

JESUS' LAST DAYS

Line	Scene/Topic	Matt 26-28	Mark 14-16	Luke 21-23	Other
313	Priests plot to kill Jesus	Jesus predicts	---	---	John 11:47-53
314	Woman anoints Jesus	at Bethany	at Bethany	[see line 79]	John 12:1-8
315	Judas betrays Jesus	for 30 silver coins	for 30 silver coins	for money	
316	Preparations for Passover	in house	in upper room	in upper room	
317	Jesus predicts betrayal	identifies Judas	---	[see line 320]	John 13:21-30
318	Jesus does not eat or drink			till Kingdom comes	
319	Blessing of bread & cup	forgiveness of sins	---	in remembrance	John 6:52-56
320	Jesus predicts betrayal	[see line 317]	[see line 317]	hand on table	John 13:21-30
321	Disciples seek precedence	[see line 250]	[see line 250]	dispute	
322	Servant first	[see line 251]	[see line 251]	unlike Gentiles	
323	Jesus serves	[see line 252]	[see line 252]	not seated at table	John 13:3-4
324	Followers judge Israel	[see line 246]		at table in kingdom	
325	Move to Mount of Olives	after hymn	after hymn	[see line 330]	John 18:1
326	Jesus predicts desertion	Zech 13:7	Zech 13:7		
327	Simon's faith tested			strengthen brethren	
328	Peter's denial predicted	before cock crows	cock crows twice	before cock crows	John 13:36-38
329	Pack provisions & swords			fulfill Isa 53:12	
330	Move to Mount of Olives	[see line 325]	[see line 325]	as customary	John 18:1
331	Jesus prays, disciples sleep	three times	three times	once	
332	Judas kisses Jesus	Jesus arrested	Jesus arrested	---	John 18:2-4
333	High priest's slave's ear cut off	disciples desert	disciples desert	Jesus heals slave	John 18:10-11
334	Shrouded follower grabbed		flees naked		
335	Jesus taken to high priest	leaders assemble	leaders assemble	---	John 18:12-14
336	Peter follows into courtyard	---	sits by fire	sits by fire	John 18:15-18
337	Peter denies Jesus	[see line 344]	[see line 344]	before cock crows	John 18:25-27
338	Jesus blindfolded & struck	[see line 343]	[see line 343]	Prophecy!	John 18:22-24
339	Council assembles	[see line 335]	[see line 335]	after daylight	

340	Testimony against Jesus	<u>perjurers</u>	<u>stories don't agree</u>		
341	Jesus asked: Are you son of God?	<u>"If you say so"</u>	<u>"I am"</u>	<u>"You say so"</u>	
342	Jesus condemned to death	<u>for blasphemy</u>	<u>for blasphemy</u>		
343	Jesus blindfolded & struck	<u>Prophecy!</u>	<u>Prophecy!</u>	[see line 338]	John 18:22-24
344	Peter denies Jesus	<u>before cock crows</u>	<u>cock crows twice</u>	[see line 337]	John 18:25-27
345	Jesus taken to Pontius Pilate	<u>after morning session</u>	<u>at daybreak</u>	---	John 18:28
346	Judas hangs himself	<u>buried in potter's field</u>			
347	Jesus accused of sedition			<u>against taxes</u>	John 18:29-30
348	Pilate interrogates Jesus	<u>King of the Jews?</u>	<u>King of the Jews?</u>	<u>King of the Jews?</u>	John 18:33-38
348	Charges against Jesus	<u>no reply</u>	<u>no reply</u>	<u>unrest in Galilee</u>	
349	Herod Antipas interrogates Jesus			<u>no reply</u>	
350	Soldiers mock Jesus	[see line 359]	[see line 359]	<u>robe</u>	John 19:1-5
351	Jesus returned to Pilate			<u>accusations untrue</u>	
352	Pilate proposes to release Jesus	<u>crowd: Barabbas</u>	<u>crowd: Barabbas</u>	<u>crowd: Barabbas</u>	John 18:38-39
353	Pilate's wife's dream	<u>Jesus innocent</u>			
354	Crowd asks for Barabbas	<u>priests & elders bribe</u>	<u>priests bribe</u>	---	John 18:40
355	Call for Jesus' crucifixion	<u>as Messiah</u>	<u>as king of Jews</u>	---	John 19:6-15
356	Pilate washes his hands	<u>innocent of blood</u>			
357	People assume responsibility	<u>on our children</u>			
358	Jesus turned over to be crucified	<u>Barabbas released</u>	<u>Barabbas released</u>	<u>murderer released</u>	John 19:16
359	Soldiers mock Jesus	<u>crown of thorns</u>	<u>crown of thorns</u>	[see line 350]	John 19:1-5
360	Simon of Cyrene carries cross	---	<u>coming < country</u>	<u>coming < country</u>	
361	Jesus predicts disaster			<u>crowd laments</u>	
362	Jesus crucified	<u>on Golgotha</u>	<u>on Golgotha</u>	<u>between bandits</u>	John 19:18
363	Jesus given drugged wine	<u>refuses to drink</u>	<u>refuses to drink</u>	[see line 366]	John 19:29
364	Guards cast lots for garments	---	<u>at 9 a.m.</u>	---	John 19:23-24
365	Rulers mock: "Save yourself"	[see line 368]	[see line 368]	<u>if Chosen One</u>	
366	Jesus offered sour wine	[see line 363]	[see line 363]	<u>mocked by soldiers</u>	John 19:29
367	Inscription: King of the Jews	<u>This is Jesus</u>	<u>charge</u>	---	John 19:19-22

368	Priests mock: "Can't save himself"	<u>Son of God</u>	<u>Messiah</u>	[see line 365]	
369	Crucified criminals deride Jesus	<u>bandits</u>	---	" <u>Save us</u> "	
370	Bandit declares Jesus innocent			<u>promised Paradise</u>	
371	Jesus dies; temple veil torn	<u>Ps 22:1 & earthquake</u>	<u>Ps 22:1</u>	<u>spirit to Father</u>	John 19:30
372	Centurion's reaction	<u>son of God</u>	<u>son of God</u>	<u>Jesus innocent</u>	
373	Galilean women watch from afar	<u>2 Marys + Zeb's wife</u>	<u>2 Marys + Salome</u>	---	John 19:25
374	Joseph of Arimathea gets corpse	<u>rich disciple of Jesus</u>	<u>council member</u>	<u>council member</u>	John 19:38
375	Women see Joseph bury Jesus	<u>in own new tomb</u>	<u>in tomb</u>	<u>in tomb</u>	John 19:40-42
376	Women prepare spices			<u>rest on sabbath</u>	John 19:39
377	Soldiers guard tomb	<u>lest body be stolen</u>			

Timeline

Synoptics	Wednesday	Thursday	Friday
		<i>Last Supper</i>	<i>Arrest Trial, Crucifixion, Burial</i>
Jewish Calendar	Nisan 13	Nisan 14	Nisan 15
		<i>Slaughter of Passover Lambs</i>	<i>Passover Meal</i>
John	Thursday	Friday	Saturday
	<i>Last Supper</i>	<i>Arrest Trial, Crucifixion, Burial</i>	

The *Seder* (order) of the Seder

Hadlakat ha-Nerot

Before the Seder begins, the Yom Tov (festival) candles are lit to signify the beginning of Passover. A *bracha* (blessing to God) is recited over the candles.

Kadeish (blessings and the first cup of wine)

Throughout a Passover Seder, each participant drinks four cups of wine. It is common for children to substitute grape juice for wine. The *Kiddush* bracha is recited.

Ur'chatz (wash hands)

In traditional Jewish homes, it is common to ritually wash the hands before a meal. No bracha is recited at this point of the Seder (according to most authorities), unlike before bread at rochtza. Some customs hold that only the head of the household washes their hands at this point.

Karpas (appetizer)

Jews dip a green vegetable in vinegar or salt water (older custom: charoset) as a reminder of the tears of their enslaved ancestors.

'Yachatz (break the middle matzah)

The matzah, a flat, crispy, unleavened bread, is silently introduced in a stack of three, covered by a cloth. The middle matzah is broken in two. Half will be hidden later, as the *afikomen*, the dessert of the meal.

Ha Lachma Anya (invitation to the poor)

The *matzot* (plural of matzah) are uncovered, and referred to as the "bread of affliction". Jews assume the role of their enslaved ancestors, and acknowledge their enslavement, but express hope to be free. They also express an invitation to all who are hungry or needy to join in the Seder.

Maggid (The telling)

The story of Passover, and the change from slavery to freedom, are told in four different ways.

The first telling

The first telling begins with the youngest child's recitation of the four questions, which are then answered by the Haggadah.

The Four Questions

Ashkenazi version: How different is this night from all other nights!

1. Why is it that on all other nights during the year we eat either bread or matzoh, but on this night we eat only matzoh?
2. Why is it that on all other nights we eat all kinds of herbs, but on this night we eat bitter herbs?
3. Why is it that on all other nights we do not dip our herbs even once, but on this night we dip them twice?
4. Why is it that on all other nights we sit straight or leaning, but on this night we are all seated leaning?

The second telling

The second telling begins with the questions asked by the "four sons". They each phrase the question "What is the meaning of this service?" in different ways. The four sons are characterized as being wise, being simple, being evil, or being too young to ask. The Haggadah says that the wise son, who inquires at length of the service, should be answered with the complete set of customs of the service. The wicked son, who asks his father "What is this cult of yours?", isolates himself from the Jewish people. Therefore, he is rebuked by the explanation that "It is because God acted for my sake when I left Egypt." The one who is too young to ask is told "It is because of what the Almighty did for me when I left Egypt." The simple son, who asks "What is this?" is answered with "With a strong hand the Almighty led us out from Egypt, from the house of bondage."

The third telling

The third telling consists of the story of Exodus, from four verses in [Deuteronomy](#). The Haggadah explores the meaning of those verses, and embellishes the story. This telling refers to the life of [Moses](#), and his demand that Pharaoh free the Jewish slaves. According to the Bible, when the Egyptian Pharaoh refused, God caused ten plagues to occur in Egypt. The ten plagues were:

1. All of the water was changed to blood
2. An infestation of frogs sprang up in Egypt
3. The Egyptians were afflicted by [gnats](#)
4. An infestation of wild animals (some say flies) sprang up in Egypt
5. Egyptian cattle died
6. An epidemic of [boils](#) affected the Egyptians
7. Hail rained from the sky
8. Locusts swarmed over Egypt
9. Egypt was covered in darkness
10. The first-born children of the Egyptians were slain by God

Throughout the plagues, Pharaoh promises to free the Jewish slaves, but refuses when the plague subsides. The Jewish slaves were not affected by any of the plagues. After the last plague, Pharaoh ordered the Jewish slaves to leave Egypt, to end the plague. However, the Egyptians soon chased after the Jewish slaves on horseback and nearly caught up with them, when the Jews were stranded at the Red Sea. At that point, Moses was commanded by God to lift up his staff, and the waters parted. The slaves safely passed through the sea, and the pursuing Egyptian army was drowned.

At this part in the Seder, songs of praise are sung, including the song *Dayeinu*, which proclaims that if God had performed any single deed of many deeds performed for the Jewish people, it would have been enough.

The fourth telling

The fourth telling refers to questions about the customs of the Seder, and their answers. The Seder suggests that each Jew should feel as if he or she had just been themselves liberated from slavery.

***Kos Sheini* (The second cup of wine)**

At this point, after having told the story of the Exodus four times, participants in the Seder celebrate their redemption with the second cup of wine.

***Rochtza* (ritual washing of hands)**

The ritual hand washing is repeated, this time with the traditional blessing before breaking bread.

***Motzi Matzah* (blessings for the matzah)**

God is praised for bringing forth bread from the Earth, and then he is praised for the mitzvah of matzah, which is now referred to as the bread of freedom.

***Maror* (bitter herb)**


Bitter herbs, referred to as *maror* are eaten as a symbol of former slavery.

***Koreich* (sandwich)**

The matzah and maror are combined, similar to a sandwich, and eaten. This follows the tradition of Rabbi Hillel, who did the same at his Seder 2000 years ago.

***Shulchan Orech* (set the table)**



 A Seder table setting

The festive meal is eaten, many eat .

***Tzafun* (hidden matzah is eaten)**

The afikomen, which was hidden earlier in the Seder, is the last morsel of food eaten by participants in the Seder. In some homes, after an adult hides it, children search the house, trying to locate it. They are rewarded by money or a small gift after they locate it, since the Seder cannot be completed without the afikomen. Other families have a tradition where the children hide the afikomen and demand a ransom for it.

***Bareich* (grace at the end of the meal)**

God is praised for providing the food, the Promised Land ([Israel](#)), Passover, [Jerusalem](#), and all that is good in one's life. See [Grace After Meals](#)

***Kos Shli'shee* (the third cup of wine)**

The meal concludes with a third cup of wine.

***Kos shel Eliahu ha-Navi* (cup of Elijah the prophet)**

In Ashkenazi tradition, the song Eliahu ha-Navi may be sung to "welcome" the prophet [Elijah](#) to the table, whose coming would signify the coming of the [Jewish Messiah](#).

Translation:

Elijah the prophet, Elijah the Tishbite Elijha, Elijah, Elijah from Gilad

Quickly in our days, may he come to us With the Messiah, son of David; Messiah, son of David

***Hallel* (songs of praise)**

Various psalms of praise for God are sung for redeeming the Jewish people.

***Ruach* (spirit)**

The mood turns more festive with songs to celebrate freedom. *Kos R'vi'i Nirtzah* (the fourth cup of wine and acceptance)

The Seder is concluded with the final cup of wine, and a prayer that the Seder be accepted. The hope for the Messiah is expressed: "Next year in Jerusalem!"