

UNIT 15: Jesus' "24"

I. JESUS' "24": Gethsemane to the Grave

A. Twenty Four "Stops" in 24 Hours

E V E N T	Matthew	Mark	Luke	John
1. Jesus is arrested in Gethsemane	26:47-57	14:43-53	22:47-54	18:2-12
2. Jesus is taken to Annas the "high priest" ¹	—	—	—	18:13-24
3. John & Peter follow Jesus to high priest's house	—	—	—	18:15
4. John is allowed access to high priest's courtyard & secures Peter's access	—	—	—	18:15-16
5. Peter's first denial (specific)	—	—	—	18:17
6. Peter is sitting in "the company of the enemy"	26:58	14:66	22:55	18:18
7. Jesus is brought before Annas ¹ the "high priest" (Trial #1)	—	—	—	18:13-24
8. Jesus is taken to appear before Caiaphas ² the high priest ("Trial" #2)	26:57-68	14:53-65	22:54	—
9. Peter's "denials" (general)	26:69-75	14:67-72	22:56-65	18:25-27
10. Jesus appears before the Sanhedrin ("Trial" #3)	27:1	15:1	22:66-71	18:19-24
11. Jesus' first appearance before Pilate ("Trial" #4)	27:2-14	15:1-5	23:1-5	18:28-38
12. Judas returns "blood money" and commits suicide ³	27:3-10	—	—	—
13. Jesus is sent to Herod Antipas by Pilate ("Trial" #5)	—	—	23:6-12	—
14. Jesus' second appearance before Pilate ("Trial" #6)	27:15-26	15:6-15	23:13-25	18:39 – 19:16
15. Pilate's wife tries to dissuade him	27:19	—	—	—
16. Pilate "washes his hands"	27:24	—	—	—
17. Jesus is mocked and abused by the Roman soldiers	27:27-30	15:16-19	—	—
18. Jesus travels the "Dia Dolorosa" to Golgotha	27:31-34	15:20-23	23:26-33	19:17
19. The women of Jerusalem lament	—	—	23:27-31	—
20. Jesus is offered wine with myrrh on Golgotha	27:34	15:23	—	—
21. Crucifixion: the first three hours (9am - noon)	27:35-44	15:24-32	23:33-43	19:18-27
• the soldiers cast lots for Jesus' clothes	—	—	—	19:23-24
• the Jews mock Jesus on the cross	27:39-43	15:29-32	23:35	—
• the thief's "confession"	—	—	23:39-43	—
• Jesus "transfers" Mary's care to John	—	—	—	19:25-27
22. Crucifixion: the final three hours (noon- 3pm)	27:45-54	15:33-39	23:44-47	19:28-30
• 3 hours of darkness in the land	27:45-50	15:33-37	23:44-46	19:28-30
• Temple curtain torn/graves opened	27:51-56	15:38-41	23:47-49	—
• the Centurion's "confession"	27:54	15:39	23:47	—
23. Jesus' body obtained from Pilate by Joseph of Aramathea	27:57-58	15:42-45	23:50-52	19:31-38
24. Jesus is buried by Joseph and Nicodemus	27:59-60	15:46	23:53-54	19:39-42

¹ - High Priest, AD 7-15

² - Mark & Luke do *not* mention him by name

³ - see also Acts 1:18-29

B. The World *Behind* the Text: The "Stops" From Gethsemane to the Grave

1. **Starting Point:** Gethsemane — "*Olive Press*"

- The area where David wept, while running from *his* betrayer, his own son (2 Sam. 15:30-32).
- An unknown site, unmentioned by any other sources.
- A favorite place of Jesus (Lk 22:29).
- A "Sabbath Day's journey" [less than 3,000'] from Jerusalem (Acts 1:12).

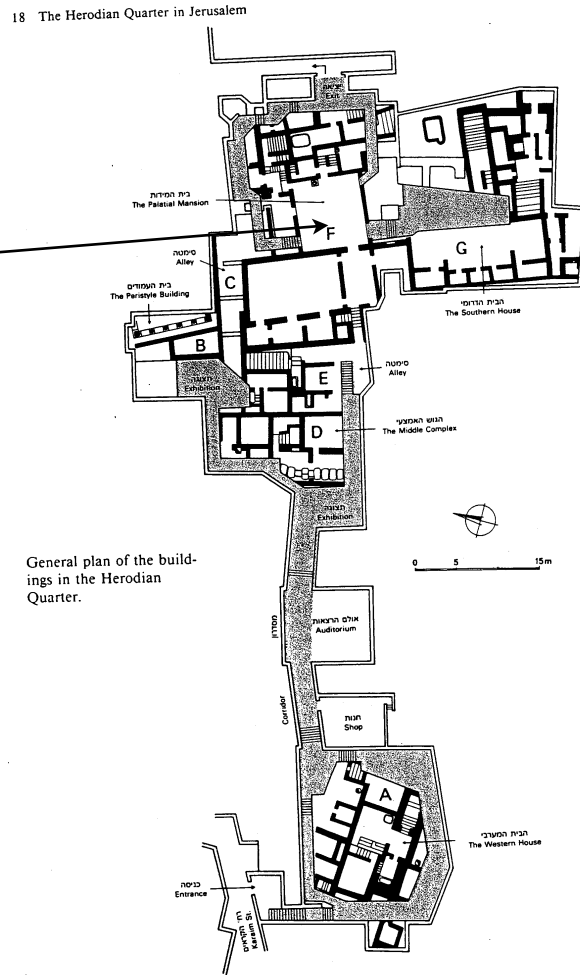
2. **Stop #1:** The "Herodian Quarters" on Mount Zion

- Jesus was likely taken to a "gated community" owned by priestly families.
- It was here that he was interrogated first by Annas, then by Caiaphas, his son-in-law, denied by Peter, and beaten with fists [Gk = *kolaphos*] (Jn 18:13-27; Mt. 26:57-68).
- Recent excavations have isolated the "Herodian Quarters" in Jerusalem's Jewish Quarter.

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- d. These palatial mansions (5,500 ft²) were worth \$20 million in today's market!
- 3. This housing arrangement very closely supports the Gospel descriptions:
 - (1) Multi-story (Peter was “below” Jesus according to Mk 14:66-68).
 - (2) Interconnected, allowing easy movement from Annas to Caiaphas.

•5,500 ft² mansion
 • imported glass from Sidon
 • multiple miqv'ot
 • plastered walls
 • multiple frescoes
 • “bar Kathros” stone found here



- (3) It is consistent with both rabinnic and Gospel descriptions of the wealth and corruption of the priestly families (cf. b. *Pesah*. 57a=t. *Menah*. 13:21).
- 2. **Stop #2:** “Chamber of Hewn Stone” on the Temple Mount? (m. *Mid*. 5:4)
 - a. This is a “daytime” event, following the evening “trials” (cf. Luke 22:66).
 - b. This is *not* a uniform consensus; Jews do not want to incriminate the *entire* Great Sanhedrin, yet allow for corruption in its midst.

“A Sanhedrin that puts someone to death in a week [i.e. 7 years] is called ‘destructive.’ Rabbi Eleazar ben Azariah says: ‘Even one person in seventy years.’ Rabbi Tarfon and Rabbi Akiva say: ‘If we had been members of the Sanhedrin, no one would ever have been put to death.’” (m. *Miksh*. 1:10)

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- c. The Gospels speak of the “Sanhedrin,” but Luke later uses that same term to refer to a *place* rather than a “*people*” (cf. Luke 22:66a and 22:66b; Acts 4:15;5:27).
- 3. **Stop #3:** “Trial” #1 With Pilate at “The *Palace*” of the Governor (Mk 15:16)
 - a. This has traditionally been thought to be the Antonia Fortress on the Temple Mount.
 - b. It is now believed to have been Herod the Great’s Palace, near the Jaffa Gate on the Western Hill.
 - c. Mark’s description, “...*the soldiers led him away inside the palace (that is, the governor’s headquarters [Gk = praetorium])*” (Mk 15:16) agrees with Luke’s description of “*Herod’s praetorium*” in Caesarea (Acts 23:35).
 - d. That means the journey from Caiaphas to Pilate was a 5-minute walk; about 500 yards, “as the crow flies.”
- 4. **Stop #4:** Herod Antipas, “Trial” #5 (Lk 13:31-33; 23:8-12)
 - a. Josephus tells us that Herod was staying in the “Hasmonean Palace” in Jerusalem (*Ant.* 20:190). It’s exact location is still unknown.
- 5. **Stop #5:** Back to Pilate for “Trial” #6 (Jn 18:39-19:16)
 - a. Pilate tries desperately to free Jesus, but turns him over to the will of “the Jews.”
 - b. It is here where Jesus is scourged, mocked and delivered to be crucified.
- 6. **Stop #6:** Golgotha — “Outside the City” (Lev 16:27; Heb 13:11-12)
 - a. John tells us that the location of the crucifixion and burial of Jesus were in the same proximity:

“Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. — Jn 19:41
 - b. The present day Church of the Holy Sepulcher is an ancient and likely place (even though it is *inside* the modern walls of Jerusalem).
- B. The World *Behind* the Text: The “Stars” From Gethsemane to the Grave
 - 1. **Peter:** The One Satan Demanded to “Sift Like Wheat” (Lk 22:31-32)
 - a. Peter believed *he alone* was incapable of deserting Jesus (Mk 14:43-50).
 - b. Peter believed he was *incapable* of denying Jesus (Mk.14:43-50).
 - c. Jesus told him their desertion was as inevitable as his crucifixion (Mt. 26:30-35).
 - 2. **Annas:** A Not-So-Happy “Reunion”?
 - a. Annas was appointed High Priest in AD 7, and would have been there the year Jesus first came to Jerusalem.
 - b. It is likely he remembered this “child prodigy” from Galilee (Lk 2:46-49).
 - c. He, and the rest, sold their conscience for *power* (Jn 19:15).

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- c. He certainly remembered Jesus “closing up shop” on his corrupt operations in the Court of the Gentiles 2-3 years earlier (Jn 2:13-22).
 - d. Annas’ influence was immense. He was the interrogator of Peter and John after Pentecost (Acts 4:6-21).
3. **Pilate:** “Failing Theology 101”
- a. Pilate was given the most extended, detailed “theology lesson” ever extended to a Gentile by Jesus.
 - b. Pilate sold his conscience for *peace* (Jn 19:7-16).
- C. The World Of the Text: From Gethsemane to the Grave
1. Peter’s “Purified” Pen: Lessons From Being “Sifted” (Lk 22:31-32)
- “Simon, Simon, behold, Satan demanded to have **you**, that he might sift **you** like wheat, but I have prayed for **you** that **your** faith may not fail. And when you have turned again, **strengthen** your brothers.”*
- a. **“you”** — in verse 31, both are *plural*; Jesus is addressing *them all* about Satan.
 - b. **“you”** — in verse 32, both are *singular*; Jesus is talking to *Peter* about “falling” and “rising.”
- Thirty years later, a much humbler Peter warns others, in the context of submission and humility, to “be alert” for Satan’s devastating attacks (1 Pet 5:5-8).
- c. **“strengthen”** — word means to help others be “rooted and established”
- Thirty years later, Peter uses this word to encourage suffering Christians (1 Pet 5:10, the word translated, *confirm*).
2. Pilate’s “One Verse Theology Course” (John 18:37)
- Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. **For this purpose I was born and for this purpose I have come** into the world--to bear witness to the truth. Everyone who is of the truth **listens** to my voice.”*
- a. **“I was born...I have come...”** — both verbs are *Perfect tense*.
Jesus is stressing the fact that he is now *here*, more than how he got here.
 - b. **“for this...”** — the Greek is literally, “for this I was born...for this I have come...”
Jesus’ deliberate repetition makes one thing clear: “I have a mission!”
 - c. **“listens to my voice...”** — Present tense in the Greek
Jesus is talking about a *lifestyle* here, not simply “paying attention.”
He’s speaking of “*hearing*” with the intention of *doing* (i.e. obeying).

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3. “The Jews” One Word Confession (John 18:31-32)

*Pilate said to them, “Take him yourselves and judge him by your own law.” The Jews said to him, “It is not lawful for us to **put anyone to death.**” This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die.*

- a. This verb *apokteino*, “to kill,” is distinguished from *lithoboleo*, “to stone” in the Gospels (Mt. 21:35; 23:34).
- b. Stoning was the punishment for blasphemy (Lev. 24:16).
- c. “The Jews” are admitting that they want Jesus *dead*, not punished!

C. The World *Before* the Text: From Gethsemane to the Grave

1. What sin do you believe you are incapable of, that others aren’t?

Peter said to him, “Even though they all fall away, I will not.” And Jesus said to him, “Truly, I tell you, this very night, before the rooster crows twice, you will deny me three times.” But he said emphatically, “If I must die with you, I will not deny you.” And they all said the same.

Mark 14:29-31

2. What is your response when reviled?

For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. (1 Peter 2:21-23)

3. What is your commitment to “strengthening your brothers”?

“Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers.” (Lk 22:31-32)

“JESUS vs THE STATE”: A Case Study in Illegalities

JEWISH “RULE”	WHAT ACTUALLY HAPPENED	Primary Source	Secondary Source
<i>No trials were to occur during the night hours (before the morning sacrifice).</i>	Jesus was taken to Annas, Caiaphas, and the Sanhedrin at night.	Mishnah: Sanhedrin 4:1	Laurina L. Berg. “The Illegalities of Jesus’ Religious and Civil Trials,” (Bibliotheca Sacra, Vol. 161, No. 643, July–September, 2004), 330–342.
<i>Trials were not to occur on the eve of a Sabbath or during festivals.</i>	The trials occurred at night during the Passover celebration.	Mishnah: Sanhedrin 4:1	Berg, <i>ibid.</i>
<i>All trials were to be public; secret trials were forbidden.</i>	Jesus was taken before the Sanhedrin at night for questioning and was immediately declared “guilty.” Only his official sentencing took place during the day.	Mishnah: Sanhedrin 1:6	Berg, <i>ibid.</i>
<i>All trials were to be held in the Hall of Judgment in the temple area.</i>	Jesus was first taken to Annas then Caiaphas before put before the Sanhedrin.	Mishnah: Sanhedrin 11:2	Berg, <i>ibid.</i>
<i>Capital cases required a minimum of twenty-three judges.</i>	We don’t know how many judges were present. The trials took place at night during a festival.	Mishnah: Sanhedrin 4:1	Berg, <i>ibid.</i>
<i>An accused person could not testify against himself.</i>	The Sanhedrin convicted Jesus on His own words and did not see the need for witnesses.	Mishnah: Sanhedrin 3:3–4	Berg, <i>ibid.</i>
<i>Someone was required to speak on behalf of the accused.</i>	No one spoke for Jesus, and when He objected to the illegality of the proceeding, He was struck in the face.	Darrell L. Bock, “Jesus v. Sanhedrin: Why Jesus ‘Lost’ His Trial,” (Christianity Today, Vol. 42, No.4, April 6, 1998), 49.	—
<i>Conviction required the testimony of two or three witnesses to be in perfect alignment</i>	The prosecution sought witnesses against Jesus, but their testimony conflicted.	Deuteronomy 17:6–7, 19:15–20	—
<i>Witnesses for the prosecution were to be examined and cross-examined extensively.</i>	Witnesses were sought against Jesus for the purpose of conviction, not to acquit Him or even find the truth.	Mishnah: Sanhedrin 4:1	—
<i>Capital cases were to follow a strict order, beginning with arguments by the defense, then arguments for conviction.</i>	No one spoke in Jesus’ defense, neither before the accusations, nor after.	Mishnah: Sanhedrin 4:1	Berg, <i>ibid.</i>
<i>All Sanhedrin judges could argue for acquittal, but not all could argue for conviction.</i>	The chief priests and the council sought witnesses against Jesus.	Darrell L. Bock, <i>ibid</i>	—
<i>Each witness in a capital case was to be examined individually, not in the presence of other witnesses.</i>	We don’t know how many witnesses were brought to testify at any given time.	Mishnah: Sanhedrin 3:6	Berg, <i>ibid.</i>
<i>The testimony of two witnesses found to be in contradiction rendered both invalid.</i>	The testimonies of those who testified against Jesus did not agree.	Mishnah: Sanhedrin 5:2	Berg, <i>ibid.</i>

J E W I S H “ R U L E ”	WHAT ACTUALLY HAPPENED	Primary Source	Secondary Source
<i>Voting for conviction and sentencing in a capital case was to be conducted individually beginning with the youngest, so younger members would not be influenced by the voting of the elder members.</i>	The members of the Sanhedrin voted simultaneously and nearly rioted.	Mishnah: Sanhedrin 4:2	Berg, <i>ibid.</i>
<i>Verdicts in capital cases were to be handed down only during daylight hours</i>	The Sanhedrin convicted Jesus and condemned Him right away, then reconvened the next day to give the appearance of order.	Mishnah: Sanhedrin 4:1	Berg, <i>ibid.</i>
<i>The members of the Sanhedrin were to meet in pairs all night, discuss the case, and reconvene for the purpose of confirming the final verdict and imposing sentence.</i>	We see only a rush to judgment and no indication that the judges met for any reason, least of all to find Jesus “not guilty.”	Mishnah: Sanhedrin 4:1	—
<i>Sentencing in a capital case was not to occur until the following day.</i>	The Sanhedrin convicted Jesus and condemned Him right away, then reconvened the next day to give the appearance of order.	Mishnah: Sanhedrin 4:1	Berg, <i>ibid.</i>

Adapted from the sermon, "Analysis of a Courtroom Fiasco," by Charles R. Swindoll