

Holy Week Procession of Events

Holy Monday



Jesus had spent the evening of Palm Sunday out of the city, and upon return the next day, he taught in the temple of Jerusalem.

He shared parables that used simple imagery to explain the kingdom of God.

The Jewish leaders thought he was being blasphemous by doing so and questioned him (**Matthew 21:23**).

Matthew 21:23 New International Version

The Authority of Jesus Questioned

23 Jesus entered the temple courts, and, while he was teaching, the chief priests and the elders of the people came to him. “By what authority are you doing these things?” they asked. “And who gave you this authority?”



Later, as he walked through the temple, Jesus became angry that the holy place of worship had become a place for buying and selling—and taking advantage of the poor.

In his zeal, he overturned tables, enraging the vendors **(Matthew 21:12-16)**.

Matthew 21:12-16 New International Version

Jesus at the Temple

12 Jesus entered the temple courts and drove out all who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves.

13 “It is written,” he said to them, “‘My house will be called a house of prayer,’[a] but you are making it ‘a den of robbers.’[b]”

14 The blind and the lame came to him at the temple, and he healed them.

15 But when the chief priests and the teachers of the law saw the wonderful things he did and the children shouting in the temple courts, “Hosanna to the Son of David,” they were indignant.

16 “Do you hear what these children are saying?” they asked him.

“Yes,” replied Jesus, “have you never read,

“‘From the lips of children and infants
you, Lord, have called forth your praise’[c]?”



Then he spent the evening with his friends Lazarus, Mary, and Martha (**Matthew 21:17**).

Matthew 21:17 New International Version

17 And he left them and went out of the city to Bethany, where he spent the night.

It is here, at the beginning of the week, that Jesus increases and intensifies His public messages.

The Gospels record the outrage of the leaders of the day, and we are meant to recognize that Jesus' death on Good Friday will not be accidental or unexpected.

Instead, Jesus deliberately stirs up the anger of those who wish to kill Him because He fully understands His mission as a sacrifice for the sins of the world.

The magnitude of Jesus' messages contrasts with His decision to reconnect with several close friends.

This was doubtless an encouragement to the three siblings in question and Jesus Himself as He processed what lay ahead of Him.

Jesus had declared Himself to be “the resurrection and the life” shortly before raising Lazarus from the dead—a clear foreshadowing of His own death and resurrection.

The Eastern Orthodox Church observes Holy Monday with Bible readings and special hymns recounting the day's events.

Holy Tuesday

Gospel accounts suggest that on Tuesday, Jesus continued to publicize His message by teaching parables in the temple.

The parable of the tenants in particular (**Matthew 21:33-44**) depicts a dramatic and even violent reflection of Jesus' eventual sacrifice—an assignment from His Heavenly Father.

Matthew 21:33-44 New International Version

The Parable of the Tenants

33 “Listen to another parable: There was a landowner who planted a vineyard. He put a wall around it, dug a winepress in it and built a watchtower. Then he rented the vineyard to some farmers and moved to another place.

34 When the harvest time approached, he sent his servants to the tenants to collect his fruit.

35 “The tenants seized his servants; they beat one, killed another, and stoned a third.

36 Then he sent other servants to them, more than the first time, and the tenants treated them the same way.

37 Last of all, he sent his son to them. ‘They will respect my son,’ he said.

38 “But when the tenants saw the son, they said to each other, ‘This is the heir. Come, let’s kill him and take his inheritance.’

39 So they took him and threw him out of the vineyard and killed him.

40 “Therefore, when the owner of the vineyard comes, what will he do to those tenants?”

41 “He will bring those wretches to a wretched end,” they replied, “and he will rent the vineyard to other tenants, who will give him his share of the crop at harvest time.”

42 Jesus said to them, “Have you never read in the Scriptures:

“The stone the builders rejected
has become the cornerstone;
the Lord has done this,
and it is marvelous in our eyes’[\[a\]](#)?”

43 “Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit.

44 Anyone who falls on this stone will be broken to pieces; anyone on whom it falls will be crushed.”[\[b\]](#)

Jesus also addresses the end times, the kingdom of God, the hypocrisy of those who claim to fear God, and what to expect when the Son of Man comes.

In each parable, He speaks with certainty and gravity.

Once again, Jesus’ authority to teach in such a way is questioned.

This time, the chief priests seek to arrest Jesus after sensing He is speaking against them (**Matthew 21:45**).

Matthew 21:45 New International Version

45 When the chief priests and the Pharisees heard Jesus' parables, they knew he was talking about them.



At this point, the crowd still reveres Jesus, so these plans are put on hold.

Each of these events is designed to show the reader that Jesus was the Son of God and that He knew it.

No one could accuse Jesus of being a humble teacher indignant at the thought of being worshiped.

Instead, Jesus invites this recognition of His deity -
(**Matthew 24:25, Matthew 26:1**).

Matthew 24:25 New International Version

25 See, I have told you ahead of time.

Matthew 26:1 New International Version

The Plot Against Jesus

26 When Jesus had finished saying all these things, he said to his disciples,



Though not as highly celebrated as some of the other weekdays, the Catholic Church observes Holy Tuesday with relevant Scripture readings and hymns.

In Mexico and Spain, Tuesday marks another day of *Semana Santa* - (“Holy Week”), in which schools and many businesses are closed to allow for an extended celebration.

Holy Wednesday

Jesus' popularity had reached an apex with His entry into Jerusalem (**John 12:19**), and the Jewish religious leaders ramped up their efforts to rid themselves of Him.

John 12:19 New International Version

19 So the Pharisees said to one another, "See, this is getting us nowhere. Look how the whole world has gone after him!"

Between (alleged) blasphemy, public miracles, and blatant attacks on the religious establishment, they had now compiled what they believed was sufficient reason to take action.

On Wednesday, plans were set in motion to capture Jesus—and kill Him.

In the words of Caiaphas, who was the high priest that year, "You do not realize that it is better for you that one man die for the people than that the whole nation perish" (**John 11:49-53**).

John 11:49-53 New International Version

49 Then one of them, named Caiaphas, who was high priest that year, spoke up, "You know nothing at all!

50 You do not realize that it is better for you that one man die for the people than that the whole nation perish."

51 He did not say this on his own, but as high priest that year he prophesied that Jesus would die for the Jewish nation,

52 and not only for that nation but also for the scattered children of God, to bring them together and make them one.

53 So from that day on they plotted to take his life.



Later, Jesus is anointed by Mary at Bethany, with an expensive jar of perfume that Jesus later suggests is a preparation for His burial.

Understandably, Jewish leaders were angered at Jesus' claim to be the Son of God and may have feared that they would lose power and authority if Jesus were to “come to power.”

Yet Jesus was very popular with many people, and his miracles were hard to explain away.

They needed to find and arrest him, but how?

Their question was answered when Judas Iscariot, one of Jesus' disciples, approached them with an offer to hand over Jesus for 30 pieces of silver.



Judas' possible motives have been debated throughout the centuries. One thing is for certain: his involvement meant the chief priests didn't require any extended searches for Jesus the next evening.

This day is also sometimes referred to as Good Wednesday, or Great and Holy Wednesday, by Eastern Christian churches. In the West, it's sometimes called Spy Wednesday.

In countries such as the Czech Republic, Wednesday is used to give homes a thorough cleaning in preparation for Easter Sunday.

Holy Thursday

To some, Maundy Thursday may seem like an archaic, mysterious name. Is it a noun? An adjective? What does it have to do with Jesus?

It turns out that *maundy* comes from the Latin *mandatum*, where we get the word “mandate” (a word much more familiar to us).

The mandate, or command, in question, is Jesus’ command that His followers love one another (**John 13:34**).

John 13:34 New International Version

34 “A new command I give you: Love one another. As I have loved you, so you must love one another.

How fascinating that while other moments from this historical day often get more attention—the Last Supper, the washing of the disciples’ feet, Judas’ swift exit from the table—the early church made Jesus’ new command the namesake for Maundy Thursday.

Many Christians reenact the Last Supper with a traditional *seder* meal similar to the one Jesus would have shared with His disciples; in this scenario, the words of Jesus are uttered by the priest or pastor.

(Foods eaten can include a lamb shank bone, bitter herbs, and salted vegetables.)



This special service can also include a foot-washing ceremony.

Some churches (particularly Lutherans and Catholics) will choose to offer a *Tenebrae* service (*Tenebrae* means “Shadow”).

Here, the sanctuary’s candles or lights are gradually extinguished as clergy strip the altar of its linens.

This can be accompanied by a loud noise at the end, meant to encourage meditation on the sufferings of Christ.

Tenebrae may also start three days of special services, known as *triduum*.



Good Friday

The Gospel writers create a stark contrast between Palm Sunday and Good Friday, between the crowds shouting “Hosanna!” and “Crucify him!”

After Judas betrays Jesus (identifying Him to Roman guards with a kiss), Jesus is quickly carted through one ordeal after another.

First, He is taken to the Jewish high priest, Caiaphas, who is joined by other elders and religious leaders (**Matthew 26:57, 59-60**).

Matthew 26:57 New International Version

Jesus Before the Sanhedrin

57 Those who had arrested Jesus took him to Caiaphas the high priest, where the teachers of the law and the elders had assembled.

Matthew 26:59-60 New International Version

59 The chief priests and the whole Sanhedrin were looking for false evidence against Jesus so that they could put him to death.

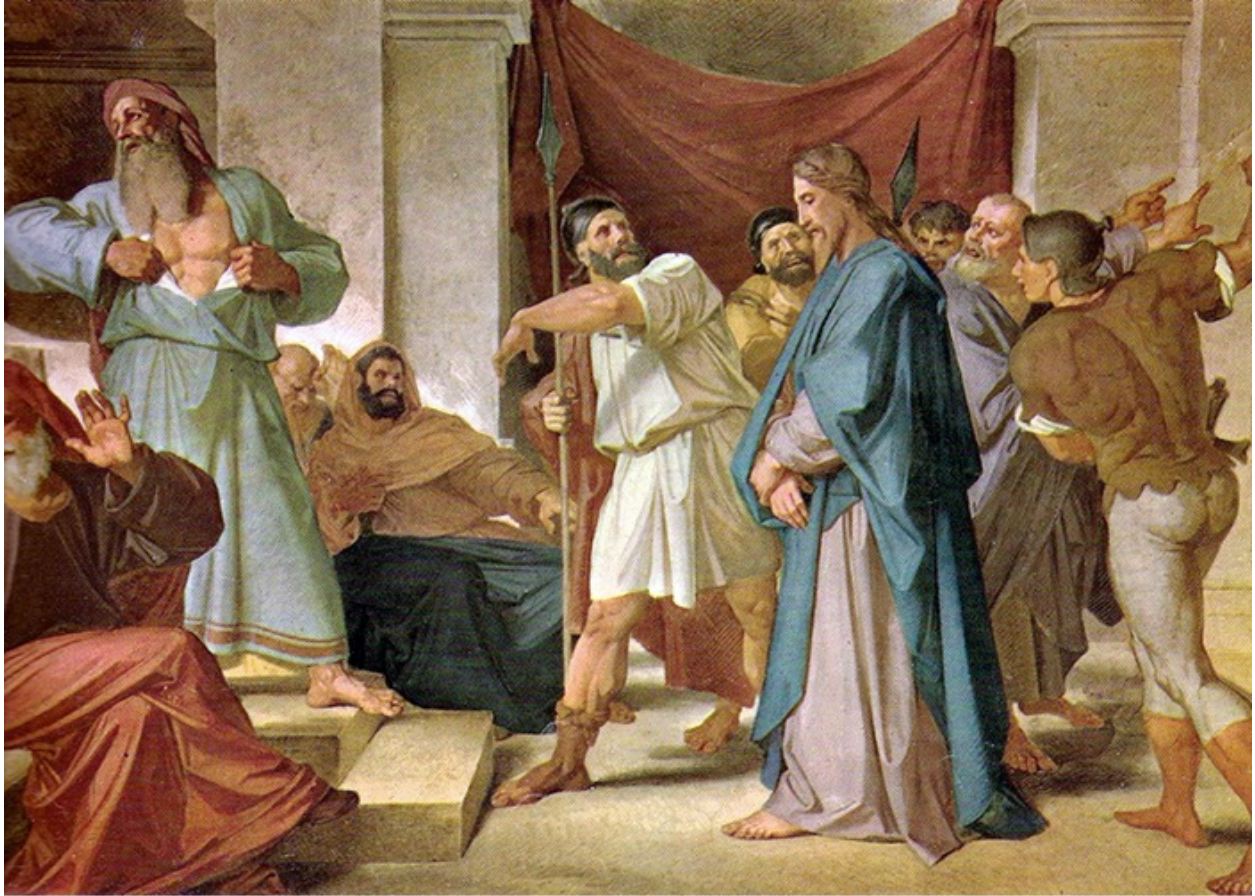
60 But they did not find any, though many false witnesses came forward.

It is here that Jesus is physically assaulted for the first time - (**Matthew 26:67-68**).

Matthew 26:67-68 New International Version

67 Then they spit in his face and struck him with their fists. Others slapped him

68 and said, “Prophecy to us, Messiah. Who hit you?”



Jesus before the High Priest by Alessandro Mantovani

The Jewish leaders realize that their own laws prohibit them from killing Jesus themselves, so they hand Him over to the Roman governor.

Pontius Pilate tells the Jews that he “finds no fault in” Jesus (**John 18:28-38**).

John 18:28-38 New International Version

Jesus Before Pilate



28 Then the Jewish leaders took Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness they did not enter the palace, because they wanted to be able to eat the Passover.

29 So Pilate came out to them and asked, “What charges are you bringing against this man?”

30 “If he were not a criminal,” they replied, “we would not have handed him over to you.”

31 Pilate said, “Take him yourselves and judge him by your own law.”

“But we have no right to execute anyone,” they objected.

32 This took place to fulfill what Jesus had said about the kind of death he was going to die.

33 Pilate then went back inside the palace, summoned Jesus and asked him, “Are you the king of the Jews?”

34 “Is that your own idea,” Jesus asked, “or did others talk to you about me?”

35 “Am I a Jew?” Pilate replied. “Your own people and chief priests handed you over to me. What is it you have done?”

36 Jesus said, “My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place.”

37 “You are a king, then!” said Pilate.

Jesus answered, “You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me.”

38 “What is truth?” retorted Pilate. With this he went out again to the Jews gathered there and said, “I find no basis for a charge against him.

Their rabid response sends him back inside to speak with Jesus once more, eventually relenting to Jesus’ death sentence.

Jesus is whipped with various sharp, maiming implements, then mocked by soldiers (**John 19:1-3**).

John 19:1-3 New International Version

Jesus Sentenced to Be Crucified

19 Then Pilate took Jesus and had him flogged.

2 The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe

3 and went up to him again and again, saying, “Hail, king of the Jews!” And they slapped him in the face.



Betrayed by His friends and His nation, He now endures increasing physical *and* social agony.

Tucked within the three-hour ordeal of Jesus' death are many significant fulfillments of Old Testament prophecies **(Psalm 22, Isaiah 53, etc.)**

These contain details about the manner of His physical death (being nailed to a cross), ridicule from onlookers, and separation from God due to taking on the sins of humanity.

Many churches hold special Good Friday services that feature "Stations of the Cross," interspersing special prayers with passages from the accounts of Jesus' arrest, trial, and death.

Similarly, "passion plays" feature multiple church members reenacting the words and actions of Jesus, Peter, Pontius Pilate, and others.

In the Philippines, more graphic commemorations involve flagellation (whipping) and crucifixion reenactments. Periods of fasting and total silence are also common.



Holy Saturday

The Gospels are somewhat silent about what happened on Holy Saturday.

In fact, only Matthew gives explicit details about the day's events **Matthew 26:62-66**).

Matthew 26:62-66 New International Version

62 Then the high priest stood up and said to Jesus, "Are you not going to answer? What is this testimony that these men are bringing against you?"

63 But Jesus remained silent.

The high priest said to him, "I charge you under oath by the living God: Tell us if you are the Messiah, the Son of God."

64 "You have said so," Jesus replied. "But I say to all of you: From now on you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."^[a]

65 Then the high priest tore his clothes and said, "He has spoken blasphemy! Why do we need any more witnesses? Look, now you have heard the blasphemy.

66 What do you think?"

"He is worthy of death," they answered.

The details about the guard at the tomb are imperative when reflecting on the numerous alternative explanations for the empty tomb that have circulated for centuries.

Matthew's account makes it plain that no one could have overtaken both the Roman guard and the stone that took several men to move in the first place.

What's more, archaeology and Jewish history reveal that to enter a traditional tomb of that time, one had to stoop down and essentially crawl in—not walk in and out upright.

We know from the disciples' that they likely remained in hiding, fearing punishment from the Romans or the Jewish elite.

Like anyone who buries a beloved friend, they would've been in a state of mourning, likely too shocked to go about their business.

The fact that it was the Sabbath meant that the rest of the community would've been somewhat quiet, even after the harrowing events of Friday.

Holy Saturday is also sometimes known as Easter Vigil.

Some churches will hold prayer vigils and light commemorative candles.

However, since Holy Saturday technically marks the end of Lent, certain churches take a more joyous approach with the celebratory ringing of bells.

At home, some will prepare for the next day's Easter celebration.

Easter Sunday



Finally, we come to **one of the most important days** on the Christian calendar.

The first Easter morning began quietly, not with the fanfare now associated with the holiday. Like Jesus' birth, the day involved several unlikely witnesses to a miracle and an appearance and message from an angel.

In one Gospel account, two of Jesus' female followers arrive at the tomb to pay their respects.

Suddenly, an earthquake rattles the ground, and an angel arrives on the scene to calm their fears, remind them of Jesus' promise to rise again on the third day, and to tell the other disciples of the good news.

Later, Jesus appears to the remaining disciples, further proving His status as the Son of God.

Though He suffered from unspeakable wounds on Friday, His body only shows signs of three nail piercings and a spear wound.

Easter's overwhelming worldwide popularity (even among nominal Christians or non-Christians) means there's no shortage of Sunday festivities—or beloved foods. Here are several international favorites:

Hot cross buns (New Zealand, United Kingdom, etc.)

Babka, or bread with raisins (Poland)

Colomba de pasqua, a dove-shaped sweet bread (Italy)

The events from the end of Jesus' life changed the course of history, offering hope to those who now, through faith in His sacrifice, are called children of God.

Credit:

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How do we obtain the Forgiveness of our Sins?



How do we get right with God, regardless of our individual sins?

Just say this Prayer and all of your sins will be forgotten, and you will have Eternal life, with Christ Jesus, in Heaven:

Lord Jesus, I repent of all my sins, and I ask you to come into my life a be my Lord and Savior.

Friends, if you prayed that prayer, I believe that you are born again, and you have ever lasting life, get in a good bible teaching church, and may you keep growing, in the Lord, and may HE use you to help save many souls for His Kingdom !

In, Jesus Mighty Name!

Rev. Jesus Del Rio, Ed