

## Lesson #13 - Life of Jesus

His Last Week 2019

Before starting this lesson, read **Mt. 26:36 - 27:55; Mk. 14:26 – 15:41; Lk. 22:39 – 23:49; Jn. 14:32 – 19:30** or  
**Harmony of the 4 Gospels, SECTIONS 155 - 169**

**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.

Three areas of Jewish culture can be confusing.

### JEWISH TIME

The **JEWISH 24 hr. DAY** goes from literal sundown to sundown, which means it changes from season to season.

**JEWISH HOURS** of the day - there are 12 hours in the day, starting at 6 a.m. and 12 hours in the night, starting at 6 p.m.

Matthew, Mark and Luke always use **Jewish** time. Zero hours begins at 6 am.

If they want to talk about 9:00 a.m., they say it was the 3<sup>rd</sup> hour of the day.

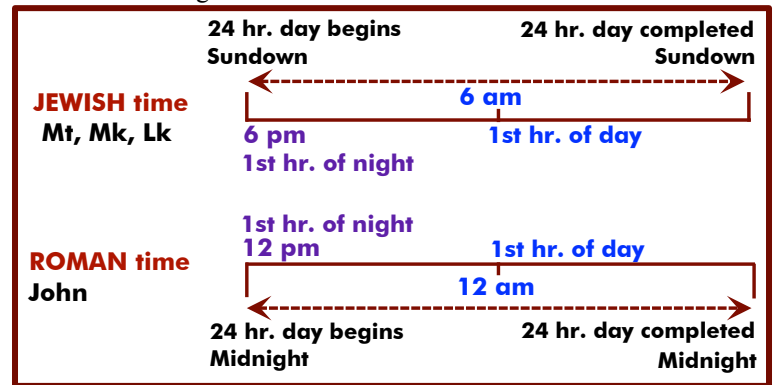
In contrast, the **ROMAN 24 hr. DAY** goes from midnight to midnight, like ours.

There are 12 **HOURS** in the **Roman** day, starting at 12 a.m., like ours.

John uses **Roman** time in his book.

Zero hours begins at 12 am.

If he wants to talk about 9:00 a.m., he would say the 9<sup>th</sup> hour of the day.



### JEWISH PASSOVER

#### DAY OF PREPARATION

When Passover came on a Friday, there were 2 days of preparation in a row.

Thursday morning and afternoon was the day to prepare Passover meal - the Seder.

Then on Friday afternoon, even tho it was Passover, it was also the day to prepare for High Sabbath

That was a Saturday when there would be special ceremonies for the holy days.

In the Gospels, when it talks about the **day of preparation**, we have to look at the context.

**Day of Preparation** could mean Thursday, preparing for the Seder or

It could mean Friday, preparing for High Sabbath.

### CELEBRATION OF PASSOVER

#### WHEN THE TEMPLE EXISTED

In the days of Jesus, there were **two Passover lambs** and **2 Passover meals**.

The **FIRST** Passover lamb for families and groups was killed Thursday morning for the Seder meal.

It was eaten just after sundown, the beginning of Jewish Friday.

The **SECOND** Passover lamb was for the nation. It was killed on Friday morning at 9:00 at the Temple in Jerusalem.

Only the priests on duty ate a Passover meal from the meat of that lamb in the afternoon.

If the priests were near anything to make them ceremonially unclean on Friday, they could not eat their

Passover meal. This is what John mentions in chapter 18:28.

*It was early morning and to avoid ceremonial uncleanness, they, (the Sadducees of the Sanhedrin), did not enter the palace, because they wanted to be able to eat the Passover.*

Jesus will be a part of both lambs. He ate from the 1<sup>st</sup> lamb at the Seder. He was crucified as the 2<sup>nd</sup> lamb - both happened on Friday, the day of Passover.

This is now the third lesson covering Jesus' last week.

On Palm **Sunday** Jesus had been chosen and set apart as God's Passover Lamb just as the family Passover lambs were chosen and set apart. Over the next 4 days they would be tested and examined.

From **Monday to Thursday**, Jesus was tested and examined in various situations. He met the requirements - He was without sin - He was qualified to be God's Lamb.

**Thursday afternoon**, Jesus and the apostles went to Jerusalem

**Beginning of Friday** – they celebrated Passover just after sundown.

The Seder had lasted some 4 to 6 hours. During the time of drinking the 4<sup>th</sup> cup of wine, Jesus prepares them for the changes that will happen on Pentecost - the transition from the Old Testament Jewish era to the New Testament Church era.

#### **Relationship with God the Father**

Those who want to know God the Father do not have to convert to Judaism anymore. They are to believe in Jesus as deity and Savior.

He tells the apostles, thru *Him* is the way to the Father, in *Him* is the truth and from *Him* people will receive eternal life. John 14:6

#### **Relationship with the Holy Spirit**

The Holy Spirit will no longer come and go based on their obedience; He will permanently stay. Jn. 14:16

The Holy Spirit will not just be **with** them, but will be **in** them. Jn. 14:17

The Holy Spirit will continue to teach them and help them remember what He has said.

This explains how the apostles could write their books some 30-60 years later and still give exact quotes of Jesus.

#### **Relationship with Jesus**

There will be much to frighten or confuse them,  
but He will give them His peace that will be adequate for any situation.

#### **Their ministry**

Jesus says they will do greater works or miracles than He has done. Jn. 14:12

He is not talking about greater in quality or power.  
He means greater in number and in more places.  
He was only in and around Israel for 3 years. There will be 11 of them in many countries, working miracles for over 30 years. Greater works means more miracles in more places.

When Passover ends, Jesus and the 11 leave the upper room and the city, going towards the garden of Gethsemane. It was about  $\frac{3}{4}$  of a mile away.

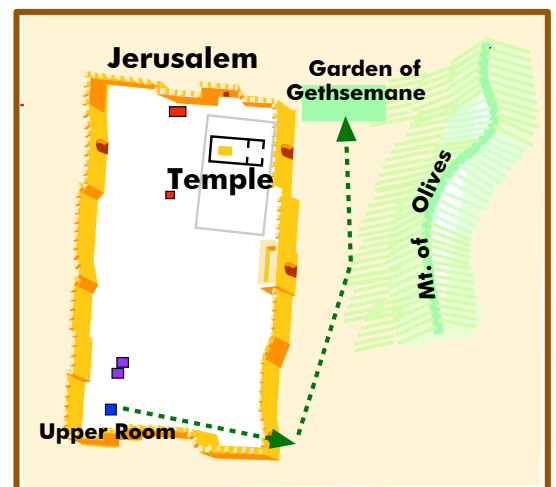
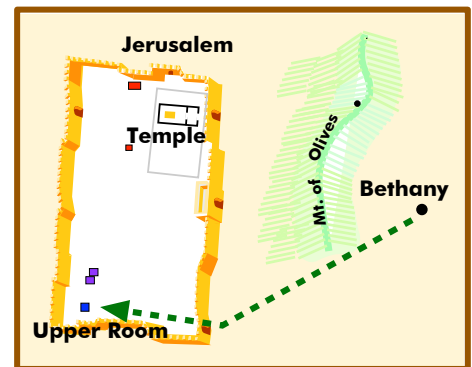
As they pass the vineyards, He continues teaching. Thruout the Old Testament, God the Father was the One active in the world. In the time of the Gospels, Jesus was the One active in the world. After Jesus returns to heaven, the Holy Spirit will be the active One. He will teach, convict and comfort.

In John 15:24 Jesus says about the Sanhedrin,

*If I had not done among them **what no one else did**, they would not be guilty of sin. But now they have **seen these miracles**, and yet they have hated both me and my Father.*

Miracles that no one else had ever done can only be the Messianic miracles. This is a clear reference to them.

Along the way, Jesus stops and in spontaneous prayer, He prays out loud to God the Father. He says He has completed all the work the Father gave Him to do before the cross. He prays for Himself, for the apostles and for those who would later believe.



Soon they arrive at the Garden of Gethsemane, which was part of the Mt. of Olives.

He tells 8 of the apostles to wait at the entrance to the garden. As they wait, they should pray for strength and ability. The next few hours will be very difficult for them.

He then takes Peter, James and John further into the garden to join Him as He prays. He says He is overwhelmed with sorrow.

In His humanity, Jesus is in danger of physical collapse Mk. 14:33.

Dr. Luke says His sweat becomes like drops of blood.

This is a known medical condition of people under extreme stress.

An angel comes to strengthen Him.

We are seeing Jesus in His humanity.

Three times He prays, *Father, if it is possible - if You are willing, take this cup from Me*; Lk. 22:43-44

Jesus' conflict is not about the physical suffering and crucifixion. His conflict is about the spiritual.

He knows that while He is on the cross, 2 things will happen.

All the sin of the world will be put on Him.

And for the 1<sup>st</sup> time in His humanity, His relationship with the Father will be broken.

Just the thought of this separation overwhelms Him. Three times He tells the Father, if it is the only way, He is willing to do it. Because Jesus is operating from His human nature, the agony is both real and understandable.

About 11:30 that night, **JUDAS** comes to the garden bringing a huge crowd of people.

First, there is a band or detachment of Roman soldiers. This means a unit of 400-600 men.

In addition there were a large number of Jewish soldiers from the temple guard.

There were over 20 from the Sanhedrin plus the servant of the high priest, who was there as his representative.

This means that in total, there were some 500 people there.

Jesus steps forward to meet the Roman soldiers and asks, *who is it you want?*

They reply, *Jesus of Nazareth.*

According to the Greek in John 18:5, Jesus says *I AM*.

Jesus is using His deity nature with His deity name Yahweh. He now displays His power of deity.

These 400 Roman soldiers suddenly go backwards and fall to the ground.

Jesus is letting them know, even with 400 of them, they cannot take Him prisoner unless He allows it.

Judas had told the Roman soldiers to arrest the person he greets with a kiss. So at this point Judas steps forward, addresses Jesus as *Rabbi, my teacher* and kisses Him first on one cheek and then the other.

For the Jews, when a man greeted his teacher or rabbi in this way, it was a sign of discipleship and honor. It meant, *I am totally committed to you and your instruction.*

Judas uses the commitment sign of discipleship as the sign of betrayal.

**PETER** was serious when he told Jesus he would die for Him and now he almost does. In keeping with his devotion and his impulsiveness, he takes a sword and aims for the nearest head. Fortunately he misses and merely cuts off the ear of the servant representing the high priest.

Ordinarily the Roman soldiers would have killed Peter, but Jesus intervenes. He tells Peter to put the sword away. *Those that live by the sword will die by the sword.*

To correctly understand this, we need to remember that just a few hours earlier Jesus had told the apostles that if they did not have a sword, they should buy one.

He was teaching that swords need to be used for self defense and national defense.

But **swords should never be used in defense of the faith.**

Jesus then heals the servant's ear.

As everyone's attention is focused on the miracle,

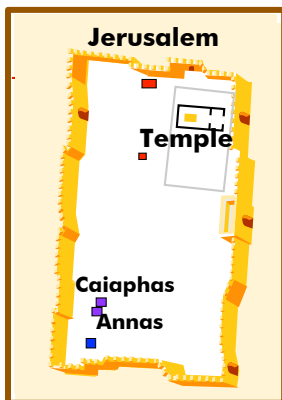
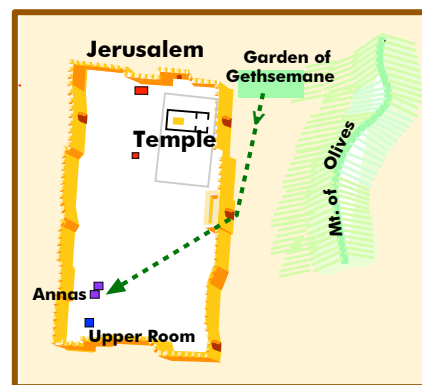
the disciples use the opportunity to escape from the garden.

The **ROMAN SOLDIERS** take Jesus back inside the city walls of Jerusalem and with this, their job is finished.

Now the **JEWISH TEMPLE SOLDIERS** take Jesus to the house of **ANNAS**.

He had been high priest for 8 years. But he was so corrupt, the Romans removed him. For the last 16 years he has used bribery, power and influence to get 4 of his sons and his son in law named as high priest. At this time, his son-in law, Caiaphas has the title of high priest. But Annas has the power and control. He is the head of the Passover market that Jesus had disrupted 2 different times.

Jesus is taken to the home of this man. Annas questions Him about his followers and His teaching. He wants Jesus to talk, in order to use His words against Him. But this is against Jewish law. So Jesus uses His legal rights and says Annas should question those who heard Him in the temple courtyard.



With this, Annas sends Him next door to the house of **CAIAPHAS**, the current high priest.

Some of the Sanhedrin are there to accuse Jesus of blasphemy.

Out of 71 members, only 23 are needed to have a quorum.

Of them, 11 are needed to acquit; 13 to convict.

For 3 hours they continue to question Him, twisting His answers.

After mocking and beating Him, they pass the verdict - He is guilty of blasphemy.

There is a sad irony here. For the last 3 years the Sanhedrin criticized Jesus for breaking **their** Mishnah laws. But now to condemn Him, they break **ALL** 22 of their Mishnah trial laws.

During this same time 2 of the apostles go thru trials of their own.

Immediately after leaving the garden, **PETER**, along with John, had gone to the courtyard of Annas, the high priest's home. A servant girl asks Peter if he is a disciple and Peter denies knowing Jesus. After awhile, Peter is asked again about knowing Jesus and he denies it with an oath. About an hour later, Peter is asked a 3<sup>rd</sup> time and he denies knowing Jesus with swearing and curses. Immediately a cock sounds.

Just then, Jesus is led out from the house of the high priest. The eyes of Jesus and Peter meet. Peter remembers the words of Jesus, *before the cock sounds twice you will deny me 3 times*. He remembers his own words of self confidence, *I will never deny You*. Realizing the awfulness of his action, he leaves weeping in anguish. He most likely spends the weekend in the Garden of Gethsemane, weeping, grieving and wondering if Jesus could ever forgive him.

Many Bibles have changed the word *cock* to *rooster*, without looking into 1<sup>st</sup> century Jerusalem.

First of all, Jewish laws said roosters could not be kept in the city of Jerusalem.

In addition, the literal Greek word is *cock-sounding*. Because Roman soldiers were always in the city, a bell or horn was sounded at midnight, 3 a.m., 6 a.m. and 9 a.m. The sounding of each watch was called a cock-crow. It could be heard thruout the city. The 2<sup>nd</sup> sounding was 3 a.m. In plain English, Jesus had said that before 3 a.m., Peter would deny knowing Him 3 times.

**JUDAS** is also in the courtyard as Jesus is led from the house of Annas, the high priest. He still needs to be a witness for the Roman trial. As he sees Jesus condemned to death by the Sanhedrin, he suddenly feels guilty.

Matthew, in his gospel, says he repents. The Greek word does not mean a change of mind and will. It only means a change of **feeling**. (see endnote). His love for money made the 30 pieces of silver look exciting. It was worth 3 months wages. But now that feeling of excitement has changed to guilt. He thinks if he gets rid of the money, he can get rid of his guilt. This is why he tries to return it to the Sanhedrin. But they refuse to accept it - it is blood money.

So Judas goes by the front of the Temple courtyard and throws the money on the ground of the treasury court. But the guilt is still there. Instead of changing his mind about Jesus, he now makes a final rejection of His mercy and grace. He goes to the southern end of Jerusalem and hangs himself. It is somewhere around 3-4 a.m.

About an hour later one of the Sanhedrin sees the hanging body. Jewish law said if there was a dead body within the city limits on Passover morning at 6 am, the morning sacrifice and other ceremonies could not be held. So he cuts him down and throws his body over the Jerusalem wall into the garbage dump below. (See Acts 1:17-19).

Judas was chosen as one of the 12 because like the others, he had followed Jesus.

He gave the impression he believed in Jesus.

He lived with Jesus continually and heard everything He said.

He saw the reality, perfection and power of Jesus.

He was given temporary abilities for ministry; he taught and worked miracles like the other apostles.

He was shown trust and given responsibility of being treasurer for the group.

Jesus did not choose Judas because he was the one who **had** to betray Him. Jesus chose him in mercy. He took a man who was on a wrong path and gave him an ideal environment, so he could turn his life around. It is true that someone had to betray Jesus because it was predicted in the Old Testament. But a name was never mentioned; he was only described.

It would be someone who followed Jesus, ate with Him and had some form of leadership. This could have been any member of the Sanhedrin who appeared to believe. Jesus, in His deity, knew it would be Judas. But it was Judas who chose to despise God's mercy. He never was a believer, only an imposter, an imitator.

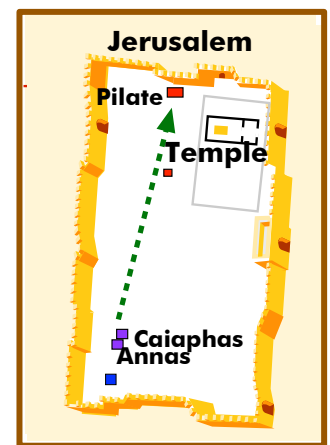
To Judas, 30 pieces of silver meant 3 months wages.

To the Sanhedrin who offered him that price, there was also meaning.

In that day, when someone wanted to say something was worthless, they would say, *Oh that, it's only worth 30 pieces of silver.* It was a phrase of contempt meaning *next to worthless*. This is what the Sanhedrin thought of Jesus - next to worthless.

In order to pay Judas, they had taken money from the temple fund that was used to buy lambs for temple sacrifices. Money reserved to buy lambs was used to buy Jesus, the Lamb of God.

When the Sanhedrin get the money Judas had thrown into the Temple courtyard, they have a problem. They cannot put it back in the treasury. Mishnah law said money gained wrongfully, could not be used in the temple, but only for public good. After Passover week, they use the money to buy land in Judas' name in the southern valley, below the southern wall of Jerusalem. It will be a cemetery for the poor. Since it is where Judas' body was thrown, they get his body and he is the first to be buried in his cemetery. (See Acts 1:17-19)



From Gethsemane, Jesus was taken to the Sanhedrin for a religious trial. They found Him deserving of death. But in the last year, the Roman senate had taken away the right of the Sanhedrin to use the death penalty. This means the Sanhedrin need the Romans to say Jesus is guilty and they, the Romans, must condemn Him to death.

The Old Testament said the Messiah would die by crucifixion. But that seemed impossible, because Jews never would use that method. If Jesus had died at Passover one year earlier, it would have been under Jewish law. He would have been stoned to death. With the new Roman law, He will die by crucifixion, just as the Old Testament had said.

Needing the Roman verdict, the Sanhedrin and temple soldiers now take Jesus from the religious trial under Caiaphas, to a civil trial under **PILATE**, the governor.

But this presents a problem. The Sanhedrin convicted Jesus of blasphemy based on **Jewish** religious law, which carried the death penalty. But Rome could not care less about any religious law of blasphemy.

So to get a death penalty under **Roman** law, the Sanhedrin have to change their accusation. They tell Pilate Jesus is guilty of treason - rebellion against Rome.

Pilate takes Jesus into the court room, in the palace and talks with Jesus. Then he comes out and tells the Sanhedrin that Jesus is innocent. The Sanhedrin keep insisting Jesus is guilty.

When they mention Jesus' connection to Galilee province, Pilate sees a way out of this predicament. He is only governor of **Judea** province. Herod Antipas is the Roman governor of **Galilee**. Let **him** pass the sentence.

This is the same Herod who killed John the Baptist. He had grown up in Israel around Jewish influence. Knowing it could help his political career, he became a convert to Judaism. It has served its purpose. Rome now considers him an expert in Jewish laws and customs and uses him as a mediator, especially during Jewish holy days. This is why Herod has a residence in Jerusalem and is there during Passover. He has the title of *protector of the Temple area*.

Pilate now sends Jesus to **HEROD**. Herod is happy to see Jesus since he has heard so much about Him. What he really wants is to see Jesus work some miracle. But Jesus never did miracles to entertain. So He does not even respond to Herod's questions. Finally in disgust, Herod makes fun of Jesus and sends Him back to Pilate without a decision.

While Herod is talking to Jesus, the Sanhedrin has rounded up a crowd of Jewish people to be outside the palace of Pilate. When Jesus is returned to **PILATE**, Pilate talks with Him a 2<sup>nd</sup> time and then tells the Sanhedrin and crowd that Jesus is innocent. When they do not accept his verdict, he remembers a custom he has with the Jews.

Every Passover he release one Jewish prisoner Rome has in their jail. Pilate knows there is a Jewish man guilty of **murder** and **rebellion** against Rome, who is sentenced to death. He now gives the Sanhedrin and people a choice between releasing either Jesus or Barabbas.

Pilate assumes that between these 2, they will choose Jesus. Much to his surprise, the Sanhedrin say they want Barabbas instead of Jesus. **THIS CREATES AN AMAZING SITUATION.**

Barabbas is not his actual name. **Bar** is Aramaic for *son* - *son of Abbas*.  
**Abbas** means *father*.

In Aramaic, Bar-abbas literally means "**son of the father**".

The gospel writers only call him Bar-abbas; they never use his first name.

From other sources we learn his actual name was Jesus, Yeshua. This was a common name in the 1<sup>st</sup> century.

The man the Sanhedrin wants **released** is Jesus, Bar-abbas - Jesus, son of the father.

He is guilty of treason.

Jesus, the True Son of the Father is accused of treason and will die in his place.

The innocent One will die, and the one deserving death is freed.

(The original information of this comes from Origen – early Church Father - in his *Commentary on Matthew* where he says the ancient reading gives the name of Barabbas, as Jesus. It was also found in a 9<sup>th</sup> century text plus in several Syrian texts. It is quote in Zondervan Encyclopedia under the article of Judas.)

Pilate expected the Jews to ask for the release of Jesus of Nazareth. Since they did not, he tries one final plan.

If the Sanhedrin see Jesus punished with Roman whips, perhaps they will be satisfied. He commands a severe scourging. He then shows them Jesus, beaten so badly, He can hardly be recognized. To Pilate's surprise, the leaders and people still demand His death.

The 5<sup>th</sup> time Pilate tries to release Jesus, the Jews threaten him politically. In John 19:12 they say,  
*if you release Jesus, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.*

They use this threat because Pilate is in political trouble.

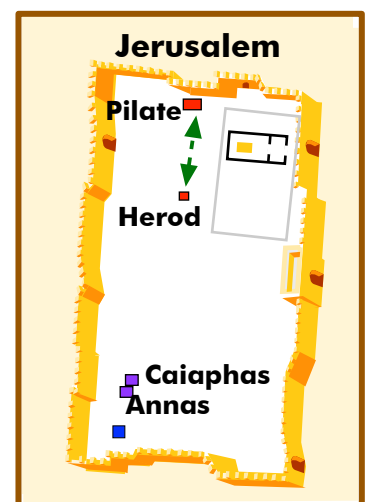
He had gotten his position of governor thru an influential friend in Rome named Sejanus. But just recently in Rome, Sejanus was convicted of treason and executed. Now the Roman senate is looking at the friends of Sejanus. This includes Pilate. Since there is a question of his loyalty to Rome already, the Sanhedrin use it against him. Because Pilate does not want to lose his political career nor his life, he gives in to their demands.

To ease his conscience, Pilate declares himself innocent and literally washes his hands of the matter. He turns Jesus over to the Sanhedrin, giving permission for His death.

Seeing his unwillingness, the Sanhedrin say in Matthew 27:25

*Let His blood be upon us and our children. Let **us** Jews of the 1<sup>st</sup> century be responsible for His death and receive judgment.*

Pilate is the one with authority and therefore is guilty. But with this declaration, it confirms the fairness of God's judgment on the first century Jews in 70 AD. But always remember, this applies **only** to the people who said it - the first century Jews. It **never** applied to Jews thruout history.

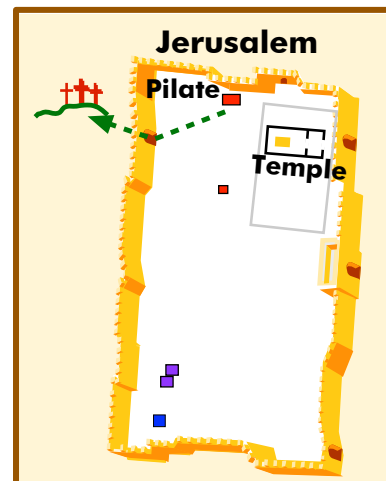




It is now Friday morning, around 8:30 a.m. Jesus is taken from Pilate's court to the hill of Calvary. He is so weak, a Jewish man from northern Africa is made to carry the cross-beam. On the hill of Calvary, Jesus is placed on the cross. Nails are not put thru Jesus' hands - they are put thru the wrists. The hands could not support the weight of the body. The wrists were considered part of the hand, so a person would say the wounds were in His hands.

When Jesus and the cross are put upright, it is 9:00 a.m., the exact time the Passover lamb for the nation is being sacrificed on the Temple altar in Jerusalem. Jesus' cross is between 2 Jewish criminals who are also being crucified. Wine mixed with gall and myrrh is offered as a narcotic pain killer, but Jesus refuses it so as not to dull His senses.

For the next 3 hours - from 9:00 in the morning until noon, Jesus experiences physical and mental suffering from people. Four different groups ridicule and mock Him. They challenge Him to prove His deity by coming down from the cross. Satan is using them as a final temptation to keep Jesus from making payment for sin.



While this is bad enough, it is nothing compared to the next 3 hours - from noon until 3 in the afternoon.

For 3 hours, all the sin of the world, past, present and future, is dumped on Jesus. As a result, God the Father who is absolutely holy, has to turn His back on Jesus.

For the first time in His **humanity**, Jesus is separated from the presence of the Father. He is suffering **spiritual** death - separation from the Father.

This separation is the **penalty** of sin.

It is also the **payment** for sin.

This is so awful that everything goes black during these 3 hours. There is darkness in all of Israel and even to the north and south of there. Archeology has discovered records from that time that mention this darkness.

**Dionysius**, a Greek writer, was in Heliopolis, Egypt. Heliopolis means "city of the sun".

He says that at noon, there was utter darkness in the city of the sun.

**Diogenes**, a pagan scientist in Egypt writes,

*I saw a solar darkness of such like that either the deity himself suffered at that moment or sympathized with one*

While his statement is theologically not accurate and he is thinking of a pagan deity, yet instinctively he knows this is something supernatural.

A Jewish writer, **Phlegon**, writes from northern Turkey.

*There was a great and remarkable eclipse of the sun above any that had happened before. At the 6<sup>th</sup> hour, noon, the day was turned into darkness of night so that the stars were seen in heaven. There was a great earthquake... which overthrew many houses....*

He calls it an eclipse because he did not know how else to describe it. It could not be explained on a natural basis because the sun was darkened by God Himself. Later this man felt the earthquake when Jesus died. From Egypt to northern Turkey, these 3 hours of darkness were noted and everyone knew it had some kind of spiritual meaning.



Jesus' separation from the Father is a literal hell for HIM. At the end of the 3 hours Jesus cries out with intensity, *My God, My God, why have You forsaken Me?*

Notice - because of the separation, Jesus cannot address God as *Father* - He has to use the title *My God*.

Altho Jesus puts this in the form of a question, He is not asking for an explanation.

He is using the exact quotation from Psalm 22 to let everyone know what He has just been thru and the reason for the darkness.

At 3:00 in the afternoon the darkness lifts - the separation is over. A short time later Jesus asks for something to drink.

Crucifixion causes the body to dehydrate.

The mouth becomes dry and the tongue sticks the roof of the mouth.

It is impossible to speak clearly. So Jesus asks for something to drink - *I thirst*.





## **EXTRA INFORMATION FOR THE STUDIOUS AND INQUISITIVE**

### **Garden of Gethsemane**

Besides the 11 apostles, there is at least one other faithful follower of Jesus in the Garden. In Mark 14:51 we are told there is a young man in the garden wearing a linen garment. The linen tells us he is from a wealthy family.

When the soldiers grab him, he takes off naked, leaving his garment in their hands.

In literature of that time, when authors wanted to refer to themselves, they mentioned the occasion without using their name. So altho this young man is unnamed, we can know who he is. It is Mark, the author of this gospel.

The fact he had nothing on underneath, means he left his house in a hurry.

The fact he is in the Garden with the other apostles at 11:30 at night on Passover means he followed them when they left the 2<sup>nd</sup> story of the upper room.

It also tells us that it is the home of Mark's parents where Jesus and the apostles ate the Passover meal.

When Mark heard them leave, he quickly grabbed a wrap, put it around him and followed them. He probably joined the group of 8 apostles at the entrance to the Garden.

### **Understanding Judas**

Judas had advantage, experience and knowledge, yet he still rejected Jesus because **money** controlled his life.

- This is why he embezzled funds from the group for over 2 years
- It is why he offered to betray an innocent man for 3 months' wages
- It is why he followed thru on his bargain even when Jesus honored him at the Passover meal
- It is why he could use a commitment sign of discipleship as a sign of betrayal.

### **Pilate and Herod – became friends again because of Jesus Luke 23:12**

Pilate is governor of Judea province.

Rome named Herod, governor of Galilee province and protector of the Temple area in Jerusalem.

His father, Herod the Great, had enlarged the Jewish Temple using Roman money.

Some 4 years earlier, Pilate offended the Jews by putting Roman shields on the outer walls of the temple courtyard.

Herod reported it to Caesar. Caesar had reproved Pilate and told him to take the shields down.

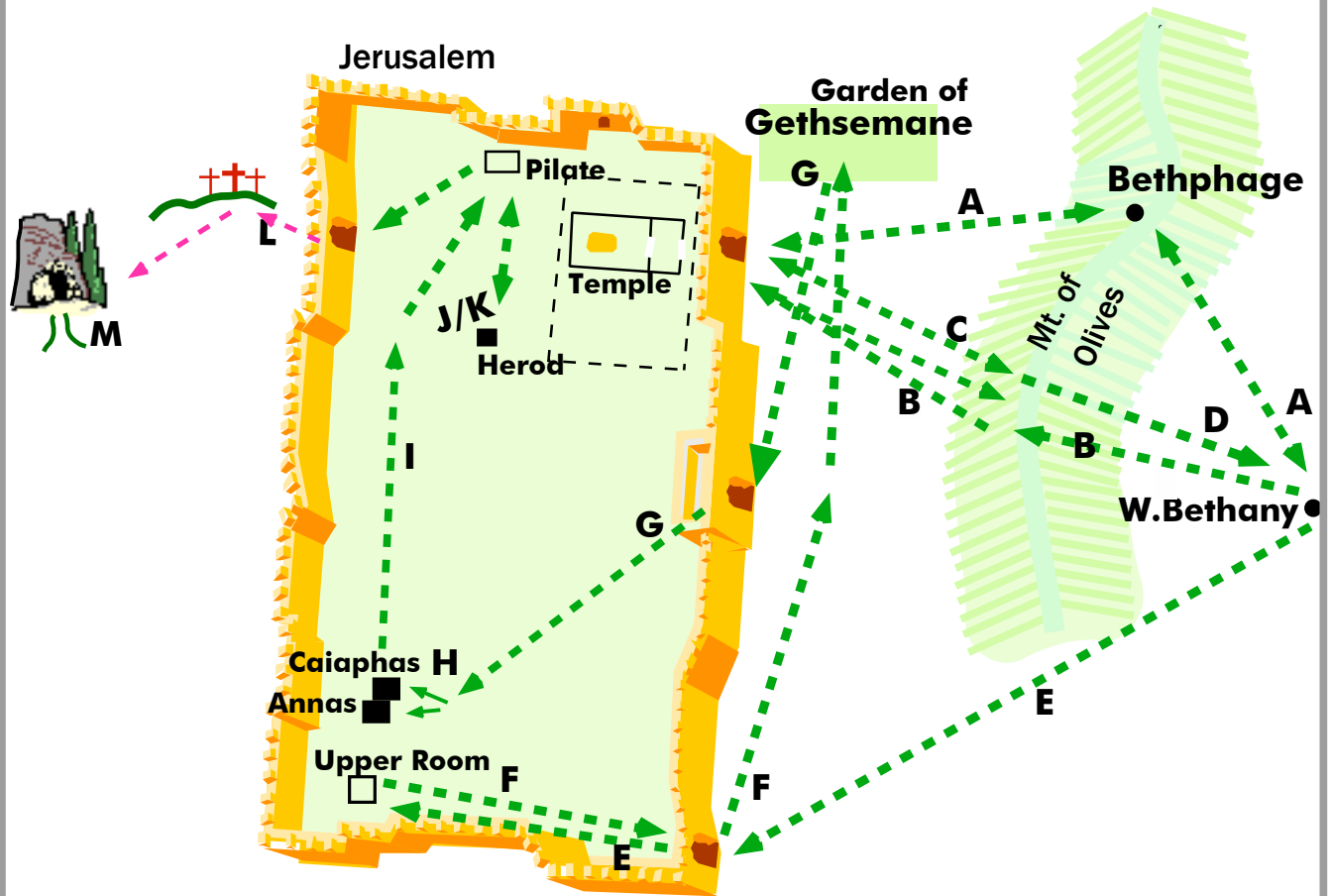
For the last 4 years there has been hard feelings between Herod and Pilate. But now in the trial of Jesus, they become friends once again.

**The complete map and outline are on the next pages.**

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

<b>DEVELOPED OUTLINE: Last Week of His 4<sup>th</sup> year - 31 AD</b>		Jesus is now 37 years old.	<b>Jewish Time</b>
<b>A. West Bethany to Jerusalem and back</b>	5 miles Luke 19:29-44 Jesus' entry into Jerusalem on a donkey colt		<b>Sunday</b>
<b>B. West Bethany to Jerusalem to Mt. of Olives</b>	3 miles Judges fig tree; cleanses temple; talks with Gentiles Mk. 11:12-26; Lk. 21:37; John 12:20-50		<b>Monday</b>
<b>C. Mt. of Olives to Temple to Mt. of Olives</b>	1 mile Matt. 21:23 - 25:46 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		<b>Tuesday</b>
<b>D. Mt. of Olives to West Bethany</b>	2 miles 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		<b>Wed. to Thur. aft.</b>
<b>E. W. Bethany to Jerusalem</b>	2½ miles Lk. 22:14-30; Jn. 13 - 14 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		<b>Upper Room Friday</b> after sundown on Thursday
<b>F. Upper Room to Gethsemane</b>	¾ mile Lk. 22:36-56; John 15:1 - 18:12 1. Instructs and prays for the apostles 2. Prays with apostles in garden; is betrayed by Judas		
<b>G. Gethsemane to palace of Annas</b>	¾ mile John 18:12-14, 19-24		
<b>H. Annas to palace of Caiaphas</b>	next door Matt. 26:57 - 27:10 1. The Sanhedrin accuse Jesus of blasphemy; condemns Him to death 2. Peter denies Jesus 3. Judas returns the money; commits suicide		
<b>I. Caiaphas to Pilate's palace</b>	¾ mile John. 18:28-38 Pilate finds Him innocent; sends Him to Herod		<b>6:00 am Friday</b>
<b>J. Pilate to Herod</b>	½ mile Luke 23:6-12 Asks Jesus questions; ridicules Him; returns Him to Pilate		
<b>K. Herod to Pilate</b>	½ mile Luke 23:13-25 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		
<b>L. Pilate to Calvary</b>	¼ mile Luke 23:26-49 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		<b>9:00 am - 3:00 pm Friday</b>
<b>M. Calvary to Joseph's tomb</b>	about 1-2 blocks distance 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		