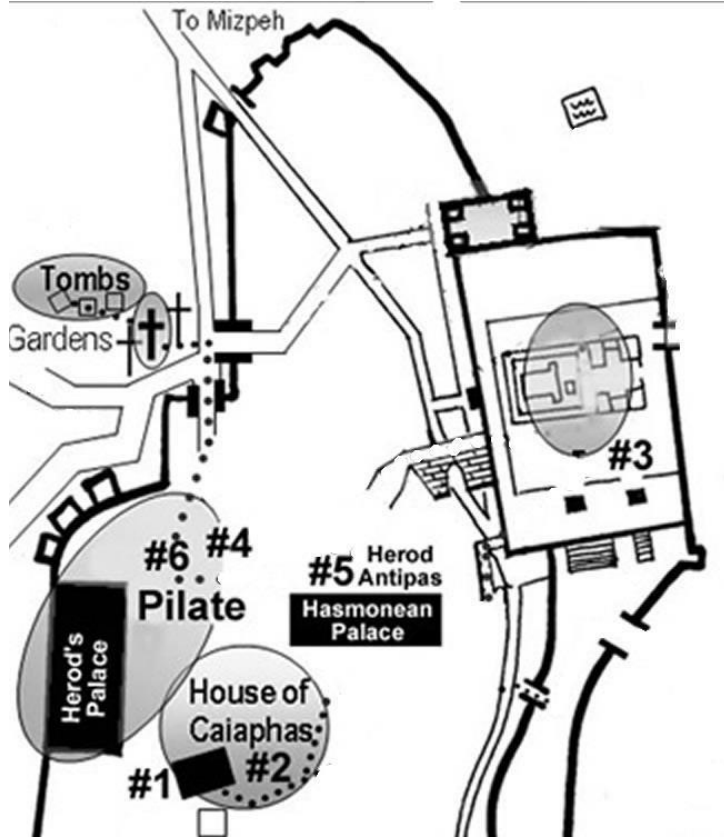
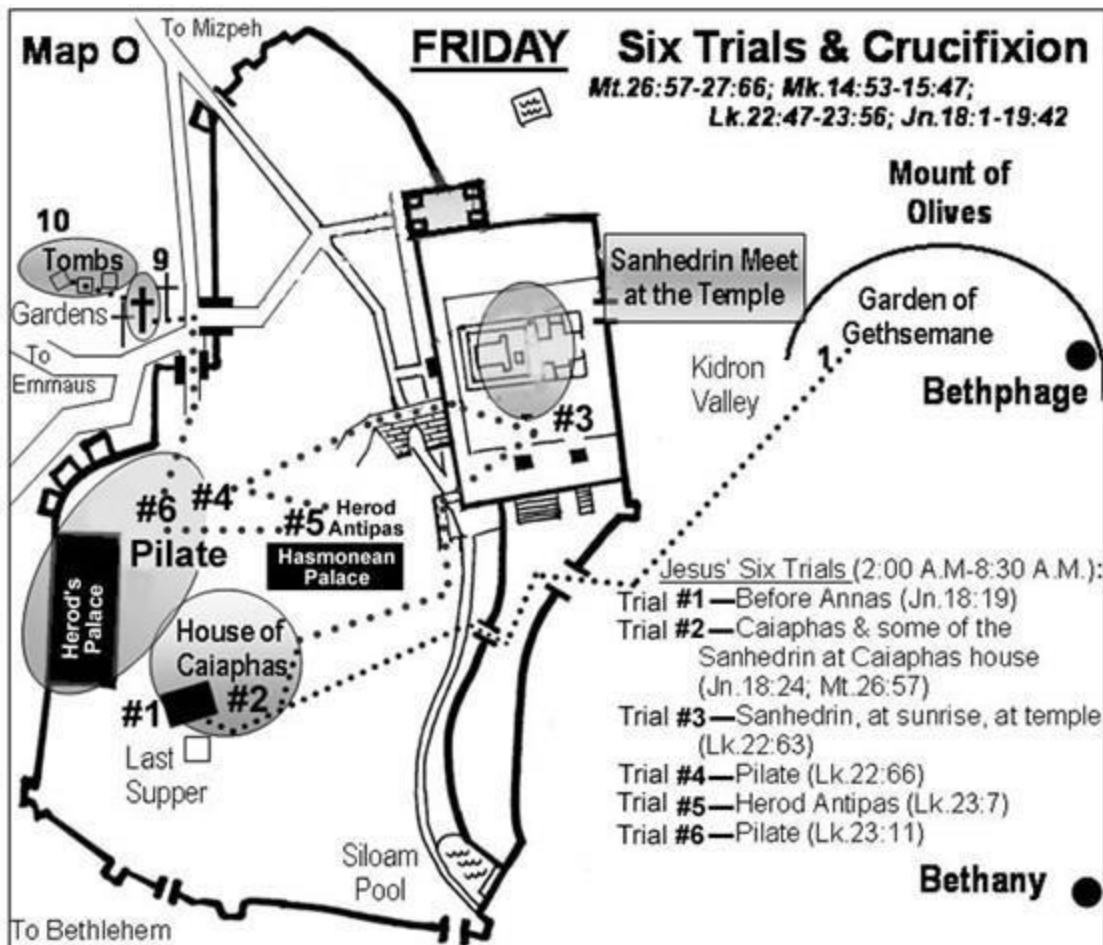


Jesus' Six Trials			
	When	Where	Verse
1. Annas	About 2:30 A.M.	High Priest's House/Palace	John 18:12-14
2. Caiaphas	About 3:00 A.M.	High Priest's House/Palace	Matt. 26:57-68
3. Sanhedrin	Sunrise 5:15	Temple	Matt. 27:1-2
4. Pilate	About 6:00 A.M.	Herod's Palace	John 18:28-38
5. Herod	About 6:45	Hasmonean Palace	Luke 23:6-12
6. Pilate	7:30-8:30 AM	Herod's Palace	John 18:39-19:6





1. About 2:00 A.M. Jesus is betrayed and arrested in Gethsemane. (Jn 18:1)
2. Jesus is taken to appear before Annas, the former high priest. Jesus is interrogated and slapped (Jn.18:19) Peter denies Jesus. (Jn.18:15)
3. About 3:00 A.M. Annas sends Jesus, still bound, to the current high priest, Caiaphas. (Jn.18:24) Some of the members of the Sanhedrin assemble at Caiaphas' palace/house for a preliminary trial of Jesus. (Mt.26:57) Peter denies Jesus again. (Jn.18:25)
4. The soldiers mock and beat Jesus while the Sanhedrin assembles at the temple for the "official" trial at the temple after sunrise. (Lk.22:63)
5. At sunrise, about 5:15, Jesus is led before the Sanhedrin at the temple. Jesus testifies that he is the Son of God. He is led to Pilate. (Lk.22:66)
6. At about 6:00 A.M. Jesus is on the pavement at Herod's Palace where Pilate stays. Pilate questions Jesus. Pilate learns Jesus is from Galilee and sends him to Herod Antipas staying at Hasmonean Palace
7. At about 6:45 A.M. Jesus appears before Herod Antipas (Lk.23:7) Jesus will not speak. Herod sends Jesus back to Pilate in a royal robe (Lk.23:11)
8. Between 7:30-8:30 Pilate tries several times to release Jesus. Pilate speaks with Jesus. Jesus is beaten and sentenced to crucifixion. The soldiers in the Praetorium (Antonia) mock, spit on & hit Jesus (Mt.27:27)
9. Jesus carries the cross outside the city walls. He is crucified at 9:00 A.M. (Lk.23:26; Mt.27:31)
10. By 3:00 in the afternoon Jesus is dead. He is buried in a tomb near by.



### **Events of Resurrection Sunday:**

1. About 4:45 A.M. - Women leave Bethany for the tomb while it is still dark (Lk. 24:1; Mk. 16:2; Jn. 20:1) - Mary Magdalene, Joanna, Mary the mother of James, Salome the mother of James and John.
2. At sunrise, about 5:15, there is an earthquake; Jesus is raised from the dead; an angel rolls the stone back; the soldiers see the angel, they fall down, their fear temporarily immobilizes them, then they run off to report the event to the priests. (Mt. 28:2-4)
3. Mary Magdalene runs ahead to the tomb to get someone to roll the stone away.
4. Mary finds the tomb open. (Jn. 20:1)
5. Mary runs to tell Peter and John in Jerusalem. (Jn. 20:2)
6. About 5:30 A.M. – The other women, Joanna and Mary mother of James, complete their walk from Bethany and arrive after sunrise. They find the stone rolled away. They enter the grave and find it empty. (Mk. 16:2; Lk. 24:1-3)
7. An angel appears to the women at the tomb. (Mt. 28:5; Mk. 16:5)
8. Angel gives the two women a message for the disciples. The women leave to tell the disciples. (Mt. 28:5-8; Lk. 24:3-8)
9. Peter and John have heard Mary Magdalene's report. They run to the tomb and find it empty. Mary Magdalene follows them back to the tomb. (Jn. 20:3-9)
10. Mary Magdalene has arrived at the tomb. Peter and John have gone back into Jerusalem. Jesus appears to Mary Magdalene in the garden by the tomb. (Jn. 20:10-18) Mary then returns to give the disciples this information.
11. Jesus appears to the other women, Mary, Salome, Joanna, as they were on their way to see the disciples. (Mt. 28:8-10)
12. Jesus appears to Peter. (Luke 24:34; 1 Corinthians 15:5)
13. Sunday afternoon Jesus appears to two men on the road to Emmaus. (Lk. 24:13-32)
14. Sunday afternoon Jesus appears to ten of the disciples in the Upper Room. Thomas is absent. (Luke 24:36-43; Jn. 20:19-25)

### **Other Resurrection Appearances of Jesus:**

15. One week later, Jesus appears to all eleven disciples and Thomas believes. (Jn. 20:26-28)
16. Jesus appears to seven disciples at the Sea of Galilee. (Jn. 21:1-14)
17. Jesus appears to the eleven disciples on a mountain in Galilee. (Mt. 28:16)
18. Jesus appears to his brother James. (1 Cor. 15:7)
19. Jesus appears and teaches his disciples. (Acts 1:3-8)
20. Jesus appears at his ascension. (Acts 1:9-12; Lk. 24:44-49)

# Jesus Appears to People After His Resurrection

To Mary Magdalene	Mark 16:9-11; John 20:11-17
To other women returning to tomb the second time	Matt. 28:8-10
To Peter	Luke 24:34; 1 Cor. 15:5
To two disciples on the road to Emmaus	Mark 16:12-13; Luke 24:13-35
To ten disciples, Thomas not being present	Mark 16:14; Luke 24:36-43; John 20:19-23
To eleven disciple a week later, with Thomas present	John 20:26-29
To seven disciples by the Sea of Galilee	John 21:1-14
To more than five hundred believers	1 Cor. 15:6
To James, the Lord's brother	1 Cor. 15:7
To eleven disciples in Galilee	Matt. 28:16-20
To eleven disciples at His ascension	Mark 16:19-20; Luke 24:50-53; Acts 1:3-9
To Stephen at his martyrdom	Acts 7:55-56
To Saul on the road to Damascus	Acts 9:3-7
To Paul in Arabia	Gal. 1:12
To Paul in the Jerusalem temple	Acts 22:17-21
To Paul in prison at Caesarea	Acts 23:11
To the Apostle John	Rev. 1:12-20



Below list taken from <https://3dchristianity.wordpress.com/2012/04/17/the-historicity-of-jesus-ancient-pagan-sources/>

1. **Thallos**, a historian who wrote about an eclipse of the sun (ca. 55 CE), probably refuting Christian claims of the supernatural darkness that occurred during Jesus' crucifixion (Mark 15:33; Matt. 27:45; Luke 23:44). Thallos was quoted by Christian author Julius Africanus in his *History of the World* (ca. 220). Africanus disagreed with Thallos, which suggests that Thallos was connecting an eclipse to Jesus' crucifixion.

2. **Pliny the Younger**, a Roman governor who wrote letters to his Emperor Trajan (ca. 112 CE) about persecuting Christians in his province, and mentions Jesus, the founder of Christianity, in passing. More on this passage later.
3. **Suetonius**, in his book *Lives of the Caesars* (ca. 120 CE), mentioned that Emperor Claudius, around 49 CE, expelled the Jews from Rome because of trouble caused by “Chrestus,” which historians believe is a misspelling of Christ. Suetonius also confused Christians with Jews and Judaism, an easy mistake for a non-Christian to make of the early emerging Christian movement.
4. **Tacitus**, a famous Roman historian, in his *The Annals*, book 15 (ca. 116-120 CE), mentioned Christians and Christ in describing Emperor Nero’s act of blaming and persecuting the “Chrestians” for the great fire of Rome (ca. 64 CE).

“Therefore, to put down the rumor [that Emperor Nero burned Rome], Nero substituted as culprits and punished in the most unusual ways those hated for their shameful acts, whom the crowd called “Chrestians.” The founder of this name, Christ, had been executed in the reign of Tiberius by the procurator Pontius Pilate. Suppressed for a time, the deadly superstition erupted again not only in Judea, the origin of this evil, but also in the city [Rome], where all things horrible and shameful from everywhere come together and become popular. Therefore, first those who admitted to it were arrested, then on their information a very large multitude was convicted, not so much for the crime of arson as for hatred of the human race. Derision was added to their end: they were covered with skins of wild animals and torn to death by dogs; or they were crucified and when the day ended they were burned as torches. Nero provided his gardens for the spectacle and gave a show in his circus, mixing with the people in charioteer’s clothing, or standing on his racing chariot. Therefore a feeling of pity arose despite a guilt which deserved the most exemplary punishment, because it was felt that they were being destroyed not for the public good but for the ferocity of one man.”

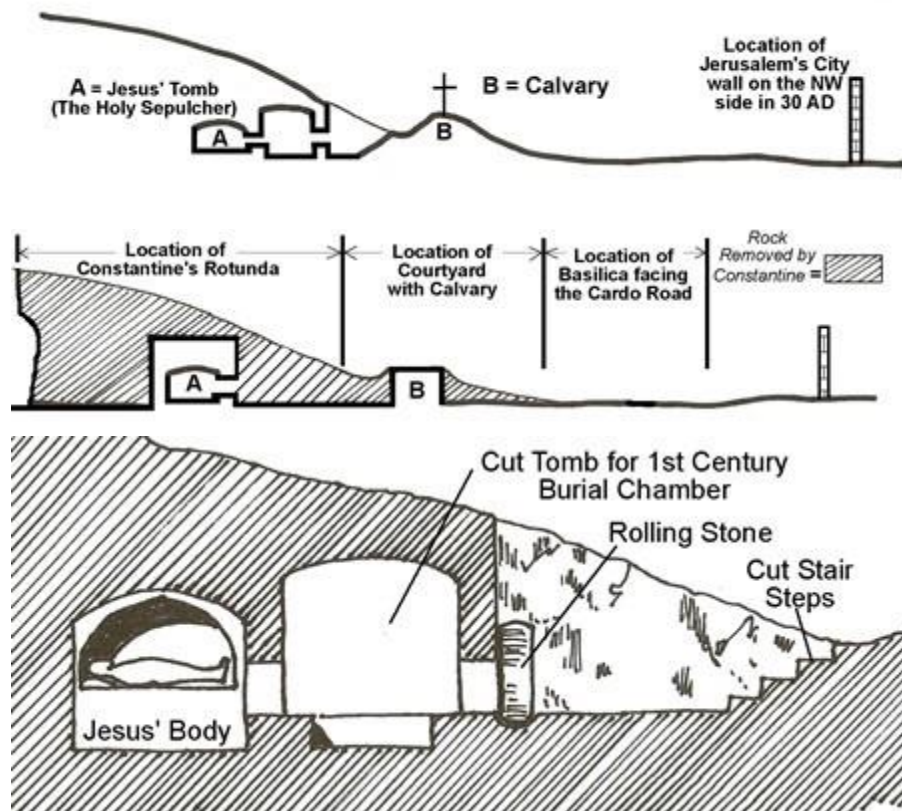
5. **Mara bar Serapion**, a war prisoner of Rome, wrote a letter to his son (sometime after 73 CE), where he spoke of the “wise king” of the Jews (Jesus?), whose death at the hands of the Jews God justly avenged (the Roman destruction of Jerusalem) and whose “new laws” (Christian religion?) continue after his death among his followers. Most scholars believe that Mara, a non-Christian, is referring to Jesus, the only possible person to fit this description.
6. **Lucian**, a Greek satirist, wrote a fiction, *The Death of Peregrinus* (ca. 165 CE) where among the lead character Peregrinus’ exploits was conning Christians of their money by converting to Christianity and becoming a leader among them. As a satirist, Lucian mocked Christians for their ignorance and credulity. In the process, he mentioned the founder of Christianity, “that one whom they still worship today, the man in Palestine who was crucified because he brought this new form of initiation into the world”. He also called Jesus, “that crucified sophist.” It is noteworthy that Lucian assumed Jesus was a real person. Otherwise, believing in a fictional founder would be good material for a satirist bent on mocking Christians for their credulity.
7. **Celsus**, a philosopher, wrote an attack on Christianity titled *True Doctrine* shortly after 175 CE. Although this book’s manuscript is no longer surviving, about 60-90% of its contents were quoted by the Christian theologian Origen in his rebuttal volume, *Against Celsus* (ca. 250 CE). Origen quoted Celsus’ various arguments against Jesus – i.e. Jesus was not born from a virgin, Jesus came from a poor family in a remote Jewish village, Jesus’ mother was convicted of adultery with a Roman soldier named Panthera and driven out by her carpenter husband, Jesus worked as a laborer in Egypt where he most likely learnt his



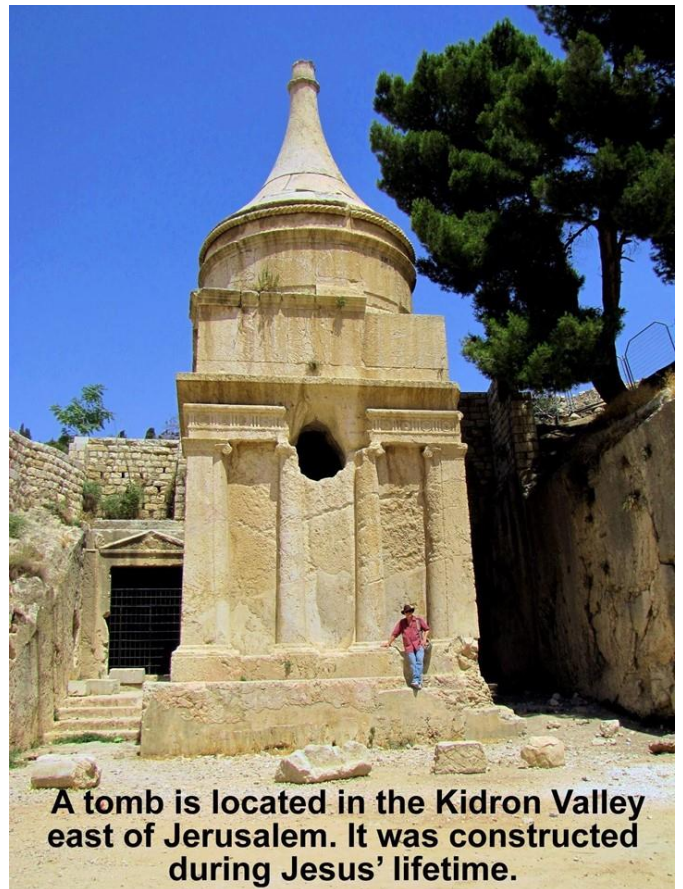
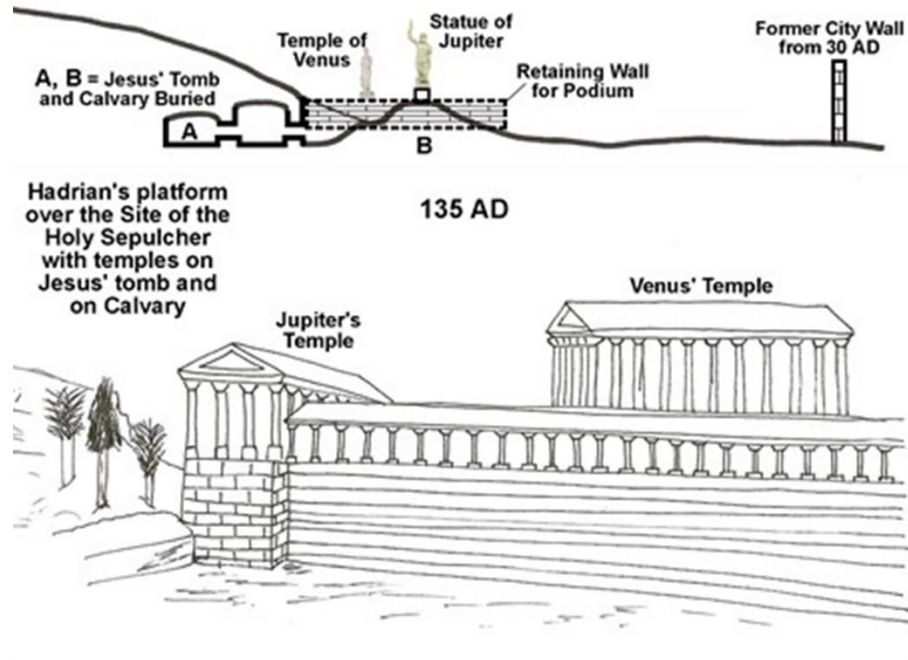
magical skills, and Jesus then returned to Palestine claiming to be God. Although he attacked Jesus' claims to divinity, Celsus assumed that Jesus was a real historical person. In a way, his arguments corroborate the New Testament – Jesus' mother was Mary, there was something peculiar about his birth, there's a connection to Egypt, that Jesus did miracles or "magic tricks", and that Jesus claimed to be god.

8. **Josephus:**

"About this time there lived Jesus, a wise man, if indeed one ought to call him a man. For he was one who performed surprising deeds and was a teacher of such people as accept the truth gladly. He won over many Jews and many of the Greeks. He was the Christ. And when, upon the accusation of the principal men among us, Pilate had condemned him to a cross, those who had first come to love him did not cease. He appeared to them spending a third day restored to life, for the prophets of God had foretold these things and a thousand other marvels about him. And the tribe of the Christians, so called after him, has still to this day not disappeared. (Flavius Josephus: Antiquities of the Jews, Book 18, Chapter 3, 3[13] For Greek text see [1])





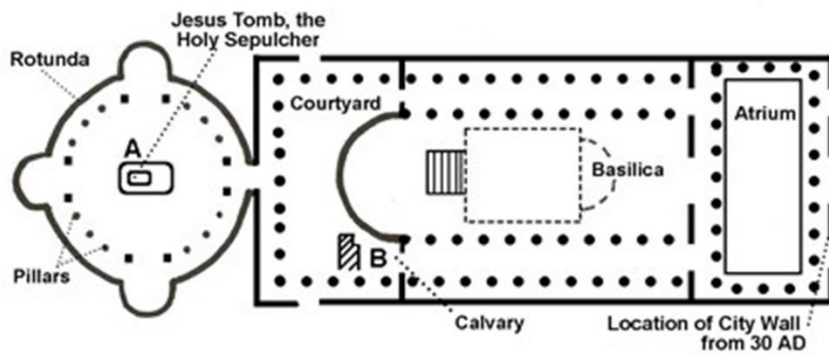
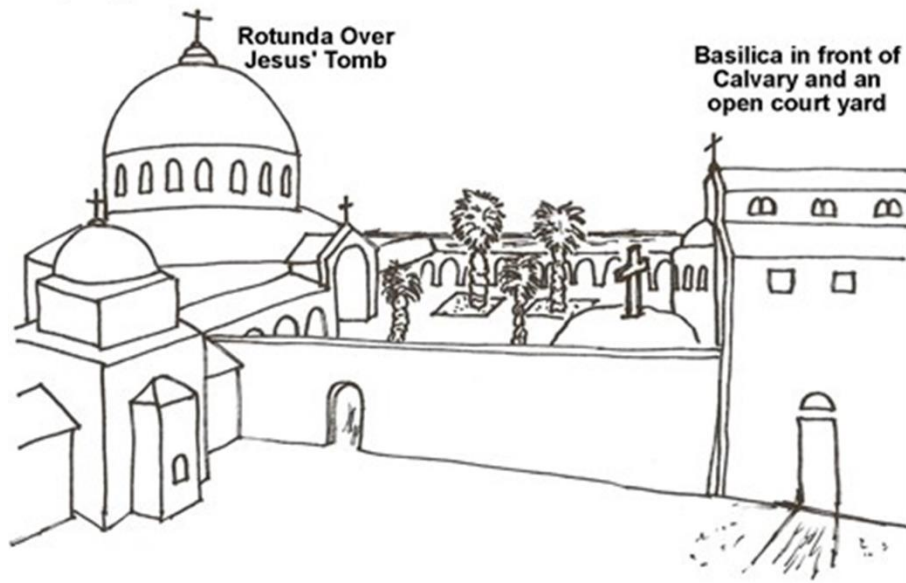


**A tomb is located in the Kidron Valley east of Jerusalem. It was constructed during Jesus' lifetime.**



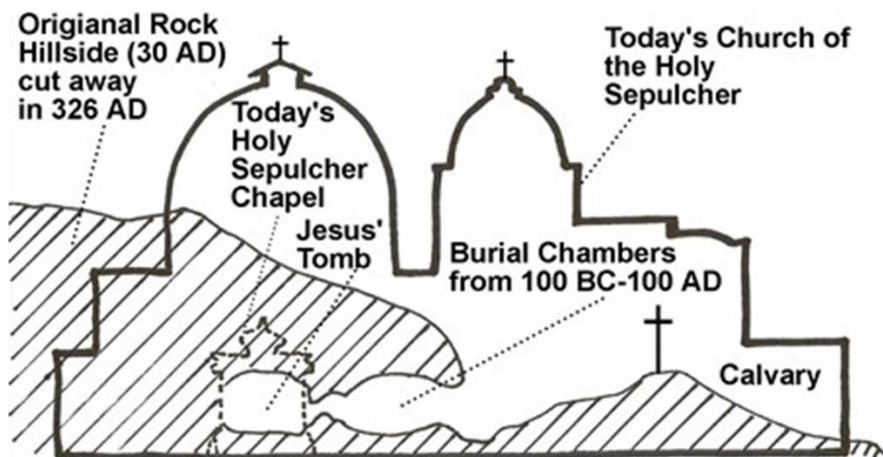
Constantine's Church of the Holy Sepulcher

325 AD



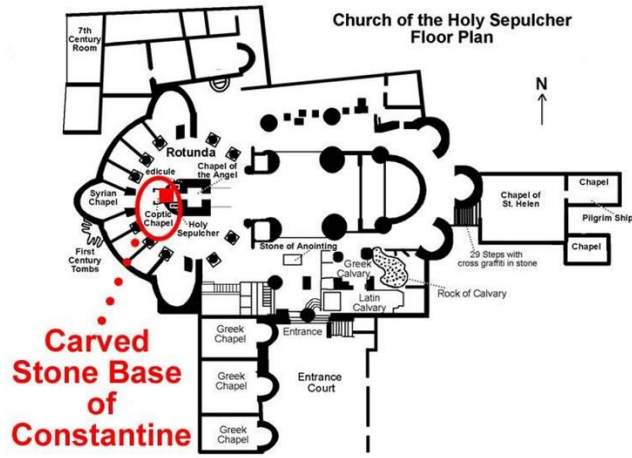


Church of the Holy Sepulcher

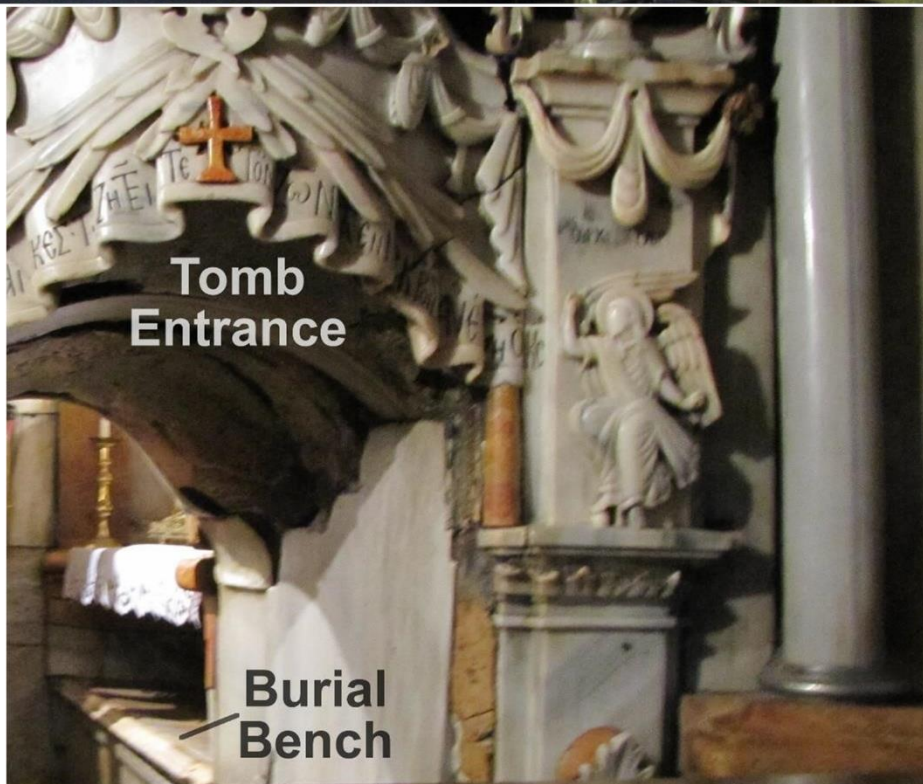




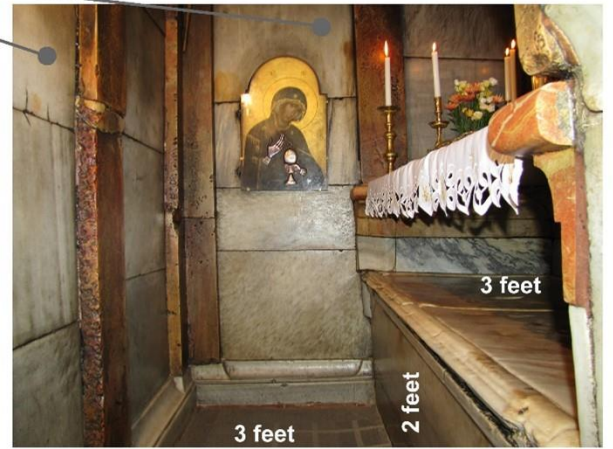
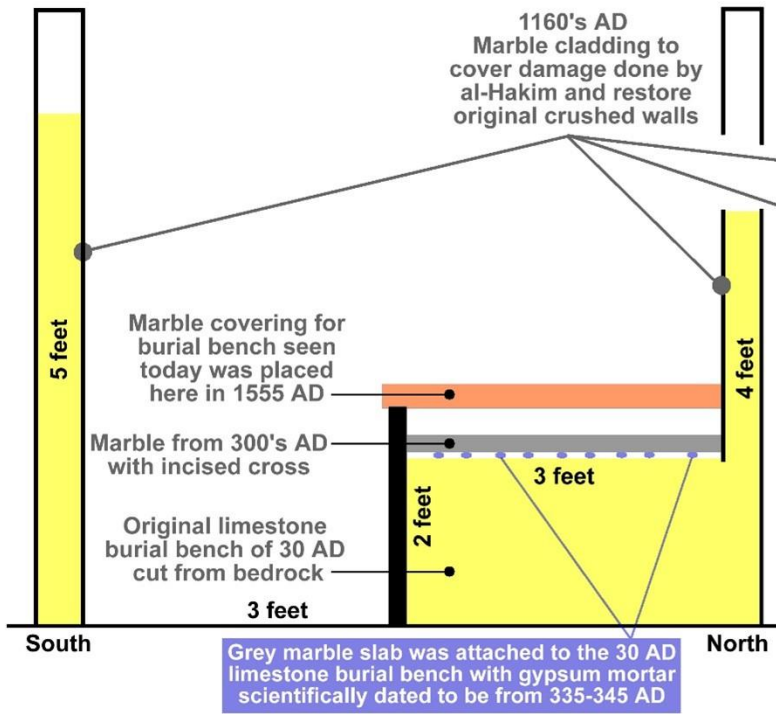
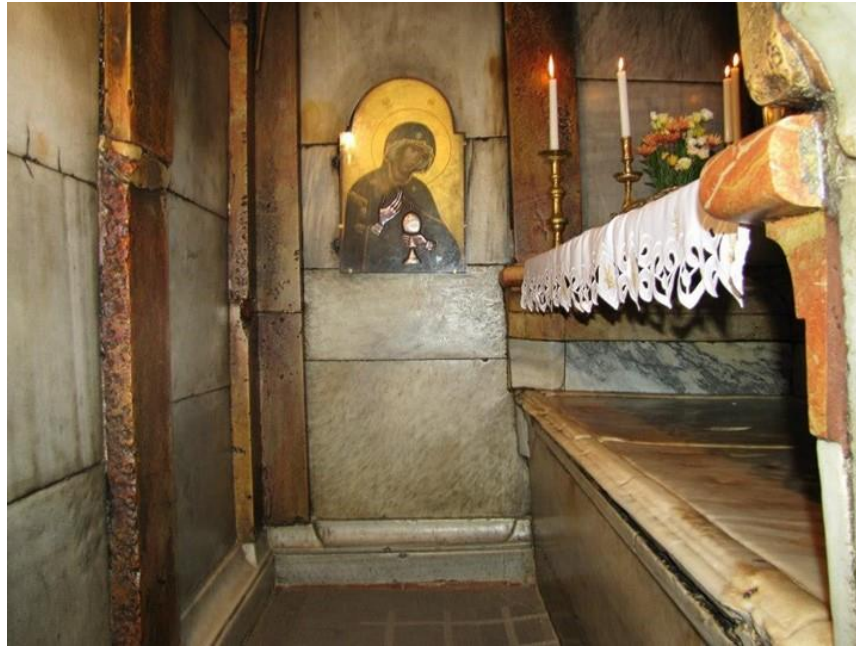














Tombs from the first century, or the time of Christ, located in the back of the Church of the Holy Sepulcher that were cut into the same quarry as the tomb of Joseph of Arimathea that we used for Jesus. These tombs are Kokhim, or Loculi, tombs that were long narrow shafts cut into stone where the corpse was placed and closed with a stone slab.

