lazarus

d. lived in Jerusalem

1.47 _____ Judas

e. objected to the anointing

f. anointed Jesus' feet with ointment

The Last Supper

On the eve of the Passover, the first day of the Feast of Unleavened Bread, Jesus and His disciples gathered for the traditional Passover (or **Paschal**) meal. This gathering was to be a very special Passover meal, not only for Jesus and the disciples that night but also for all future Christians. The meal would be the last meal that Jesus ate with His disciples before His suffering and death the following day. It would also be the last occasion that Jesus would have to train and teach His disciples before His crucifixion. Through His words, prayers, and actions at the meal that night, Jesus transformed and deepened the meaning of the Passover celebration for all time. From that time forward, this “Last Supper” would become a lasting memorial of the death and resurrection of Jesus.

The Passover Meal. The Passover was a reminder of the time when the people of Israel were still held in bondage as slaves by the Pharaoh of Egypt and the Egyptians (Exodus 12). Through Moses, God delivered the Israelites from their slavery. The memorial feast was called “Passover” because the angel of death “passed over” the houses of the Israelites in Egypt while striking down the firstborn of the Egyptians. The angel of death passed over these houses in Egypt because the blood of the Passover lamb had been placed on the doorposts of the Israelite houses. As the firstborn of the Egyptians were dying, Pharaoh told Moses and the Israelites to depart from Egypt. God had delivered the Israelites from bondage!

Every year since that time, the Jews gathered for a meal in their homes on the feast of Passover to remember and relive the events of that first Passover in Egypt. It recalled the great events of their ancestors’ freedom from slavery and the beginning of their journey to the Promised Land. When Jerusalem was established as the Holy City of the people of God and the Temple was built there, Jews from all over the world

Read Exodus 12:1–42,
Mark 14:12–21,
Luke 22:1–39, and John 13.



would come there to celebrate the Passover and the longer seven-day Feast of Unleavened Bread. As Jesus’ last Passover meal approached, it is estimated that about 75,000 Jews from all over Israel and many other lands had come to Jerusalem to celebrate the Passover.

Jesus’ “hour” had come, and He would spend this final time of fellowship with His apostles. Two of the Lord’s disciples were sent into the city to find the room for the Passover meal that had been miraculously prepared (Mark 14:12–16). When evening came, the Lord Jesus and those closest to Him went to the upper room to celebrate the Passover and be together before Jesus began to endure His sufferings and death.

The Washing of Feet. As the meal began, Judas Iscariot, one of the Twelve, had already “sold out” to the chief priests (Luke 22:3–6). Some tension must have been in the room because of these circumstances. The disciples began to argue as to “...which of them should be accounted the greatest” (Luke 22:24). Jesus quieted their dispute, rose from the table, removed His outer garments, and took a towel. Then, in an example of great humility and to teach them an important lesson, the Lord washed the disciples’ feet!

The washing of feet was a common custom in the ancient world. When a host invited guests to his home, the servants of the house would wash the feet of the newly arrived guests to wash the dust and dirt from their feet after the journey. Washing feet was a task normally done by servants and, in some cases, by slaves.

As Jesus prepared to wash the feet of the disciples, Peter objected: “Thou shalt never wash my feet” (John 13:8). However, Jesus told Him, “If I wash thee not, thou hast no part with me.” This made Peter want to have Jesus wash him



| Jesus washes the feet of His disciples at the Last Supper.

all over! Jesus' response is recorded in John 13:10–11:

Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean.

Jesus was saying that by the washing that He would give, not only would their feet be clean, but they would be “washed clean” by Jesus' upcoming death on the cross through the forgiveness of their sins. In addition, Jesus knew that Judas would betray Him.

After washing their feet, Jesus taught them the meaning of what He had just done. He gave them an example of the meaning of true Christian greatness. It meant being a servant to others! Jesus said, (John 13:14–15),

If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.

The Betrayal by Judas. At the meal, Jesus made it known that one of the disciples would betray Him. The disciples were perplexed. Who would it be? Jesus told John, the beloved disciple, “He it is, to whom I shall give a sop, when I have dipped it” (John 13:26). Then Jesus gave the food to Judas. According to the Gospel of John, “And after the sop Satan entered into him” (John 13:27). Judas left the room and went out into the night (the “darkness” of sin and evil) to set in motion his betrayal and the beginnings of Jesus' sufferings. Ironically, at the very moment of His betrayal and the beginning of the events that would lead to His suffering and death, Jesus felt that He was being glorified! He said, “Now is the Son of man glorified, and God is glorified in him” (John 13:31).

Furthermore, the Lord chose that moment to give His disciples a new commandment. He said (John 13:34),

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall

all men know that ye are my disciples, if ye have love one to another.

In the midst of Judas' betrayal, Jesus commands His faithful disciples to love one another!

The other disciples declared their loyalty to Jesus. Peter said that he would never leave Jesus and that he would even lay down his life for Him; however, Jesus knew the truth. He told Peter, "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice" (John 13:38). Judas made the ultimate betrayal of Jesus; yet before the night was over, the other

disciples would leave Jesus also; and Peter would even deny three times that He knew the Lord!

Jesus wants us to be faithful to Him. At times, it will be difficult to follow Jesus. Even if we should have occasions when we are not as faithful to Jesus as we should be, we should never hesitate to return to Jesus and ask forgiveness, just as Peter would later do. Remember that Jesus died for you so that your sins may be forgiven. As John later wrote in his first letter, "If we confess our sins, he is faithful and just, to forgive us our sins and cleanse us from all unrighteousness" (1 John 1:9).



Complete these statements.

- 1.48 The Passover meal was celebrated on the first day of the Feast of Unleavened _____ .
- 1.49 Passover recalled the time in Egypt when the angel of death _____ the houses of the Israelites.
- 1.50 Near the beginning of the Last Supper, the Lord Jesus did something to the disciples: He a. _____ their b. _____ .
- 1.51 In Jesus' day, washing feet was a task normally done by _____ .
- 1.52 Jesus told Peter that Peter would deny Him _____ times.
- 1.53 Jesus knew that _____ would betray Him.

Answer true or false.

- 1.54 _____ Peter was eager at first to have Jesus wash his feet.
- 1.55 _____ Jesus indicated His betrayer by giving him a morsel of food.
- 1.56 _____ Satan had no role in the betrayal of Jesus.
- 1.57 _____ Jesus' last Passover meal was arranged in a miraculous way.
- 1.58 _____ Even if we are unfaithful to Jesus, we should never hesitate to return to Jesus and ask forgiveness.



Answer these questions.

1.59 What did Jesus teach the disciples at the Last Supper by washing their feet?

1.60 What “new” commandment did Jesus give to His disciples at the Last Supper after Judas’ betrayal? _____

The Memorial Meal. During the Last Supper, Jesus did something that had never been done before at a Passover meal. He took bread and then a cup of wine and changed their meaning for the disciples. Many years later, the apostle Paul wrote what the Lord had taught Him concerning this part of the Last Supper and what Paul, in turn, had passed on to the Christians at Corinth (1 Corinthians 11:23–25):

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my

Read Matthew 26:26-30, Mark 14:22-26, and 1 Corinthians 11:23-26.



body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

For the Jews, celebrating Passover meant celebrating God’s great deliverance of his people from slavery in Egypt. It meant offering the sacrifice of the Passover lambs, whose blood



originally made it possible for the destroying angel to “pass over” those whose homes were marked with the blood of the lambs.

Now, at the Last Supper, Jesus was teaching His disciples that His body would be the sufficient sacrifice acceptable to God in order to free people from the slavery of sin. Jesus’ sacrifice on the cross would obtain the forgiveness of sins. Jesus was teaching that His blood would be offered to save those who accepted Him from being harmed by the destroying angel, Satan. Jesus was about to usher in the “new” Passover: His “passing over” from this life through His death to His resurrected life in glory.

Jesus intended His words to bring new meaning and effect to the Passover celebration. Jesus wanted His disciples to take bread and the cup in the future in order to remember and celebrate the Lord’s salvation of His people by Jesus’ death, resurrection, and ascension. Through His death on the cross and resurrection from the dead, Jesus would help all who believed in Him to “pass over” from death to life.

Partaking of the bread and the cup (the “Lord’s Supper”) would become a new “memorial meal” for His disciples. Jesus was leaving a lasting memorial for His disciples. He wanted them to celebrate this meal in the future “in remembrance” of Him and what He had done through His death and resurrection. That is why the apostle Paul wrote (1 Corinthians 11:26), “For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.” For Paul, “proclaiming the Lord’s death” meant calling to mind the death, resurrection, and ascension of Jesus and what they mean for us. Paul expected that Christians would continue to celebrate this memorial meal until Jesus returned in glory at the end of time.

By taking the Passover bread and saying “This is my body,” and by taking the final Passover cup of wine and saying, “This is my blood of the new testament [covenant], which is shed for many”

(Mark 14:22–24), Jesus was pointing His disciples to His sacrifice on the cross which would occur the following day. It would be the sacrifice of His body and the shedding of His blood on the cross which would obtain the salvation and deliverance of all people who would accept Him.

Read John 14–17.



Farewell Discourse and High Priestly Prayer.

John’s gospel records many additional words that Jesus shared privately with His disciples at the Last Supper (John 14–17). Chapters 14–16 of the Gospel of John are sometimes called the “farewell discourse” or “final discourse.” In addition, John 17 records a long prayer of Jesus, sometimes called the “high priestly prayer.”

As Jesus began His final discourse at the Last Supper, He wanted His disciples to not be troubled. Even though He was going to die, He was going to see them again (John 14:1–4). Jesus also taught His followers (John 14:6): “I am the way, and the truth, and the life: no man cometh



| “I am the Way, the Truth, and the Life...”

unto the Father, but by me.” It is only through Jesus that people have access to the truth of the Father and to the life that the Father offers all people through His Son.

Jesus also made a very important promise to the disciples in this farewell discourse. He promised that the Holy Spirit would be sent to them. Jesus said (John 14:16–17),

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

The Holy Spirit (the “Counselor,” the Spirit of truth) would greatly help the disciples in the future to know the truth about Jesus and to spread the good news of Jesus. The Holy Spirit would also help the disciples remember what Jesus had said to them. Jesus told them (John 14:26), “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

Using the illustration of a vine and branches, Jesus taught His disciples the importance of an on-going personal relationship with Him. He said (John 15:5), “I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without

me ye can do nothing.” He also reminded the disciples of His new commandment of love: “This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends” (John 15:12–13). Jesus would prove His great love for His disciples—and for you—by laying down His life the next day on the cross.

Jesus continued to encourage His disciples and teach them during the remainder of His final discourse. At the end, He said (John 16:33), “These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”

Jesus ended the Last Supper with a tremendous prayer to His Father. It is sometimes called “high priestly prayer” because Jesus intercedes on behalf of His disciples and many others, just as the high priest was called to intercede for the people of Israel at the Temple before God. Among other things, Jesus prays for their protection and that they may be consecrated in the truth of God’s Word (John 17:15, 17). Jesus also prayed for the unity of His disciples (John 17:11, 21). Finally, Jesus prayed that the love of God—and Jesus Himself—might dwell forever in the disciples (John 17:26), “And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.”



Answer these questions in complete sentences.

1.61 What did Jesus do at the Last Supper that had never been done at a Passover meal before?

1.62 How can it be said that the blood of Jesus is like the blood of the Passover lambs?

1.63 What did Jesus call the “bread” at His Last Supper? What did He call the cup of wine?

1.64 What did Paul mean when he wrote (1 Corinthians 11:26), “For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes...”?

1.65 What did Jesus mean when He said (John 14:6): “I am the way, and the truth, and the life...”?

1.66 What (or whom) did Jesus promise to the disciples during His farewell discourse?

1.67 What are three of the things for which Jesus prayed during His “high priestly prayer” at the Last Supper (John 17)?

- a. _____
- b. _____
- c. _____

**Do this activity.**

1.68 Throughout the centuries, Christians have continued to celebrate the “memorial meal” of the Last Supper in one way or another. Today, Christians sometimes differ from one another in their practice of this memorial meal and the understanding of its meaning and significance. If possible, meet with your pastor (or another leader or teacher in your church). Ask the pastor (or other person) to explain how your church or Christian denomination understands the memorial meal of the Last Supper and how it practices the celebration of the meal. Also discuss this with your parents. Then write a report of one-half to one page explaining the memorial meal, based upon your discussions.

TEACHER CHECK

_____ initials

_____ date



Review the material in this section in preparation for the Self Test. The Self Test will check your mastery of this particular section. The items missed on this Self Test will indicate specific areas where restudy is needed for mastery.

SELF TEST 1

Match these items (each answer, 3 points).

- | | | | | |
|--------------|-------|-----------|----|--|
| 1.01 | _____ | Jesus | a. | anointed the feet of Jesus |
| 1.02 | _____ | Lazarus | b. | “You shall never wash my feet.” |
| 1.03 | _____ | Martha | c. | the poor widow |
| 1.04 | _____ | Mary | d. | Jewish leaders who were chief priests, |
| 1.05 | _____ | Philip | | scribes, and elders |
| 1.06 | _____ | Sanhedrin | e. | rode a colt into Jerusalem |
| 1.07 | _____ | Pharisees | f. | loyal to Rome |
| 1.08 | _____ | Sadducees | g. | sold out to chief priests and betrayed Jesus |
| 1.09 | _____ | Herodians | h. | lived in Bethany and was sister to Lazarus |
| 1.010 | _____ | Peter | i. | Greeks went to him about Jesus |
| | | | j. | raised from the dead by Jesus |
| | | | k. | loyal to the traditions of Israel |
| | | | l. | aristocracy of Israel |

Place these events in their correct order (each answer, 2 points).

- 1.026** _____ Jesus cleanses the Temple in the last week of His life.
- 1.027** _____ Jesus washes the disciples' feet.
- 1.028** _____ Jesus tells His disciples to prepare the Passover meal.
- 1.029** _____ A scribe asks Jesus to identify the greatest commandment.
- 1.030** _____ Jesus makes His triumphal entry into Jerusalem.

Complete these statements (each answer, 3 points).

- 1.031** Jesus referred to Jeremiah when He said, "My house shall be called a _____
_____ for all the nations."
- 1.032** The Greeks seeking Jesus were perhaps _____ who had come to Jerusalem
to worship at the feast.
- 1.033** _____ objected to the anointing of Jesus' feet because the oil was costly.
- 1.034** Passover was the name for the time in Egypt when the angel of death _____
_____ the houses of the Israelites.
- 1.035** At the Last Supper, Jesus changed the meaning of the bread and _____ .

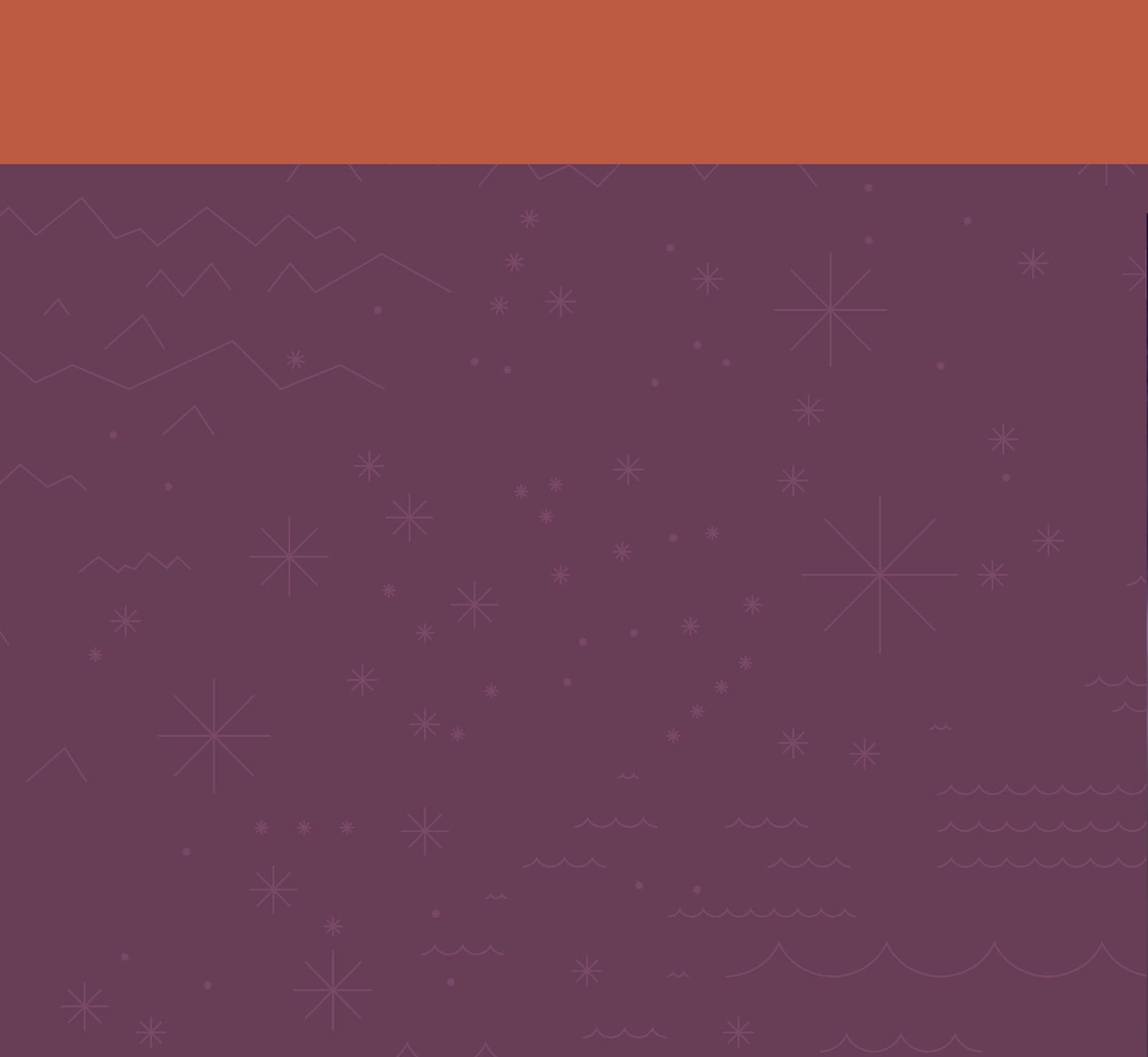
Answer these questions (each answer, 5 points).

1.035 What did Jesus teach the disciples at the Last Supper by washing their feet?

1.036 How can it be said that the blood of Jesus is like the blood of the Passover lambs?

1.037 What two things did the Lord Jesus combine together as thrusts of His ministry?

	SCORE _____	TEACHER _____	_____
		initials	date



BIB0709 – May '14 Printing

ISBN 978-1-58095-069-5



9 781580 950695



804 N. 2nd Ave. E.
Rock Rapids, IA 51246-1759

800-622-3070
www.aop.com