

On the first day of Holy Week, Jesus entered Jerusalem on a donkey while crowds welcomed Him by waving branches and shouting, “Hosanna to the Son of David! Blessed is he who comes in the name of Lord! Hosanna in the highest!” By saying this, the crowds are calling Jesus the Son of God. Jesus rides on a donkey, fulfilling a Jewish prophesy. This dramatic entry and growing crowds heighten the existing tensions between Jesus and the Jewish leaders.

On Monday, Jesus curses a fig tree for not bearing fruit. The curse may have been a metaphor for God’s judgment on the spiritually dead religious leaders or a warning for all believers against a life that looks religious on the outside but isn’t genuine on the inside. Jesus goes on to visit the main temple in the city and finds the courts full of corrupt people. He flips tables and clears out the Temple, saying, “The Scriptures declare, ‘My Temple will be a house of prayer,’ but you have turned it into a den of thieves” (Luke 19:46). (Monday’s events in Matthew 21:12–22, Mark 11:15–19, Luke 19:45-48, and John 2:13-17.)

On Tuesday The religious leaders feel increasingly threatened by the way that mass crowds are recognizing Jesus as a spiritual authority and even as the Son of God. Jesus leaves the city to a place called the Mount of Olives. He delivers a famous speech called the Olivet Discourse, a prophecy about the destruction of Jerusalem and the “end of the age.” He speaks in parables, which are stories or metaphors that have hidden meanings. It is also believed that on Tuesday, Judas Iscariot, one of the

disciples, negotiated with the Jewish leaders a price and plan to betray Jesus (Matthew 26:14-16). The rising tensions on Tuesday and the Olivet Discourse are recorded in Matthew 21:23–24:51, Mark 11:20–13:37, Luke 20:1–21:36, and John 12:20–38.

There are no records of what Jesus did on the Wednesday of Holy Week. It is expected that they rested after two exhausting days in Jerusalem. At this point, tensions are reaching a boiling point, where the religious leaders want to avoid causing an uproar in the city during the festival, but Jesus knows He'll be killed on Passover, taking His place as the sacrificial lamb and God's provided rescue for mankind.

On Thursday - As tensions mount between Jesus and the religious leaders, Jesus and His disciples prepare to share in the Passover meal, celebrating God bringing them out of Egypt. At this dinner, Jesus washes the feet of His disciples, an act of selflessness and foreshadowing of what He would do on Friday. Jesus changes the conversation at the Passover meal, telling the disciples that He is going to suffer. He takes items from this important Jewish meal and gives them new meaning, saying of the bread, "this is my body given for you; do this in remembrance of me." He says of the wine, "this cup is the new covenant in my blood, which is poured out for you." In doing this, He sets up the new Christian tradition of Communion, which is when Christians remember this Passover meal and the sacrifice Jesus made. After the meal, the group goes to a garden called Gethsemane, where His disciple Judas betrays Him, hands Him

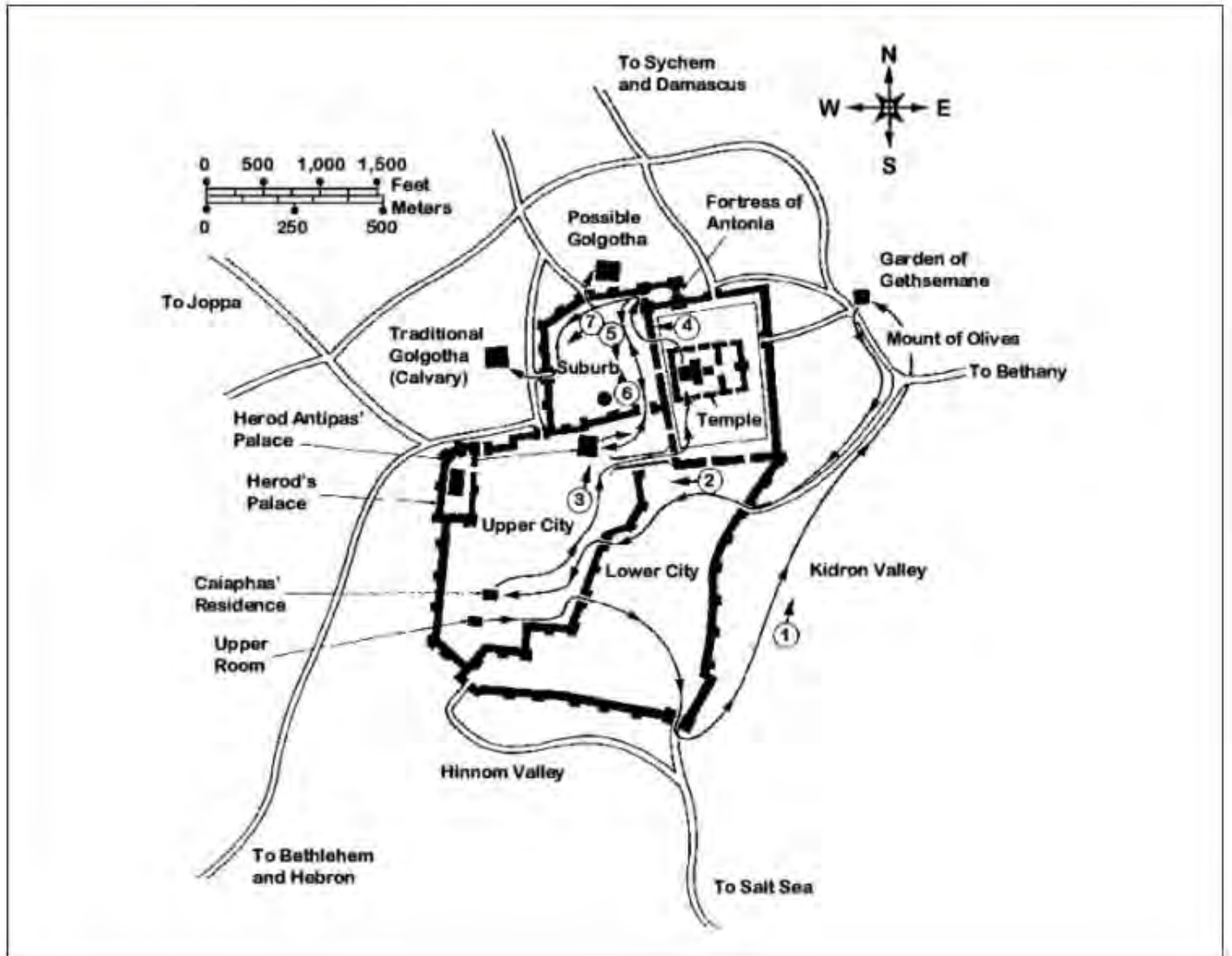
over to the Jewish leaders, and He is arrested and taken to the High Priest for trial. Thursday's events are recorded in Matthew 26:17–75, Mark 14:12-72, Luke 22:7-62, and John 13:1-38.

On Friday morning, Jesus went to trial for the accusations from the Jews. But He did not defend Himself. Instead He outrages the religious leaders by calling Himself the Son of God. Jesus was given a crown of thorns and made to carry a massive cross through the city and up the mountain called Calvary, where He was nailed to the cross alongside two criminals. Then, at the ninth hour, on the day of the most sacred Jewish festival, Jesus breathed His last breath. Friday evening, two men took the body and placed it in a tomb and rolled a stone over it. Friday's events are recorded in Matthew 27:1-62, Mark 15:1-47, Luke 22:63-23:56, and John 18:28-19:37.

Saturday was the Sabbath, a day when Jewish people are commanded to do no work. After the Sabbath ended at 6 p.m., people went to the tomb to do the ceremonial preparation for burial. Knowing that Jesus said He was going to rise again after 3 days, the Jewish leaders went to the Roman governors and requested that the tomb be guarded so that no one would steal the body and lie about His resurrection. The Governor put a seal on the stone and a guard at the tomb. Saturday's events are recorded in Matthew 27:62-66, Mark 16:1, Luke 23:56, and John 19:40. On Sunday, or Easter, we see the culmination of the entire week and the most important event of the Christian faith.

Early Sunday morning, several women that were close to Jesus go to the tomb and find the stone rolled away and an angel who announces, “Don’t be afraid! I know you are looking for Jesus, who was crucified. He isn’t here! He is risen from the dead, just as he said would happen” (Matthew 28:5-6, NLT). On Sunday, the Bible reports that Jesus appeared to at least five people. There is considerable evidence from secular scholars that many people genuinely believed that they saw the Risen Jesus. Today, on Easter Sunday, Christians celebrate this foundation of their faith, the belief that Jesus was risen on the third day after His death, fulfilling prophecies found throughout the Old Testament. In conquering sin and death itself, He offered forgiveness and redemption for our lives and the world. Sunday’s events are recorded in Matthew 28:1-13, Mark 16:1-14, Luke 24:1-49, and John 20:1-23.

THE ARREST, THE TRIALS, AND THE CRUCIFIXION OF CHRIST



Map of Jerusalem Retracing Christ's last footsteps on earth: Here is a map of "Passion Week". Here is another similar map of [Jesus' Arrest, Trial and Crucifixion](#) **Hint:** Locate the "**Upper Room**" (found on left side of picture) in the diagram and then follow the arrows which retrace the footsteps of the Messiah, steps which had been foreordained in eternity past "by the predetermined plan and foreknowledge of God" ([Acts 2:23+](#), cp [Acts 4:27-28+](#)) taking Him from the Upper Room to the excruciating agony in the Garden of Gethsemane, to the tragic betrayal by a friend resulting in His unfair arrest, leading to 6 unjust trials (see table below) which culminate in the central event in all eternity, Christ on the Cross on Calvary. The numbers below correlate with the **numbers** on the map with the **arrows** on the lines signifying the direction of Jesus' movement)

(1) Jesus left the **Upper Room** (see left side of picture just below [Caiaphas'](#) Residence) and walked with disciples out of the city, across the Kidron Valley and up to the **Mount of Olives** and from there to the nearby **Garden of Gethsemane** (see right upper side of picture)

(2) He was arrested in the Garden and taken back into the city, first to an informal "trial" before Annas (who apparently lived next to [Caiaphas](#)) and then to **Caiaphas' Residence** (the location is an approximation) where the Jewish Council (Sanhedrin) were gathered.

(3). After His first night time "trial" before the Sanhedrin at Caiaphas' residence, Jesus was tried at daybreak before the Sanhedrin, probably at the Temple (see [Herod's Temple](#)) as shown in the diagram above.

(4) Jesus is taken from the trial before the Sanhedrin

(5) Next, he was taken to Pontius Pilate (admittedly this is difficult to follow on the map above)

(6), Pilate sent Jesus to the palace of Herod Antipas (location uncertain). Herod Antipas returned Jesus to Pilate (admittedly this is difficult to follow on the map above)

(7), Pilate handed over Jesus for scourging (possibly at Fortress of Antonia but this is not depicted on the map) and then delivered over for crucifixion at Golgotha (note there are two possible locations - The "Traditional Golgotha" and "Gordon's Calvary")