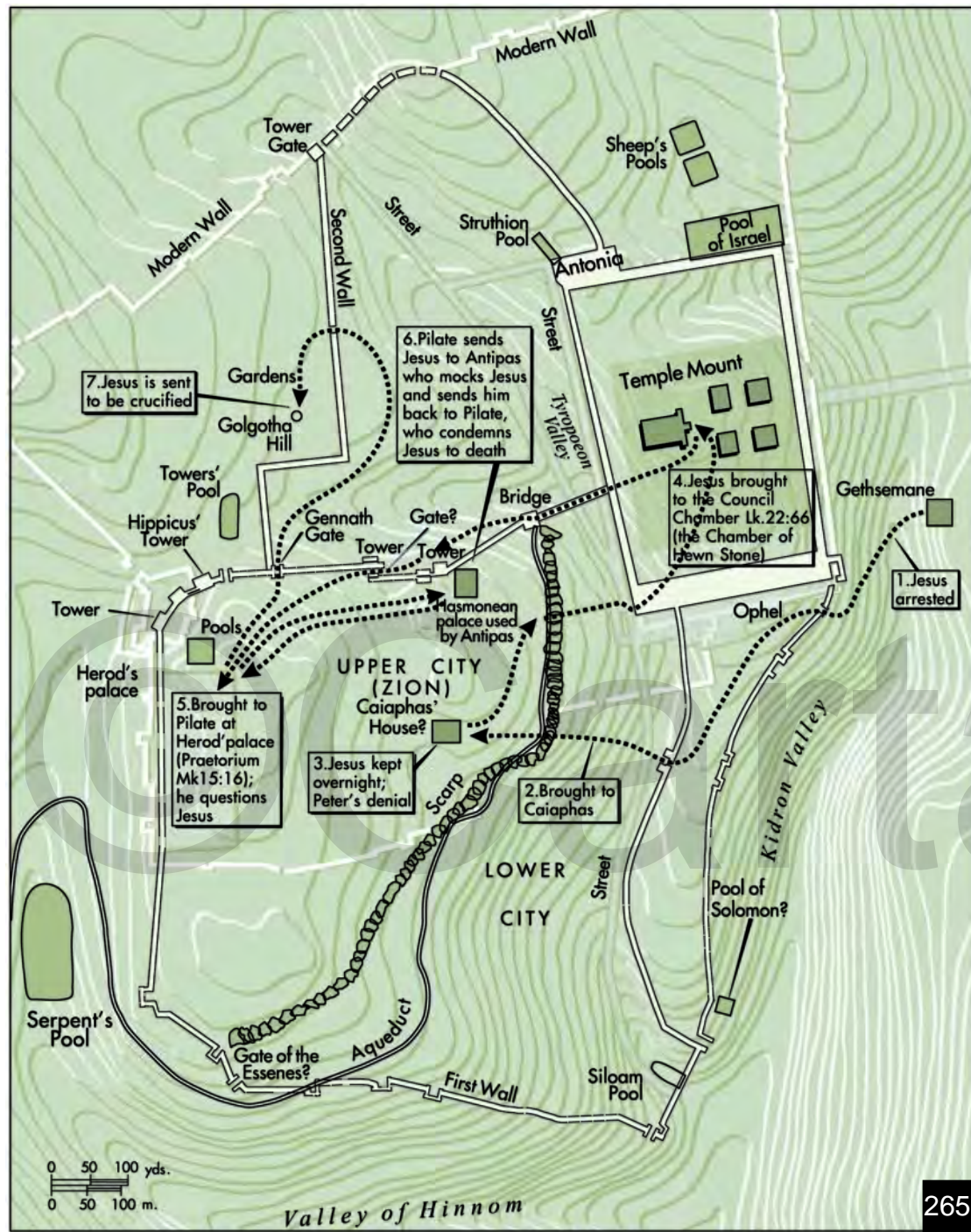


JESUS' TRIAL, JUDGMENT AND CRUCIFIXION



O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you!
(Matthew 23:37)



Inscription of Pontius Pilate, found at Caesarea

MT. 21-27; MK. 11-15; LK. 19:28-23:56; JN. 12-19

➔ Cont. on next page

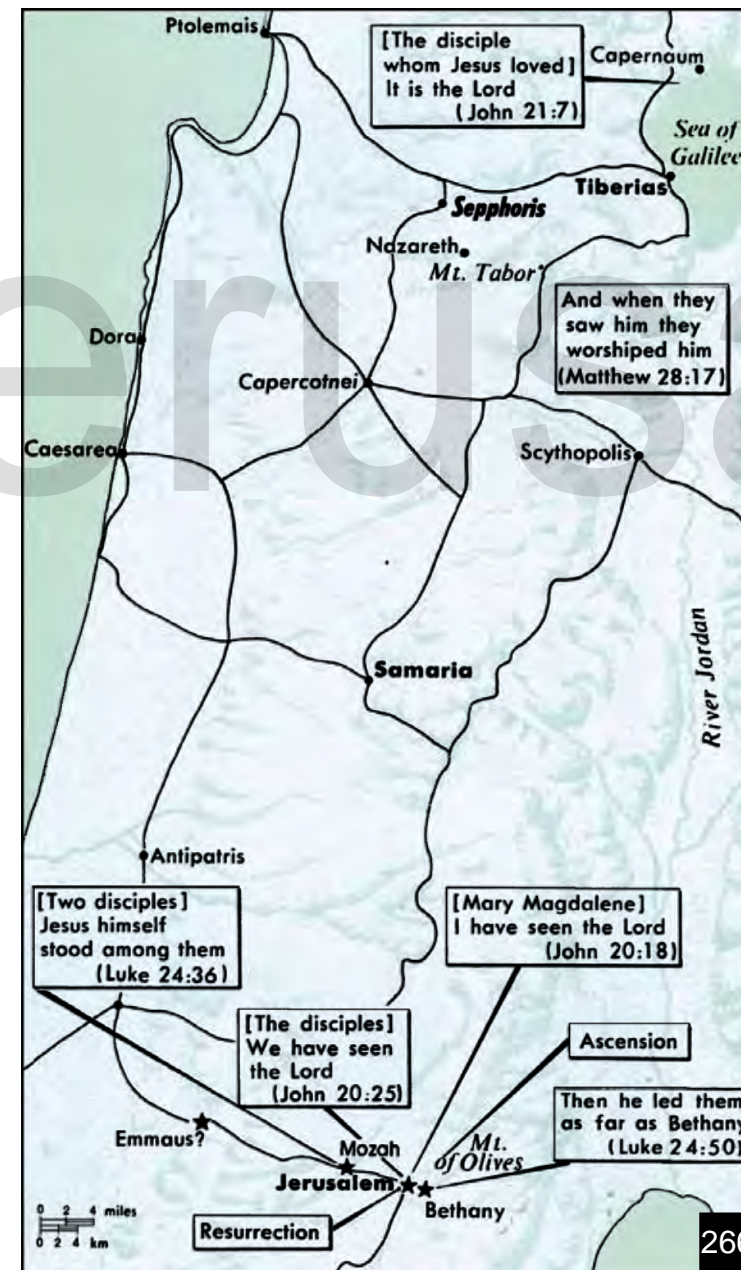
On his last visit to Jerusalem, Jesus resided in Bethany on the eastern slopes of the Mount of Olives. His initial approach to the city, which is invariably referred to as the Triumphal Entry, brought him on the colt of a she-ass found at a village opposite Bethphage. As he neared the Holy City, he was greeted with the traditional blessing given to pilgrims citing Psalm 118:26, "Blessed is he who comes in the name of the Lord." The pilgrim typically responded from the second half of the same verse, "We bless you from the house of the Lord." The Synoptic Gospels record the cleansing of the temple of the money-changers on this visit to Jerusalem (Matthew 21:12-13; Mark 11:15-17; Luke 19:45-46). Later that week Jesus and his entourage from Galilee celebrated the Passover Seder in a large upper room, "furnished and ready" (Mark 14:15 and Luke 22:12), of a

house within the walled city of Jerusalem, in accordance with contemporary Jewish requirements. We may assume that it took place in the wealthy Upper City of Jerusalem, at the home of one who was well-familiar with Jesus. After the meal, Jesus and the disciples descended to the Kidron Valley, to Gethsemane ("the Oil Press") at the foot of the Mount of Olives. There he was arrested by a crowd armed with swords and clubs, led by Judas Iscariot, one of the Twelve, who had betrayed his master. According to the Gospels Jesus was led to the house of the high priest Caiaphas, there to be interrogated first by the former high priest Annas and other leaders of the Temple establishment. It was during these events that Peter, who was waiting outside in the courtyard of the palatial home, thrice denied Jesus.

praetorium, the former palace of Herod the Great (Mark 15:6; cf. Acts 23:35) on the western side of the city. As his main reason for staying in Jerusalem was to supervise the Temple during the mass pilgrimage at Passover, we can accept the tradition that the judgment on Jesus was passed by Pilate at the governor's residence. From there Jesus was led by Roman soldiers to Golgotha, traditionally a place outside the Second Wall of Jerusalem; here he was executed according to Roman practice, by being affixed to a cross. According to the same tradition, he was buried nearby, in a tomb belonging to Joseph of Arimathea.

* * *

And they found the stone rolled away from the tomb, but when they went in they did not find the body.
(Luke 24:2-3)



MT. 28; MK. 16; LK. 24; JN. 20-21; ACTS 1:2-12; 1 COR. 15:7

THE RESURRECTION AND ASCENSION

The Gospels are unanimous in continuing the story of Jesus after the Crucifixion. According to Christian belief, Jesus rose from the dead on the third day after his crucifixion. The Gospels record appearances of the risen Christ in Galilee (Matthew and Mark) and in Judea, at Emmaus (possibly Mozah), Bethany, Jerusalem (John, Luke and Matthew by inference). Finally, we are told (Acts 1:2-12), he ascended to heaven from the Mount of Olives.



The rolling stone in Herod's family tomb, Jerusalem

266