

The Jerusalem Climax

A Brief Introduction and Reading of Jesus' Passion, Resurrection, and Ascension (Luke 19:28-24:53)

Luke 18:31 And taking the twelve, he said to them, "See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished. For he will be delivered over to the Gentiles and will be mocked and shamefully treated and spit upon. And after flogging him, they will kill him, and on the third day he will rise." But they understood none of these things. This saying was hidden from them, and they did not grasp what was said ... And when he had said these things, he went on ahead, going up to Jerusalem.

(Luke 18:31-33; 19:28)

Finally. Jerusalem.

Luke 19:28-24:53 comprises **the last of the four main divisions** of Luke's Gospel. We've seen how he spent more time on the birth of Jesus than any other writer. This birth took place in the context of the **Roman world** of the Caesars and their henchmen rulers in Israel. From there, Luke took us to the northern **Galilean** ministry of Jesus where we spent

nearly seven chapters learning about this incredibly powerful man, his claims to deity, and his coordinated attacks on the Satanic kingdom of this world. Finally, Luke took us on the longest of journeys in the book, Jesus' fated Jerusalem to Jerusalem, where he traveled south, through [Samaria and Judea](#), teaching and healing and showing people what it takes to enter the Kingdom of God.

Along the way, [he predicted the events](#) that will now be told in the last five chapters of his Gospel. They center on events that take place in [Jerusalem](#).

- [And he strictly charged and commanded them to tell this to no one, saying, "The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised" \(9:21-22\).](#)
- [And all were astonished at the majesty of God. But while they were all marveling at everything he was doing, Jesus said to his disciples, "Let these words sink into your ears: The Son of Man is about to be delivered into the hands of men." But they did not understand this saying, and it was concealed from them, so that they might not perceive it. And they were afraid to ask him about this saying \(9:43-45\).](#)
- [And taking the twelve, he said to them, "See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished. For he](#)

will be delivered over to the Gentiles and will be mocked and shamefully treated and spit upon. And after flogging him, they will kill him, and on the third day he will rise.” But they understood none of these things. This saying was hidden from them, and they did not grasp what was said (18:31-34).

These predictions only came once Jesus was fully prepared for the final battle. What do I mean the “final battle?” We do well to remember that **Jesus was tempted** by the Devil and overcame. Since then, he has been busy **casting out demons, binding the Strongman, preaching of his own Kingdom** and the Kingdom of God, giving people the only **good news** by which they may enter that kingdom, and **performing miracles** such as calming the storm (also walking on water in the other Gospels), feeding the 5,000, and being transfigured all as **coordinated attacks on Satan himself**. He even prepared us for this by telling Peter, “**The gates of hell will not prevail against my church.**” Jesus did these to both show his power over the devil and to incite the rage of the one like a roaring lion, so that the events that he predicted would actually come to pass.

But notice that, “**They did not understand**” and “**They understood none of these things.**” Even though he

told them to let these words sink into their ears, he simultaneously knew that **it would be hidden from them**. And again, the key to all this is that it had to be this way. They had to be blind to it. And the rest of the world, both in the physical and spiritual realms, would be too. They couldn't understand either what he was about to do or why he was going to do it. That was not the plan.

Some of us talked after church last week about how curious it is that in none of these predictions did Jesus ever use the first person pronoun, “I ...” He always said, “*The Son of Man* must...” It's a very interesting idea that this might have confused them. And why wouldn't Jesus say “I” anyway? Was he being cryptic? Yes and no. Jesus has used this phrase “Son of Man” sixteen times (5:25; 6:5, 22; 7:34; 9:26, 58; 11:30; 12:8, 10, 40; 17:22, 24, 26, 30; 18:8; 19:10) throughout this Gospel, all **clearly about himself**. So they should have understood. Still, even though it is profoundly obvious to us that he is claiming to be the Son of Man, it may not have been to them even at that time.

Outside of Ezekiel, who uses this expression for himself throughout his book, this phrase appears sporadically, nearly every time talking about the sons of Adam as a generic title for humanity. But there is **one instance** in which is clearly

refers to the Messiah, a “*second power in heaven*” figure as the Rabbis debated it. **Daniel 7:13** describes a *heavenly divine council courtroom scene* where the prophet sees in the night visions, “Behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him.” Who is this figure? What is he doing in heaven? Does this have anything to do with Jesus using this title? Is he really talking about himself? What’s going on here? The answer is, yes, he is using for himself. He’s in heaven because that’s where he came from and where he is going to, as the book ends at its climactic ending and, curiously, the very center of the two part Luke-Acts series. And we will see more of how this all works in the penultimate use of the term when Jesus stands before Caiaphas.

Structure and Context of Luke 19:28-24:53

I’ve just taken you through the first three divisions of the Gospel: Rome, Galilee, Samaria-Judea. Now we come to **Jerusalem**. In this way, Luke has narrowed the geography of Jesus’ life down to the bullseye. This is where he will suffer. This is where he will die. This is where he will be rise again. This is where he will ascend.

We've just come out of one of the greatest literary units ever written. The Journey to Jerusalem was a brilliant chiasmic arrangement of almost inconceivable genius, working on multiple levels of text so that through both the words and the structure God might teach you and reinforce the teaching of how you must be saved. This was really the last question we addressed, via the Rich Young Ruler which was paired with the faith of a blind man. **With God, all things are possible.**

But **that structure was unique**, at least on this large scale, in Luke's Gospel. The first of our four sections were built around **four songs**. The second was built around specific ministries and geography. This last of the four returns in a way to where we started, as it is built around the **suffering, death, resurrection, and ascension** of the Savior, which happened to be the climactic center of the last of the seven units of the Journey to Jerusalem. Jesus' prediction set us up for what we are now going to see.

Unlike stories of when Jesus may have met with so and so, it is important that the chronological order here be fairly accurate. The order itself makes the theological point for us. But there is a little more going on here than just these four

events. Actually, there is a lot more. The ESV has [38 section divisions](#):

1. The Triumphal Entry	14. The Coming of the Son of Man	27. Jesus Is Mocked
2. Jesus Weeps over Jerusalem	15. The Lesson of the Fig Tree	28. Jesus Before the Council
3. Jesus Cleanses the Temple	16. Watch Yourself	29. Jesus Before Pilate
4. The Authority of Jesus Challenged	17. The Plot to Kill Jesus	30. Jesus Before Herod
5. The Parable of the Wicked Tenants	18. Judas to Betray Jesus	31. Pilate Delivers Jesus to Be Crucified
6. Paying Taxes to Caesar	19. The Passover with the Disciples	32. The Crucifixion
7. Sadducees Ask About the Resurrection	20. Institution of the Lord's Supper	33. The Death of Jesus
8. Whose Son Is the Christ?	21. Who Is the Greatest?	34. Jesus Is Buried
9. Beware of the Scribes	22. Jesus Foretells Peter's Denial	35. The Resurrection
10. The Widow's Offering	23. Scripture Must Be Fulfilled in Jesus	36. On the Road to Emmaus
11. Jesus Foretells Destruction of the Temple	24. Jesus Prays on the Mount of Olives	37. Jesus Appears to His Disciples
12. Jesus Foretells Wars and Persecution	25. Betrayal and Arrest of Jesus	38. The Ascension
13. Jesus Foretells Destruction of Jerusalem	26. Peter Denies Jesus	

The only commentary I know of that has [this exact literary unit](#) as the subject of its entire volume narrows it down to [26](#).¹ That's a lot packed into five chapters.

1. The Royal Procession	14. Jesus' Last Prayer
2. Jerusalem Fails to Recognize Visitation, Restores Temple	15. The Arrest of Jesus
3. Questions without Answer	16. Peter's Denial and the Mocking Scene
4. The Parable of the Murderous Winegrowers	17. Jesus' Appearance before the Sanhedrin
5. Caesar's Denarius and God's Domain	18. Jesus before Pilate
6. In Dispute with the Sadducees	19. Jesus before Herod
7. Messiah—Son of David—Lord	20. The Final Appearance
8. A Widow: An Example or a Victim?	21. On the Way to the Cross and at the Cross
	22. Death and Burial
	23. The Empty Tomb and the Fullness of the Message
	24. The Emmaus Disciples

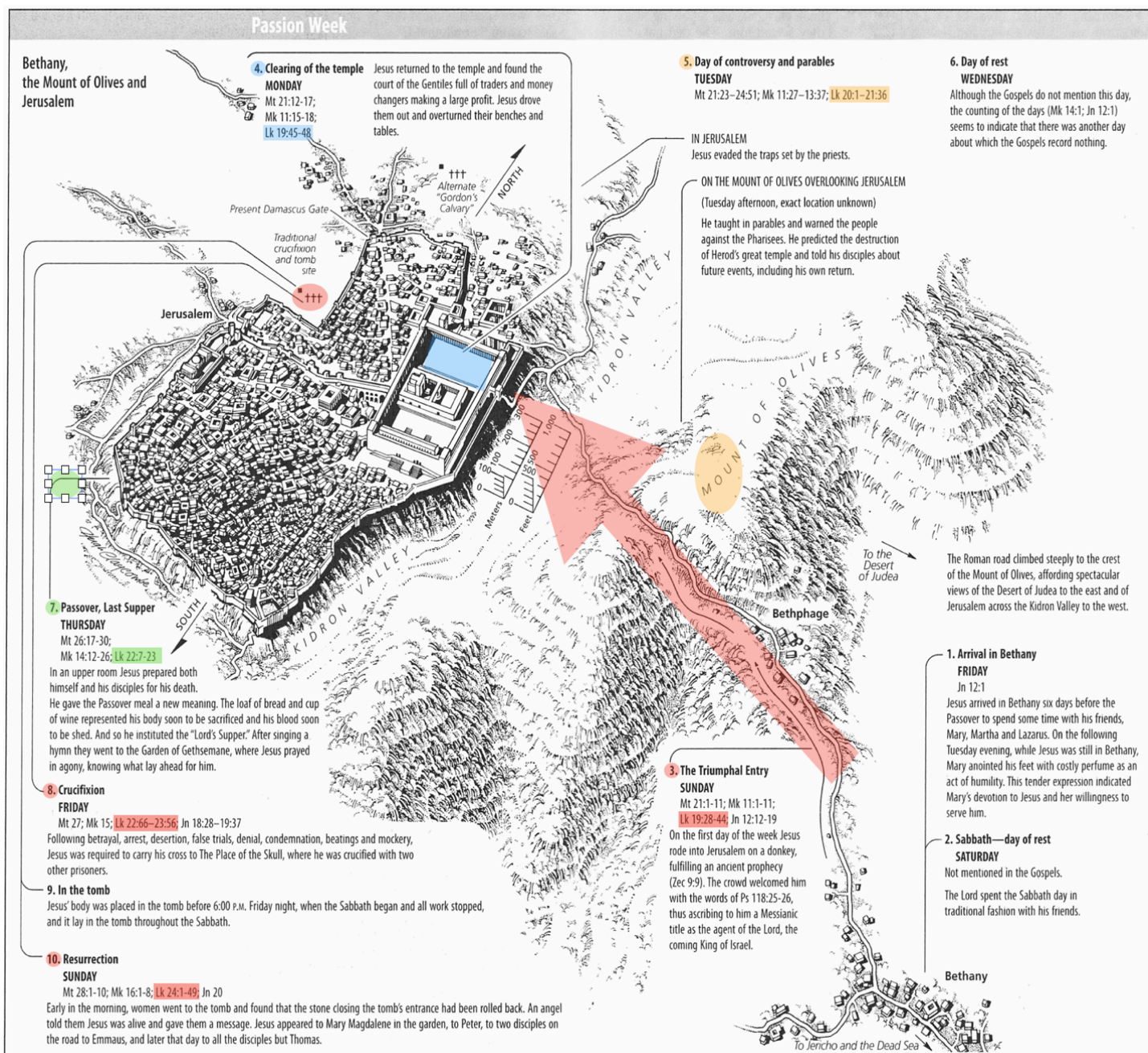
¹ François Bovon, *Luke 3: A Commentary on the Gospel of Luke 19:28–24:53*, ed. Helmut Koester, trans. James Crouch, Hermeneia—A Critical and Historical Commentary on the Bible (Minneapolis, MN: Fortress Press, 2012), 13.

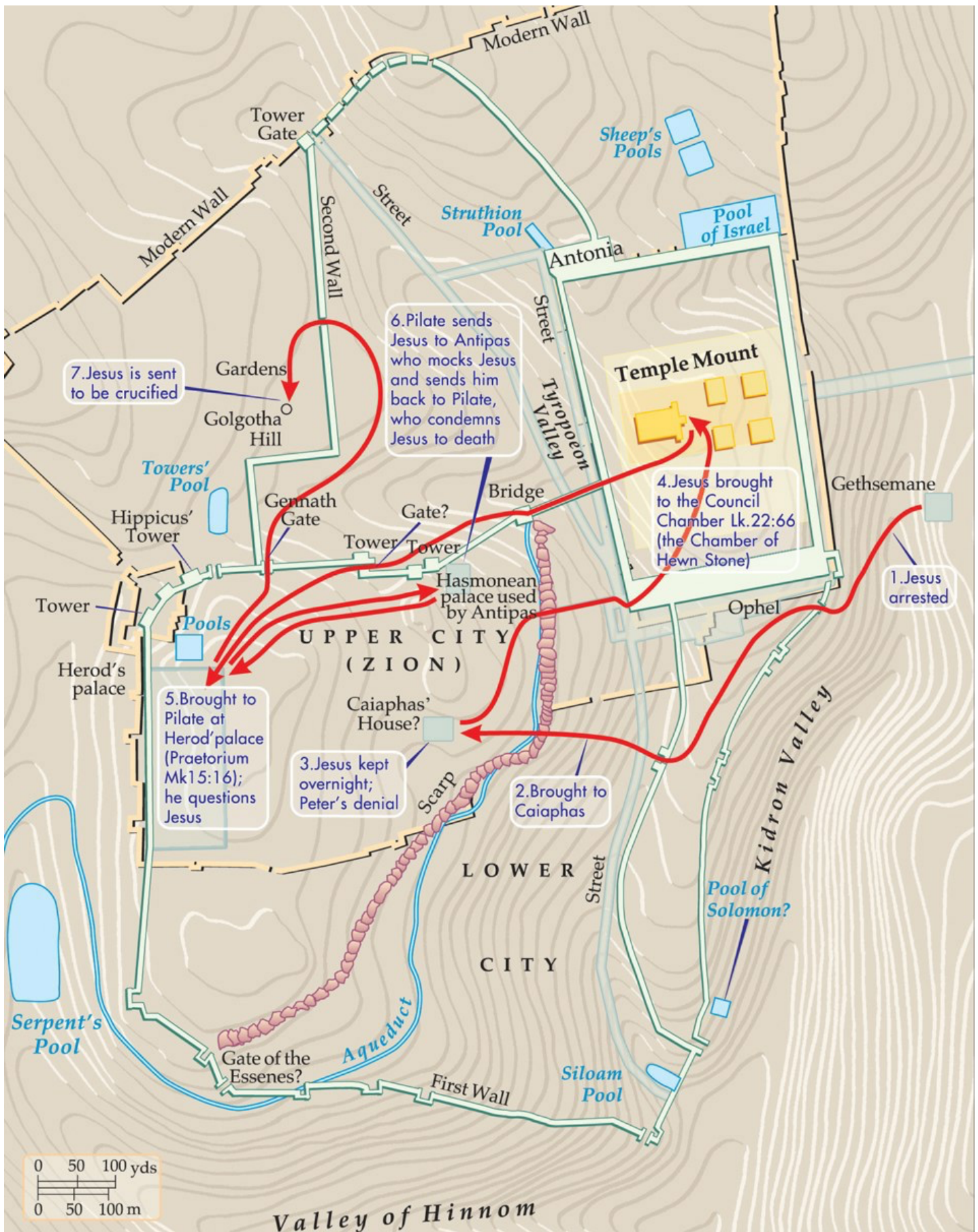
9. The Conversation on Future History and the End of Things	25. The Presence of the Risen One and the Last Message
10. The Satanic Plot	26. The Harmony of Farewell
11. Preparation for the Passover	
12. The Lord's Supper Between Passover and Kingdom	
13. The Final Conversation	

One final word about [the geography](#) (see maps below). Jesus is going to be in [several places in or near Jerusalem](#). First, he will be entering the city via *the east* gate on the side of the [Mt. of Olives](#), which is interesting, as this is the way you enter a temple (on Map 1, see point 3). From there, he go to [the temple](#), do some preaching and drive out the money changers (point 4). Next, he will go back to the [Mt. of Olives](#) to give his great discourse (point 5). The next time we see him, he will be just outside the city on the southwest side, in [the upper room](#) taking the Passover (point 6). He will go back to the [Mt. of Olives](#), where he will pray and be rejected (not on map).

From here, he will be taken to [Caiaphas' house](#) where Peter will deny him (Map 2, #2, 3). Then they will take him to [the temple](#) and the council (#4). Then he goes to [Pilate](#) across the city, then to [Antipas](#), closer to the temple, and back to [Pilate](#) (#5). Then he is taken to [Golgotha](#) where he is crucified outside the old city walls (#7; #8 first Map). He is apparently buried nearby and rises from the dead.

Jesus will appear again on the road to **Emmaus**, which apparently was a small city a handful of miles west of **Jerusalem**. He then returns to Jerusalem and meets with the disciples and finally he is taken up into heaven, probably on the **Mt. of Olives**.





How Should You Then Hear?

More than anything else, before I read this, the greatest story ever told, I wish to ask **a question**. This is a storyline that most of us have heard or read 100 times. **How do you keep it fresh to your ears?** How do you listen new to something you've heard for decades and find yourself actually caring about?

First, **I don't presume** that all of us have in fact heard this story in its entirety. One of the great failures of the modern church is its supposition that everyone still just knows all the stories of the Bible. But we are all learning that even those raised in church often don't know very much about it. Some of you are also quite young and maybe you don't even read yet. Have you sat down and listened to this story being read to you? For that matter, have those of you who can read?

For most, I'm guessing that even if you have read it many times, it **hasn't been like this**. Have you ever sat in a room with many other people and simply read the story of the last week of Jesus' life together? I've never done it. Therefore, in a way, this is a first time for most of us. We've done this in the first three stages of Luke's Gospel, and many have remarked about those experiences. But this is the most important of all things that have ever been told in all the world. I'm known for my

hyperbole. This isn't that. This itself should answer my question about keeping it fresh. **We never want to take the Gospel for granted**, and as this is as concentrated a place as we will ever find, what a joy this shall be.

But I have another thought in mind as well. Back in my liberal arts college, we all had to take a class called **CIFA** (Christianity In the Fine Arts). To me, it really was the definition of what a liberal arts education is supposed to be about. Many of the students had never really been exposed to much of any of the arts, so the whole idea was new. But even for those who had, they made us do some very specific things.

The one I remember most was the music professor taking out the old **record player** (yep), pulling the vinyl out of its paper jacket, blowing the dust off of it, turning on the round table, putting the needle down, and letting 150 students sitting in an amphitheater-type seating listen to "Bridge Over Troubled Water,"² together. (He was a Boomer.) And of course, this reminds me of a song that was actually first released that same year, "If I had a million dollars, I'd buy you some art. Like a Picasso or a Garfunkel."³

² Simon and Garfunkel, "Bridge Over Troubled Water," *Bridge Over Troubled Water*, Columbia (1969).

³ Barenaked Ladies, "If I Had A \$1,000,000," *Buck Naked* (Demo Album), John King Artist Consultants (1989).

Cause ... Simon *and* Garfunkel for those of you who don't know who sang this song!

The prof didn't say a word. He just let us listen. Actually, we had no choice; it was school! Then, when it was done, it was actually quite quiet in the room. We had all just experienced something together. Then he took us through some of the components of what we just heard. The harmonies. The lyrics. I especially remember **the dynamics** of that song, its getting soft and quiet and then very loud at times. In a car, dynamics can be quite irritating. The song gets to quiet, you can't hear anything with all the road noise, and so you have to turn it up. Then suddenly, your ears get blasted because the song gets very loud and you have to turn it down. The car is **not conducive to listening** to a song, only to hearing it. But this was a classroom, and it was silent. And the dynamics were meaningful to the music. Why were they getting softer? Why at that moment? Why louder? How did that match with the lyrics? Why did they harmonize where they did? Those were the questions we started to ask as we tried to actually *listen* to a song rather than just hear. "They will be ever hearing, but never perceiving." Perceiving, *listening*, takes work.

I also remember having to go to the [Walker Art Center in Minneapolis](#). But we couldn't go just to look and have that count as a grade. We had to bring paper and pencil (hopefully some colors) and actually sit there and draw what we were looking at. This forced us to take time staring at the objects, trying to figure things out about them. What color was this part? What shape was that part? What was in the background? We had to write down what a painting was made from, what a sculpture was done in, and so on. It was all a kind of [active approach to learning](#) about things that are usually completely passive to us.

The fact is, [most of us are not used to looking at life deliberately](#). We just let it come to us and then it just passes right by us. As you are listening to this final story of Christ's earthly life, pay attention. Listen to the words. Think about repetitions. Write down thoughts as they occur to you. Ask yourself what he's doing now. Why is he going there? Where is he going? What is happening to him? What are the other actors in the story doing at this moment? Enter into the story. *Feel* what the people were feeling. *Feel* what Jesus was feeling. Imagine yourself there at the Last Supper, on the night of the betrayal, looking up at the cross, silent in the upper room, or walking on the road to Emmaus. This

story isn't just their story, though it only happened to them. **The Gospel is our story.** *We* put Jesus to death. He rose to give *us* life. This Gospel is what creates us, forms us, renews us, transforms us, and builds us into the living temple of God's people that we are.

Luke 19:28 And when he had said these things, he went on ahead, going up to Jerusalem. When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, saying, "Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' you shall say this: 'The Lord has need of it.'" So those who were sent went away and found it just as he had told them. And as they were untying the colt, its owners said to them, "Why are you untying the colt?" And they said, "The Lord has need of it." And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it. And as he rode along, they spread their cloaks on the road. As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice

for all the mighty works that they had seen, saying, “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!” And some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.” He answered, “I tell you, if these were silent, the very stones would cry out.”

And when he drew near and saw the city, he wept over it, saying, “Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes. For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation.”

And he entered the temple and began to drive out those who sold, saying to them, “It is written, ‘My house shall be a house of prayer,’ but you have made it a den of robbers.”

And he was teaching daily in the temple. The chief priests and the scribes and the principal men of the people were seeking to destroy him, but they did not find anything they could do, for all the people were hanging on his words.

20 One day, as Jesus was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders came up and said to him, “Tell us by what authority you do these things, or who it is that gave you this authority.” He answered them, “I also will ask you a question. Now tell me, was the baptism of John from heaven or from man?” And they discussed it with one another, saying, “If we say, ‘From heaven,’ he will say, ‘Why did you not believe him?’ But if we say, ‘From man,’ all the people will stone us to death, for they are convinced that John was a prophet.” So they answered that they did not know where it came from. And Jesus said to them, “Neither will I tell you by what authority I do these things.”

And he began to tell the people this parable: “A man planted a vineyard and let it out to tenants and went into another country for a long while. When the time came, he sent a servant to the tenants, so that they would give him some of the fruit of the vineyard. But the tenants beat him and sent him away empty-handed. And he sent another servant. But they also beat and treated him shamefully, and sent him away empty-handed. And he sent yet a third. This one also they wounded and cast out. Then the owner of the vineyard said, ‘What shall I do? I will send my beloved son; perhaps they will respect him.’ But when the tenants saw him, they said to

themselves, ‘This is the heir. Let us kill him, so that the inheritance may be ours.’ And they threw him out of the vineyard and killed him. What then will the owner of the vineyard do to them? He will come and destroy those tenants and give the vineyard to others.” When they heard this, they said, “Surely not!” But he looked directly at them and said, “What then is this that is written:

“ ‘The stone that the builders rejected has become the cornerstone’? Everyone who falls on that stone will be broken to pieces, and when it falls on anyone, it will crush him.”

The scribes and the chief priests sought to lay hands on him at that very hour, for they perceived that he had told this parable against them, but they feared the people. So they watched him and sent spies, who pretended to be sincere, that they might catch him in something he said, so as to deliver him up to the authority and jurisdiction of the governor. So they asked him, “Teacher, we know that you speak and teach rightly, and show no partiality, but truly teach the way of God. Is it lawful for us to give tribute to Caesar, or not?” But he perceived their craftiness, and said to them, “Show me a denarius. Whose likeness and inscription does it have?” They said, “Caesar’s.” He said to them, “Then render to Caesar the things that are Caesar’s, and to God the things that are God’s.” And they were not able in the presence of the people

to catch him in what he said, but marveling at his answer they became silent.

There came to him some Sadducees, those who deny that there is a resurrection, and they asked him a question, saying, “Teacher, Moses wrote for us that if a man’s brother dies, having a wife but no children, the man must take the widow and raise up offspring for his brother. Now there were seven brothers. The first took a wife, and died without children. And the second and the third took her, and likewise all seven left no children and died. Afterward the woman also died. In the resurrection, therefore, whose wife will the woman be? For the seven had her as wife.”

And Jesus said to them, “The sons of this age marry and are given in marriage, but those who are considered worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, for they cannot die anymore, because they are equal to angels and are sons of God, being sons of the resurrection. But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. Now he is not God of the dead, but of the living, for all live to him.” Then some of the scribes answered, “Teacher, you have spoken well.” For they no longer dared to ask him any question.

But he said to them, “How can they say that the Christ is David’s son? For David himself says in the Book of Psalms,
“ ‘The Lord said to my Lord,
“Sit at my right hand,
until I make your enemies your footstool.” ’
David thus calls him Lord, so how is he his son?”

And in the hearing of all the people he said to his disciples, “Beware of the scribes, who like to walk around in long robes, and love greetings in the marketplaces and the best seats in the synagogues and the places of honor at feasts, who devour widows’ houses and for a pretense make long prayers. They will receive the greater condemnation.”

21 Jesus looked up and saw the rich putting their gifts into the offering box, and he saw a poor widow put in two small copper coins. And he said, “Truly, I tell you, this poor widow has put in more than all of them. For they all contributed out of their abundance, but she out of her poverty put in all she had to live on.”

And while some were speaking of the temple, how it was adorned with noble stones and offerings, he said, “As for these things that you see, the days will come when there will not be left here one stone upon another that will not be thrown down.” And they asked him, “Teacher, when will

these things be, and what will be the sign when these things are about to take place?” And he said, “See that you are not led astray. For many will come in my name, saying, ‘I am he!’ and, ‘The time is at hand!’ Do not go after them. And when you hear of wars and tumults, do not be terrified, for these things must first take place, but the end will not be at once.”

Then he said to them, “Nation will rise against nation, and kingdom against kingdom. There will be great earthquakes, and in various places famines and pestilences. And there will be terrors and great signs from heaven. But before all this they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for my name’s sake. This will be your opportunity to bear witness. Settle it therefore in your minds not to meditate beforehand how to answer, for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict. You will be delivered up even by parents and brothers and relatives and friends, and some of you they will put to death. You will be hated by all for my name’s sake. But not a hair of your head will perish. By your endurance you will gain your lives.

“But when you see Jerusalem surrounded by armies, then know that its desolation has come near. Then let those who

are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it, for these are days of vengeance, to fulfill all that is written. Alas for women who are pregnant and for those who are nursing infants in those days! For there will be great distress upon the earth and wrath against this people. They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled.

“And there will be signs in sun and moon and stars, and on the earth distress of nations in perplexity because of the roaring of the sea and the waves, people fainting with fear and with foreboding of what is coming on the world. For the powers of the heavens will be shaken. And then they will see the Son of Man coming in a cloud with power and great glory. Now when these things begin to take place, straighten up and raise your heads, because your redemption is drawing near.”

And he told them a parable: “Look at the fig tree, and all the trees. As soon as they come out in leaf, you see for yourselves and know that the summer is already near. So also, when you see these things taking place, you know that the kingdom of God is near. Truly, I say to you, this generation will not pass

away until all has taken place. Heaven and earth will pass away, but my words will not pass away.

“But watch yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a trap. For it will come upon all who dwell on the face of the whole earth. But stay awake at all times, praying that you may have strength to escape all these things that are going to take place, and to stand before the Son of Man.”

And every day he was teaching in the temple, but at night he went out and lodged on the mount called Olivet. And early in the morning all the people came to him in the temple to hear him.

22 Now the Feast of Unleavened Bread drew near, which is called the Passover. And the chief priests and the scribes were seeking how to put him to death, for they feared the people.

Then Satan entered into Judas called Iscariot, who was of the number of the twelve. He went away and conferred with the chief priests and officers how he might betray him to them. And they were glad, and agreed to give him money. So he consented and sought an opportunity to betray him to them in the absence of a crowd.

Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, “Go and prepare the Passover for us, that we may eat it.” They said to him, “Where will you have us prepare it?” He said to them, “Behold, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters and tell the master of the house, ‘The Teacher says to you, Where is the guest room, where I may eat the Passover with my disciples?’ And he will show you a large upper room furnished; prepare it there.” And they went and found it just as he had told them, and they prepared the Passover.

And when the hour came, he reclined at table, and the apostles with him. And he said to them, “I have earnestly desired to eat this Passover with you before I suffer. For I tell you I will not eat it until it is fulfilled in the kingdom of God.” And he took a cup, and when he had given thanks he said, “Take this, and divide it among yourselves. For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.” And he took bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.” And likewise the cup after they had eaten, saying, “This cup that is poured out for you is the new covenant in my blood. But behold, the hand of him who betrays me is

with me on the table. For the Son of Man goes as it has been determined, but woe to that man by whom he is betrayed!” And they began to question one another, which of them it could be who was going to do this.

A dispute also arose among them, as to which of them was to be regarded as the greatest. And he said to them, “The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors. But not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who serves. For who is the greater, one who reclines at table or one who serves? Is it not the one who reclines at table? But I am among you as the one who serves.

“You are those who have stayed with me in my trials, and I assign to you, as my Father assigned to me, a kingdom, that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.

“Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers.” Peter said to him, “Lord, I am ready to go with you both to prison and to death.” Jesus said, “I tell you, Peter, the rooster will not crow this day, until you deny three times that you know me.”

And he said to them, “When I sent you out with no moneybag or knapsack or sandals, did you lack anything?” They said, “Nothing.” He said to them, “But now let the one who has a moneybag take it, and likewise a knapsack. And let the one who has no sword sell his cloak and buy one. For I tell you that this Scripture must be fulfilled in me: ‘And he was numbered with the transgressors.’ For what is written about me has its fulfillment.” And they said, “Look, Lord, here are two swords.” And he said to them, “It is enough.”

And he came out and went, as was his custom, to the Mount of Olives, and the disciples followed him. And when he came to the place, he said to them, “Pray that you may not enter into temptation.” And he withdrew from them about a stone’s throw, and knelt down and prayed, saying, “Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done.” And there appeared to him an angel from heaven, strengthening him. And being in agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground. And when he rose from prayer, he came to the disciples and found them sleeping for sorrow, and he said to them, “Why are you sleeping? Rise and pray that you may not enter into temptation.”

While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him, but Jesus said to him, “Judas, would you betray the Son of Man with a kiss?” And when those who were around him saw what would follow, they said, “Lord, shall we strike with the sword?” And one of them struck the servant of the high priest and cut off his right ear. But Jesus said, “No more of this!” And he touched his ear and healed him. Then Jesus said to the chief priests and officers of the temple and elders, who had come out against him, “Have you come out as against a robber, with swords and clubs? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness.”

Then they seized him and led him away, bringing him into the high priest’s house, and Peter was following at a distance. And when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat down among them. Then a servant girl, seeing him as he sat in the light and looking closely at him, said, “This man also was with him.” But he denied it, saying, “Woman, I do not know him.” And a little later someone else saw him and said, “You also are one of them.” But Peter said, “Man, I am not.” And after an interval of about an hour still another insisted, saying, “Certainly this man also was with him, for he too is a Galilean.”

But Peter said, “Man, I do not know what you are talking about.” And immediately, while he was still speaking, the rooster crowed. And the Lord turned and looked at Peter. And Peter remembered the saying of the Lord, how he had said to him, “Before the rooster crows today, you will deny me three times.” And he went out and wept bitterly.

Now the men who were holding Jesus in custody were mocking him as they beat him. They also blindfolded him and kept asking him, “Prophecy! Who is it that struck you?” And they said many other things against him, blaspheming him.

When day came, the assembly of the elders of the people gathered together, both chief priests and scribes. And they led him away to their council, and they said, “If you are the Christ, tell us.” But he said to them, “If I tell you, you will not believe, and if I ask you, you will not answer. But from now on the Son of Man shall be seated at the right hand of the power of God.” So they all said, “Are you the Son of God, then?” And he said to them, “You say that I am.” Then they said, “What further testimony do we need? We have heard it ourselves from his own lips.”

23 Then the whole company of them arose and brought him before Pilate. And they began to accuse him, saying, “We

found this man misleading our nation and forbidding us to give tribute to Caesar, and saying that he himself is Christ, a king.” And Pilate asked him, “Are you the King of the Jews?” And he answered him, “You have said so.” Then Pilate said to the chief priests and the crowds, “I find no guilt in this man.” But they were urgent, saying, “He stirs up the people, teaching throughout all Judea, from Galilee even to this place.”

When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he belonged to Herod’s jurisdiction, he sent him over to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping to see some sign done by him. So he questioned him at some length, but he made no answer. The chief priests and the scribes stood by, vehemently accusing him. And Herod with his soldiers treated him with contempt and mocked him. Then, arraying him in splendid clothing, he sent him back to Pilate. And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other.

Pilate then called together the chief priests and the rulers and the people, and said to them, “You brought me this man as one who was misleading the people. And after examining him before you, behold, I did not find this man guilty of any

of your charges against him. Neither did Herod, for he sent him back to us. Look, nothing deserving death has been done by him. I will therefore punish and release him.”

But they all cried out together, “Away with this man, and release to us Barabbas”— a man who had been thrown into prison for an insurrection started in the city and for murder. Pilate addressed them once more, desiring to release Jesus, but they kept shouting, “Crucify, crucify him!” A third time he said to them, “Why? What evil has he done? I have found in him no guilt deserving death. I will therefore punish and release him.” But they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed. So Pilate decided that their demand should be granted. He released the man who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus over to their will.

And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus. And there followed him a great multitude of the people and of women who were mourning and lamenting for him. But turning to them Jesus said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For behold, the days are coming when they will say, ‘Blessed are the barren and the

wombs that never bore and the breasts that never nursed!’ Then they will begin to say to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us.’ For if they do these things when the wood is green, what will happen when it is dry?”

Two others, who were criminals, were led away to be put to death with him. And when they came to the place that is called The Skull, there they crucified him, and the criminals, one on his right and one on his left. And Jesus said, “Father, forgive them, for they know not what they do.” And they cast lots to divide his garments. And the people stood by, watching, but the rulers scoffed at him, saying, “He saved others; let him save himself, if he is the Christ of God, his Chosen One!” The soldiers also mocked him, coming up and offering him sour wine and saying, “If you are the King of the Jews, save yourself!” There was also an inscription over him, “This is the King of the Jews.”

One of the criminals who were hanged railed at him, saying, “Are you not the Christ? Save yourself and us!” But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.” And he said, “Jesus, remember me when you come into your kingdom.” And he said to him, “Truly, I say to you, today you will be with me in paradise.”

It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, while the sun's light failed. And the curtain of the temple was torn in two. Then Jesus, calling out with a loud voice, said, "Father, into your hands I commit my spirit!" And having said this he breathed his last. Now when the centurion saw what had taken place, he praised God, saying, "Certainly this man was innocent!" And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts. And all his acquaintances and the women who had followed him from Galilee stood at a distance watching these things.

Now there was a man named Joseph, from the Jewish town of Arimathea. He was a member of the council, a good and righteous man, who had not consented to their decision and action; and he was looking for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down and wrapped it in a linen shroud and laid him in a tomb cut in stone, where no one had ever yet been laid. It was the day of Preparation, and the Sabbath was beginning. The women who had come with him from Galilee followed and saw the tomb and how his body was laid. Then they returned and prepared spices and ointments.

On the Sabbath they rested according to the commandment.

24 But on the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared. And they found the stone rolled away from the tomb, but when they went in they did not find the body of the Lord Jesus. While they were perplexed about this, behold, two men stood by them in dazzling apparel. And as they were frightened and bowed their faces to the ground, the men said to them, “Why do you seek the living among the dead? He is not here, but has risen. Remember how he told you, while he was still in Galilee, that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise.” And they remembered his words, and returning from the tomb they told all these things to the eleven and to all the rest. Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told these things to the apostles, but these words seemed to them an idle tale, and they did not believe them. But Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home marveling at what had happened.

That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, and they were talking with each other about all these things that had happened. While they were talking and discussing together, Jesus himself drew near and went with them. But their eyes

were kept from recognizing him. And he said to them, “What is this conversation that you are holding with each other as you walk?” And they stood still, looking sad. Then one of them, named Cleopas, answered him, “Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?” And he said to them, “What things?” And they said to him, “Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened. Moreover, some women of our company amazed us. They were at the tomb early in the morning, and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see.” And he said to them, “O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?” And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

So they drew near to the village to which they were going. He acted as if he were going farther, but they urged him

strongly, saying, “Stay with us, for it is toward evening and the day is now far spent.” So he went in to stay with them. When he was at table with them, he took the bread and blessed and broke it and gave it to them. And their eyes were opened, and they recognized him. And he vanished from their sight. They said to each other, “Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?” And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, saying, “The Lord has risen indeed, and has appeared to Simon!” Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

As they were talking about these things, Jesus himself stood among them, and said to them, “Peace to you!” But they were startled and frightened and thought they saw a spirit. And he said to them, “Why are you troubled, and why do doubts arise in your hearts? See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have.” And when he had said this, he showed them his hands and his feet. And while they still disbelieved for joy and were marveling, he said to them, “Have you anything here to eat?” They gave him a piece of broiled fish, and he took it and ate before them.

Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” Then he opened their minds to understand the Scriptures, and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.”

And he led them out as far as Bethany, and lifting up his hands he blessed them. While he blessed them, he parted from them and was carried up into heaven. And they worshiped him and returned to Jerusalem with great joy, and were continually in the temple blessing God.