

Lesson #14 - Life of Jesus

His Last Week 2019

Before starting this lesson, read **Mt. 27:56 – 28:15; Mk. 15:42 – 16:14; Lk. 23:50 – 24:11; Jn. 19:31 – 20:18** or

Harmony of the 4 Gospels, SECTIONS 170 - 180

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 the previous lesson, we talked about the crucifixion of Jesus and some of the statements He made on the cross.

I want to also mention His first words, *Father, forgive them for they do not know what they do.*

It is a prayer that is often misunderstood because we are hearing it from the New Testament Church point of view. But this is a prayer only for the Old Testament Jewish era and those under Jewish law.

Under Old Testament **Jewish** law, willful or intentional sin had no animal sacrifice which could forgive them. There was only the death penalty, meaning God could “zap” them at anytime. The Sanhedrin and Jewish people who were directly involved in Jesus’ crucifixion are guilty of willful sin. The sin of the **nation** cannot be forgiven. But Jesus is praying for the people as **individuals**.

He is asking God the Father to count it as unintentional sin - done in ignorance. *Forgive them because they do not know what they are doing.* But let me clarify. This does not mean He wants God to ignore, overlook or not hold people accountable. There can never be pardon or forgiveness unless there is repentance.

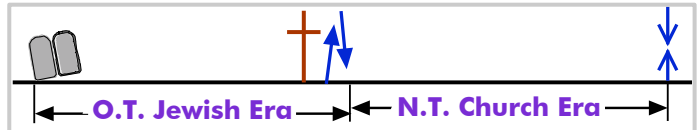
Jesus is asking God the Father to give them extended mercy **until** they can hear the gospel message, empowered by the Holy Spirit. To put it another way, Jesus is asking that these individuals can continue to live until the New Testament Church era begins and their sin **can** be forgiven because of Jesus’ payment. This also includes Peter and would have included Judas if he had repented instead of just regretting.

After Jesus’ death, resurrection, Ascension and day of Pentecost, the Old Testament Jewish era ends and the New Testament Church era begins. It lasts until the return of Jesus for the Church.

Peter, in one of his sermons, tells the Jewish people,

You and your rulers killed the author of life. God has seen it as done in ignorance so you have an opportunity to be forgiven. Repent and turn to God so your sin may be completely taken away. Acts. 3:15, 17, 19

Over the following weeks and months, 8,000 Jews believed. In Acts 6:7, Luke says a large number of Jewish priests believed. From this, we can see that Jesus’ prayer was answered and many responded because of that extended mercy.



Jesus was on the cross from 9 in the morning until 3 in the afternoon. He died shortly afterwards. As soon as Jesus dies, two things happen.

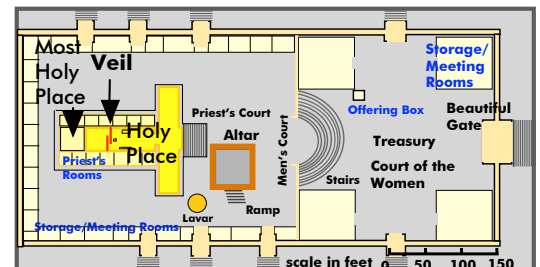
First of all, there is a tremendous **EARTHQUAKE**.

The Jews were always buried in caves cut in the rock. The caves were then closed with a large stone or rock. The earthquake moves some of these stones and the entrance to the tombs are opened. On Sunday **after** Jesus’ resurrection, Jewish believers, whose bodies are in the opened tombs, are resurrected. They are from that generation and appear to many in Jerusalem. Their resurrections are like Lazarus. They have their mortal bodies back, live added years and eventually die once again.

The 2nd thing that happens is in the Jerusalem temple.

For over 1400 years a heavy **CURTAIN** or veil has separated the priests from the presence of God. God now tears it open from top to bottom. God the Father is saying, *the way into My presence is open by what Jesus has done.* It is why we end our prayers *thru Christ our Lord; in Jesus’ name; because of Jesus.*

Even tho we are not holy, when we accept the payment of Jesus, His payment and holiness is put on our account. This means that God now sees us in the holiness of Jesus. He sees us as He sees His son Jesus. With confidence we can now come into the presence of a holy God to ask Him for help. But even better, we can enjoy a relationship of friendship with Him and He enjoys us.



There is nothing in the writings of the rabbis that says the temple curtain was torn open. They would have been afraid to let people know the most holy place was open for them to see inside.

However there are rabbinic legends of other things that happened at the temple either when Jesus died or later that year.

According to the Jerusalem Talmud, the center light of the **menorah** in the temple suddenly went out.

Both Josephus and the Talmud say the outer heavy **temple doors** suddenly opened on their own. Ordinarily it took several men to open them. A Rabbi Yohanán of that time who saw it happen said,
O temple, O temple, there is no need for you to say anything; I know you are destined for destruction.



Another Jewish source says the **support** above the temple door, (a stone at least 30 feet long), suddenly broke and fell.

Finally, there are Jewish legends about the **scapegoat** in the 1st century.

For the Jewish holy day - Yom Kippur - the Sanhedrin brought 2 goats with no imperfections to the Temple. One was killed as a sacrifice for the sin of the nation for that year. The Sanhedrin then placed their hands on the other goat to picture the sin of the nation being transferred to that goat. Then it was sent into the wilderness. It was picture language to say the sin of the nation for the past year was taken away. They could now start the new year with a clean slate.



According to Jewish legends, during the years between the Old and New Testament, the Jews began a custom of tying a red ribbon around the neck or horn of the scapegoat. As it headed into the wilderness, the red ribbon would turn white. They said it was evidence that God had removed the sins of the nation.

The rabbis took this concept from God's words to the prophet Isaiah, *Altho your sins are like scarlet, they shall be white as snow.*

The Jewish Talmud says that starting in 31 AD, when the goat was sent away, the red ribbon never again turned white. God was telling His

people, the picture language of a goat taking away sins was no longer valid. It is Jesus, the Lamb of God who now takes away our sin.

All these Jewish legends are another evidence of God's grace. Most Jews do not accept the story of Jesus nor the writing of the New Testament. However they do accept and study the Talmud. So in the Talmud is a list of all the things that happened that year. They are God's clues for His people the Jews, that point them to Jesus.

Jesus dies on the cross between 3 and 3:30 Friday afternoon.

High Sabbath will begin at sundown.

Jewish law says bodies cannot be on the cross during the Sabbath.

The Romans respected the religious laws of the people and nations they conquered. So they respect this Jewish law.

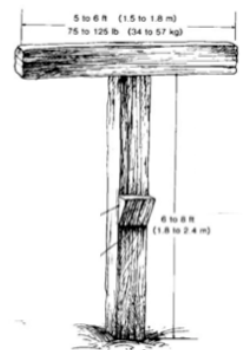
Over the last year, two Sanhedrin members have secretly believed in Jesus - **Nicodemus** and **Joseph of Arimathea**.

They had not known about Jesus' trial, but have been at the cross. Now, around 4 in the afternoon, they go to Pilate asking for Jesus' body so they can bury Him. Because they are part of the Sanhedrin, Pilate agrees.

At the same time he sends soldiers to make sure that Jesus is dead, as well as hasten the death of the 2 criminals.

The Romans used crucifixion as a means of torture so criminals would suffer a long time. But the hanging weight of a body on the cross would not let a person fill their lungs with air and they would quickly die of suffocation. So a ledge was put on the cross, just under the feet. Even tho it caused extreme pain, a person could use their legs to push their body up, get air in their lungs and then let their body down. With this, a person could survive for days on the cross with just liquid that would be given to them. When death had to be hurried, breaking their legs brought death within minutes.

This is why the soldiers now break the legs of the 2 criminals. Since Jesus was already dead, they did not break His. The Old Testament said when the Messiah came, He would not have any broken bones. It is another evidence Jesus was the promised Messiah, because His legs were not broken.



However the soldiers do need physical proof Jesus is dead, so they pierce Him with a spear just under the heart. When they see blood and water come out, they have the evidence.

Ordinarily in Jewish burial, women would first wash and anoint the body. But it is so close to sundown, there is no time for this, so **Nicodemus** and **Joseph** do what they can.

Matthew, Mark and Luke make the general statement, *Joseph bought some linen cloth, took the body and wrapped it in the linen.* At the time they wrote their gospels, everyone knew how the Jews buried their dead.

By the end of the first century, the world was becoming westernized. The Jewish nation was gone and Jews were scattered everywhere. The Romans and Greeks assumed everyone buried their dead like they did.

So when John writes his gospel c. 95 AD, he explains how Jews buried their dead. In John 19, starting with verse 39, he says that Nicodemus bought 75 pounds of spices, a mixture of myrrh and aloes. Together with Joseph, they wrap Jesus' body in strips of linen cloth, putting spices between the wrappings. A separate strip was wrapped around the head. The Jews had learned this burial method during the 400 years they lived in Egypt.

Joseph of Arimathea is wealthy and has a private garden. He has had a new tomb cut out of a rock area, with places for several bodies. He puts the body of Jesus in his new tomb.

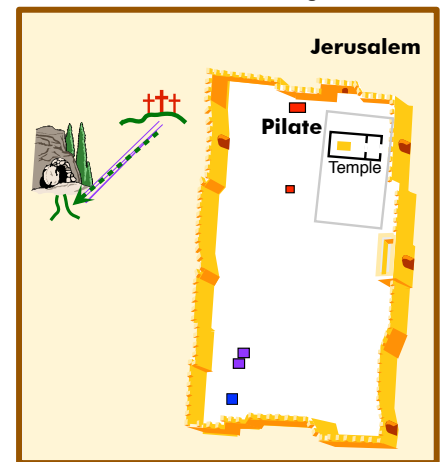
The Old Testament said the Messiah would have a grave **MADE** with the wicked but

would **BE** with the rich in his death.

Roman soldiers had already **made** the place where they expected to put the body of Jesus and the 2 criminals.

But Jesus ends up **being** in the tomb of a rich man.

Again, it is another evidence Jesus was the promised Messiah.



Some of the **women** who had followed Jesus come to the garden and for a short time sit across from the tomb. When they return home, they start preparing spices used for anointing bodies.

Sundown comes and they rest for the Sabbath. Their plan is that when Sabbath is over, they will come back to the tomb, remove the burial cloths, wash, anoint His body and re-wrap it with more spices. They want to be sure the body of Jesus has the proper and fitting Jewish burial. They do not realize that Mary, the sister of Martha and Lazarus had anointed Jesus 2 days earlier. Jesus had said, *she did it to prepare me for burial.*

TIME

Jewish 24 hour days go from sundown to sundown - Passover on Friday, 31 AD was a day like no other.

Jesus ate the Passover meal, was put on the cross, died as the Passover Lamb and was buried all on the same day.

Sometime **after** sundown, that evening, the Sanhedrin demand a Roman seal on the tomb's entrance along with a guard. Pilate responds and sends a guard of 15 soldiers for each watch to protect the seal. Because the Sabbath had begun just after sundown, all the Jewish people are at their homes. They have no idea the tomb is being guarded.

Now comes the problem of time. It is a problem because we are limited to Western thinking.

Jesus had made 3 statements about His resurrection.

He said He would **rise ON** the 3rd day. Matthew 16:21

He said He would **rise AFTER** the 3rd day. Mark 9:31

He said He would be in the grave 3 days and 3 nights. Matthew 12:40

In our language and culture, each of these statements has a different meaning.

Obviously His **body** was in Joseph's tomb. But what about His **soul/spirit**?

We get our answer from one of the criminals condemned with Jesus. He is a Jewish man.

At first he makes fun of Jesus, but then he repents and believes He is the promised Messiah, who will have a perfect kingdom. As evidence of his faith, he asks to be a part of that kingdom.

Remember me when You come in Your kingdom.

Jesus says he does not have to wait until the kingdom in order to be with Him – he, the criminal will be with Jesus in **PARADISE**, that very day.

In the 1st century the Jews had a strong belief about life after death.

The **body** was put in the tomb.

The **soul / spirit** went to the place of departed spirits. In Hebrew it was called Sheol.

In Greek it was called Hades.

It was divided into a good side and a bad side.

The **GOOD** side was called Paradise or Abraham's bosom. It was where all the souls / spirits of believers went when they died during the Old Testament era.

The **BAD** side was divided into 3 parts.

The first was called hell or **Gehenna**. It was where the spirits / souls of people went who rebelled against God.

A second division was called the **Abyss**. It was a temporary place of confinement for the evil angels.

A third division was called **Tartarus** - a place of permanent confinement for evil angels.

bad (Heb) Sheol/Hades (Gk) good	
Hell/Gehenna souls of unbelievers	Paradise Abraham's bosom (Rabbinic name) Souls/spirits of Old Testament believers until the Ascension Their sins were only covered, so they could not enter God's presence before Jesus' payment
Abyss - temporary confinement for evil angels can be released Rev 9, 20	
Tartarus - permanent confinement for evil angels	

It was possible to see & talk across the gulf, but not to cross the gulf.

In between the good and bad side was a gulf, so people on the good side could see and talk with the people on the bad side, but they could not be with them.

We know this to be true and not just Mishnah teaching, because Jesus described it when He told the story about the rich man and Lazarus. It was not a parable because in parables, people are never named. Since Lazarus was named in the story, we know Jesus is talking about an actual situation and confirmed the truth of this belief.

When Jesus died, obviously His spirit /soul went to the good side - to paradise. Since the condemned criminal had believed in Jesus, when he died, his spirit/soul also went to the good side - paradise. So he was with Jesus in paradise that afternoon.

Because both the good and bad side was called **HADES**, Jesus descended into **HADES** - paradise side. He did not descend into hell or **GEHENNA**, the bad side where unbelievers were.

This brings up the older form of Church creeds or professions of faith that say about Jesus, *He was crucified, dead and buried. He descended into hell.* Obviously that is wrong. Jesus did not descend into hell. He descended into Hades, the good side. Some of the creeds have now changed the wording to make it more accurate.

According to 1 Peter 3:18-20, during the time Jesus is in paradise, the good side, He makes a declaration to the evil angels in prison - their place of confinement. According to Colossians 2:13-15, He tells them He has won and their leader Satan has lost. That means they will be under God's judgment forever.

The reason the spirits of Old Testament believers were in paradise, a place of bliss, is because they were forgiven with animal sacrifices. Their sin was only covered. This was not good enough for them to live in the presence of a holy God. But with the payment of Jesus, His payment was credited to their account and their sin was taken away - it was removed.

Most Bible scholars believe when Jesus ascended into heaven, He took Paradise with Him into heaven, with all the spirits and souls that were there. They now live in God's presence, described in Hebrews as the *great cloud of witnesses*, or as *the spirits of the righteous made perfect*. Today we refer to them as part of the communion of saints. Hebrews 12:1, 22-24.

So **PARADISE**, during the time of the Old Testament Jewish era, was the good side of Hades, the place of departed spirits. But with the beginning of the New Testament Church era, Paradise was moved into heaven. This means Hades is now only the bad part with the 3 divisions.

Sheol/Hades after the Ascension
Hell/Gehenna souls /spirits of unbelievers
Abyss - temporary confinement for evil angels
Tartarus - permanent confinement for evil angels

With this background we are ready to look at events leading to the resurrection. And keep thinking Jewish.

At literal sundown on Saturday, Sabbath ends. Stores open and people go out to buy things. So we read in Mark 16:1, *When the Sabbath was over, Mary Magdalene, Mary the mother of James and Salome bought spices so they might go to anoint Jesus' body.*

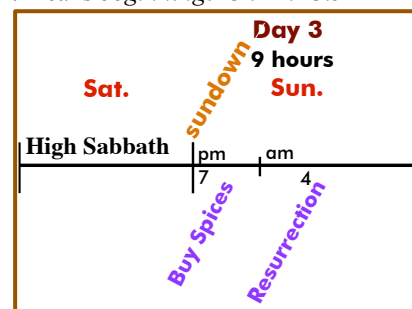
This is around 7:00 or 7:30 in the evening. As long as they are out, they decide to go by the tomb. This is described in Matthew 28:1, but our English translations are wrong.

Our Bibles say, *After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.* The Greek word in this context does not mean dawn. It means *beginning*. Cf. Lk. 23:54

The verse should read,

After the Sabbath, at dusk, on the beginning of the first day of the week, the women went to look at the tomb.

Saturday ended at literal sundown. Sunday begins immediately afterwards, meaning dusk. The women go to buy spices and on the way look at the tomb. Returning home, they mix the spices around 8 in the evening - still the beginning of Sunday. They will sleep that night, planning to wash and anoint the body of Jesus in the morning after sunrise, sometime after 7:00 a.m.



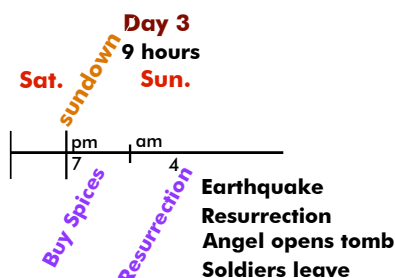
Sunday began just after literal sundown. Some 9 hours go by. Then, while it is still dark, there is a violent earthquake - this is the moment of Jesus' resurrection, around 4 a.m. With His resurrection body, Jesus passes thru the rock and leaves the tomb. Shortly after, an angel in the brilliance of heaven comes and rolls the stone away - not to let Jesus out, but to let people in so they can see the tomb is empty. In moving the stone, the angel breaks the Roman seal. Under Roman law, the 15 soldiers on guard should have arrested the angel. But we are told in the Greek the soldiers are paralyzed with fear.

Finally they recover and go into Jerusalem. Since they are Roman soldiers, when it is daylight, they should report directly to Pilate. But they have just let the Roman seal get broken and therefore will be executed. So they wait until a reasonable hour and then talk to members of the Sanhedrin - the ones who had insisted on the seal. The Sanhedrin quickly meet for a special session. It is obvious Jesus has risen, but they cannot afford to admit it.

So they bribe the soldiers to say they fell asleep and the disciples came and stole the body. In trying to cover up they forget all about logic. If the soldiers were asleep, how did they know who stole the body? And sleeping on duty brought execution. The Sanhedrin promise the soldiers they will not tell and will protect them if Pilate learns about it. Most likely, Pilate will never know. He will be leaving town within the week - as soon as Passover celebrations are over. So the soldiers do not have to worry.

Thus far, on **SUNDAY MORNING**, while it is still dark,

There has been an earthquake,
Jesus has risen,
An angel has rolled the stone from the tomb and
The Roman soldiers have gone into the city.



Now while still dark, **MARY MAGDALENE** comes by herself to check on the tomb to see what the earthquake has done. She finds the entrance stone moved. But no one is there - not the soldiers, not any angels and not even the body of Jesus. Mary can only think of one explanation. Whoever is in charge of this private garden must have moved the body.

Sometime earlier on Sunday, Peter had gone to stay with John. Because Mary knows where they are, she goes running to tell them, *the body of Jesus is gone - someone has moved it.*



The sun is now beginning to rise and things happen in rapid sequence.

The **OTHER TWO WOMEN** bring their prepared spices with the intention of anointing Jesus' body for final burial.

They are the sister and sister in law of Mary, the mother of Jesus. Mary, the wife of Clopas was the sister and Salome, wife of Zebedee, was the sister-in-law.

They discover the entrance stone is moved. When they go into the tomb, the body of Jesus is not there.

But they see, first one angel and then another, who tell them Jesus is risen.

They should tell the apostles and especially Peter to leave for Galilee and Jesus will meet them there.

So the two women leave to find the apostles.

In the meantime, **PETER AND JOHN** have now gotten the news from Mary Magdalene and are concerned - the body of Jesus is gone. So they come running to the tomb.

When they look in, they see no angels - only the linen wrappings that had been around Jesus' body.

They are still wrapped in the form of a body, but with no body inside. However the strip that had been around

His head had been unwrapped, neatly rolled up as if for storage and put to one side. These linen strips would obviously not be there if the body had been moved.

Seeing this, John is convinced - Jesus *has* risen. Peter still has questions.

They leave, each going their separate ways. I suggest Peter goes to the Garden of Gethsemane.

MARY MAGDALENE, after talking with Peter and John, has decided to return to the tomb, grieving and anxious - where did the body of Jesus go?

She now sees the angels and tells them her concern and then walks away.

Suddenly Jesus is standing before her, but has purposely hidden His identity. She assumes he is the gardener.

But when He says her name, she immediately knows it is Jesus. Now that she has found Him she does not want to lose Him again. She is determined to follow Him the rest of her life - to enjoy the friendship as it has been in the past. He tells her she will not lose Him. But she cannot hold Him back, to keep Him here on earth. He must go to His Father and He will send the Holy Spirit. The Holy Spirit will comfort her and make the presence of Jesus real in her life. In the meantime He has something for her to do. Tell the apostles He is risen.

She leaves to correct her story - His body has not been moved. He has risen.

When she finds the apostles, they are mourning and weeping.

Altho she brings them the message from Jesus, they do not believe her and find no comfort.

As soon as Mary Magdalene leaves, Jesus catches up to the **WOMEN WHO HAD THE SPICES**.

They are still on their way to tell the apostles what they heard from the angels. Jesus repeats the angels' message.

The apostles should leave for Galilee and He will meet them there.

The women find the apostles as well as other followers of Jesus.

They repeat the message from both the angels and from Jesus. They can speak with certainty - they know Jesus has risen because they have personally talked with Him. But still the apostles do not believe.

There are critics who say the apostles made up this story of the resurrection.

But if they had made it up, they would have told it in a very different way. In the 1st century, the testimony of women had no legal value. So the apostles, to be convincing, would have said Jesus first appeared to them.

But they tell the truth even when it makes them look bad. It was the women who first saw Him. And it was the women who first believed.

Later that Sunday morning, apart from everyone else, **JESUS APPEARS TO PETER**. The most likely place is the Garden of Gethsemane. What an emotional reunion for both of them. Peter is the first of the apostles to see Jesus. Jesus spends considerable time –

first, to give Peter comfort and assurance that he is forgiven

then to establish him for the leadership he will have in the coming months.

Many have raised the question

Since Jesus' **spiritual** death - His separation from the Father - made payment for sin, why then did Jesus still have to physically die? The answer very simply is, Jesus had to physically die so there could be a resurrection.

THE RESURRECTION

The resurrection was necessary for 3 reasons.



1. It was needed to validate the claims of Jesus.

Jesus said He was deity and the Son of God. The Sanhedrin said he was a liar and deceiver. If He were a deceiver, God the Father would let Jesus stay dead. But God show He agreed with Jesus, by raising Him from the dead. See Romans 1:4

On the cross, Jesus made another claim. *It has been finished.* Sin has been paid for. But how can we be sure that was really true? By the resurrection. God the Father raised Jesus to say He accepted the payment and it was sufficient.

2. It was needed to give Jesus a new body.

Jesus got His human body when He came to this earth. It was without sin, but it had limitations. He got tired and was hungry. It was a mortal body that could die. He needed a glorified, immortal and perfected body for heaven.

3. It gives certainty of **our** resurrection and new bodies. Jesus said, *Because I live, you will live also.* John 14:19, Paul told the Philippians,

Jesus will transform our lowly bodies so they will be like His glorious body. Phil. 3:10

The death and resurrection of Jesus is the basis of our faith.

In addition, it is the certainty of our future.

It is why we say, *He is risen, Alleluia.*

A reminder

All this Jewish material is coming from 2 Jewish men who were raised in Orthodox or Ultra orthodox homes. They eventually became believers in Jesus as their Messiah, but also continued with the Jewish heritage. Dr. Edersheim lived in Europe in the 1800's. Dr. Fruchtenbaum was born and raised his first years in Russia in the 1940's. They both got their doctorates and developed their expertise in 1st century Jewish culture, faith and practice. Their purpose was to present an accurate background to the Gospels and the Life of Jesus, from the Jewish perspective rather than from the Western, modern, or Church viewpoints. I use both in order to check them against each other for accuracy as well as use secular Jewish sources when possible.

EXTRA INFORMATION FOR THE STUDIOUS AND INQUISITIVE

Jesus' crucifixion

People in the 21st century, often question if Jesus really died.

The Jews in the 1st century had no doubts.

The scourging, crucifixion and wound in His side were adequate proof. Then 75 pounds of spices were placed between the cloths that were wrapped around the body. Another cloth was around the head. This certainly removed any possibility of reviving.

Jesus' words to Mary Magdalene - *Do not cling to Me* - John 20:17

Because of the interaction between Jesus and Mary Magdalene over the past few years, He understands why she is holding onto Him. So behind His few words is the extended meaning.

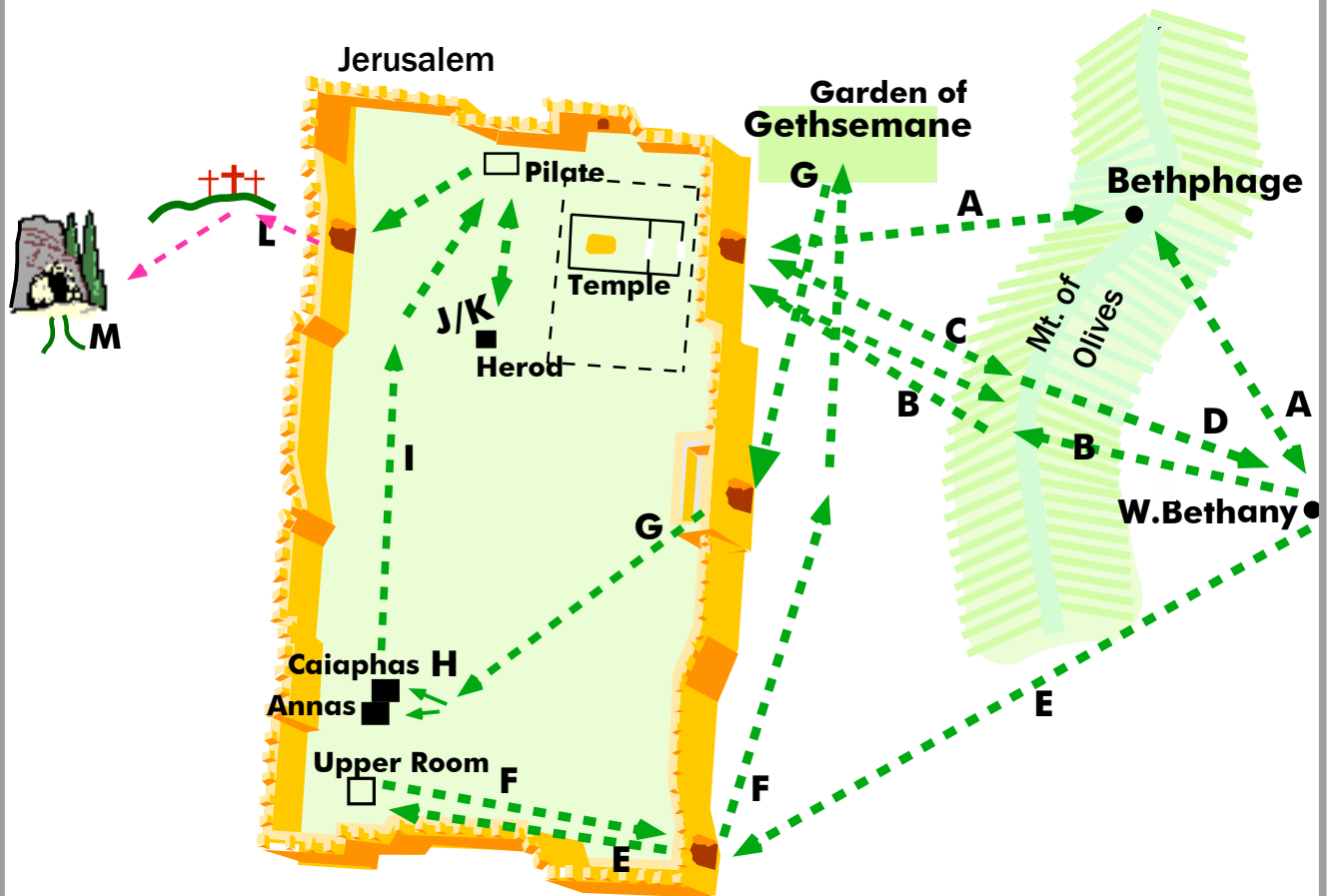
Right now, it is not possible for you to relate to Me as before. In clinging to Me, You are saying you do not want to lose Me again. You want Me with you forever. You want the assurance I will hear you when you need help; that I will care when you have needs; that I will comfort when you have grief. You think this will all be true if you can just stay with Me. It will all be true, but in a different way. It cannot happen until I go to My Father and I send the Holy Spirit. He will come to indwell You. Then you will have a closeness to both Me and My Father that was never possible before. You will have everything you want and even more, once I go to the Father. In the meantime, I have something for you to do. Go tell the apostles...

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

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> | <p>Sunday</p> |
| <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> | <p>Monday</p> |
| <p>C. Mt. of Olives to Temple to Mt. of Olives 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</p> | <p>Tuesday</p> |
| <p>D. Mt. of Olives to West Bethany 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</p> | <p>Wed. to Thur. aft.</p> |
| <p>E. W. Bethany to Jerusalem 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</p> | <p>Upper Room Friday
after sundown on Thursday</p> |
| <p>F. Upper Room to Gethsemane 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</p> | |
| <p>G. Gethsemane to palace of Annas ¾ mile John 18:12-14, 19-24</p> | |
| <p>H. Annas to palace of Calaphas 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</p> | |
| <p>I. Caiaphas to Pilate's palace ¾ mile John. 18:28-38
Pilate finds Him innocent; sends Him to Herod</p> | <p>6:00 am Friday</p> |
| <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
 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> | |
| <p>L. Pilate to Calvary 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</p> | <p>9:00 am - 3:00 pm Friday</p> |
| <p>M. Calvary to Joseph's tomb 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</p> | |