SEEKING JESUS

Visuals With Points To Ponder
To Help You Find Jesus' Principles

TO SHARE THIS SEEKING JESUS PDF, SCAN THE QR CODE:

YOU MAY FREELY COPY, DISTRIBUTE AND PRINTOUT THIS PDF FILE AND THE INFORMATION IN IT, INCLUDING THE PRINTED PAGE BELOW, FOR NON-COMMERCIAL USE. PLEASE REMEMBER GOD'S GIFT.

PLEASE NOTE: If you have questions about this PDF file, please contact: spiritualmeadows@gmail.com

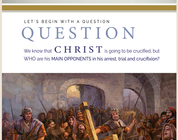
SEEKING JESUS

TRIUMPHAL ENTRY TO LAST SUPPER

LET'S BEGIN WITH A QUESTION

QUESTION

We know that **CHRIST** is going to be crucified, but WHO are his MAIN OPPONENTS in his arrest, trial and crucifixion?



Jesus Mocked

WOULD YOU SAY:

A) The Pharisees

B) The chief priests

C) Equally the Pharisees & chief priests

D) The Romans?

NOTICE

NOTICE JUST A SAMPLE...

People often get this question wrong. If we were to look at the scriptures, there is a heavy emphasis on the priests.

"Judas Iscariot, went unto the chief priests" Matthew 26:14

"Judas, one of the twelve, came, and with him a great multitude... from the chief priests..." Matthew 26:47

"The chief priests cast all the council sought for witness against Jesus..." Mark 14:55

"When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him." (John 19:6)

In fact, if we were to take the chapters on Christ's arrest, trial and crucifixion we would see that **Priests** are only mentioned **2** times whereas **THE PRIESTS** are mentioned **59** times.

Clearly, the chief priests have a MAJOR ROLE in Christ's arrest, trial and crucifixion.

CONSIDER

how the government in Jerusalem worked

The temple was a large organization with thousands of priests; the chief priests were those who oversaw various aspects of temple administration. It's important to realize how the government in Jerusalem worked.

Tepidarium

Although Rome was clearly in charge, Pilate didn't live in Jerusalem. He lived in Caesarea, a city about 80 miles northwest. The day-to-day administration and enforcement of Jewish law would have been overseen by a council known as the Sanhedrin, and the CHIEF PRIESTS would have been a part of that group.

NOTE

In the accounts of Christ's arrest, trial and crucifixion, the emphasis is on **the chief priests**, and so let's highlight a bit of what we know about that (here).

PHOTO A PHOTO B PHOTO C

Over the past few decades, archaeologists have discovered several priestly mansions dating to the time of Christ. These mansions are very close to the temple. These mansions are **very large homes that were clearly owned by wealthy individuals**.

Photo Credits: Jim Hilton III

NOTE THE CONTRASTS

Matt Gray, a professional archaeologist, points out the contrast between the lifestyle of these priests and those in Nazareth:

PHOTO A: this is a home which would have been occupied at the time of Christ; you can see there is **beautiful mosaic floor**. In contrast, most people who lived in the Galilean region where Christ grew up, had dirt floors. These mosaic floors suggest a level of opulence found among the elite.

PHOTO B: **a nice bathtub** for indoor bathing in the time of Christ; this type of indoor bath was **a new luxury**.

PHOTO C: shows expensive **imported tableware** and serving dishes have been found in this area, as well as the remains of frescoed walls and beautiful exterior columns.

So whoever is living in these houses has enough money to decorate and live in ways that the very elite were doing throughout the Roman Empire.

YOU MAY BE WONDERING

"Where are the priests getting all of this money?"

In recent years there had been changes in tax policy and the priests had been more involved in the selling of animals at temples.

With this context regarding the lifestyle of the chief priests, let's look at their reaction after Jesus raised Lazarus from the dead.

JESUS RAISING LAZARUS FROM DEATH

"Then gathered the chief priests and the Pharisees a council, and said,

What do we?

For this man doeth many miracles. If we let him alone thus, all men will believe on him: and the Romans shall come and take away both our place and nation" (John 11:47-48)

Remember that the chief priests and other leaders have a financially advantageous relationship with the Romans. They keep the peace and are rewarded for it. If we want to give this group the maximum charity, we could read this verse like this: "Jesus is becoming really popular. The Romans might become worried that he's start a revolution, and they'll come and take away our place, meaning our temple. That would be disastrous for our country." It's possible that that's what they meant.

Or, based on what we talked about with the wealth they've accrued as part of their Roman connections, there's another possible interpretation! Perhaps they are saying, "If everyone starts believing in Jesus, then Rome might say, 'What do we need the chief priests for?' They might take away our place, meaning our position." That's another possibility if we want to be less charitable in our interpretation.

CAIAPHAS THE HIGH PRIEST

He is an important figure you'll want to remember—he is referred to dozens of times in the New Testament, sometimes as Caiaphas, and sometimes simply as "the high priest."

"[Caiaphas] said unto them, "Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not" (John 11:49-50)

In context Caiaphas is saying, "Jesus is a renegade, we've got to put him to death. It's better for him to die than for our whole nation to be at risk."

NOTE

what were the results of Caiaphas's words?

"From that day forth they took counsel together... to put [Jesus] to death"(John 11:53).

Let's move on now from WHO are his MAIN OPPONENTS in Jesus' arrest, trial and crucifixion to the HOLY WEEK, the last week of Christ's life.

CONSIDER

THE HOLY WEEK / THE TRIUMPHAL ENTRY
CHRIST COMING AS A KING

TRIUMPHAL ENTRY

Lowly

Several elements of the **Triumphal Entry** may have seemed threatening to the Jewish authorities because they indirectly proclaimed **JESUS TO BE A KING.**

For example, his riding on a donkey was reminiscent of when Solomon rode on a donkey when he was crowned king. Moreover, the Old Testament prophet Zechariah had written,

"Shout aloud, O daughter Jerusalem! Lo, your king comes to you; and victorious is he, humble and riding on a donkey" (Zechariah 9:9, NRSV)

Matthew specifically points out that Jesus was fulfilling Zechariah's prophecy by riding into Jerusalem on a donkey.

THE HOLY WEEK / THE TRIUMPHAL ENTRY / CHRIST
THE KING COMING AS A KING

NOTE THE FOLLOWING:

1. Shouting "Hosanna", was done when Solomon was crowned king.
2. Spreading garments and palm fronds before on the ground had been done for similar kings in previous centuries.
3. Calling Jesus the "Son of David" (mentioned back in an Old Testament prophecy that a descendant of David would always be on the throne. This idea of a lineaty king was prominent in non-scriptural writing in the time of Jesus.

POINTS TO PONDER

An influential document known as the Psalms of Solomon, written a few decades before Christ states.

"See, Lord, and raise up for them their king, the son of David, to rule over Israel, your servant, in the time which you show, O God, undergird him with the strength to destroy the unrighteous rulers, to cleanse Jerusalem from gentiles who trample her to destruction" (Psalm of Solomon 17:23-25)

Can you see how, with these words as part of the cultural context, to have multitudes of people shouting, "Hosanna to the Son of David! Matthew 21:9 could seem threatening to those in charge?

CONSIDER

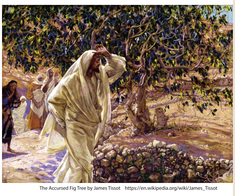
THE HOLY WEEK / THE FIG TREE & TEMPLE CLEANSING
TWO LESSONS ON HYPOCRISY

THE FIG TREE

TEMPLE CLEANSING

Mark next records sandwiched stories of a fig tree and the temple cleansing. As we'll see, **a focus of both these stories is hypocrisy.**

The Greek word for hypocrite means "An actor," someone who's performing.



The Accursed Fig Tree by James Tissot https://en.wikipedia.org/wiki/James_Tissot

In Mark 11:12: *"On the following day, when they came from Bethany, he was hungry. Seeing in the distance a fig tree in leaf [that's a key phrase], he went to see whether perhaps he would find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. He said to it, 'May no one ever eat fruit from you again.' And his disciples heard it"* (Mark 11:11-14 (NRSV)).

It may be a bit confusing because it says it wasn't the season for figs, so why would Christ have expected to find figs there?

POINTS TO PONDER

BACKGROUND ON FIG TREES:

Permission to use photos by https://www.bibleplaces.com

PHOTO: A fig tree WITH FIGS and NO LEAVES. [This is normal, as fig trees typically bud [leaves ONLY AFTER the FIGS FIRST appear.]

The fig tree Jesus approaches **is budding leaves, BUT** there's NO FRUIT, NO FIGS on the tree!

AS A SYMBOL, **THIS FIG TREE IS A HYPOCRITE**, "ACTING" AS THOUGH IT HAS FRUIT BY SHOWING FORTH LEAVES,

BUT WITH NO FIGS, NO FRUIT TO BE FOUND.

POINTS TO PONDER

BACKGROUND ON CLEANSING **THE TEMPLE COURTYARD**

In Mark 11:15 we read. *"Then they came to Jerusalem. And he entered the temple and began to drive out those who were selling and those who were buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves; and he would not allow anyone to carry anything* ***through the temple.***"

The Merchants Chased From The Temple by James Tissot

In the temple complex there is a large open air courtyard outside of the temple. This could be a place where you would find money changers and people selling animals for sacrifice.

So when it talks about Jesus entering the temple, don't think of him walking into the Salt Lake temple, **it's more like he's at Temple Square, in a public space**. And when Jesus sees people buying and selling in the temple complex, he intervenes to disrupt them.

"[Jesus said] *Is it not written, 'My house shall be called of all nations the house of prayer'?* [Isaiah 56:7] *but ye have made it a den of thieves.*" [Jeremiah 7:11] (Mark 11:17).

When Jesus refers to the temple as a "den of thieves," **he's echoing words given by Jeremiah.**

As Jeremiah called the temple a "den of robbers," he was saying that God will destroy the temple. In essence he says, *"Your holy place won't save you, because you aren't holy."* And in fact, shortly after this prophecy from Jeremiah, the temple in Jerusalem was destroyed by Babylon.

Jesus Chasing the Merchants from the Temple by Raymond Balke

NOTICE

As Christ disrupts this merchandising in the temple, and calls it a den of thieves, WHO IS HE REALLY IRRITATING?

There are undoubtedly many people who were affected by Christ's actions, but a major group that's negatively impacted are the CHIEF PRIESTS who administer a variety of money-making ventures at the temple.

In the Synoptic Gospels, this appears to be a catalyst for Christ's arrest and execution.

STEP BACK

AND LOOK AT THESE TWO EVENTS IN RELATION TO ONE ANOTHER

The FIG TREE looks like it's bearing fruit, but it's NOT. It's a hypocrite that needs to be destroyed.

The fig tree that Jesus cursed does either and is destroyed.

The TEMPLE should be a place of holiness, a place of prayer, but it's become a den of thieves, a place of greed.

Hypocrisy is rampant at the temple, and like the fig tree, it will be destroyed.

CONSIDER

Hypocrisy is easy to see in other people but can we see it in ourselves?

Look inside our hearts, is there any hypocrisy in us?

We can look at the chief priests and think, "They issued the terrible people." But our guess is that most of the chief priests woke up in the morning and thought that they were good people, making the world a better place.

So how about you and me? If we look inside our hearts, is there any hypocrisy in us?

This is probably something we all struggle with. Think about our driving habits. When we are trying to merge into the freeway, we want people to give us some space and let us in. But when we are on the freeway and someone is trying to merge, we sometimes think, "Hey, get in line after me."

LOOK IN THE MIRROR OPPORTUNITY

There are probably many areas in our lives where it's a "look in the mirror" opportunity.

Take a moment to think about your life—in what areas do you detect hypocrisy?

HOW COULD YOU CHANGE THESE AREAS?

CONSIDER

THE HOLY WEEK / JESUS IS ANOINTED
FOR HIS SACRIFICE AND DEATH

"While Jesus was at Bethany in the home of Simon the leper as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head."
(Mark 14:3)

NOTE THE PHRASE:

"She broke open the jar"

The image here is of complete sacrifice. She's not putting out a coin so that she can take never the bottle; she is keeping it and pouring out all the oil.

CYPRUS MUSEUM, NICOSIA, CYPRUS

This small carved alabaster jar or alabaster's from Cyprus and is around 1200 to 1100 years old and is possibly similar to that used in ancient Jesus.

REPHAIM IN THE PHRASE:
"She broke open the jar and poured the ointment on his head"
Where 24 or 48 cars can connections to other passages of scripture

CHRIST'S BODY WAS
broken for you
1 Cor. 11:24

CHRIST POURED OUT
His soul unto death
Isaiah 53:12

A FAITHFUL WOMAN

"And some were there who said to one another in anger, "Why was this ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor."

And they scolded her.

But Jesus said, "Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish, but you will not always have me.

She has done what she could; she has anointed my body before hand for its burial." (Mark 14:4-8)

Rather than acknowledge this generous act, some of Christ's disciples were upset. We read:

The Savior recognized the unbelieved actions and an unwitting prophecy in his impending death.

JESUS PRAISES
THE FAITHFUL WOMAN

The Savior then made the following declaration:
"Truly I tell you, wherever the good news is proclaimed to the whole world, what she has done will be spoken in remembrance of her." (Mark 3:9)

Versus John 14 SAYS: Jesus said: "Truly, truly I say to you, whoever believes in me, the work that I do he will do also; and greater works than these he will do, because I go to the Father."

PONDER THIS...

Take a moment to PONDER ways to emulate in your life the LIVE & DEVOTION this faithful woman had for JESUS.

"The ointment is the only person in Christ's Gospel who understands Jesus' identity during his mortal life... The Holiday and the complete use of the ointment was a symbol of the completeness of her sacrifice and that suggest that the firstfruitness Jesus and his ones sacrifice." John M. Smith

CONSIDER

THE HOLY WEEK / THE LAST SUPPER
THE FIRST SACRAMENT

In Matthew, Mark and Luke, the Last Supper is a Passover meal.

In John, it's the night before Passover because Jesus is crucified at the same time as the Passover lamb was being sacrificed. But either way, Jesus and some of his closest followers have gathered to eat a meal.

Jesus and the Last Supper

As the Last Supper... *As they did eat, Jesus said...*
One of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it? Matthew 26:21-22

NOTICE THAT

According to Matthew, the disciples looked inward to see if Christ was talking about them.

"LORD, IS IT IT?

Luke portrays things slightly differently. He writes that Jesus said: "Behold, the hand of him that betrayeth me is with me on the table... *They began to inquire among themselves, which of them it was that should do this thing.*" Luke 22:21, 23

CAN YOU HEAR THE DIFFERENCE?
Instead of "Lord, is it?" it was closer to, "Lord, who is it?"
What lessons do we learn from this contrast?

When we hear a general conference talk, do we think, "I hope my brother is listening to this talk. He really needs it." Or do we say,

"LORD, IS IT IT?

How can I apply the talk in my life?"

The Garden of Gethsemane

Our main sources for the Last Supper are Matthew, Mark, Luke, and John, but the Gospels weren't the only ones. Paul, who was not a disciple and who never met Jesus, wrote 1st Corinthians was written in roughly 53 to 55 AD, probably a decade or so before the Gospel accounts were written. It's interesting to see in this earliest record of the Last Supper what Paul emphasizes, Christ instructing the sacrament, **specifically** "in remembrance" of him.

Recently you and I had the chance to partake of the sacrament.

DID WE REMEMBER JESUS?

Sometimes Jesus can become a peripheral thought in our lives. We may pay lip service to the sacrament, we receive a piece of bread and a cup of water, we say the prayers, we participate with the sacrament or other religious rituals, where they become so regular, we don't remember to relate them to our Redeemer. Paul and Jesus want us to **remember the Savior as we partake of the sacrament.**

Paul makes a statement that helps us FOCUS ON JESUS during the sacrament.

1Corinthians 11:23-26 "For I 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:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 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.

26 For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

1 Corinthians 11:23-26

Most of us don't use the word show. SHOW OF WHAT DOES THIS WORD EVEN MEAN?

NOTICE

If we were to go back to the Blue Letter Bible, we would see that the Greek word translated as "show" means to "proclaim publicly" or to "announce" or to "testify of."

Paul is saying, "As often as you partake of the sacrament, you are publicly testifying of the Lord's death." That's POWERFUL!

YOU AND I ARE BEARING OUR TESTIMONIES ANY TIME WE PARTAKE OF THE SACRAMENT. This can change the way we partake of the sacrament. As we take the bread and water we can think:

"Right now, I am publicly testifying of the death of Jesus Christ and what that means to me in my life."

In 1Nephi, Lehi and his seed continually testified, between gathering and scattering, collaboration. We've seen examples of hypocrisy and deep devotion. We've seen disciples who see "Lord is it?" and others who say, "Who is it?"

HOW DO WE SEE OURSELVES IN THESE SCRIPTURAL ACCOUNTS?

We hope that as you have taken the time to seek Jesus with this study, that it has motivated you to draw closer to him, not in word only, but also in what you do and what you are becoming.

SEEKING JESUS

visuals & points to ponder / printables

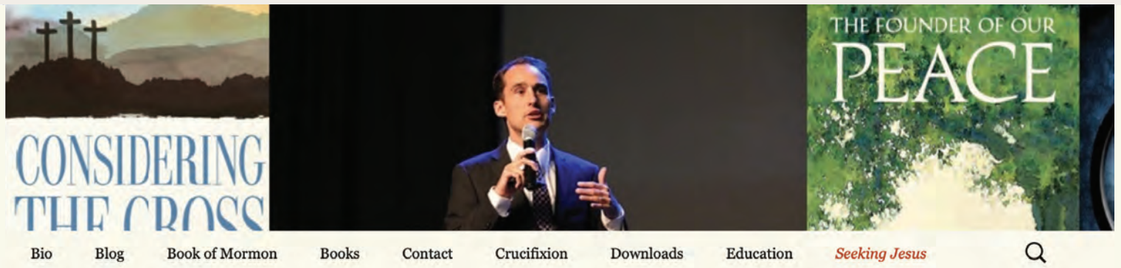
all to help **F I N D** Jesus' Principles

YOU HAVE JUST COMPLETED CLASS 17 "VISUALS"
IN THIS 28 CLASS SERIES.

NEXT, VIEW THE PDF CLASS 17 "PRINTABLES"
LOCATED WHERE YOU DOWNLOADED THIS FILE.

VISIT: https://johnhiltoniii.com/seekingjesus/#videos

TO SEE ADDITIONAL CLASSES, VIDEOS AND RESOURCES TO HELP YOU IN YOUR JOURNEY TO SEEK JESUS



J O H N H I L T O N I I I
johnhiltoniii.com

TO SHARE THIS SEEKING JESUS PDF, SCAN THE QR CODE

THANK YOU FOR **SEEKING JESUS** WITH US.

SEEKING JESUS . SORBONNE DESIGN ©