



CHRIST'S CHURCH
OF THE CANYON

Good Friday, April, 2020

Interactive Service
Via Dolorosa

This study is meant to be used as an interactive study which means that there will be verses for the participant(s) to reference as well as using the map (*Jerusalem in New Testament Times*) in the back of your Bible showing the key components of Jesus' route as He was shuttled between His arrest and crucifixion. Too, we'll take a traditional approach to the timeline of His arrest, trial, and crucifixion which means He was crucified on Friday and rose from the dead on Sunday.

PLEASE NOTE:

- 1) The city of Jerusalem has changed dramatically in the past 2,000+ years.
- 2) The city of Jerusalem had already been in existence when Jesus comes on the scene for almost 2,500+ years. IT HAS CHANGED A LOT!
- 3) In Old Testament times the City of David measured about 12 acres with 2,000 inhabitants. In the New Testament the city of Jerusalem was approximately 220 acres in size or one square kilometer (1/2 square mile in size) and today it's roughly half the size of Sacramento.
- 4) From its beginnings the "Via Dolorosa", ***the path that Jesus traveled the night He was betrayed*** has also changed and been adjusted depending on who was in control of Jerusalem at any particular time.
- 5) There are currently sites in Jerusalem that can be visited today that were in existence when Christ was alive (e.g. Western Wall; Ecce homo arch; the Upper Room; and a host of other places)
- 6) There are anywhere between 7 to 12 stations (sites) along the Via Dolorosa that are open to the public and start at various points in the city.

I. **Context**

[Read John 11:47-53, 55-57]

The religious leaders of the day were led by the Jewish High Priest Caiaphas who became High Priest in A.D. 18. He was the son-in-law of Annas who had been the Jewish High Priest from A.D. 7-14. It was Caiaphas who along with the other religious leaders was driving the decision to ultimately murder Jesus.

[Read Matthew 26:3-4]

II. **Introduction**

A. Last Sunday, Palm Sunday we found Jesus in Bethany at the home of Mary, Martha, and the recently resurrected Lazarus. Even then as the crowds gathered around their home the High Priest's spies were melding into the crowd watching, taking notes, and passing along information to the High Priest. We're still a little less than a week away from Jesus' crucifixion.

B. Via Dolorosa explained



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The Via Dolorosa, Latin for “Sorrowful Way” and is often translated “Way of Suffering.” It is a processional route consisting of segments of several streets in the Old City of Jerusalem believed to be the path that Jesus walked on the way to His crucifixion. The winding route from the former Antonia Fortress to the Church of the Holy Sepulchre, a distance of about 2,000 feet is a celebrated place of Christian pilgrimage. The current route has been established since the 18th century, replacing various earlier versions. It is today marked by nine “Stations of the Cross”. There have been 14 stations total since the late 15th century with the remaining five stations being inside the Church of the Holy Sepulchre. The total distance Jesus traveled the night of His betrayal was approximately 1 mile.

C. Palm Sunday

Jesus travels from Bethany to Jerusalem and goes straight to the Temple. For the next several days:

- Jesus cleanses the Temple [Read Luke 19:45, 46]
- Jesus teaches the crowds [Read Luke 19: 47, 48]
- He responds to the Pharisees [Read Luke 20:20-26]
- He responds to the Sadducees [Read Luke 20:27-40]
- He prophesies about the destruction of Jerusalem [Read Luke 21:5-24]
- Judas joins the conspiracy [Read Luke 22:3-6]

III. Via Dolorosa

“Way of suffering-the way of sorrow”

We’ll outline 7 steps as we travel along the Via Dolorosa starting with the Last Supper, in the Upper Room.

Station #1 - The Upper Room (The Last Supper)

The Upper Room was the first Christian church. It is a room in the “David's Tomb Compound” in Jerusalem, and was traditionally held to be the site of the Last Supper. In fact, the site can still be visited although it looks much different than in Jesus’ day. The Last Supper is the final meal that, in the Gospel accounts, Jesus shared with his apostles in Jerusalem before his crucifixion. The Last Supper is commemorated by Christians especially on Maundy Thursday. The Last Supper provides the scriptural basis for the “The Lord's Supper.”

[Read Mark 14:12-16, 22-24]

[Read 1 Corinthians 11:23-26] The Apostle Paul is referencing Jesus’ time in the Upper Room with His disciples at the Last Supper.

Station #2 - Gethsemane

Gethsemane was a garden of olive groves at the foot of the Mount of Olives in Jerusalem where, according to the four Gospels of the New Testament, Jesus underwent the agony in the garden and was arrested the night before his crucifixion. It is a place of great resonance in Christianity. There are



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several small olive groves on church property, all adjacent to each other and identified with Biblical Gethsemane. [\[Read Matthew 26:36-46\]](#)

Station #3 – High Priest’s House (House of Caiaphas)

The House of Caiaphas or Palace of Caiaphas was the place where the High Priest of Israel resided, and it was here that Jesus was tried informally by the Sanhedrin. Peter also denied Jesus in one of the courts of this palace. Caiaphas, whose name means "searcher" was appointed high priest by the procurator Valerius Gratus, under Tiberius, 18 A.D. He continued in office from A.D. 26 to 37, when the proconsul Vitellius deposed him. He was the president of the Jewish council (Sanhedrin) which condemned the Lord Jesus to death, Caiaphas declaring Him guilty of blasphemy.

[\[Read John 18:12-27\]](#)

Station #4 – Pontius Pilate’s House (Praetorium/ Antonia Fortress)

It’s important to note that Pilate is in Jerusalem at this time of Passover to make sure that there’s no disturbance from the Jews during this time.

Remember, the Jews hated the Romans and it wouldn’t have taken much for a full scale riot to break out going into the Passover.

In Matthew, Mark, and Luke’s Gospel, Pilate’s court refers to the trial of Jesus in the praetorium before Pontius Pilate, preceded by the Sanhedrin (the high court) Trial. In the Gospel of Luke, Pilate finds that Jesus, being from Galilee, belonged to Herod Antipas’ jurisdiction, and so he decides to send Jesus to Herod. After questioning Jesus and receiving very few replies, Herod sees Jesus as no threat and returns him to Pilate.

As the religions professed by the Jews (Second Temple Judaism) and the Romans (Religion in ancient Rome) were different, and since at the time Jerusalem was part of Roman Judea, the charges of the Sanhedrin against Jesus held no power before Pilate. From the three charges brought by the Jewish leaders (perverting the nation, forbidding the payment of tribute, and sedition against the Roman Empire), Pilate picks up on the third one, asking: "Are you the King of the Jews?" Jesus replies with "You have said so". Then the hearing continues and Pilate finally asks Jesus "What is truth?" This was said after learning that Jesus did not wish to claim any terrestrial kingdom. He was therefore not a political threat and could be seen as innocent of such a charge. Stepping back outside, Pilate publicly declared that he found no basis to charge Jesus, asking them if they wanted Jesus freed, which they declined, preferring the freedom of Barabbas. This meant capital punishment for Jesus. The universal rule of the Roman Empire limited capital punishment strictly to the tribunal of the Roman governor and Pilate decided to publicly wash his hands as not being privy to Jesus’ death. Nevertheless, since only the Roman authority could order crucifixion and since the penalty was carried out by Roman soldiers, Pilate was responsible for Jesus’ death.

[\[Read John 18:28-38\]](#)



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Station #5 – Herod Antipas' Palace

Herod's Palace at Jerusalem was built in the last quarter of the 1st century B.C. by Herod the Great, King of Judea from 37 BC to 4 BC. It was the second most important building in Jerusalem, after the Temple itself, in Herod's day and was situated at the northwestern wall of the Upper City of Jerusalem. Herod lived in it as a principal residence, but not permanently. He owned other palace-fortresses, notably at Masada, Herodium and Caesarea Maritima. Nothing remains of the Jerusalem Palace today except for portions of the surrounding wall-and-tower complex, much altered and generally known as "the Citadel."

[Read Luke 23:6-12]

Station #6 – Jesus is sent back to Pilate (Praetorium)

[Read Luke 23:13-25]

Note: some "Stations of the Cross" mention Simon of Cyrene and his role in helping Jesus carry His cross basically from the Praetorium (Pilate) to Golgotha (the place of Jesus' crucifixion)

Station #7 – Golgotha (traditional site)

Golgotha (Calvary) means, "place of the skull" (cranium). Its traditional site, identified by Helena of Constantinople, the mother of Constantine the Great, in 325, is at the site of the Church of the Holy Sepulchre. Please keep in mind that the Church of the Holy Sepulchre was built on top of Jesus' point of crucifixion approximately 300+ years after Christ's crucifixion.

[Read Luke 23:33-49]

IV. Good Friday: It's impact on modern-day seekers

How does this year's 'Good Friday' and more specifically the "Via Dolorosa" impact modern-day seekers? The impact is 3-fold: 1) The events of Good Friday 2,000+ years ago actually took place according to Biblical sources as well as non-biblical sources. The events of Good Friday and Jesus' crucifixion are known historical facts. 2) Pilgrims can still travel to the Holy Land and walk much of the "Via Dolorosa." 3) The events of Good Friday can be ignored or they can be embraced.

Jesus is often portrayed as a "suffering servant" (see Old Testament prophecy – New Testament fulfilled). But, why a suffering servant? The moment Jesus, God-in-the-flesh was born His only destiny was His death, to die on a cross. In the last week of His life He suffered horribly and He suffered at the hands of those He greatly desired to save. He came to serve not to be served, a "suffering servant." He offered and continues to offer salvation, eternal life with GOD Himself. What's required for salvation? Spending the next life in Heaven? Give your life to Jesus Christ, God-in-the-flesh.

Old Testament Prophecy regarding Good Friday...



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Isaiah 53:10 says, “But it was the LORD’s good plan to crush him and cause him grief...”

Isaiah 53:9 says, “His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth.”

Isaiah 53:12 says, “Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors.”

Old Testament prophesy – New Testament fulfilled	
Isaiah speaks of one who will be beaten and spit upon. Jesus was beaten and spit upon.	Isaiah 50:6 Matthew 26:67 ; 27:26-30
The Suffering Servant will be so abused He will not look human. Jesus was beaten, whipped, crucified, and pierced by a spear.	Isaiah 52:14 Matthew 26:67 ; 27:26-30 ; 35
The Suffering Servant will be despised and rejected by His own people. Jesus’ tormentors rejected Him and spit in His face.	Isaiah 53:3 Luke 23:18 ; Matthew 26:67 ; John 1:11
The Suffering Servant will bear the abuse we deserve for our physical and spiritual healing. Jesus did this.	Isaiah 53:4-5 Matthew 8:17 ; Romans 5:6-8 ; 1 Corinthians 15:3
The Suffering Servant will bear our sins. Jesus bore our sins.	Isaiah 53:6 , 8 , 12 Romans 4:25 ; 1 Peter 2:24-25
The Suffering Servant is like a lamb that does not defend itself. Although Jesus spoke during His trials, He never offered a defense.	Isaiah 53:7 Matthew 27:12 ; Luke 23:9 ; John 1:29-36
The Suffering Servant’s people did not protest His death. Only Pilate protested Jesus’ death.	Isaiah 53:8 Matthew 27:23-25
The Suffering Servant will die with the wicked. Jesus died with the two thieves.	Isaiah 53:9 , 12 Matthew 27:38 ; Mark 15:27
The Suffering Servant will be buried in the grave of a rich man. Jesus was buried in the grave of Joseph of Arimathea.	Isaiah 53:9 Matthew 27:57-60
God ordained that the Suffering Servant would suffer and die. God sent Jesus to die.	Isaiah 53:10 John 3:16 ; 19:11 ; Acts



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	2:23 ; Philippians 2:8
The Suffering Servant's sacrifice offers forgiveness of sins. Jesus' sacrifice offers forgiveness of our sins.	Isaiah 53:11 Acts 10:43 ; 13:38-39
The Suffering Servant will intercede for His abusers. Jesus asked God to forgive those who crucified Him.	Isaiah 53:12 Luke 23:34



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