

SERMON SERIES STUDY GUIDE

24 HOURS TO GLORY

The Story of Jesus' Passion



FIRST PRESBYTERIAN
— CHURCH OF EDMOND —

24 Hours to Glory: The Story of Jesus' Passion

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This Lent, we will take a deep dive into Jesus last earthly day and what it means for our identity in Christ. Following God's infallible Word and drawing upon archaeology, history, and first-hand experience in the places God's Word describes in and around Jerusalem, we will expand your knowledge of Jesus' last earthly hours as we ask what it means to our walk with Christ.

Join at First Presbyterian church of Edmond beginning February 22nd, continuing through Easter for this transformational sermon series!

SERIES SCHEDULE:

2/22 - The Tyranny, One Week to the Resurrection: John 11:45-57

3/1 - The Table, Thursday: Sunset to 10 PM: Matthew 26:17-29

3/8 - The Temptation, Friday: 10 PM to 3 AM: Mark 14:32-42

3/15 - Bobby

3/22 - The Trial, Friday 3 AM to 9 AM: Luke 23:1-12

3/29 - The Terror, 9AM to Sunset John: 19:28-37

4/5 - The Triumph Romans: 6:5-11

Share Your Story

Invest in Others

Read the Word

Pray Faithfully

Worship Passionately

Serve Community

Give Generously



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Lesson 1:

One Week to the Resurrection

Many of the Jews therefore, who had come with Mary and had seen what he did, believed in him, 46 but some of them went to the Pharisees and told them what Jesus had done. 47 So the chief priests and the Pharisees gathered the council and said, "What are we to do? For this man performs many signs. 48 If we let him go on like this, everyone will believe in him, and the Romans will come and take away both our place and our nation." 49 But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all. 50 Nor do you understand that it is better for you that one man should die for the people, not that the whole nation should perish." 51 He did not say this of his own accord, but being high priest that year he prophesied that Jesus would die for the nation, 52 and not for the nation only, but also to gather into one the children of God who are scattered abroad. 53 So from that day on they made plans to put him to death. 54 Jesus therefore no longer walked openly among the Jews, but went from there to the region near the wilderness, to a town called Ephraim, and there he stayed with the disciples. 55 Now the Passover of the Jews was at hand, and many went up from the country to Jerusalem before the Passover to purify themselves. 56 They were looking for Jesus and saying to one another as they stood in the temple, "What do you think? That he will not come to the feast at all?" 57 Now the chief priests and the Pharisees had given orders that if anyone knew where he was, he should let them know, so that they might arrest him.

John 11:45-57

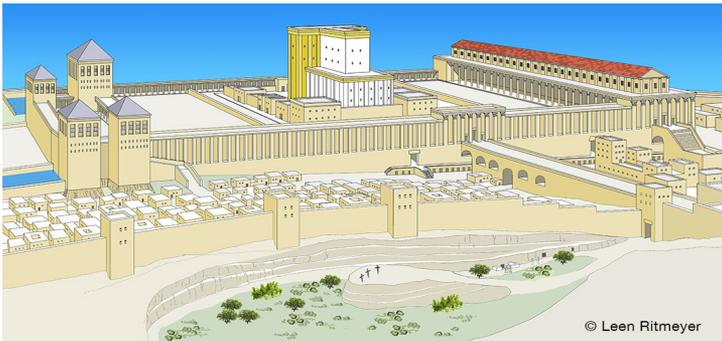
1. Why do you think good people are often so controversial? Have you ever had people seek to do you harm undeservedly? Why did you do or didn't do? Why do you think so many opposed Jesus?
2. What miracle did people witness? (John 11:38-44) In verse 45, many who witnessed the miracle "believed in Him," while others reported it to the Pharisees (v. 46), leading to hostility. What does this divided response teach us about how people today react to clear evidence of Jesus' power? Can you give any other examples of this happening to Jesus? (Luke 13:10-17, Mark 2:15-17) Why is this display of goodness and the Gospel so controversial for some and comforting for others? How do we see this today?
3. The religious leaders feared that if Jesus continued His signs, "everyone will believe in Him" and the Romans would destroy "our place and our nation" (v. 48). What does their fear reveal about where their true trust and priorities lay (power, status, security)? How are we tempted to prioritize personal comfort, reputation, or control over fully trusting and following Jesus? What did Jesus teach about this kind of thing? (John 12:25, Luke 9:23-24)

4. Caiaphas declared it was better “that one man should die for the people” (v. 50), but John explains this was an unwitting prophecy from God: Jesus would die not only for the nation but to “gather into one the children of God who are scattered abroad” (vv. 51–52). How does this show God’s sovereign control even over evil plans and unbelieving hearts? How does it encourage you about God’s bigger purpose in Christ’s death for sinners like us? (1 Corinthians 15:45-49)

5. This passage marks the official decision to kill Jesus (v. 53), setting the stage for the cross. Yet Jesus withdrew temporarily (v. 54) while people searched for Him (vv. 55–57). What does this reveal about Jesus’ perfect timing and willingness to lay down His life voluntarily? What did Jesus teach about laying down your life? (John 15:13) How should knowing He died specifically to gather God’s scattered children (including Gentiles) deepen your gratitude and assurance of salvation?

Next Steps:

Read John 17 and take note of Jesus prayer for His Church. Ask the Lord to show how you one way that you can better live into that prayer.



View of the Temple Mount and Golgotha

Lesson 2: The Table, Thursday: Sunset to 10pm

Now on the first day of Unleavened Bread the disciples came to Jesus, saying, "Where will you have us prepare for you to eat the Passover?" 18 He said, "Go into the city to a certain man and say to him, 'The Teacher says, My time is at hand. I will keep the Passover at your house with my disciples.' " 19 And the disciples did as Jesus had directed them, and they prepared the Passover.

20 When it was evening, he reclined at table with the twelve. 21 And as they were eating, he said, "Truly, I say to you, one of you will betray me." 22 And they were very sorrowful and began to say to him one after another, "Is it I, Lord?" 23 He answered, "He who has dipped his hand in the dish with me will betray me. 24 The Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born." 25 Judas, who would betray him, answered, "Is it I, Rabbi?" He said to him, "You have said so." 26 Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body." 27 And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you, 28 for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. 29 I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

Matthew 26:17-29

1. What does sitting down for a meal with someone suggest? Why do you think God chose a meal to provide a vision of His Kingdom to come? How does this meal directly relate to "the Lamb of God who takes away the sin of the world?" (Exodus 12:1-13)

2. Verses 17-19 record the disciples asking Jesus where to prepare the Passover, and He gave precise instructions that led them to a specific man and house. Does this reveal something about Jesus' foreknowledge, control over events, and fulfillment of His "time" being at hand (v. 18) or do you think Jesus had a network of friends because He is an expert at investing in people and was aware of the Father's plan because of their intimacy? (John 5:19) How does Jesus' foreknowledge square with Philippians 2:5-8? Did Jesus operate out of His Divinity or through an indwelling of the Holy Spirit like we do? Why? How do we know Jesus never felt out of control or like a victim? (John 13:3-4)

3. During the meal (vv. 20-25), Jesus announced that one of the Twelve will betray Him, and each disciple responds with sorrow, asking, "Is it I, Lord?" (v. 22, 25). What does the disciples' response show us about them? What does it tell us about Jesus that He allowed Judas to stay rather than kicking him out and altering His plans? How do we know Jesus knew exactly what was going on?

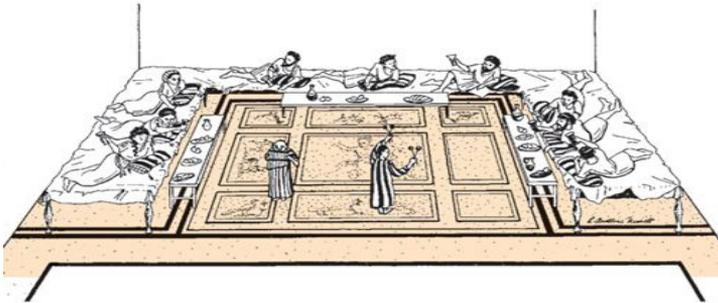
(v.23-24) How do we know Judas had evil intentions? (John 13:2)

4. In verses 26-28, Jesus took bread and says, "Take, eat; this is my body;" then He took the cup and says, "Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins." How does this transform the Passover meal into a new covenant celebration centered on His atoning death? (Hebrews 9:11-14) How is the forgiveness of sins through His blood the heart of the gospel (1 Peter 1:18-19), and why does participating in the Lord's Supper remind you personally of the cost and beauty of your salvation?

5. Looking at the whole passage (vv. 17-29), we see Jesus willingly moving toward the cross amid betrayal, yet He instituted a ritual act focused on love, sacrifice, and intimacy with God rather than despair. How does Paul's description in 1 Corinthians 11:23-26 capture this intent?

Next Steps:

Ask the Holy Spirit what practical step can you take this week to "remember" Him more deeply—perhaps through Communion, prayer, sharing the gospel, or sacrificial love for others.



Style of seating for the Last Supper known as a Triclinium

Lesson 3: The Temptation, Friday: 10pm to 3am

And they went to a place called Gethsemane. And he said to his disciples, "Sit here while I pray." 33 And he took with him Peter and James and John, and began to be greatly distressed and troubled. 34 And he said to them, "My soul is very sorrowful, even to death. Remain here and watch." 35 And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. 36 And he said, "Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will." 37 And he came and found them sleeping, and he said to Peter, "Simon, are you asleep? Could you not watch one hour? 38 Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak." 39 And again he went away and prayed, saying the same words. 40 And again he came and found them sleeping, for their eyes were very heavy, and they did not know what to answer him. 41 And he came the third time and said to them, "Are you still sleeping and taking your rest? It is enough; the hour has come. The Son of Man is betrayed into the hands of sinners. 42 Rise, let us be going; see, my betrayer is at hand."

Mark 14:32-42

1. What is the most difficult thing you ever had to do? What made it difficult? Was it something you were conflicted about? Did you know you were in God's will doing it? How did that impact your determination and perspective?
2. In the Garden of Gethsemane, Jesus took Peter, James, and John with Him, and He began to be greatly distressed and troubled. He told them, "My soul was very sorrowful, even to death." (v. 34) What does this reveal about Jesus' true humanity—His genuine emotional and physical anguish as He faced the cross? How does Luke's Gospel demonstrate that anguish in Gethsemane? (Luke 22:44) How did it affirm the doctrine of the hypostatic union (Christ as fully God and fully man), and how should it comfort us, knowing our Savior sympathized with our weaknesses (Hebrews 4:15) while remaining sinless?
3. Jesus prayed, "Abba, Father, all things were possible for you. Remove this cup from me. Yet not what I willed, but what you willed." What does the term "Abba" communicate about Jesus' relationship with His Heavenly Father? How does that intimacy impact the act of going to the cross? What did the "cup" represent? (Isaiah 51:17, Psalm 75:8) How does Jesus' honest request followed by perfect submission to the Father's will model prayer and obedience for you? How did Jesus active obedience—fulfilling the law perfectly on our behalf—pave the way for our redemption? (2 Corinthians 5:21)
4. Three times Jesus returned and found the disciples sleeping. He rebuked Pe-

ter: "Simon, were you sleeping? Could you not keep watch for one hour? Watch and pray that you may not enter into temptation. The spirit indeed was willing, but the flesh was weak." What did this inability to support Jesus in His hour of need expose about human sinfulness? Was this abandonment foreseen? (Isaiah 53:6, John 16:32) Was Jesus truly alone? Why or why not?

5. After the third time, Jesus said, "It is enough; the hour has come. The Son of Man was betrayed into the hands of sinners." Why is it important that, despite his prayer, that Jesus voluntarily embraces the suffering to come and the cross? (John 10:17-18). Was Jesus only dreading the physical suffering of the cross or did He also dread something else? (2 Corinthians 5:21) Which for Jesus do you believe was worse?

6. How does it your deepen gratitude for Christ's substitutionary atonement, where He drank the cup of wrath we deserved, securing forgiveness and eternal life for us? What does it demonstrate to us about God's love for us?

Next Steps:

Ask the Holy Spirit to show you something difficult to do that is in God's will. Maybe it is something you have resisted, or something that has seemed very far out of your comfort zone. But ask for God's direction and share this with your small group.



Olive Tree at modern-day Gethsemane

Lesson 4:

The Two Thieves

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."

Luke 23:32-43

1. What differences do you see in the responses of the two thieves to Jesus?
2. Both thieves were equally close to Jesus physically. Why do you think one responded in faith while the other responded in rejection?
3. The repentant thief acknowledged his guilt and Jesus' innocence (v. 41). Why is admitting personal guilt an essential step in coming to Christ?
4. What does Jesus' promise, "Today you will be with Me in Paradise," teach us about grace, salvation, and assurance?
5. What stands out to you about the thief's simple request: "Remember me"?
6. In what ways do we see ourselves in the two thieves?

Next Steps:

Read Luke 23:32 and take note of Jesus' grace even while suffering an agonizing death. Ask the Lord to show you ways to understand how amazing His grace is and how you can be gracious to others.

Lesson 5:

The Trial, Friday 3am to 9am

Then the whole company of them arose and brought him before Pilate. 2 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." 3 And Pilate asked him, "Are you the King of the Jews?" And he answered him, "You have said so." 4 Then Pilate said to the chief priests and the crowds, "I find no guilt in this man." 5 But they were urgent, saying, "He stirs up the people, teaching throughout all Judea, from Galilee even to this place." 6 When Pilate heard this, he asked whether the man was a Galilean. 7 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. 8 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. 9 So he questioned him at some length, but he made no answer. 10 The chief priests and the scribes stood by, vehemently accusing him. 11 And Herod with his soldiers treated him with contempt and mocked him. Then, arraying him in splendid clothing, he sent him back to Pilate. 12 And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other.

Luke 23:1-12

1. Have you ever been falsely accused? What happened? Were you determined to proclaim your innocence or were you content knowing that God alone sees and justifies and condemns. Why or why not? Did these false accusations cost you anything?

2. Verses 1-5 tell us the Jewish leaders brought Jesus to Pilate and accused Him of subverting the nation, forbidding taxes to Caesar, and claiming to be a king (Messiah). Pilate questioned Jesus directly ("Are you the king of the Jews?"), and Jesus affirmed, "You have said so." Pilate then declared, "I find no guilt in this man." What does this reveal about Jesus' perfect innocence before human courts, even as He willingly submits to unjust accusation? What knowledge allowed Jesus to conduct Himself like this? (John 19:10-11) How can this conviction give us comfort even today?

3. How does Jesus' active obedience in fulfilling the Father's plan and bearing false charges make sinners righteous? (Romans 5:18-19) What did the prophets say about Jesus' silence in the face of His accusers? (Isaiah 53:7-8) Why do you think Jesus remained silent? Could you do that? Why or why not?

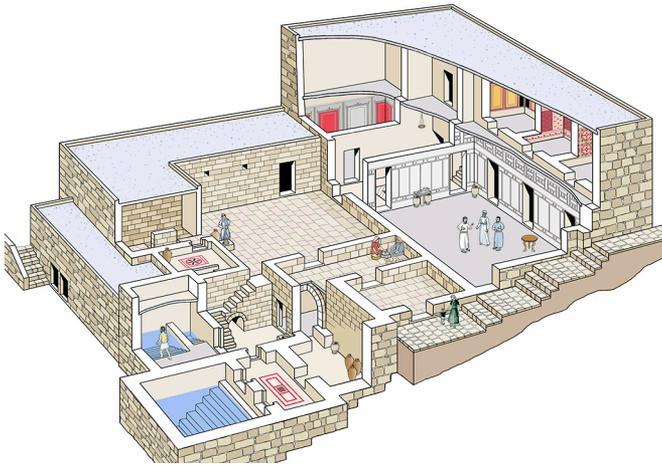
4. Pilate, learning Jesus is Galilean, sent Him to Herod (vv. 6-12), who was glad because he had long desired to see Jesus perform a sign. Where else do we see such an abuse of Jesus' miracles? (John 6:25-27) Herod questioned Him at

length, but Jesus answered nothing. The soldiers mocked and treated Him with contempt before sending Him back. What did Herod's superficial curiosity and demand for a miracle expose about the depravity of the human heart—seeking entertainment or proof from Christ rather than repentance and faith? (Jeremiah 17:5-10) How does this passage seem to summarize Herod Antipas and his father Herod the Great? (Matthew 2:1-8, 16-19) How does God deal with such men? (Psalm 2:1-6)

5. Verse 12 notes that “Herod and Pilate became friends with each other that very day;” after long-standing enmity. How does this unholy alliance affirm God's absolute sovereignty, even over human sin, political maneuvering, and personal grudges to serve His redemptive purposes (Acts 4:27-28) where Herod, Pilate, Gentiles, and Israel conspire “whatever your hand and your plan had predestined to take place”? How can we apply this in our day and age?

Next Steps:

Ask the Holy Spirit to show you one thing you can do this week to confess Christ more boldly, resting in His finished work on the cross where He was treated as guilty so we could be made right with God. Share this with your small group.



Illustrated cutaway of the High Priest Caiaphas' home

Lesson 6:

The Terror, 9am to Sunset

After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst." 29 A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. 30 When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit. 31 Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. 32 So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. 33 But when they came to Jesus and saw that he was already dead, they did not break his legs. 34 But one of the soldiers pierced his side with a spear, and at once there came out blood and water. 35 He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. 36 For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken." 37 And again another Scripture says, "They will look on him whom they have pierced."

John 19:28-37

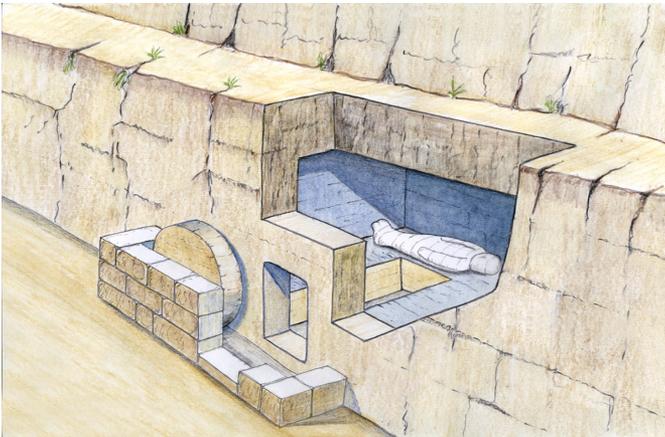
1. When you think of Jesus' crucifixion what is the first thing that comes to mind? What emotions do you feel? How does Jesus' death on the cross impact your faith? How does Isaiah 53 impact your understanding of Jesus' work on the cross?
2. Verses 16-18 tells us that Jesus went out bearing His own cross to Golgotha ("The Place of a Skull"), where He was crucified between two criminals—one that recognized his sin and need for a Savior, and one who does not. What does this demonstrate about the Father's plan of redemption (John 3:16-19)? How does the detail of crucifixion between criminals highlight His identification with sinners and the substitutionary nature of His death—bearing the curse we deserved (Galatians 3:13)?
3. What did the inscription "Jesus of Nazareth, the King of the Jews" (vv. 19-22) mean to Pilate and the Jewish leaders who objected? What does it mean to us and what does it tell us about Jesus' Lordship that in God's sovereignty it was written in Aramaic, Latin, and Greek? Can God's redemptive plan be thwarted by human opposition or do all things serve His purpose (Acts 4:27-28)?
4. The soldiers divided Jesus' garments and cast lots for His seamless tunic (vv. 23-24). What prophecy does this seemingly minor act fulfill and what does it tell us about God's plan? (Psalm 22:18) Why do you think Jesus (vv. 25-27) entrusts Mary to John's care? What do these details show about the precise fulfillment of Old Testament Scripture in Christ's suffering?

5. In verses 28-30, Jesus says, "I thirst" (fulfilling Psalm 69:21), receives sour wine, and declares, "It is finished," then bows His head and gives up His spirit. What does this teach about the completed, once-for-all nature of Christ's atonement? Is there anything we can do to add to Jesus's work and make God love and approve us more? (Ephesians 2:8-9)

6. After Jesus' death, the soldiers pierce His side with a spear, and blood and water flow out (vv. 31-37), fulfilling prophecies (Exodus 12:46; Psalm 34:20; Zechariah 12:10) Why does Scripture go to such great lengths to prove Jesus is a human being? Why is that important? (John 1:14-16, Hebrews 4:14-5:3) Do you agree Jesus' full humanity and Divinity is important? Why or why not?

Next Steps:

Attend the Good Friday worship service somewhere and allow yourself to hear the story of God being crucified for our sin for the first time. Ask yourself "Why would God do this for a sinner like me?"



Cutaway view of a typical rolling-stone tomb

Lesson 7: The Triumph

For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. 6 We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. 7 For one who has died has been set free from sin. 8 Now if we have died with Christ, we believe that we will also live with him. 9 We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. 10 For the death he died he died to sin, once for all, but the life he lives he lives to God. 11 So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

Romans 6:5-11

1. What does Jesus' resurrection mean to you? Does it just mean eternal life to you, or an event you can only appreciate when you die? How does Jesus' resurrection affect us now?

2. In verse 5, Paul says, "For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his." What does this "union with Christ" teach about the believer's position before God? How does being united to Christ in His death and resurrection mean that believers have already died to sin, and been raised to new life? How do we experience this union with Christ now? (Galatians 5:22-25)

3. Verses 6-7 declare that "our old self was crucified with him" so that "the body of sin might be brought to nothing" and "we are no longer enslaved to sin," because "the one who has died has been set free from sin." What does the "old self" refer to here, and why is it said to have been crucified with Christ, and what does that mean? (Matthew 16:24-26) What is the cross you carry, and what does Jesus promise about it?

4. In verses 8-10, Paul connects our death with Christ ("we have died with Christ") to living with Him, since "death no longer has dominion over him" after His resurrection. How does Christ's once-for-all death to sin and resurrection to life for God become the pattern and power for the believer's new life? What does your resurrection look like? (Ephesians 2:1-7)

5. Verse 11 commands "So you also must consider yourselves dead to sin and alive to God in Christ Jesus." What does it mean practically to "consider" ourselves dead to sin and alive to God? How do you do that? What does this look



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