



**COME  
& SEE**

**PRE-CAMP STUDIES**

**di DEEP IMPACT**

# WELCOME

Hi, there!

We are incredibly grateful that you chose us for your student summer missions camp experience this year. We cannot wait to see you all soon, and we are praying for you as you prepare for the summer. I pray that these devotions will be used for God's glory and remind your students of the truth of His word. They will focus on the events that lead up to Christ's resurrection in Matthew 28, which will be the focus of our devotions during our week at camp this summer. I apologize in advance for all of the spoilers. (I get a little excited when I nerd out, and get ahead of myself.) Thank you again for your love and support, and may God's grace be with you in the coming month.

**If you are looking for some songs with content related to the study, or worship setlist inspiration to go along with scripture, check out this playlist!** (Our apologies to the Apple Music users...)



**For my Spotify Users**



**And my Tidal Fans**

*Rebecca Greene, Author*

*Jordan Caddell, Editor*

## Study 1

# The Garden of Gethsemane

Matthew 26:36-46

### Opening Prayer

Read, or have a student read, **verses 36-39**.

- 1) After arriving to the place, Gethsemane, what is the first thing we see Jesus do?
  - a. That's right! He goes from His disciples, except for His closest 3 (Peter, James, and John), to pray to the Father.
- 2) What do we see about the emotional state of Jesus in verse 37?
  - a. He is "grieved and distressed" (NASB). The CSB says words like "sorrowful" and "troubled". We see that He is at a low point.
- 3) Why is Jesus in this state?
  - a. I'm sure it probably seems obvious. He knows that He is about to suffer a horrendous death, only one reserved for the worst of criminals. But before that, His identity as the Son of God will be questioned and mocked. He will have to keep "silent like a lamb" (Isaiah 53:7) and not stand up for Himself so that He may die for the sins of the whole world. He will be deserted and betrayed by people who claim to love Him and have followed Him faithfully. He will be beaten, spit on, mocked and questioned, crowned with a crown of thorns, and more. But these are just what we can see on the surface.
- 4) What else would Jesus experience that is not so easy to see?
  - a. His own Father would forsake Him (Matthew 27:46). God the Father would turn His face away, and would no longer look on the Son with favor. Instead, He would look and see sin, and act accordingly.
- 5) How must God respond to sin?
  - a. He must punish it. In Isaiah 53:5, we see that Jesus was crushed for our iniquities. If we look on to Isaiah 53:10, we see that it pleased God to crush Him. Christ faced and satisfied the wrath of God the Father that is due us all, so that we might be reconciled to Him and experience the favorable treatment that only Christ deserves.
- 6) He tells His disciples to remain and keep watch with Him. Where else do we see such commands?
  - a. "Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour." 1 Peter 5:8
    - i. If we do not keep our armor on, we may be vulnerable to spiritual forces of wickedness (Ephesians 6:11-13)

- 7) In verse 39, what does Jesus ask of the Father?
  - a. "If it is possible, let this cup pass from me"
- 8) How does Jesus continue in this statement?
  - a. "Yet not as I will, but as You will"
  - b. Even though Christ was just as much God, He submitted to the Father. Check out Philippians 2:6. He did not count being God as a thing to use to His advantage, but for obedience to God and for our good.
  - c. Often times, this phrase is used as a cute little "Christianism" or a thing people put in their insta bios. I don't say this with the intent to be offensive, but rather to share truth. We often do not live by this statement. I have lost count of the times when I have completely reversed it, saying "Yet not as You will, but I will" to God in my sin. Friends, this is wrong; I was wrong. However, through sanctification and the crucifying of the flesh, we learn to do His will rather than our own. We obey the Spirit and find strength in God to abstain from sin and do what God has commanded in His word. It is only Christ who did this perfectly, which is a reason for great hope, so that we could be reconciled to the Father and be covered by Christ's righteousness, rather than be seen in our sin.

In verse 40, we can see that Jesus returns to find His disciples sleeping. This is not how we want Him to find us from a spiritual standpoint when He returns again. Therefore, we must be steadfast in the faith (Colossians 1:23) and be on the alert, both to watch out for the works of the enemy (like we discussed in 1 Peter 5:8) and for the unknown hour when we will be united with the Lord (Matthew 24:42-44), that is, if we remain in Him.

#### **Finish reading verses 40-46.**

Two things we see happen two more times:

- 1) Christ praying that the Father's will be done if there is no other way.
- 2) The disciples are found sleeping when He returns to them.

After finding them sleeping for a third time, the hour for His betrayal has come. They've had many opportunities to do as He has asked them. We, too, are often like the disciples in this situation. God has given us so many chances for repentance, watchful preparation, and armoring up against evil. Many of us fall back into sin.

- How can we depend on God, and use what He has given us, to do this less and less?

Jesus willingly goes to be betrayed.

In Hebrews 12:2, we see that it was for the joy set before Him, that Jesus endured the cross. Let's take time to thank Him for His faithfulness to the end.

#### **Closing Prayer**

Your students may benefit from reading Matthew 26:47-56 in addition to other passages they are working through before the next study.

## Study 2

# Jesus Before Caiaphas

Matthew 26:57-68

### Opening Prayer

**Read**, or have a student read, **verses 57-60**.

- 1) Who does verse 57 say Caiaphas is?
  - a. The high priest.
- 2) Who else is in this scene?
  - a. The scribes and the elders. In verse 58, we see that Peter is also at a distance, and came in with the officers to see what would happen.
- 3) What were these people trying to do?
  - a. Verse 59 tells us that they were trying to get false testimony against Jesus. This would be necessary for them to have a reason to hang Him, since He had done no wrong.
- 4) What is this a violation of?
  - a. The 9<sup>th</sup> of the Ten Commandments (Exodus 20:16).
    - i. According to our answers in our first and second questions, these are the top dogs in the Jewish faith during this time. Therefore, their salvation is dependent on the law. And many broke it, according to verse 60.

**Read**, or have a student read, **verses 61-64**.

- 5) In verse 61, two unidentified individuals come forth and state that Jesus has claimed that He will destroy the temple of God and rebuild it in three days.
  - a. Read John 2:18-21. We see that Jesus' words were "Destroy this temple, and in three days I will raise it up." There are two things that we should take note of here. He never said that HE will destroy the temple. We also see that John, the author of this book and one of the twelve, knew that He was talking about His body (v. 21).
  - b. In this situation, God's word was twisted. We must be careful not to twist truth, or we too could be led astray.
- 6) The high priest then questions Jesus about the accusations, but Jesus does not answer (v. 62-63). Read Isaiah 53:7.
  - a. This is a fulfillment of prophecy. Jesus kept His mouth closed, and did not defend Himself, just like a lamb to the slaughter.
  - b. If Jesus had defended Himself, made clarifying statements of His words being twisted, and proven Himself, He could have saved Himself. He could have avoided the cross entirely if He had chosen. But He didn't because He
  - c.

submitted to the Father's will. He went to the cross for God's glory and our salvation, rather than to save His own skin.

- 7) In verse 64, Jesus answers in a way that only confirms what the Pharisees have insinuated- that Jesus is the Christ. Jesus then directly quotes Daniel, specifically a truth from a vision revealed to Daniel by God. Check out Daniel 7:13.

**Read**, or have a student read, **verses 65-68**.

- 8) We see that Jesus' response has the High Priest so heated that he tears his robes. Often times in Jewish culture, the people would tear their clothes, and dress in sackcloth and ashes during times of mourning. As a kid, my favorite example of this was in Esther 4 when Mordecai hears of Haman's evil plans to kill the Jews. This is an appropriate time for this behavior. However, Caiaphas had no room to be bent out of shape. He did not judge correctly, and subsequently condemned Jesus for a sin He did not commit- blasphemy.
- 9) Caiaphas then asks those in attendance (Scribes, elders, and officers) what they think. How do they respond?
  - a. They said that Jesus deserves death!
- 10) What does scripture say about death? According to biblical truth, does Jesus deserve death?
  - a. Check out Romans 6:20-23. Sin leads to death. What does sin earn or reap? Death! How should we expect to be paid for sin? With death. So therefore, Jesus did not deserve death. He was the only one who didn't deserve death, and yet He died for those who did, that any who trust in His name would be reconciled to the Father.
- 11) In verse 67, their anger escalates into the physical abuse of Jesus.
  - a. As a kid, second to the crucifixion, this is what I was most distraught over. Not the betrayals, the questioning of His identity, the loneliness, or bearing the wrath of God for us.
    - i. What is the thing of most concern to you in Christ's suffering? Why? What does scripture say about that specific aspect of Christ's passion?
- 12) In verse 68, they use their abuse to question His identity again. But Jesus remained silent and patient, submitting to the plan that would bring about the bigger picture.

**Closing Question:** In this passage, what do we see Jesus do so perfectly, that we would (and often do) struggle with?

**Closing Prayer**

It may be beneficial to your students to read [Matthew 26:69- 27:10](#) before the next session.

**Study 3**

# Jesus Before Pilate

Matthew 27:11-26

*This session reinforces very similar themes from the previous session. If you have time constraints, feel free to choose one or the other. However, this is a way to see the endurance of Christ. He did not waiver, even on the second round of questioning and abuse.*

## Opening Prayer

**Read**, or have a student read, **verses 11-14**.

- 1) In verse 11, who questions Jesus this time?
  - a. Pontius Pilate, the Roman governor.
- 2) How does Jesus respond?
  - a. "It is as you say." → Again, He doesn't try to prove Himself here, but rather simply turns it back to what Pilate is asking Him.
- 3) What is happening in verses 12-14?
  - a. The chief priests and elders are making accusations against Jesus, but He remains silent. Pilate asks Him if He does not hear, and is amazed at Jesus keeping silent.
  - b. Pilate was a gentile. He did not follow Christ and learn from Him, and he was not one who tried to keep the Old Testament law. But He was amazed at Jesus' conduct. The meekness Jesus shows in such an intense situation is not typical of human nature; Pilate knew that. Jesus shows us how powerful Christlike behavior can be, so much that it grabs the attention of unbelievers.
  - c. Check out 1<sup>st</sup> Peter 2:21-25

**Read**, or have a student read, **verses 15-20**.

- 4) In verse 18, for what reason does it say that the Jewish leaders handed Jesus over?
  - a. It says they handed Him over for envy. Again, Pilate knows this. Even he, an outsider, understands that Jesus has done no wrong.
  - b. If we fast forward to verse 24, we can see that Pilate bowed out and would not have the blood of Jesus on His hands. He knows that this man is innocent. His wife has also warned him not to get involved because of a dream (Review verse 19). But the hearts of the Jewish people are hardened because of their sin.
    - i. Pilate's response reminds me of the fact that no one has an excuse to be unbelieving. God has made Himself and His abilities evident in nature (Romans 1:18-21)
- 5) Alrighty, back to the story. Pilate can release one prisoner to the people. It is down to Jesus, and a notorious prisoner, Barabbas. According to Matthew's gospel, how many times does Pilate ask the people who they want released?



- a. Twice! (If you look ahead at verse 21, you'll see him ask again).
- 6) What are the Jewish leaders doing?
  - a. Stirring up the crowds and persuading them to ask for Barabbas to be released. They want Jesus crucified.

**Read**, or have a student read, **verses 21-26**.

- 7) In verse 22, Pilate finally gives up on trying to change the people's choice. He asks the people what they want him to do with Jesus. What do they say?
  - a. Crucify Him!
- 8) What does Pilate ask after the first time they say "crucify him"?
  - a. "Why, what evil has He done?" (Verse 23)
- 9) They continue to shout "crucify Him", so Pilate turns Him over to them before a riot breaks out. Again, Pilate does not want to have any part in the guilt of shedding innocent blood in this situation. But the people feel differently, apparently. Read verse 25 again. What did the people say?
  - a. "His blood shall be on us and on our children!"
    - i. Boy, what a statement. But I quickly remember that I am no better. I too have rebelled against God. We all have. I am just as guilty and responsible for His death. And yet His blood isn't on my hands like guilt. Instead, it covers me like the blood of the Passover lamb covered the doorposts of the Israelites. If you are in Him, it covers you, too. That is good news for us.

### Closing Prayer

It may be beneficial to your students to read [Matthew 27:27-30](#) before the next study.

## Study 4

# The Crucifixion

## Matthew 27:31-54

**Read**, or have a student read, **verses 31-38**.

- 1) In verse 32, we see that a man named Simon (not the rock/aka Peter one) is basically forced to carry Jesus' cross. In John 19:17, John tells us that Jesus was "bearing His own cross."
  - a. We could talk about different things regarding these passages, including the small discrepancies included in each Gospel, and how that reflects reliability. If the scriptures were made up, and the same person had written all four to try to make it seem like there were more witnesses than there actually were, they would probably be almost or completely identical.
  - b. We can probably assume that Jesus had to carry His own cross (vs 31) until they came upon Simon (vs 32). But in either case, whether He physically carried the cross or someone else did, Jesus lived His entire life carrying His cross and submitted to God the Father. If we read Matthew 16:24-25, we see that Jesus did all of the things that He asks of us if we wish to be His disciples, and He did these things perfectly. He denied Himself, and willingly lost His life that God's will would be done.
- 2) **Reread verse 35**. Now read Psalm 22:18.
  - a. Seems crazy, right? This is such a specific phenomenon- casting lots (basically gambling) for clothes. David had such insight from the Holy Spirit. But hang on, we are going to keep seeing parallels in these two scriptures.
- 3) In verse 37, what was meant for mockery and satire is something we as Christians of today know to be very true. Not only was Jesus a descendant of King David, but He is the true and better David. During His life on earth, He was a humble and lowly shepherd of His people. However, He was also king, just as the sign read. He might not have acted in a way that was expected of a king, but that did not change His kingship. He has been highly exalted (peep Philippians 2:8-11), and will reign as the mighty king in the New Jerusalem (Revelation 11:15). We will bless and worship Him as king for eternity (Revelation 5:8-14).
- 4) In verse 38, we can use the information provided about the others undergoing crucifixion to compare with Jesus. He was treated as a lawbreaker. If we think back to last week's study, Barabbas, who had murdered and instigated insurrection, was released over Jesus. Jesus was divine and perfect; He never knew sin. And yet, He was treated as a criminal and died the worst death possible.

**Read**, or have a student read, **verses 39-44**.

- 1) Go back to verse 39, and compare it to Psalms 22:7. What similarities do you see?
  - a. I don't know about you, but in my translation (NASB) some of the wording is exact. Both verses talk about the people "wagging" their heads as they see King David and Jesus, respectively. The ESV also uses this word.
- 2) In verse 40, we see a contradiction. If Jesus' temple (His body) is to be destroyed and rebuilt in three days, He will not be able to choose to save Himself also. He must either die and rise again, or spare His own life, but not both. The people unfortunately didn't understand this because their hearts were hardened, and they did not follow Jesus in order to know what He meant by His words and teachings.
- 3) Let's talk about the error in the chief priests, scribes, and elders' statement in verse 42. Read Romans 8:32.
  - a. In this verse, we see that God the Father "did not" spare His own son. This doesn't mean that He couldn't spare Him, or that Jesus couldn't save Himself. God simply planned that Jesus would be delivered over for us. God's ways are often much different than what we believe is best. He is omniscient, good, and perfectly just. We are not. (Isaiah 55:6-11)
- 4) Back to the Jewish leaders' statement. They say "let Him now come down from the cross, and we will believe in Him."
  - a. Again, they thought they knew what was best, but we as Christians of the present day know that this wouldn't have been for God's greatest glory and our good. If Jesus had come down from the cross, they might've believed in Him. But what good would that have done? Our hope is only found in what Jesus did on the cross. If Jesus hadn't died and suffered the just punishment of sin in our place, we would have nothing to put our hope in. So yeah, maybe they would've believed that He was the Son of God, but they wouldn't have the hope of salvation if Jesus had saved Himself instead of us.
- 5) In verse 43, the leaders reference material from Psalm 22:8, and some themes of Psalm 22:4-5. So, this coupled with the background knowledge about Jewish leaders' extensive knowledge of the scriptures tells us that they probably know Psalm 22 in detail. However, it seems as though they are picking and choosing what they are paying attention to in this Psalm. Keep in mind that they know this Psalm as we continue working through the passage.
- 6) In verse 44, we see the robbers hurling insults as well.
  - a. Have you ever looked down on someone for making the exact same mistakes you've made?
    - i. I know I have. I am no better than these men. I am guilty of hypocrisy, and many other sins as well. These are things worth repenting from.
    - ii. I praise God that He has covered us who are hidden in Jesus (Colossians 3:3) with a robe of righteousness (Isaiah 61:10). We are seen as the innocent man in the middle, not the guilty thieves to His left and right.

**Read**, or have a student read, **verses 45-50**.

- 1) In verse 45, we see that “darkness fell upon all the land” from the “sixth hour” to the “ninth hour”. For us, the sixth hour is around noon. Imagine the day turning pitch black when you are eating lunch, and staying that way for three hours.
  - a. The light of the world was subjected to the wrath of God as the dark iniquities of all humanity fell upon Him (Isaiah 53:6).
- 2) At the beginning of the 9<sup>th</sup> hour (around 3 pm for us), Jesus calls out “Eli Eli, Lama Sabachthani” which translates to “My God, My God, why have You forsaken Me?”. Read Psalm 22:1.
  - a. Forsaken is the past participle of the word forsake.
    - i. \*I always want to encourage the seeking of scripture before my commentary\*. I understand this to mean that God the Father forsook Jesus before the time He cries out saying this. I am guessing this “forsaking” occurred around noon.
    - ii. Again, please consult scripture and the guidance of the Holy Spirit, but I believe this means that Jesus completely drank the cup of God’s wrath in approximately 3 hours. It would have taken you and I an eternity. Jesus, God the Son, is most certainly omnipotent. We easily see this in His resurrection from the grave, but I believe this is also an astounding feat.
- 3) Ah, verse 47. Think back to their quotations from Psalm 22 in verse 43. Which verse of the Psalm did they miss or overlook?
  - a. At least the very first one, shown in this interpretation of Jesus’ cries, and possibly more.
- 4) In verse 50, Jesus “yields up His spirit”. In John’s gospel, He also says “It is finished”. This is “Tetelestai” in Greek, meaning “paid in full”. In that moment, Jesus had completely atoned for our sins. He has fully paid the debt we owe. There is now nothing for us to do to have salvation, except to have faith alone in the grace of God alone that He bestowed on us through Christ alone (Ephesians 2:4-9).

**Read**, or have a student read, **verses 51-54**.

- 1) In verse 51, we see that the veil was torn in two. What did the veil signify?
  - a. The veil provided separation from the holy place. God would appear here as a cloud over the mercy seat that was found there. (Leviticus 16:2). This mercy seat and the holy place is a replica of God’s throne and heaven, respectively. The only time someone was allowed to go into the holy place was to make atonement for sin with a bull offering and a ram for a burnt offering. This person had to be the high priest. He had to put on special garments, and follow a procedure provided by God to His exact specifications. Anyone who was not allowed to be in the holy place, or did not follow God’s instructions perfectly, would die. Check out Leviticus 16 for more information about the process

- i. When the veil was torn in two, there was no longer any need for this process. Hebrews 9:1-10:22 talks about Jesus being the true and better (perfect) atonement. If the blood of goats and bulls can atone for sinners (Hebrews 9:13), “how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?” (Hebrews 9:14).
      - 1. (This scripture also talks about the necessity of shedding blood for forgiveness, showing why Christ had to die the way He did (Hebrews 9:22)).
    - ii. When the veil was torn, we gained access to the Father through the Son. You and I do not have to go through an earthly priest, but rather Jesus, the perfect high priest (Hebrews 3:1-3, 5:1-10, 7:1-28). He is the only way to the Father, there is no other that can reconcile us to Him (John 14:6).
- 2) We’ve just covered quite a bit of content. Go back and re-read verses 52 and 53 of chapter 27. Now read 1 Corinthians 15:20-24.
  - a. Earlier in this chapter, Paul is addressing a false doctrine in which individuals were teaching that there is no resurrection (1 Corinthians 15:12-17). However, we have proof of not only Christ’s resurrection, but that of “saints who had fallen asleep” in Matthew. Christ had to rise first, for he is the first fruits (1 Corinthians 15:20) and has first place in everything (Colossians 1:18). However, both appeared to many people as verse 53 tells us about the saints. (At camp, we will get to read about Christ’s appearance to the women and His disciples. Get pumped!)
- 3) When the centurion and guards finally accept that Jesus was truly the Son of God as a result of the bizarre things they saw, it was too late; He had already passed (vs 54). How do they feel about this?
  - a. They were frightened! They had taken part in, or at least allowed, the shedding of innocent blood.
- 4) Do you think they believed that there was hope for them? Do you think they believed that Jesus would rise from the grave? Do you think they were repentant? Why or why not?
  - a. If these guards were also the ones keeping watching over the tomb (we will encounter them in Matthew 28:4 at camp), I would say that they were not repentant. Not in the next couple of days, anyways. In both scenes, they are frightened/fearful because of the supernatural events. They know that the one they killed and buried is Jesus, the Son of God. However, they continue on with their work against Jesus by trying to keep people from believing in the resurrection. We see this in their guarding of the tomb.

Praise God for the sacrifice of His Son. Celebrate and get excited as we will be learning about His resurrection, and ours to come!

## Closing Prayer

It would probably be of benefit to your students to read [Matthew 27:55-66](#) before camp.

Extended Play

## The Crucifixion According to John

John 19:15-37

If you, or your students, enjoyed seeing the parallels between Psalms 22 and the story of the crucifixion according to Matthew, check out this one! Read through John 19:15-37, and then Psalm 22, and see how many you can find! I believe there are two more in this passage than in the passage in Matthew. (Hints: Psalm 22:14, 16-17).

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Thank you again for your support of Deep Impact! We cannot wait to serve with you this summer. You have been a blessing to us, and I pray that God's word over the past few weeks has been a blessing to you.