

# Bite Size Bible Study

Passion Week #127

By Pastor Lee

In order to better understand all the events during Passion Week, sometimes a “Cliff Notes” approach helps to put everything into place.

This is copied and edited from <https://www.bibleplaces.com/wp-content/uploads/2015/08/The-Land-and-the-Bible.pdf>, which is from the text in William Schegel’s book “Satellite Bible Atlas”.

*I apologize for the length of this study (A Very Large Bite it is) but in order to cover the entire Passion Week it was necessary to go onto page 2.*

## 1. Bethany on the Mt. of Olives, John 12:1-8

Six days before the Passover, Jesus arrived in the village Bethany on the Mount of Olives. Which was the same village, only weeks before, Jesus had raised Lazarus from the dead. A supper was prepared at the home of Simon the leper. Mary, Lazarus’ sister, honored Jesus by anointing his feet with a precious ointment. Judas Iscariot protested her gesture, but Jesus defended her, saying she had done a noble deed.

## 2. Triumphal Entry from Bethphage, John 12:9-19

Religious and political expectations among the people soared when they heard that Jesus was in the outskirts of Jerusalem for the Passover season. The presence of Lazarus, resurrected, added to the excitement. Jesus’ ride from Bethphage (near Bethany) into Jerusalem on a donkey fulfilled an ancient Israelite prophetic hope that Israel’s king would come to Jerusalem humbly (Zech. 9:9). While the multitudes gave Jesus a king’s welcome, most of the religious leaders reacted with disdain and jealousy.

## 3. Mt. of Olives and Temple Mount, Luke 19:41-44

From the Mt. of Olives, Jesus looked upon Jerusalem and wept for the coming judgment the city would experience. He entered the temple, most likely from the southern Hulda Gates.

## 4. Return to Bethany, Mark 11:11

In the temple Jesus looked all around, and then returned to Bethany with the twelve “since it was already late.”

## 5. Temple Mount, Mark 11:15-18

For the next two days Jesus took control over the temple. For the second time, Jesus cleansed the temple courts of buyers, sellers and money changers, claiming justification for the act from Israel’s ancient prophets

Isaiah (56:7) and Jeremiah (7:11). Like with the cleansing of the temple three years previously (John 2), Jesus’ deed and teaching were excitedly received by the common people. On the other hand, the reaction of the religious leadership, now including the priestly temple Sadducees, was fear and jealousy. They planned to destroy Him.

The religious leaders didn’t arrest Jesus since they feared the reaction of the people (Matt. 21:46; Luke 19:48). Instead the leaders tried to discredit Jesus with verbal arguments. In answer to a question about His authority, Jesus stumped the chief priests, scribes and elders with a question about John the Baptist. He then told three parables which further condemned the priests, Sadducees and Pharisees (Matt. 21:28-46). Then some Pharisees teamed up with Herodians in an effort to get Jesus in trouble with the Roman government. They asked about paying taxes. Jesus statement, “Render to Caesar the things that are Caesar’s, and to God the things that are God’s” left the listeners in amazement. To the Sadducees’ mockery of resurrection, Jesus replied that the Scriptures proclaim, and that God is capable, of raising the dead. After answering a question about which commandment is the greatest (love God and love your neighbor), no one else dared step in the verbal-sparring ring. All comers were bested (Luke 20:40; Mark 12:34). Jesus went on the offensive with a question about the relationship of Messiah to King David, and then taught concerning the hypocrisy of the religious establishment (Matt. 22:41-23:36). Most likely toward evening Jesus made his way out to the Mt. of Olives. In the presence of four of his disciples (Mark 13:3) he gave the Olivet Discourse. Here Jesus explained what the world will be like just prior to, and at the very moment of, his return. When he returns there will be no deliberation. No one will be able to ask “Is this the Messiah or not?” He will come with unquestionable power, separating the righteous from the unrighteous (Matt. 24).

## 6. Upper Room, Luke 22:1-38

Jesus pre-arranged for the Last Supper with two disciples to meet a man carrying a pitcher of water. Perhaps the meeting took place at the Pool of Siloam. The traditional location of the room where Jesus infused further meaning into the Passover celebration is on Jerusalem’s Western Hill, today marked by a building dating to the Crusader Period.

## 7. Gethsemane, Matt. 26:36-56

On the way from the Last Supper in the Upper Room to the Garden of Gethsemane, Jesus taught the disciples, and prayed, concerning his soon departure (John 14:31-17:36). Then he crossed the Kidron Valley and came to Gethsemane (John 18:1), where he confirmed his commitment to the Father’s will. Judas led a band of officers from the chief priests. Jesus was arrested and the disciples scattered.

**8. Annas and Caiaphas' House**, John 18:12-27; Matt. 26:57-68

Jesus was led bound to Annas, former high priest and father-in-law of the high priest Caiaphas. Annas tried intimidating Jesus with questions about His disciples and teaching. Then Jesus was brought before a group of scribes and priests, among them the high priest Caiaphas. Jesus testified that He was the Messiah, the Son of God, and that eventually He would be seen *“sitting at the right hand of power, and coming on the clouds of heaven.”* The religious leaders condemned Him for blasphemy worthy of death. In the meantime, Peter was in a courtyard of the high priest's house, denying Jesus.

**9. Chamber of Hewn Stone, Temple Mount**, Luke 22:66-71

Jesus was brought before the Sanhedrin, which probably met in the Chamber of Hewn Stone on the Temple Mount (Mishnah, Middot 5.4). Once again Jesus testified that He was Messiah, the Son of God. Judas, who saw that Jesus had been condemned, felt remorse, and threw the 30 pieces of silver into the temple.

**10. Praetorium with Pilate**, John 18-28-38

Instead of carrying out the sentence themselves, the religious leaders brought Jesus before Pontius Pilate, the Roman procurator of Judea. There are two main possible locations for where Pilate was staying: 1) the Antonia fortress on the north side of the temple mount. 2) the Citadel, Herod the Great's palace/fortress that dominated the Western Hill. After conducting an interview with Jesus about kingship and truth, Pilate declared Jesus innocent. When Pilate learned that Jesus was a Galilean, he sought to get rid of the case by sending Jesus to Herod Antipas, Ethnarch of Galilee, who was in Jerusalem for the Passover festival.

**11. Herod Antipas House**, Luke 23:6-12

We don't know where Herod Antipas was staying – perhaps in a private house or hotel in the wealthy quarters on the Western Hill. It is unlikely that Antipas had access to the Citadel fortress built by his father, Herod the Great. Antipas asked Jesus many questions, and wanted to see Jesus perform some sign. Jesus remained silent. Antipas mockingly sent Jesus clothed in a purple robe, back to Pilate.

**12. Praetorium with Pilate**, John 18:39-19:16

Pilate failed to free Jesus in a prisoner-release gesture. Beating Jesus also failed to secure Jesus' release. The crowd at the Praetorium that morning was not the same crowd that welcomed Jesus into the city earlier that week. This crowd at Pilate's doorstep was probably made up of two parts: 1) a crowd organized by the high priests, and 2) activists who came early in the morning to request the release of a political prisoner like

Barabbas. The high priests had arrested Jesus at night, in secret, to avoid conflict with Jesus' many supporters. Jerusalem's inhabitants were for the most part unaware that Jesus was being held a prisoner. By around 6:00 in the morning, before Jerusalem was astir, Pilate had turned Jesus over to be crucified.

**13. Golgotha**, John 19:17-42

After additional mockery and beating from Roman soldiers, Jesus was led to Golgotha. Golgotha is Aramaic, and “Calvary” is Latin, for “skull”. The name was probably derived from the shape of the place, a rocky crag (quarry remnant?) that looked like a skull. The way leading there, and its location are both uncertain. The modern “Via Dolorosa” dates only to Crusader times. Scripture indicates that the place was near but outside the city (John 19:20; Heb. 13:12). John 19:41 mentions that there was a garden and grave near the place. Two Jerusalem localities are suggested as the original site. Gordon's Calvary (Garden Tomb) tradition dates only to the 1880s, and the tomb is part of a complex of Old Testament period tombs, so it couldn't be a newly hewn tomb at the time of Jesus. Also, the channel in front of the Garden Tomb was not for a rolling stone, but was a water channel. The other candidate is the Church of the Holy Sepulcher, tradition from around 325 AD places Jesus' tomb here. There are archaeological evidences, including Jewish tombs, which show this area was outside the walled city in the time of Jesus. Jesus was on the cross by 9:00 am, and died at 3:00 pm after quoting Psalm 31:5 (Luke 23:46).

**14 God's power over death.**

What appeared to be defeat in death was three days later shown to be that Salvation was wrought in Zion – *“for there the Lord commanded the blessing, life forever”* (Psalm 133:3).

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