

Lesson #12 - LIFE OF JESUS

His Last Week 2019

Before starting this lesson, read **Mt. 24:1 - 26:35; Mk. 13:1 - 14:25; Lk. 21:5 - 22:38; Jn. 13:1 - 14:31** or
Harmony of the 4 Gospels, SECTIONS 146 - 154

Note: The rectangular wall representing Jerusalem is for illustrating geographical locations only.
The author of these lessons is well aware this was not the shape of walled Jerusalem in the first century.

In our last lesson, we covered Sunday, Monday and most of Tuesday. Tuesday afternoon, Jesus and the 12 left the Temple grounds, heading back to Bethany. As they rest on the Mt. of Olives, the apostles ask about the destruction of the Temple and the coming Kingdom. How will Jews know when these things are going to happen?

Jesus answers from the Old Testament Jewish viewpoint. This is Jewish teaching about future Jewish events. Like in the Old Testament books of the prophets, there is double meaning.

There will be a judgment in the near future and in the distant future.

Some verses refer to both judgments

Some verses to only the near judgment

Some verses to only the distant judgment.

They are inter-mingled thruout the entire chapters.

There are some events common to both the immediate and distant judgment.

Jews believing in Jesus will be persecuted and killed.

Armies will surround Jerusalem.

Then a leader will appear who will take over the Jewish temple and demand worship.

When Jewish believers see Gentile armies encircling the city, they should watch for their opportunity, get out of the country as fast as possible and go into hiding.

In the **near** judgment, Jerusalem will be destroyed in the generation of the apostles - in their lifetime.

In the **distant** judgment, Jerusalem will be involved again, but that generation should not despair.

In Luke 21:29-32 Jesus explains why, by making a comparison to literal trees.

When you see a fig tree or any tree with leaves coming out and then goes into full-leaf, you know spring has come and summer is near.

So the generation of Jews that sees a world leader take control of the Jewish temple in the future, will know judgment has come and the promised kingdom is near. It will come in 3½ years.

That generation will see the return of Jesus and the promised kingdom.

While waiting, they should be faithful in their obedience and ministry.

While they are watching, they are to be working.

Because Jesus gives this teaching while sitting on the Mt. of Olives, it is called the Olivet Discourse.

It is only said to the apostles. John lived thru the immediate judgment of 70 AD.

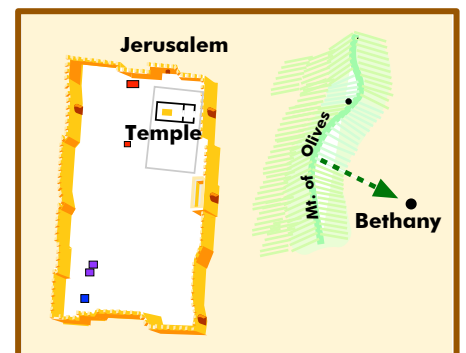
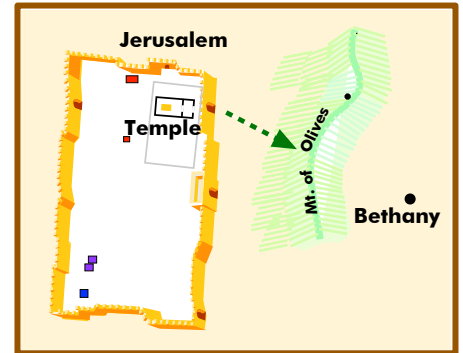
So when he writes the book of Revelation in 90 AD, he knows which part of the Olivet Discourse was only for the 1st century. He then takes all the rest about the distant future and includes it in his book of Revelation.

Obviously, there are lessons and principles for us.

But the direct instruction is for the Jewish apostles, giving them information about 2 judgments on the nation of Israel.

By now, it is late **Tuesday** afternoon. There is just enough time for them to go down the eastern side of the mountain and return to Bethany.

Jewish days start at sundown and end at sundown the next day. So after sundown on Tuesday, it is the beginning of **Wednesday**. Jesus and the 12 have been invited for dinner in the home of Simon, a man healed of leprosy. Logic says he is one of the 10 lepers healed just 3 weeks earlier. This is a thank-you dinner. Friends from Bethany are also invited, including Mary, Martha and Lazarus. Martha is using her gift of hospitality and serving the meal. She is saying thank you to Jesus for raising her brother back to life.



After the meal, Martha's sister Mary brings out expensive perfume - worth a year's salary. All Jewish women scrimped and saved to buy this kind of perfume to use on their wedding night. Mary is a single woman. This is her most important possession. She has now decided to use the perfume, not for herself, but for Jesus. She pours a little on His head; the rest on His feet. Some of the disciples complain this is wasteful and a terrible use of such valuable perfume.

Judas says she should have sold it and given the money to them so they could give it to the poor. However, Judas is not interested in the poor. He is treasurer for the apostles and has been embezzling their funds. Seeing the value of this perfume, he is thinking how much more he could have had if that money had been turned over to him.

Mary has done this because she understands Jesus is going to die in the next few days. She is preparing His body for burial. This was extremely important to people in the Middle East. Jesus says she will always be remembered and honored for this action. Because the Gospel writers included this in their books, we **are** remembering her actions 2000 years later.

This story is often confused with a similar story. But the two have different settings with different people.

During Jesus' 2nd year of ministry in Galilee, He had been invited to the home of a Sanhedrin leader named Simon. His purpose was to make Jesus look bad in front of other Sanhedrin members. Simon arranged to have a prostitute come and touch Him on the feet as she passed by where Jesus was reclining. However, once in Jesus' presence, she was overwhelmed with her sinfulness. She accepted His forgiveness and experienced an instant peace. To show her gratitude, she had taken the perfume used in her profession and poured some on Jesus' feet. The woman was never named.

Now a year and a half later in Bethany, Jesus is in the home of another man named Simon. If he is one of the 10 lepers, he is showing his gratefulness for the healing. His purpose is to say "thank you". Mary, the sister of Martha and Lazarus, uses perfume saved for her wedding night, to anoint Jesus.

In other words, Jesus is anointed 2 different times by 2 different women for 2 different reasons in the homes of 2 different men. It is when we study the gospels chronologically and from a geographical point of view, this becomes clear.

After Mary anoints Jesus, He rebukes Judas for his criticism of her. Soon afterwards Judas leaves dinner and goes 2½ miles back to Jerusalem. He finds Sanhedrin members and makes an agreement to betray Jesus. This happens at the beginning of Wednesday.

Jesus and the apostles stay in Bethany all day **Wednesday**.

Thursday morning He sends Peter and John to Jerusalem to prepare for the Passover meal. There are many things that must be done before they can celebrate.

The lamb they had set aside on Sunday was in the home of friends.

Peter and John get the lamb and take it to the temple. In part of the courtyard, they kill, clean and divide the lamb.

Part of it is burned on the altar as a sacrifice as an offering to God.

The rest of the lamb is taken to the place where they will celebrate.

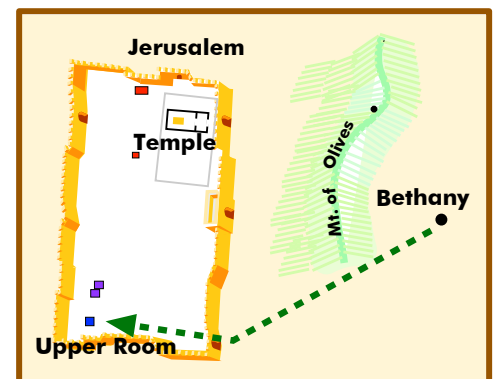
The lamb is roasted while other Passover items are prepared: the unleavened bread, wine, horseradish, apple mixture and green vegetable (parsley).

Later on **Thursday** afternoon, Jesus and the other 10 go to Jerusalem where they will eat the Passover meal. According to our time, it is Thursday afternoon and will be Thursday evening. But according to Jewish time, after sundown, it is the beginning of Friday. By **Jewish** time, Jesus will eat the Passover meal and die as the Passover Lamb on the same day - on Friday, the day of Passover.

When God gave instructions for the 1st Passover in the Old Testament, He said in Deuteronomy 16:1-3,

Celebrate the Passover ...so that all the days of your life you may remember the time of your departure from Egypt.

The Passover is a reminder ceremony. Everything in the celebration is to remind the Jews, their ancestors were saved out of slavery in Egypt by means of a lamb.



In the Old Testament, there were 3 items used as reminders

The meat of the lamb, bitter herbs (horseradish) and unleavened bread.

In the New Testament, 1400 years later, 3 more items were added

An apple mixture, a green vegetable and salt water.

(In our day, one further item has been added. This lesson is only describing the Jewish Passover of the 1st century.)

In the Old Testament, when they celebrated, everything that was said and the way it was eaten was spontaneous.

In the days of Jesus, all the prayers and actions are written in a formal liturgy. Everything is memorized.

Jews celebrate Passover from childhood, so they know the meaning - the reminder of each item on the table.

To experience it as the apostles did, let's do some time travel. Let's go back in time, to the 1st century.

Imagine we are in the upper room in Jerusalem with Jesus and the apostles. We also are now Jews.

We have never heard of the Church or the New Testament.

We have never seen Communion or the Lord's Supper.

We have never even seen any picture of the Last Supper.

Everything we hear, we can only relate to the Old Testament. It is all we know as Jews.

We are invisible, yet in the room, observing this special Passover.

Jesus has celebrated Passover two other times with the apostles. In those celebrations He followed the exact form and order.

That is the meaning of the word **Seder** - order or form.

This time He is going to make changes to show them the Passover is not just about the lambs of the past.

It is also about the Lamb of the present - about Him, God's Passover Lamb.

It is why He tells the apostles He is looking forward to celebrating *this* Passover with them.

The celebration lasts 4-6 hours.

Sometimes the liturgy says the item is a reminder of this or that. Other times there is only a short, memorized prayer.

But everyone knows the meaning of the item.

Jesus and the apostles are using the special Passover table, used only for this occasion. It is just 18" high.

This means everyone is laying or reclining on mats on the floor around the it, supported by cushions.

Their heads are toward the table; their feet away from it.

Jesus is at the side of the table.

The position to His left is the highest place of honor.

The position to His right is the next highest.

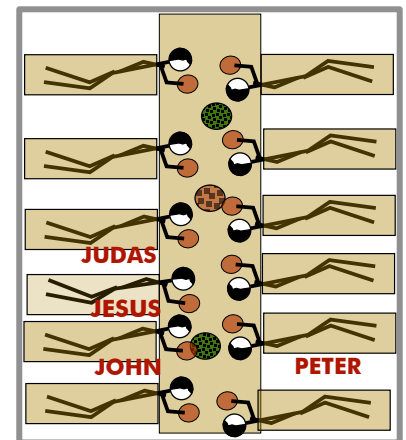
Each Passover Jesus has given these positions to different apostles.

This year Judas is in the place of highest honor, on the left

John has the next highest, on the right.

The remaining apostles are around the rest of the table.

Peter is on the opposite side, across from Jesus and John.



Because this is a **reminder** ceremony, their position of reclining is a reminder of

their freedom from slavery. Only people who are free can have the luxury to eat in the reclining position. People enslaved have to eat standing up.

The celebration involves activities before the meal, the meal itself and then activities after the meal.

Four times a small amount of wine will be poured into their cup to remind them of God's 4 statements about the Jews:

I will bring you out

I will deliver you

I will redeem you

I will take you for My people.

Each time wine is poured, the cup has a different name.

The cup of thanksgiving

The cup of plagues or judgment

The cup of redemption


The cup of praise.

Only red wine is used. Passover wine is prepared differently from other wine, so it has a different name. It is called the **FRUIT OF THE VINE**.

Jewish laws said grape juice was not permissible. It had to be undiluted red wine.
When the first cup of wine is poured, all the wine in the cup must be finished before the 2nd cup is poured.
So each person tells the host how much they want in their cup.

Before the actual meal, there is the **LIGHTING OF THE CANDLES**.

The light is a **reminder** of God's presence, like the menorah in the temple.

Jesus pours **WINE INTO THEIR CUPS** for the **FIRST** time. He takes His cup, elevates it and says, 
Behold the cup of wine. Let it remind us of our joy tonight as we celebrate the festival of Passover.
Blessed are You Lord our God, King of the universe, Creator of the fruit of the vine.

He then recites a special prayer to set this time apart. This is followed with another prayer. Because there are 3 consecutive prayers, it is called the *cup of thanksgiving*.

They now begin to drink the wine as they have casual conversation around the table.

When they all finish the wine, in a home situation, either the wife or servant would come with an empty bowl and pitcher of water. Going around the table, **WATER** would be poured over the fingers of the guests as a ceremonial washing. But when Jesus celebrates with the apostles, there are no women nor servants.

In the 2 previous Passovers, Jesus had gotten up, gone to the end of the table and poured water from a pitcher over His fingers. He then would have passed the pitcher and bowl so it went around the table, each one doing their own hands.

However this year when Jesus gets up, He changes the ceremony.

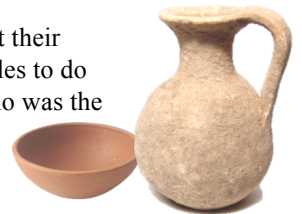
He takes off His outer robe. The inner robe is tied at the waist. He takes the towel and tucks it under the belt. Instead of pouring water over His fingers, He takes the pitcher and bowl and goes away from the table towards where the feet of everyone are lined up. He begins to wash the feet of Judas and then John and the rest around the table..

Everyone's feet should have been washed at the doorway, when they first arrived and left their open sandals at the door. Since there were no servants, it would be up to one of the apostles to do it. However on the road between Bethany and Jerusalem, they had been arguing over who was the greatest - who would have the positions of honor at the meal and who would be made the guest of honor. Each was hoping to be picked. Naturally when they arrived, no one wanted to take the position of a servant and wash everyone's feet.

Jesus had noticed this oversight. So at the time for ceremonial washing of the fingers, **He** washes their feet. He is teaching the apostles,

Those in ministry must be willing to do whatever needs to be done, even if it is the work of servants.

Those in ministry are to be known for their humility, not their power.



When Jesus finishes, He washes His hands and again reclines at the table. On the table are bowls of parsley, **A GREEN VEGETABLE**. Next to them are bowls with saltwater. Jesus takes a sprig of parsley, dips it in the salt water, elevates it and says,

Blessed are You Lord our God, King of the universe who creates the fruit of the earth.

The apostles then take sprigs of parsley, dip them in salt water and begin to eat. Without explanation, everyone knows this reminder. The green **reminds** them of spring.



In the springtime, in the beginning of the nation Israel, God saved her thru the salt water of the Reed Sea.

The parsley is used like an appetizer. Everyone continues dipping parsley into the bowl of salt water nearest them.

The casual conversation continues.

It is during this time Jesus says, *One of you is going to betray me*. The apostles immediately ask who it is. Jesus says it is the one dipping in the dish with Him.

As He begins the sentence He reaches out and dips His parsley in the salt water.

Judas is reaching out at the same time and dips his in the same dish.

However apostles on the other side of the table have just dipped or are about to dip their parsley.

As a result, it is not obvious who Jesus means.

As Jesus and Judas reach out to dip their parsley, their heads are close together. Judas quietly asks, *are you talking about me?* Jesus replies, *yes*. Others do not hear them as they are talking among themselves.

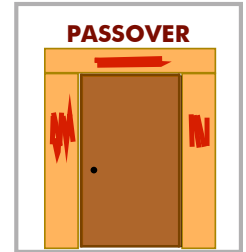
In the center of the Passover table is **1 BAG WITH 3 SEPARATE DIVISIONS**. In each division is one flat piece of unleavened bread - matzah. It is another reminder. The matzah **reminds** them of the haste when their ancestors had to leave Egypt. They did not have time to put yeast or leaven in the bread. Jesus gets up, **removes only the middle matzah** from the bag, elevates it and says, *This is the bread of affliction which our ancestors ate in the land of Egypt . Let all who are hungry come and eat. ...*



He then breaks the matzah in half.

One half remains on the table; the other half is wrapped in a linen cloth and hidden away.

The 2nd cup of wine is poured and left on the table. It is called the cup of plagues or judgments. Jesus as host now tells the **STORY OF PASSOVER**. In the days of Moses the Jews were enslaved. God provided a way to save them. It had to be personal. In each family a lamb was killed. Its blood was applied to the doorpost of their home. At midnight God brought judgment to the land of Egypt by killing the oldest son in every home. But the Jews did not have to experience God's judgment. When God saw the blood on the doorposts of that home, He knew a lamb had died in place of the son. And so He **passed over** that home. The oldest son did not die. And so the **reminder** ceremony from then on became known as the Passover.



After telling the story, Jesus repeats the memorized words that explain what the lamb, horseradish and unleavened bread **remind** them of in their past history. They sing Psalms 113, 114 .

They have just remembered God's judgment of plagues over Egypt.



So now, Jesus raises the 2nd cup of wine, the cup of plagues. He gives the blessing and they begin to drink the **2ND CUP**.

Again Jesus says one of them will betray him. Peter signals to John who is reclining next to Jesus, *Ask who it is*. John, leaning backward and close to Jesus, asks, *who is it?* Jesus quietly tells him, *the one to whom I give the first piece of matzah*. Once again, the others do not hear this conversation. They are talking among themselves.

On the table in front of Jesus are 2 dishes. One contains a **FRUIT MIXTURE OF APPLE, RAISINS, HONEY AND WINE**. It is dark brown. The color **reminds** them of the brick mortar their ancestors used when building Pharaoh's brick cities in Egypt. Next to it is a dish of **BITTER HERBS - HORSE RADISH** - that is so strong it brings tears to the eyes. It **reminds** them of the bitter tears shed by the Jews because they lived in slavery and because their baby boys were drowned in the Nile River.

Jesus now takes the **HALF MATZAH ON THE TABLE** and elevates it saying,

Blessed are You, Lord our God, King of the Universe who brings forth bread from the earth. Blessed are You, Lord our God, King of the Universe who has sanctified us with Your grace and commanded us to eat unleavened bread.

He breaks off the first piece and dips it in the fruit mixture and then the horseradish. He turns to His left and puts it in the mouth of Judas. Jn. 13:26. With this, John knows Judas is the one who will betray Jesus.

Since the others had not heard the conversation between Jesus and John, this action has a totally different meaning for them. Every Passover, the one who receives the first piece of matzah is said to be the **special guest of honor**. Jesus has done everything possible to help Judas reconsider his plans.

He has given him the position of highest honor at the table.

He has now declared him to be the guest of honor.

He has shown him unbelievable grace and mercy. But Judas rejects that grace.

Jesus now continues to break off pieces of matzah, dip each one into the 2 mixtures and going around the table, places a piece in each of their mouths. While Jesus is doing this, Judas gets up and leaves. He goes a block down the street to tell the Sanhedrin where they can find Jesus a few hours later. He will not return to the meal.

These are the beginning ceremonies of Passover celebration. Now it is time for supper itself. Peter and John leave the table to get the roasted lamb and vegetables they had prepared earlier. The **ROASTED LAMB** **reminds** them of the lambs that died and the meal eaten in the days of Moses. As Jesus and the apostles eat, there is conversation back and forth

When they are finished, there is a **PRAYER** after the meal. A **3RD CUP OF WINE** is poured - called the cup of redemption. The **red** wine **reminds** them of the blood of the lamb that was put on the doorposts. A lamb died in place of the oldest son. Again the cup is elevated, the blessing said and they begin drinking the wine.



The apostles have known the meaning of everything on the table - what it reminds them of - except for the part of the middle matzah.

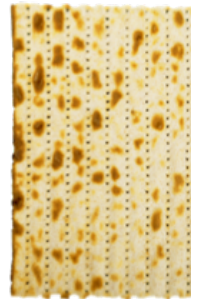
Why is only the middle matzah removed from that matzah bag?
Why does the matzah have to be striped with a darker color; why is pierced with holes?
Why is it broken, with half of it wrapped in a linen cloth and hidden for a time?
Why is it removed when drinking the 3rd cup of wine and then shown to everyone?

The Jews have been doing this part of the ceremony for the last 300 years, but no one knows why. The bag, the middle matzah and all the things done with it are not a reminder of anything. All the Jews could say was, *We have been doing this for the last 300 years. We do it out of tradition.*

It is why Jesus was eager to celebrate **this** Passover with them. For the first time in history, Jesus is now going explain the meaning - the **reminder** of all **these** things.

While everyone is still drinking the 3rd cup of wine, Jesus gets up and removes the **HALF PIECE OF MATZAH THAT HAD BEEN HIDDEN**. He brings it back to the table. As always is done at every Passover, He unwraps it from the linen cloth and holds it up so they can see. Yes, it is unleavened; yes, it has stripes of darker color and it has been pierced. As they are looking at the matzah, Jesus suddenly **adds** to the ceremony. He tells them, *This is My **body***. He means:

When the middle piece of matzah leaves the matzah bag –
it is a **reminder** He left heaven, came to earth and was given a **body**.
Leaven is a reminder of sin. As the matzah is without yeast - so **in His body He is without sin**.
As the matzah is striped, so His **body will be striped** with the Roman whips at His trial.
As the matzah is pierced, so His **body will be pierced**,
first with the nails and then with the spear.
As this half of the matzah was wrapped in a linen cloth and hidden, so His **body will be wrapped** in linen burial cloths and put out of sight in the grave.
As the matzah is removed at the time of the 3rd cup,
so His **body will be resurrected** on the 3rd day.



This is My Body - do this part of the ceremony as a reminder of Me

God made sure these actions with the matzah had become a part of the Jewish ceremony for three centuries, so everyone knew it and practiced it.

Yet He waited until the time of Jesus' death and resurrection to reveal the meaning of the middle matzah.
Eventually the apostles will realize –

If the middle matzah is a **reminder** of Jesus, then the one bag with 3 sections is a **reminder** of the Tri-unity - the Divine Partnership of God the Father, Son and Holy Spirit.

After Jesus unwraps the matzah and says, *This is My Body*, He breaks it in pieces and puts it on a plate. Like they have always done, everyone takes a piece as a **reminder** they are sharing in the past history of the Jews.

Later they will realize they are also sharing in the **resurrection life** of **Jesus**.

Jesus takes the 3rd cup - the cup of redemption they have been drinking.

Up to this point it **reminded** them of the blood of the lamb that saved them from physical death.

He tells them this cup is now to **remind** them of **His** blood.

As God's Lamb He will save them from spiritual death.

It will give them a new relationship - a new covenant with God the Father.

Their deliverance from Egypt was wonderful.

As Jews, they should always continue Passover as a reminder ceremony.

But they should also have a celebration to remind them of **His** death and resurrection. Altho they do not yet know it, this celebration will be for the Church. It will change in name and the way it is done, but

whenever we eat this bread and drink this cup, we proclaim the Lord's death until He comes.

The apostles have now learned another meaning of their Jewish celebration.

They continue reclining and talking around the table. Jesus now pours the **4TH CUP OF WINE** - the cup of praise. He then gives the blessing.



As they begin to drink it, He uses the time to give them information and instruction.

First, he tells them what is going to happen that night.

One of them will betray Him.

They all will leave Him.

Peter will deny Him.

Satan wants to destroy Peter, but Peter's faith will not fail. Jesus has prayed for him.

Peter will be restored and then be the one to establish the other apostles.

Jesus tells them that after His resurrection, He will meet them in Galilee.

They understand He means Capernaum, their home town.

He tells them about the changes that will happen in the transition from the Old Testament Jewish era to the New Testament Church era.

Jesus finishes His instruction as they are all finishing the 4th cup of wine. They **SING PSALMS 115-118 AND PSALM 136**. With this, Passover celebration has ended.

The apostles were always focused on God's promise of a kingdom with a perfect King. But this night at Passover, Jesus changes their focus. They do not yet know it, but on the day of Pentecost, they will be the first members of the Church, the Body of Christ. As Jews, they will still look forward to a future kingdom. But as part of the Church, they will look forward to something that comes before the Kingdom. Since we are part of the Church, it applies to us as well. Jesus told them,

In my Father's house are many places to live.. I am going to make ready a place for you. And ... I am coming back to take you to My home so that you may be where I am. Jn. 14:2

Jesus is saying that, we, the Church are to look forward to an event that comes before the Kingdom here on earth.

We look forward to the home in heaven that Jesus is preparing for us even now.

We look forward to the day He will come and get us - when we meet Him in the clouds.

Most of all, we look forward to being in the presence of Jesus, to enjoy Him forever.

EXTRA INFORMATION FOR THE STUDIOUS AND INQUISITIVE

Judgment – Jerusalem destroyed in the days of the Apostles – between 66 – 70 AD

In 66 AD, Roman armies came.

Jewish believers recognized the sign but could do nothing because the armies encircled Jerusalem.

Then the army ran short of supplies and the Roman general removed his troops, taking them to the coast.

This provided the opportunity.

All Jewish believers left the city and set up a community in Pella in the Decapolis area, east of the Jordan.

Soon all Jewish believers from the rest of Israel left and joined the community. They knew that Jesus' words would be fulfilled. It is said there were some 100,000 in total.

In 68 AD, Roman armies again encircled Jerusalem. The siege continued until 70 AD when the Romans entered Jerusalem to destroy the city and the Temple.

According to history, between 66 and 70 AD over 1 million Jews were killed. However not one Jewish believer died. They had escaped because of Jesus' instruction. Everything happened exactly as He said.

Summary of Jesus' Ministry

First year - He presented Himself to His followers and to the people.

2nd year - popularity. The majority in Galilee were very interested except for Nazareth.

3rd year - opposition, first in the north in Galilee and then in the south in Judea.

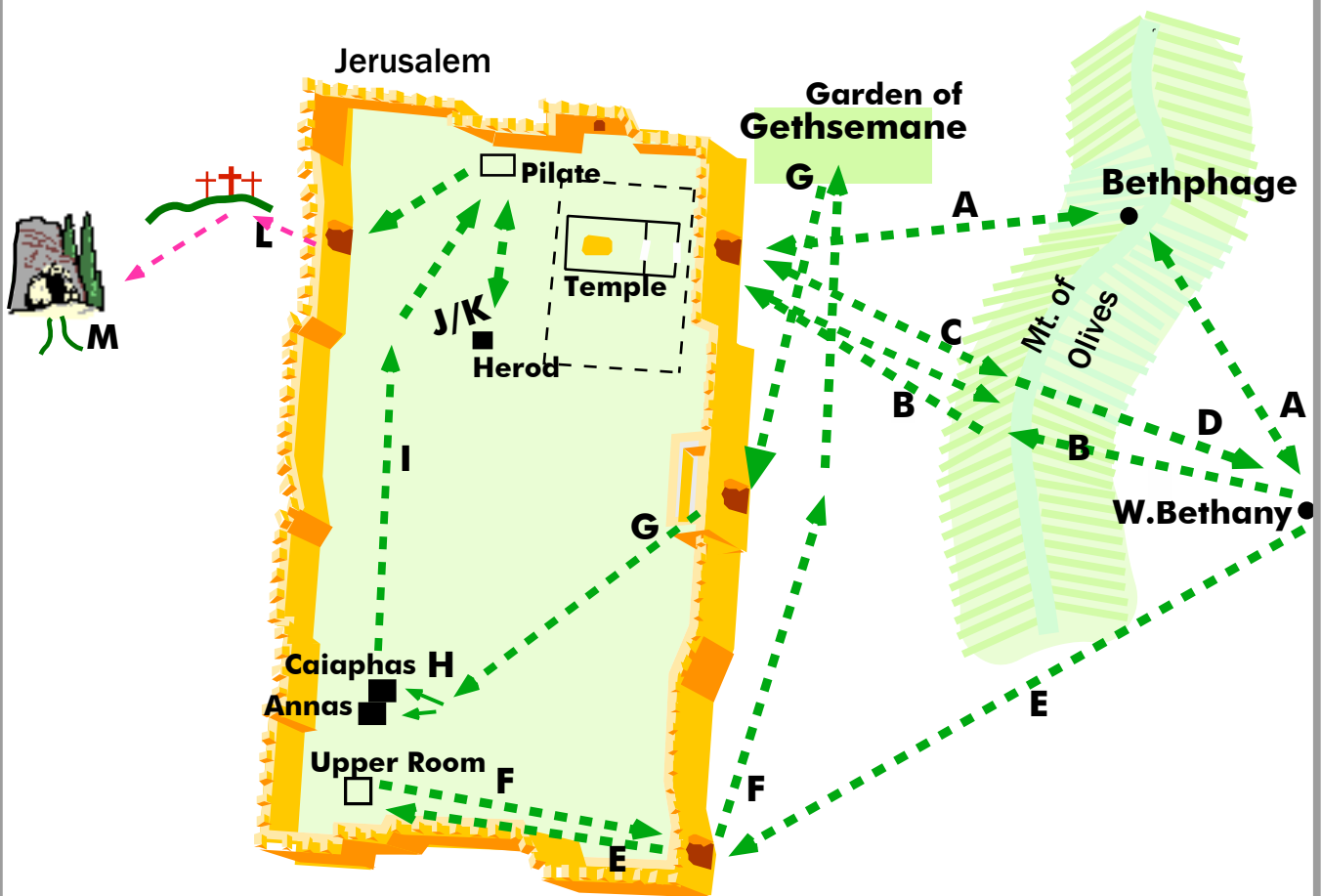
The people realized Jesus was not offering political freedom, but spiritual freedom.

Last 3 months of public ministry - separated from the mainstream in Perea province on the east side of the Jordan River.

The letters A-M are from the Outline on the next page. Each letter gives you the geographical locations and what happened at those places.

TRACKING JESUS in His MINISTRY - LAST WEEK

Lessons 11-14



Note: The rectangular wall representing Jerusalem is for illustrating geographical locations only.
The author of these lessons is well aware this was not the shape of walled Jerusalem in the first century.

LAST WEEK of MINISTRY

DEVELOPED OUTLINE: Last Week of His 4th year - 31 AD Jesus is now 37 years old.

Jewish Time

- | | |
|--|--|
| <p>A. West Bethany to Jerusalem and back 5 miles Luke 19:29-44
Jesus' entry into Jerusalem on a donkey colt</p> | Sunday |
| <p>B. West Bethany to Jerusalem to Mt. of Olives 3 miles
Judges fig tree; cleanses temple; talks with Gentiles Mk. 11:12-26; Lk. 21:37; John 12:20-50</p> | Monday |
| <p>C. Mt. of Olives to Temple to Mt. of Olives 1 mile Matt. 21:23 - 25:46</p> <ol style="list-style-type: none"> 1. Returns to Jerusalem; examined by Sanhedrin in the Temple courtyard 2. Jesus examines the Sanhedrin 3. Leaves in late afternoon; stops with apostles on Mt. of Olives to answer their questions
He tells them about future events: signs, preparation and judgment | Tuesday |
| <p>D. Mt. of Olives to West Bethany 2 miles</p> <ol style="list-style-type: none"> 1. They eat in Simon's home where Mary anoints Jesus John 12:1-11 2. Judas arranges the betrayal Matt. 26:1-16 3. Jesus sends 2 apostles to prepare Passover Matt. 26:17-19 | Wed. to Thur. aft. |
| <p>E. W. Bethany to Jerusalem 2½ miles Lk. 22:14-30; Jn. 13 - 14</p> <ol style="list-style-type: none"> 1. Deals with their lack of humility by washing the apostles' feet 2. Declares His betrayal and denial; Judas leaves 3. Eats the Passover meal ; uses the last part to establish a new meal for His followers
The Lord's Supper, Holy Communion | Upper Room Friday
after sundown on Thursday |
| <p>F. Upper Room to Gethsemane ¾ mile Lk. 22:36-56; John 15:1 - 18:12</p> <ol style="list-style-type: none"> 1. Instructs and prays for the apostles 2. Prays with apostles in garden; is betrayed by Judas | |
| <p>G. Gethsemane to palace of Annas ¾ mile John 18:12-14, 19-24</p> | |
| <p>H. Annas to palace of Caiaphas next door Matt. 26:57 - 27:10</p> <ol style="list-style-type: none"> 1. The Sanhedrin accuse Jesus of blasphemy; condemns Him to death 2. Peter denies Jesus 3. Judas returns the money; commits suicide | |
| <p>I. Caiaphas to Pilate's palace ¾ mile John. 18:28-38
Pilate finds Him innocent; sends Him to Herod</p> | 6:00 am Friday |
| <p>J. Pilate to Herod ½ mile Luke 23:6-12
Asks Jesus questions; ridicules Him; returns Him to Pilate</p> | |
| <p>K. Herod to Pilate ½ mile Luke 23:13-25</p> <ol style="list-style-type: none"> 1. Offers to punish Him; to release Him or Barabbas 2. Lets the soldiers whip Him 3. Washes his hands of the matter; turns Jesus over to the Sanhedrin, giving permission for His death | |
| <p>L. Pilate to Calvary ¼ mile Luke 23:26-49</p> <ol style="list-style-type: none"> 1. Needs Simon to carry His cross 2. Is placed on cross between 2 criminals 3. Is ridiculed; suffers the wrath of man from 9:00 am to noon 4. Suffers the wrath of God the Father from noon to 3:00 pm; His spiritual death 5. Speaks the "7 last words" during the 6 hours; His physical death 6. Signs accompany His death Matt. 27:51-54 | 9:00 am - 3:00 pm Friday |
| <p>M. Calvary to Joseph's tomb about 1-2 blocks distance</p> <ol style="list-style-type: none"> 1. Joseph of Arimathea and Nicodemus (Sanhedrin) bury Him before sundown Fri. John 19:38-42 2. The Sanhedrin ask the Romans to seal the tomb; post a guard Matt. 27:62-66 | |