

THE LAST SIX DAYS IN THE LIFE OF JESUS CHRIST

LEADING UP TO HIS CRUCIFIXION

THIS IS A VALUABLE SERMON RELATING TO THE NEW TESTAMENT PASSOVER, WHETHER YOU OBSERVE THE EARLY NEW TESTAMENT PASSOVER (AS THE APOSTLE JOHN, POLYCARP AND POLICRATES DID ON THE 14TH NISAN,) OR PARTAKE OF THE LORD'S SUPPER ON A MORE FREQUENT BASIS, AS MOST CHRISTIANS DO TODAY. [[CLICK HERE](#) to go to *the Passover/Resurrection Day (easter) Preparation Links Page.*]

[[CLICK HERE](#) to go to a copy of the *Internet Churches of God Christian Passover.*]

DISCERNING THE LORD'S BODY

This Passover (1986) happens on just the same day of the week as it did on the day Christ died in 30 A.D. [Wednesday, 14th Nisan 30 A.D./ Wednesday, 23 April 86.]

[To view an extensive research paper proving this date of 30AD, log onto <http://www.biblestudy.org/maturart/calendar-used-by-jesus-and-apostles-1.html>]

I Corinthians 11:27-30. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged." [cf. II Corinthians 13:5. "Examine yourselves as to whether you are in the faith. Prove yourselves. Do you not know yourselves, that Jesus Christ is in you?--unless you are disqualified." i.e. Examine yourselves to see if Jesus Christ is in you, i.e. examine yourselves to see if you have the Holy Spirit functioning in you, leading you, cf. Romans 8:14. This is a slightly different type of examination from what we were used to back in 1986 and before. Just cataloguing all our individual sins can be very depressing, and is not the kind of examination God is calling for. He is calling for us to examine whether his Holy Spirit is **active** in us! And if it isn't, to make it so,

to stir it up. Then you are prepared for Passover or Lord's Super.

Dictionary definition: Discern: To perceive, as with sight or mind; recognize; apprehend. To discriminate mentally; recognize as separate and different. To distinguish.

In Hebrew there are five meanings for discern:

1. To separate mentally, observe.
2. To be acquainted with.
3. To scrutinize.
4. To have an experience with.
5. To hear, witness.

In the Greek there are three definitions for discern:

1. To separate thoroughly.
2. To test, prove.
3. To examine.

Jesus Christ and what he went through should be real to you. You must understand his death and what he did for us through his sacrifice. Isaiah 52:13-15. "Behold, my servant shall deal prudently, he shall be exalted and extolled and be very high. Just as many were astonished at you, so his visage was marred more than any man, and his form more than the sons of men; so shall he sprinkle [startle] many nations. Kings shall shut their mouths at him; for what had not been told them they shall see. And what they had not heard they shall consider." Isaiah 53:1-12. "Who has believed our report? And to whom has the arm of the Lord been revealed? For he shall grow up before him as a tender plant, and as a root out of dry ground. He has no form or comeliness; and when we see him there is no beauty that we should desire him. He is despised and rejected by men, a man of sorrows and acquainted with grief. And we hid, as it were, our faces from him; he was despised, and we did not esteem him. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our iniquities; the chastisement for our peace was upon him, and by his stripes we are healed. All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth. He was taken from prison and from judgment, and who will declare his generation? For he was cut off from the land of the living; for the transgressions of my people he was stricken. And he made his grave with the wicked--but with the

rich at his death, because he had done no violence, nor was any deceit in his mouth. Yet it pleased the Lord to bruise him; he has put him to grief. When you make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul, and be satisfied. By his knowledge my righteous Servant shall justify many, for he shall bear their iniquities. Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong, because he poured out his soul unto death, and he was numbered with the transgressors, and he bore the sin of many, and made intercession for the transgressors."

A good portion of the four gospels are about or cover the last six days of the life of Jesus Christ.

Matthew 21-26 (just over one fifth),
Mark 11-16 (one third of the book of Mark),
Luke 19-23 (one fifth),
John 11-21 (half the book of John).

Jews from around the world customarily would come early to Jerusalem to purify themselves for that year's coming Passover. They were asking about Christ on this year of 30 A.D. His fame had reached out around the known world to them. John 11:54-57. "Therefore Jesus no longer walked openly among the Jews, but went from there into the country near the wilderness, to a city called Ephraim, and there remained with his disciples. And the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, to purify themselves. Then they sought Jesus, and spoke among themselves as they stood in the temple, 'What do you think--that he will not come to the feast?' Now both the chief priests and the Pharisees had given a command that if anyone knew where he was, he should report it, that they might seize him."

THURSDAY NIGHT, 8 Nisan 30 A.D.: John 12:1-11. "Then, six days before the Passover [which occurred on 14 Nisan, (14-6=8)], Jesus came to Bethany, where Lazarus was who had been dead, whom he had raised from the dead. There they made him a supper; and Martha served, but Lazarus was one of those who sat at the table with him. Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped his feet with her hair. And the house was filled with the fragrance of the oil. Then one of his disciples, Judas Iscariot [Ish Kiriote, man from Kiriote], Simon's son, who would betray him, said, 'Why was this fragrant oil not sold for three hundred denarii [about one year's wages for a worker] and

given to the poor?' This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it. Then Jesus said, 'Let her alone; she has kept this for the day of my burial. For the poor you have with you always, but me you do not have always.' Then a great many of the Jews knew that he was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom he had raised from the dead. But the chief priests took counsel that they might also put Lazarus to death, because on account of him many of the Jews went away and believed in Jesus."

FRIDAY, 9 Nisan 30 A.D.: Palm Sunday never occurred on a Sunday. Christ arrived at the home of Lazarus in Bethany Thursday night. John 12:12-19 is a fulfillment of Zechariah 9:9--a powerful moving entry into Jerusalem. The masses were behind Christ. It was the Jewish religious leadership who weren't. They were scared of Jesus Christ, and of losing their power. John 12:12-19. "The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went out to meet him, and cried out:

'Hosanna! Blessed is he who comes in the name of the Lord! The King of Israel!'

Then Jesus, when he had found a young donkey, sat on it; as it is written:

'Fear not, daughter of Zion; Behold, your King is coming, sitting on a donkey's colt.' [Isaiah 53:1]

His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about him and that they had done these things to him. Therefore the people, who were with him when he called Lazarus out of his tomb and raised him from the dead, bore witness. For this reason the people also met him, because they heard that he had done this sign. The Pharisees therefore said among themselves, 'You see that you are accomplishing nothing. Look, the world has gone after him!' Mark 11:1-11. "Now when they came near Jerusalem, to Bethphage and Bethany, at the Mount of Olives, he sent out two of his disciples; and he said to them, 'Go into the village opposite you; and as soon as you have entered it you will find a colt tied, on which no one has sat. Loose it and bring it. And if anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it,' and immediately he will send it here.' So they went their way, and found the colt tied by the door outside on the street and

they loosed it. And some of those who stood there said to them, 'What are you doing, loosing the colt?' So they spoke to them just as Jesus had commanded. And they let them go. Then they brought the colt to Jesus and threw their garments on it, and he sat on it. And many spread their garments on the road, and others cut down leafy branches from the trees and spread them on the road. Then those who went before and those who followed cried out, saying:

'Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David That comes in the name of the Lord! Hosanna in the highest!'

And Jesus went into Jerusalem and into the temple. So when he looked around at all things, as the hour was already late, he went out to Bethany with the twelve."

THE SABBATH, SATURDAY, 10 Nisan 30 A.D.: Mark 11:12-19.

"Now the next day, when they had come out from Bethany, he was hungry. And seeing from afar a fig tree having leaves, he went to see if perhaps he would find something on it. And when he came to it, he found nothing but leaves, for it was not the season for figs. In response Jesus said to it, 'Let no one eat fruit from you ever again.' And his disciples heard it. So they came to Jerusalem. And Jesus went into the temple and began to drive out those who bought and sold in the temple, and overturned the tables of the moneychangers and the seats of those who sold doves. And he would not allow anyone to carry wares through the temple. Then he taught, saying, to them, 'Is it not written, *'My house shall be called a house of prayer for all nations'?* [Isaiah 56:7] But you have made it a *'den of thieves.'* [Jeremiah 7:11] And the scribes and chief priests heard it and sought how they might destroy him; for they feared him, because all the people were astonished at his teaching. And when evening had come, he went out of the city."

This could have been Christ's sermon in the Temple that Sabbath day (it comes in chronological order of where he was at the time):

John 12:23-50. "But Jesus answered them, saying, 'The hour has come that the Son of man should be glorified. Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. If anyone serves me, let him follow me; and where I am, there my servant will be also. If anyone serves me, him my Father will honor. Now my soul is troubled, and what shall I say?

Father, save me from this hour? But for this purpose I came to this hour. Father, glorify your name.' Then came a voice from heaven, saying, 'I have both glorified it and will glorify it again.' Therefore the people who stood by and heard it said that it had thundered. Others said, 'An angel has spoken to him.' Jesus answered and said, 'This voice did not come because of me, but for your sake. Now is the judgment of this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all peoples to myself.' This he said, signifying by what death he would die. The people answered him, 'We have heard from the law that the Christ remains forever; and how can you say, 'The Son of man must be lifted up? Who is this Son of man?' Then Jesus said to them, 'A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going. While you have the light, believe in the light, that you may become sons of light.' These things Jesus spoke, and departed, and was hidden from them. But although he had done so many signs before them, they did not believe in him, that the word of Isaiah the prophet might be fulfilled, which he spoke:

'Lord, who has believed our report? And to whom has the arm of the Lord been revealed?'

Therefore they could not believe, because Isaiah said again:

'He has blinded their eyes and hardened their heart, Lest they should see with their eyes and understand with their heart, Lest they should turn, so that I should heal them.'

These things Isaiah said when he saw his glory and spoke of him. Nevertheless even among the rulers many believed in him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God. Then Jesus cried out and said, 'He who believes in me, believes not in me but in him who sent me. And he who sees me sees him who sent me. I have come as a light into the world, that whoever believes in me should not abide in darkness. And if anyone hears my words and does not believe, I do not judge him; for I did not come to judge the world but to save the world. He who rejects me, and does not receive my words, has that which judges him--the word that I have spoken will judge him in the last day. For I have not spoken on my own authority; but the Father who sent me gave me a commandment, what I should say and what I should speak. And I know that his command is everlasting life. Therefore, whatever I speak, just as the Father told me, so I

speak."

SUNDAY, 11 Nisan 30 A.D.: Christ goes back to the Temple, the religious leaders try to discredit Christ publicly in front of the many thousands gathered around the Temple. They were waiting for him inside the Temple and probably stepped in front of him. Mark 11:27-33. "Then they came again to Jerusalem. And as he was walking in the temple, the chief priests, the scribes, and the elders came to him. And they said to him, 'By what authority are you doing these things? And who gave you this authority to do these things?' But Jesus answered and said to them, 'I will also ask you one question; then answer me, and I will tell you by what authority I do these things: The baptism of John--was it from heaven or from men? Answer me.' And they reasoned among themselves, saying, 'If we say, 'From heaven,' He will say, 'Why then did you not believe him?' 'But if we say, 'From men'--they feared the people, for all counted John to have been a prophet indeed. So they answered and said to Jesus, 'We do not know.' And Jesus answered and said to them, 'Neither will I tell you by what authority I do these things.'"

The Pharisees try to discredit Christ next:

Matthew 22:15-22. "Then the Pharisees went and plotted how they might entangle him in his talk. And they sent to him their disciples with the Herodians, saying, 'Teacher, we know that you are true, and teach the way of God in truth; nor do you care about anyone, for you do not regard the person of men. Tell us, therefore, what do you think? Is it lawful to pay taxes to Caesar, or not? But Christ perceived their wickedness, and said, 'Why do you test me, you hypocrites? Show me the tax money.' So they brought him a denarius. And when he said to them, 'Whose image and inscription is this?' They said to him, 'Caesar's.' And he said to them, 'Render therefore to Caesar the things that are Caesar's, and to God the things that are God's.' When they heard these words, they marveled, and left him and went their way."

The Sadducees try next:

Matthew 22:23-33. "The same day the Sadducees, who say there is no resurrection, came to him and asked him, saying, 'Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother. Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. Likewise the second also, and the third, even to the seventh. And last of all the woman died also. Therefore, in the resurrection, whose wife of the seven will she

be? For they all had her.' Jesus answered and said to them, 'You are mistaken, not knowing the scriptures nor the power of God. For in the resurrection [he is talking of the first resurrection. cf. I Cor. 15:49-54] they neither marry nor are given in marriage, but are like the angels of God in heaven. But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob?' God is not the God of the dead, but of the living."

The Pharisees try one last time:

Matthew 22:34-46. "But when the Pharisees heard that he had silenced the Sadducees, they gathered together. Then one of them, a lawyer, asked him a question, testing him, and saying, "Teacher, which is the great commandment in the law?" Jesus said to him, '*You shall love the Lord your God with all your heart, with all your soul, and with all your mind. [Deuteronomy 6:5]* The second is like to it: '*You shall love your neighbor as yourself.*' [Leviticus 19:18] On these two commandments hang all the Law and the Prophets.' While the Pharisees were gathered together, Jesus asked them, saying, 'What do you think about the Christ? Whose Son is he?' They said to him 'The Son of David.' He said to them, 'How then does David in the Spirit call him 'Lord,' saying:

'The Lord said to my Lord, Sit at my right hand, Till I make your enemies Your footstool.' [Psalm 110:1]

'If David then calls him 'Lord,' how is he his Son?' And no one was able to answer him a word, nor from that day on did anyone dare question him anymore."

Cross reference to Matthew 22:15-46 is Mark 12:12-37. Mark 12:12-37. "And they sought to lay hold of him, but feared the multitude, for they knew he had spoken the parable against them. So they left him and went away. Then they sent to him some of the Pharisees and Herodians, to catch him in his words. When they had come, they said to him, 'Teacher, we know that you are true, and care about no one; for you do not regard the person of men, but teach the way of God in truth. Is it lawful to pay taxes to Caesar, or not? Shall we pay, or shall we not pay?' But he, knowing their hypocrisy, said to them, 'Why do you test me? Bring me a denarius that I may see it.' So they brought it. And he said to them, 'Whose image and inscription is this?' And they said to him, 'Caesar's.' Then Jesus answered and said to them, 'Render to Caesar the things that are Caesar's, and to God the things that are God's.' And they marveled at him.

Then some Sadducees, who say there is no resurrection, came to him; and they asked him, saying: 'Teacher, Moses wrote to us that if a man's brother dies, and leaves his wife behind, and leaves no children, his brother should take his wife and raise up offspring for his brother. Now there were seven brothers. The first took a wife; and dying, he left no offspring. And the second took her, and he died; nor did he leave any offspring. And the third likewise. So the seven had her and left no offspring. Last of all the woman died also. Therefore, in the resurrection, when they rise, whose wife will she be? For all seven had her as wife.' Jesus answered and said to them, 'Are you not therefore mistaken, because you do not know the scriptures nor the power of God? For when they rise from the dead, they neither marry nor are given in marriage, but are like the angels in heaven. But concerning the dead, that they rise, have you not read in the book of Moses, in the burning bush passage, how God spoke to him, saying, *'I am the God of Abraham, the God of Isaac, and the God of Jacob?'* He is not the God of the dead, but the God of the living. You are therefore greatly mistaken.'

Then one of the scribes came, and having heard them reasoning together, perceiving that he had answered them well, asked him, 'Which is the first commandment of all?' Jesus answered him, 'The first of all the commandments is: *'Hear, O Israel, the Lord our God, the Lord is one. And you shall love the Lord your God with all your heart, with all your soul, and with all your mind, and with all your strength [Deuteronomy 6:4-5].* This is the first commandment. And the second, like it, is this: *'You shall love your neighbor as yourself [Leviticus 19:18].* There is no other commandment greater than these.' So the scribe said to him, 'Well said, Teacher, you have spoken the truth, for there is one God, and there is no other but he. And to love him with all the heart, with all the understanding, with all the soul, and with all the strength, and to love one's neighbor as oneself, is more than all the whole burnt offerings and sacrifices.' So when Jesus saw that he answered wisely, he said to him, 'You are not far from the kingdom of God.' And after that no one dared question him.

Then Jesus answered and said, while he taught in the temple, 'How is it that the scribes say that the Christ is the Son of David? For David himself said by the Holy Spirit:

'The Lord said to my Lord, "Sit at My right hand, till I make your enemies your footstool."'

'Therefore David himself calls him 'Lord', how is he then his Son?'
And the common people heard him gladly."

The whole city is alive with Jewish leaders who don't want to follow Christ. The people, the masses are with Christ, not against him. Now all the leaders want to destroy Christ, especially after this next discourse. Matthew 23:1-39. "Then Jesus spoke to the multitudes and to his disciples, saying: 'The scribes and the Pharisees sit in Moses' seat. Therefore whatever they tell you to observe, that observe and do, but do not do according to their work; for they say, and do not do. For they bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do to be seen by men. They make their phylacteries broad and enlarge the borders of their garments. They love the best places at feasts, the best seats in the synagogues, greetings in the marketplaces, and to be called by men, 'Rabbi, Rabbi.' But you, do not be called 'Rabbi,' for One is your Teacher, the Christ, and you are all brethren. Do not call anyone on earth your father; for One is your Father, he who is in heaven. And do not be called teachers; for One is your Teacher, the Christ. **But he who is greatest among you shall be your servant. And whoever exalts himself will be abased, and he who humbles himself will be exalted.** But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in. Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses [vs 14], and for a pretense make long prayers. Therefore you will receive greater condemnation. Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves. Woe to you, blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged to perform it.' Fools and blind! For which is greater, the gold or the temple that sanctifies the gold? And 'Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged to perform it.' Fools and blind! For which is greater, the gift or the altar that sanctifies the gift? Therefore he who swears by the altar, swears by it and by all things on it. He who swears by the temple, swears by it and by Him who dwells in it. And he who swears by heaven, swears by the throne of God and by Him who sits on it. Woe to you, scribes and Pharisees, hypocrites! **For you pay tithes of mint and anise and cumin, and have neglected the weightier matters of the law; justice and mercy and faith. These you ought to have done, without leaving the others undone.** Blind guides, who strain out a gnat and swallow a

camel! Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and unrighteousness. Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also. Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness. Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness. Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' Therefore you are witnesses against yourselves that you are the sons of those who murdered the prophets. Fill up, then, the measure of your fathers' guilt. Serpents, brood of vipers! How can you escape the condemnation of hell? Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. Assuredly, I say to you, all these things will come upon this generation. O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate; for I say to you, you shall see me no more till you say, '*Blessed is he who comes in the name of the Lord!*' [psalm 118:26]."

Then in Matthew 24, the whole chapter, he gave a private discourse on the 2nd coming of the Messiah.

MONDAY, 12 NISAN 30 A.D.: Two days and one night before the evening when Christ celebrated the first New Testament Passover (which was kept 24 hours before the Jews celebrated their Passover or Sedar). Mark 14:1-11. "After two days it was the Passover and the Feast of Unleavened Bread. And the chief priests and the scribes sought how they might take him by trickery and put him to death. But they said, 'Not during the feast, lest there be an uproar of the people.' And being in Bethany at the house of Simon the leper, as he sat at the table, a woman came having an alabaster flask of very costly oil of spikenard. And she broke the flask and poured it on his head. But there were some who were indignant among themselves, and said, 'Why was this fragrant oil wasted?

For it might have been sold for more than three hundred denarii and given to the poor.' And they criticized her sharply. But Jesus said, 'Let her alone. Why do you trouble her? She has done a good work for me. For you have the poor with you always, and whenever you wish you may do them good; but me you do not have always. She has done what she could. She has come beforehand to anoint my body for burial. Assuredly, I say to you, wherever this gospel is preached throughout the whole world, what this woman did will also be spoken of as a memorial to her.' Then Judas Iscariot, one of the twelve, went to the chief priests to betray him to them. So when they heard it, they were glad, and promised to give him money. So he sought how he might conveniently betray him."

TUESDAY, 13TH NISAN, 30 A.D.: This Tuesday at evening, after the day had passed, was the Passover that Christ observed, 24 hours earlier than when the Jews were going to observe it. The next day would be Passover day, the 14th of Nisan. Christ had to send in a few disciples to prepare the Passover. He can no longer move about without being seen or recognized. Mark 14:12-16. "Now on the first day of Unleavened Bread, when they killed the Passover lamb, his disciples said to him, 'Where do you want us to go and prepare, that you may eat the Passover?' So he sent out two of his disciples and said to them, 'Go into the city, and a man will meet you carrying a pitcher of water; follow him. And wherever he goes in, say to the master of the house, "The Teacher says, 'Where is the guest room in which I may eat the Passover with my disciples?'" Then he will show you a large upper room, furnished and prepared; there make ready for us.' And his disciples went out, and came into the city, and found it just as he had said to them; and they prepared the Passover."

That brings us up to the Passover and Christ's illegal arrest and crucifixion. It was illegal by Jewish law to arrest someone at night or to have legal meetings at night, but the Jewish leaders had to attempt to solidify their case against Christ and get as many leaders behind them, Roman and otherwise (Pilot and Herod) before the crowds gathered that Passover Day.

The scriptures covering Tuesday and Wednesday are:

Matthew 26:20-75. Matthew 27:1-66.

Mark 14:16-72. Mark 15:1-47.

Luke 23:1-56. (This "Sabbath Day" being spoken of in Luke 23 was the High Day, or Holy Day, the First Day of Unleavened Bread (15th Nisan), not an ordinary weekly Sabbath (Saturday).

John 13:1-37. John 18:1-40. John 19:1-34. Mark 16:1-20.

Matthews Account

PASSOVER, TUESDAY NIGHT, NISAN 13/14: Matthew 26:20-75.

"Now when evening had come, he sat down with the twelve. Now as they were eating, he said, 'Assuredly, I say to you, one of you will betray me.' And they were exceedingly sorrowful, and each of them began to say to him, 'Lord, is it I?' Then he answered and said, 'He who dipped his hand with me in the dish will betray me. The Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born.' Then Judas, who was betraying him, answered and said, 'Rabbi, is it I?' He said to him, 'You have said it.' And as they were eating, Jesus took bread, blessed it and broke it, and gave it to the disciples and said, 'Take, eat; this is my body.' Then he took the cup, and gave thanks, and gave it to them, saying, 'Drink from it, all of you. For this is my blood of the new covenant, which is shed for many for the remission of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in my Father's kingdom.' And when they had sung a hymn, they went out to the Mount of Olives.

Then Jesus said to them, 'All of you will be made to stumble because of me this night, for it is written:

'I will strike the Shepherd, And the sheep of the flock will be scattered.'

But after I have been raised, I will go before you to Galilee.' Peter answered and said to him, 'Even if all are made to stumble because of you, I will never be made to stumble.' Jesus said to him, 'Assuredly, I say to you that this night, before the rooster crows, you will deny me three times.' Peter said to him, 'Even if I have to die with you, I will not deny you!' And so said all the disciples. Then Jesus came with them to a place called Gethsemane [olive press], and said to the disciples, 'Sit here while I go and pray over there.' And he took with him Peter and the two sons of Zebedee, and he began to be sorrowful and deeply distressed. Then he said to them, 'My soul is exceedingly sorrowful, even to death. Stay here and watch with me.' He went a little farther and fell on his face, and prayed, saying, 'O my Father, if it is possible, let this cup pass from me; nevertheless, not as I will, but as you will.' Then he came to the disciples and found them asleep, and said to Peter, 'What,

could you not watch with me one hour? Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak.' He went away again a second time and prayed, saying, 'O my Father, if this cup cannot pass away from me unless I drink it, Your will be done.' And he came and found them asleep again, for their eyes were heavy. So he left them, went away again, and prayed a third time, saying the same words. Then he came to his disciples and said to them, 'Are you still sleeping and resting? Behold, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners. Rise, let us be going. See, he who betrays me is at hand.'

And while he was still speaking, behold, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and elders of the people. Now his betrayer had given them a sign, saying, 'Whomever I kiss, he is the one; seize him.' Then immediately he went up to Jesus and said, 'Greetings, Rabbi!' and kissed him. And Jesus said to him, 'Friend, why have you come?' Then they came and laid hands on Jesus and took him. And suddenly, one of those who were with Jesus [I suspect Peter] stretched out his hand and drew his sword, struck the servant of the high priest, and cut off his ear. Then Jesus said to him, 'Put your sword in its place, for all who take the sword will perish by the sword. Or do you think that I cannot now pray my Father, and he will provide me with more than twelve legions of angels? How then could the scriptures be fulfilled that it must happen thus?' In that hour Jesus said to the multitude, 'Have you come out, as against a robber, with swords and clubs to take me? I sat daily with you, teaching in the temple, and you did not seize me. But all this was done that the scriptures of the prophets might be fulfilled.' Then all the disciples forsook him and fled.

And those who had laid hold of Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him at a distance to the high priest's courtyard. And he went in and sat with the servants to see the end. Now the chief priests, the elders, and all the council sought false testimony against Jesus to put him to death, but found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'" And the high priest arose and said to him, 'Do you answer nothing? What is it that these men testify against you?' But Jesus kept silent. And the high priest answered and said to him, 'I adjure you by the living God that you tell us if you are the Christ, the Son of God.' Jesus said to him, 'It is as you said. Nevertheless, I say to

you, hereafter you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven.' Then the high priest tore his clothes, saying, 'He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard his blasphemy! What do you think?' They answered and said, 'He is deserving of death.' Then they spat in his face and beat him; and others struck him with the palms of their hands, saying, 'Prophecy to us, Christ! Who is the one who struck you?'

Now Peter sat outside in the courtyard. And a servant girl came to him, saying, 'You also were with Jesus of Galilee.' But he denied it before them all, saying, 'I do not know what you are saying.' And when he had gone out to the gateway, another girl saw him and said to those who were there. 'This fellow also was with Jesus of Nazareth.' But again he denied with an oath, 'I do not know the man!' And after a while those who stood by came to him and said to Peter, 'Surely you also are one of them, because your speech betrays you.' Then he began to curse and swear, saying, 'I do not know the man!' And immediately a rooster crowed. And Peter remembered the word of Jesus who had said to him. 'Before the rooster crows, you will deny me three times.' Then he went out and wept bitterly."

Matthew 27:1-66. "When morning came, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away and delivered him to Pontius Pilate the governor. Then Judas, his betrayer, seeing that he had been condemned, was remorseful and brought back the thirty pieces of silver to the chief priests and elders, saying, 'I have sinned by betraying innocent blood.' And they said, 'What is that to us? You see to it!' Then he threw down the pieces of silver in the temple and departed, and went and hanged himself. But the chief priests took the silver pieces and said, 'It is not lawful to put them into the treasury, because they are the price of blood.' And they took counsel and bought with them the potter's field, to bury strangers in. Therefore that field has been called the Field of Blood to this day. Then was fulfilled what was spoken by Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced, and gave them for the potter's field, as the Lord directed."

Now Jesus stood before the governor. And the governor asked him, saying, 'Are you the King of the Jews?' So Jesus said to him, 'It is as you say.' And while he was being accused by the chief priests and elders, he answered nothing. Then Pilate said to him, 'Do you

not hear how many things they testify against you?' And he answered him not a word, so that the governor marveled greatly.

Now at the feast the governor was accustomed to releasing to the multitude one prisoner whom they wished. And they had then a notorious prisoner called Barabbas [Jesus Barabbas]. Therefore, when they had gathered together, Pilate said to them, 'Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?' For he knew that because of envy they had delivered him. While he was sitting on the judgment seat, his wife sent to him, saying, 'Have nothing to do with that just man, for I have suffered many things today in a dream because of him.' But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus. The governor answered and said to them, 'Which of the two do you want me to release to you?' They said, 'Barabbas!'

Pilate said to them, 'What then shall I do with Jesus who is called Christ?' They all said to him, 'Let him be crucified!' Then the governor said, 'Why, what evil has he done?' But they cried out all the more, saying, 'Let him be crucified!' When Pilate saw that he could not prevail at all, but rather that a tumult was rising, he took water and washed his hands before the multitude, saying, 'I am innocent of the blood of this just person. You see to it.' And all the people answered and said, 'His blood be on us and on our children.' Then he released Barabbas to them; and when he had scourged Jesus, he delivered him to be crucified.

Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around him. And they stripped him and put a scarlet robe on him. When they had twisted a crown of thorns, they put it on his head, and a reed in his right hand. And they bowed the knee before him and mocked him, saying, 'Hail, King of the Jews!' Then they spat on him, and took the reed and struck him on the head. Then when they had mocked him, they took the robe off him, put his own clothes on him, and led him away to be crucified.

Now as they came out, they found a man of Cyrene, Simon by name. Him they compelled to bear his cross. And when they had come to a place called Golgotha, that is to say, Place of a Skull, they gave him sour wine mingled with gall to drink. But when he had tasted it, he would not drink. Then they crucified him, and divided his garments, casting lots, that it might be fulfilled which was spoken by the prophet:

"They divided my garments among them, and for my clothing they cast lots" [Psalm 22:18].

Sitting down, they kept watch over him there. And they put up over his head the accusation written against him:

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Then two robbers were crucified with him, one on the right and another on the left. And those who passed by blasphemed him, wagging their heads and saying, 'You who destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.' Likewise the chief priests, also mocking with the scribes and elders, said, 'He saved others; himself he cannot save. If he is the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now if he will have him; for he said, 'I am the Son of God.'" Even the robbers who were crucified with him reviled him with the same thing.

Now from the sixth hour until the ninth hour there was darkness over all the land [noon to three in the afternoon]. And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have you forsaken me?" [Psalm 22:1] Some of those who stood there, when they heard that, said, 'This man is calling for Elijah!' Immediately one of them ran and took a sponge, filled it with sour wine and put it on a reed, and gave it to him to drink. The rest said, 'Let him alone; let us see if Elijah will come to save him.' Jesus, when he had cried out again with a loud voice, yielded up his spirit. And behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, and the graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after his resurrection, they went into the holy city and appeared to many.

Now when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, 'Truly this was the Son of God!' And many women who followed Jesus from Galilee, ministering to him, were there looking on from afar, among whom were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's sons.

Now when the evening had come, there came a rich man from

Arimathea, named Joseph, who himself had also become a disciple of Jesus. This man went to Pilate and asked for the body of Jesus. Then Pilate commanded the body to be given to him. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed. And Mary Magdalene was there, and the other Mary, sitting opposite the tomb.

On the next day, which followed the Day of Preparation, the chief priests and Pharisees gathered together to Pilate, saying, 'Sir, we remember, while he was still alive, how that deceiver said, 'After three days I will rise.' Therefore command that the tomb be made secure until the third day, lest his disciples come by night and steal him away, and say to the people, 'He has risen from the dead.' So the last deception will be worse than the first.' Pilate said to them, 'You have a guard; go your way, make it as secure as you know how.' So they went and made the tomb secure, sealing the stone and setting the guard."

Mark's Account

Mark 14:16-72. *"After two days it was the Passover and the Feast of Unleavened Bread. And the chief priests and the scribes sought how they might take him by trickery and put him to death. But they said, 'Not during the feast, lest there be an uproar of the people.'*

MONDAY, 12th NISAN: And being in Bethany at the house of Simon the leper, as he sat at the table, a woman came having an alabaster flask of very costly oil of spikenard. And she broke the flask and poured it on his head. But there were some who were indignant among themselves, and said, 'Why was this fragrant oil wasted? For it might have been sold for more than three hundred denarii and given to the poor.' And they criticized her sharply. But Jesus said, 'let her alone. Why do you trouble her? She has done a good work for me. For you have the poor with you always, and whenever you wish you may do them good; but me you do not have always. She has done what she could. She has come beforehand to anoint my body for burial.' 'Assuredly, I say to you, whenever this gospel is preached throughout the whole world, what this woman did will also be spoken of as a memorial to her.'

Then Judas Iscariot, one of the twelve, went to the chief priests to betray him to them. So when they heard it, they were glad, and promised to give him money. So he sought how he might conveniently betray him.

TUESDAY, 13TH NISAN: Now on the first day of Unleavened Bread, when they killed the Passover lamb, his disciples said to him, 'Where do you want us to go and prepare, that you may eat the Passover?' So he sent out two of his disciples and said to them, 'Go into the city, and a man will meet you carrying a pitcher of water; follow him. And wherever he goes in, say to the master of the house, 'The Teacher says, 'Where is the guest room in which I may eat the Passover with my disciples?' 'Then he will show you a large upper room, furnished and prepared; there make ready for us.' And his disciples went out, and came into the city, and found it just as he had said to them; and they prepared the Passover. In the evening he came with the twelve. Now as they sat and ate, Jesus said, 'Assuredly, I say to you one of you who eats with me will betray me.' And they began to be sorrowful, and to say to him one by one, 'Is it I?' And he answered and said to them, 'It is one of the twelve, who dips with me in the dish. The Son of Man indeed goes just as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had never been born.'

Then Jesus said to them, 'All of you will be made to stumble because of me this night, for it is written: *I will strike the Shepherd, and the sheep will be scattered.*' But after I have been raised [from the dead], I will go before you to Galilee.' But Peter said to him, 'Even if all are made to stumble, yet I will not be.' And Jesus said to him, 'Assuredly, I say to you that today, even this night, before the rooster crows twice, you will deny me three times.' But he spoke more vehemently, 'If I have to die with you, I will not deny you!' And they all said likewise.

Then they came to a place which was named Gethsemane; and he said to his disciples, 'Sit here while I pray.' And he took Peter, James, and John with him, and he began to be troubled and deeply distressed. Then he said to them, 'My soul is exceedingly sorrowful, even to death. Stay here and watch.' He went a little farther, and fell on the ground, and prayed that if it were possible, the hour might pass from him. And he said, 'Abba, Father, all things are possible for you. Take this cup away from me; nevertheless, not what I will, but what you will.' Then he came and found them sleeping, and said to Peter, 'Simon, are you sleeping? Could you not watch one hour? Watch and pray, lest you enter into temptation. The spirit truly is ready, but the flesh is weak.' Again he went away and prayed, and spoke the same words. And when he returned he found them asleep again, for their eyes were heavy; and they did not know what to answer him. Then he came the third

time and said to them, 'Are you still sleeping and resting? It is enough! The hour has come; behold, the Son of Man is being betrayed into the hands of sinners. Rise up, let us go. See, my betrayer is at hand.'

And immediately, while he was still speaking, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and the scribes and elders. Now his betrayer had given them a signal, saying, 'Whomever I kiss, he is the one; take him and lead him away safely.' And as soon as he had come, immediately he went up to him and said to him, 'Rabbi, Rabbi!' and kissed him. Then they laid their hands on him and took him. And one of those who stood by drew his sword and struck the servant of the high priest, and cut off his ear. [Probably Peter trying to cut off his head!] Then Jesus answered and said to them, 'Have you come out, as against a robber, with swords and clubs to take me? I was daily with you in the temple teaching, and you did not take me. But the Scriptures must be fulfilled.' Then they all forsook him and fled. Now a certain young man followed him, having a linen cloth thrown around his naked body. And the young men laid hold of him, and he left the linen cloth and fled from them naked.

And they led Jesus away to the high priest; and with him were assembled all the chief priests, the elders, and the scribes. But Peter followed him at a distance, right into the courtyard of the high priest. And he sat with the servants and warmed himself at the fire. And the chief priests and all the council sought testimony against Jesus to put him to death, and found none. For many bore false witness against him, but their testimonies did not agree. And some rose up and bore false witness against him, saying, 'We heard him say, 'I will destroy this temple that is made with hands, and within three days I will build another made without hands.'" But not even then did their testimony agree. And the high priest stood up in the midst and asked Jesus, saying, 'Do you answer nothing? What is it these men testify against you?' But he [Jesus] kept silent and answered nothing. Again the high priest asked him, saying to him, 'Are you the Christ, the Son of the Blessed?' And Jesus said, 'I am. And you will see the Son of Man sitting at the right hand of Power, and coming with the clouds of heaven.' Then the high priest tore his clothes and said, 'What further need do we have of witnesses? You have heard the blasphemy! What do you think?' And they all condemned him to be worthy of death. Then some began to spit on him, and to blinkfold him, and to beat him, and to say to him, 'Prophecy!' And the officers struck him with the palms of their hands.

Now as Peter was below in the courtyard, one of the servant girls of the high priest came. And when she saw Peter warming himself, she looked at him and said, "You also were with Jesus of Nazareth." But he denied it, saying, "I neither know nor understand what you are saying." And he went out on the porch, and a rooster crowed. And the servant girl saw him again, and began to say to those who stood by, "This is one of them." But he denied it again. And a little later those who stood by said to Peter again, 'Surely you are one of them; for you are a Galilean, and your speech shows it.' But he began to curse and swear, 'I do not know this Man of whom you speak!' And a second time the rooster crowed. And Peter called to mind the word that Jesus had said to him, 'Before the rooster crows twice, you will deny me three times.' And when he thought about it, he wept."

Mark 15:1-47. "Immediately, in the morning, the chief priests held a consultation with the elders and scribes and the whole council; and they bound Jesus, led him away, and delivered him to Pilate. Then Pilate asked him, 'Are you the King of the Jews?' And he answered and said to him, 'It is as you say.' And the chief priests accused him of many things, but he answered nothing. Then Pilate asked him again, saying, 'Do you answer nothing? See how many things they testify against you!' But Jesus still answered nothing, so that Pilate marveled.

Now at the feast he was accustomed to releasing one prisoner to them, whomever they requested. And there was one named Barabbas, who was chained with his fellow insurrectionists; they had committed murder in the insurrection. Then the multitude, crying aloud, began to ask him to do just as he had always done for them. But Pilate answered them, saying, 'Do you want me to release to you the King of the Jews?' For he knew that the chief priests had handed him over because of envy. But the chief priests stirred up the crowd, so that he should rather release Barabbas to them. And Pilate answered and said to them again, 'What then do you want me to do with him who you call the King of the Jews?' So they cried out again, 'Crucify him!' Then Pilate said to them, 'Why, what evil has he done?' And they cried out more exceedingly, 'Crucify him!' So Pilate, wanting to gratify the crowd released Barabbas to them; and he delivered Jesus, after he had scourged him, to be crucified."

"Then the soldiers led him away into the hall called Praetorium, and they called together the whole garrison. And they clothed him with purple; and they twisted a crown of thorns, put it on his head, and began to salute him, 'Hail, King of the Jews!' Then they struck

him on the head with a reed and spat on him; and bowing the knee, they worshipped him. And when they had mocked him, they took the purple off him, put his own clothes on him, and led him out to crucify him.

Now they compelled a certain man, Simon a Cyrenian, the father of Alexander and Rufus, as he was coming out of the country and passing by, to bear his cross. And they brought him to the place Golgotha, which is translated, Place of a skull. Then they gave him wine mingled with myrrh to drink, but he did not take it. And when they crucified him, they divided his garments, casting lots for them to determine what every man should take. Now it was the third hour, and they crucified him. And the inscription of his accusation was written above:

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With him they also crucified two robbers, one on his right and the other on his left. So the scripture was fulfilled which says "*And he was numbered with the transgressors.*" [Isaiah 53:12.] And those who passed by blasphemed him, wagging their heads and saying, 'Aha! You who destroy the temple and build it in three days, save yourself, and come down from the cross!' Likewise the chief priests also, together with the scribes, mocked and said among themselves, 'He saved others; himself he cannot save. Let the Christ, the King of Israel, descend now from the cross, that we may see and believe.' And those who were crucified with him reviled him.

Jesus Dies on the Cross

Now when the sixth hour had come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is translated, "My God, My God, why have you forsaken me?" Some of those who stood by, when they heard it, said, "Look, he is calling for Elijah!" Then someone ran and filled a sponge full of sour wine, put it on a reed, and offered it to him to drink, saying, "let him alone; let us see if Elijah will come to take him down." And Jesus cried with a loud voice, and breathed his last. Then the veil of the temple was torn in two from top to bottom. Now when the centurion, who stood opposite him, saw that he cried out like this and breathed his last, he said, "Truly this man was the Son of God!" There were also women looking on from afar, among whom were Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome, who also followed him and ministered to him

when he was in Galilee; and many other women who came up with him to Jerusalem. [Kind of interesting who followed and stuck by Jesus Christ to the bitter end. It was the women, not many of his men disciples were there, just John and Joseph of Arimathea and Nicodemus.]

Jesus Buried in Joseph's Tomb

Now when evening had come, because it was the Preparation Day, that is, the day before the Sabbath, Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus. Pilate marveled that he was already dead; and summoning the centurion, he asked him if he had been dead for some time. And when he found out from the centurion, he granted the body to Joseph. Then he bought fine linen, took him down, and wrapped him in the linen. And he laid him in a tomb which had been hewn out of the rock, and rolled a stone against the door of the tomb. And Mary Magdalene and Mary the mother of Joseph observed where he was laid."

Luke's Account

Luke 23:1-56. "Then the whole multitude of them arose and led him to Pilate. And they began to accuse him, saying, "We found this fellow perverting the nation, and forbidding to pay taxes to Caesar, saying that he himself is Christ, a King." So Pilate asked him, saying, "Are you the King of the Jews?" And he answered him and said, "It is as you say." Then Pilate said to the chief priests and the crowd, "I find no fault in this man." But they were the more fierce, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place."

Jesus faces Herod

When Pilate heard of Galilee, he asked if the man were a Galilean. And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who also was in Jerusalem at that time. Now when Herod saw Jesus, he was exceedingly glad; for he had desired for a long time to see him, because he had heard many things about him, and he hoped to see some miracle done by him. Then he questioned him with many words, but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. Then Herod, with his men of war, treated him with contempt and mocked him, arrayed him in a gorgeous robe, and sent him back to Pilate. That very day Pilate and Herod became

friends with each other, for before that they had been at enmity with each other.

Taking the Place of Barabbas

Then Pilate, when he had called together the chief priests, the rulers, and the people, said to them, "You have brought this man to me, as one who misleads the people. And indeed, having examined him in your presence, I have found no fault in this man concerning those things of which you accuse him; no neither did Herod, for I sent you back to him; and indeed nothing worthy of death has been done by him. I will therefore chastise him and release him" (for it was necessary for him to release one to them at the feast). And they all cried out at once, saying, "Away with this man, and release to us Barabbas"--who had been thrown into prison for a certain insurrection made in the city, and for murder. Pilate, therefore, wishing to release Jesus, again called out to them. But they shouted, saying, "Crucify him, crucify him!" And he said to them the third time, "Why, what evil has he done? I have found no reason for death in him. I will therefore chastise him and let him go." But they were insistent, demanding with loud voices that he be crucified. And the voices of these men and of the chief priests prevailed. So Pilate gave sentence that it should be as they requested. And he released to them the one they requested, who for insurrection and murder had been thrown into prison; but he delivered Jesus to their will."

The King on the Cross

Now as they led him away, they laid hold of a certain man, Simon a Cyrenian, who was coming from the country, and on him they laid the cross that he might bear it after Jesus. And a great multitude of the people followed him, and women who also mourned and lamented him. But Jesus, turning to them, said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For indeed the days are coming in which they will say, 'Blessed are the barren, the wombs that never bore, and the breasts which never nursed!' Then they will begin 'to say to the mountains, 'Fall on us!' [Hosea 10:8] For if they do these things in the green wood, what will be done in the dry?' There were also two others, criminals, led with him to be put to death. And when they had come to the place called Calvary, there they crucified him, and the criminals, one on the right hand and the other on the left. Then Jesus said, "Father, forgive them, for they do not know what they do." And they divided his garments and cast lots. And the people stood looking on. But even the rulers with them sneered, saying,

"He saved others; let him save himself if he is the Christ, the chosen of God." And the soldiers also mocked him, coming and offering him sour wine, and saying, "If you are the King of the Jews, save yourself." And an inscription also was written over him in letters of Greek, Latin, and Hebrew:

THE IS THE KING OF THE JEWS

Then one of the criminals who were hanged blasphemed him, saying, "If you are the Christ, save yourself and us." But the other, answering, rebuked him, saying, "Do you not even fear God, seeing you are under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this man has done nothing wrong." Then he said to Jesus, "Lord, remember me when you come into your kingdom." And Jesus said to him, "Assuredly, I say to you today, you will be with me in Paradise."

And it was about the sixth hour, and there was darkness over all the earth until the ninth hour [noon to three p.m.]. Then the sun was darkened, and the veil of the temple was torn in two. And when Jesus had cried out with a loud voice, he said, "Father, into your hands I commend my spirit." And having said this, he breathed his last. Now when the centurion saw what had happened, he glorified God, saying "Certainly this was a righteous man!" And the whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned. But all his acquaintances, and the women who followed him from Galilee, stood at a distance, watching these things.

Jesus Buried in Joseph's Tomb

And behold, there was a man named Joseph, a council member, a good and just man. He had not consented to their counsel and deed. He was from Arimathea, a city of the Jews, who himself also waited for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in linen, and laid it in a tomb that was hewn out of the rock, where no one had ever lain before. That was the Preparation, and the Sabbath [The First Day of Unleavened Bread, a Holy Day] drew near. And the women who had come with him from Galilee followed after, and they observed the tomb and how his body was laid. Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment."

John's Account

John 13:1-37. "Now before the feast of the Passover, when Jesus knew that his hour had come that he should depart from this world to the father, having loved his own who were in the world, he loved them to the end. And supper being ended, the devil having already put it into the heart of Judas Iscariot [Ishkeriot, Heb. "from Keriot"], Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, rose from supper and laid aside his garments, took a towel and girded himself. After that, he poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which he was girded. Then he came to Simon Peter. And Peter said to him, "Lord, are you washing my feet?" Jesus answered and said to him, "What I am doing you do not understand now, but you will know after this." Peter said to him, "You shall never wash my feet!" Jesus answered him, "If I do not wash you, you have no part with me." Simon Peter said to him, "Lord, not my feet only, but also my hands and my head!" Jesus said to him, "He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you." For he knew who would betray him; therefore he said, "You are not all clean."

So when he had washed their feet, taken his garments, and sat down again, he said to them, "Do you know what I have done to you? You call me teacher and Lord, and you say well, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, happy are you if you do them. I do not speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, *'He who eats bread with me has lifted up his heel against me.'* [Psalm 41:9] Now I tell you before it comes, that when it does come to pass, you may believe that I am he. Most assuredly, I say to you, he who receives whomever I send receives me; and he who receives me receives him who sent me." When Jesus had said these things, he was troubled in spirit, and testified and said, "Most assuredly, I say to you, one of you will betray me." Then the disciples looked at one another, perplexed about whom he spoke. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore motioned to him to ask who it was of whom he spoke. Then, leaning back on Jesus' breast, he said to him, "Lord, who is it?" Jesus answered, "It is he to whom I shall give a piece of bread when I have dipped it." And having dipped the bread, he gave it to Judas Iscariot, the son of Simon. Now after the piece

of bread, Satan entered him. Then Jesus said to him, "What you do, do quickly." But no one at the table knew for what reason he said this to him. For some thought, because Judas had the money box, that Jesus had said to him, "Buy those things we need for the feast," or that he should give something to the poor. Having received the piece of bread, he then went out immediately. And it was night.

The New Commandment

So, when he had gone out, Jesus said, "Now the Son of Man is glorified, and God is glorified in him. If God is glorified in him, God will also glorify him himself, and glorify him immediately. Little children, I shall be with you a little while longer. You will seek me; and as I said to the Jews, 'Where I am going you cannot come,' so now I say to you.

A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love for one another."

Jesus Predicts Peter's Denial

Simon Peter said to him, "Lord, where are you going?" Jesus answered him, "Where I am going you cannot follow me now, but you shall follow me afterward." Peter said to him, "Lord, why can I not follow you now? I will lay down my life for your sake." Jesus answered him, "Will you lay down your life for my sake? Most assuredly, I say to you, the rooster shall not crow till you have denied me three times."

(One of Jesus' last requests to the Father for his disciples. John 17:11. "Now I am no longer in the world, but these are in the world, and I come to you. Holy Father, keep through your name those whom you have given me, that they may be one as we are.")

John 18:1-40. "When Jesus had spoken these words, he went out with his disciples over the Brook Kidron, where there was a garden, which he and his disciples entered. And Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. Then Judas, having received a detachment of troops and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. Jesus therefore, knowing all things that would come upon him, went forward and said to them, "Whom are you seeking?" They answered him, "Jesus of Nazareth." Jesus said

to them, "I am *he*." [*he* is not in the original Greek. I AM is another name for God, first given in Exodus. The Jews new this, and this accounts for their reaction to this answer of Jesus Christ.] And Judas, who betrayed him also stood with them. Then--when he said to them, "I am *he*--they drew back and fell to the ground. Then he asked them again, "Whom are you seeking? And they said, "Jesus of Nazareth." Jesus answered, "I have told you that I am *he*." Therefore, if you seek me, let these go their way," that the saying might be fulfilled which he spoke, "Of those whom you gave me, I have lost none." Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. The servant's name was Malchus. Then Jesus said to Peter, "Put your sword into the sheath. Shall I not drink the cup which my Father has given me?"

Before the High Priest

Then the detachment of troops and the captain and the officers of the Jews arrested Jesus and bound him. And they led him away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year. Now it was Caiaphas who gave counsel to the Jews that it was expedient that one man die for the people.

Peter Denies Jesus

And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known to the high priest, and went with Jesus into the courtyard of the high priest. But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in. Then the servant girl who kept the door said to Peter, "You are not also one of this Man's disciples, are you?" He said, "I am not." And the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself.

Jesus Questioned by the High Priest

The high priest then asked Jesus about his disciples and his doctrine. Jesus answered him, "I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing. Why do you ask me? Ask those who have heard me what I said to them. Indeed they know what I said." And when he had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, "Do you answer the high priest like that?" Jesus answered

him, "If I have spoken evil, bear witness of the evil; but if well, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest. [This incident was with Annas, the real high priest, a cagy old man whom the Romans feared. The Romans made him give up the high priesthood, so he had installed one son after another, and finally his son-in-law Caiaphas, to retain the power of the high priesthood in his control and family.] [The whole description of what happened in Caiaphas's house is missing from John's account. It is to be found in Matthew 26:57-68. Annas's house is thought to have been adjoining to Caiaphas's house with a common courtyard.]

Peter Denies Twice More

Now Simon Peter stood and warmed himself. Therefore they said to him, "You are not also one of his disciples, are you?" He denied it and said, "I am not!" One of the servants of the high priest, a relative of him whose ear Peter cut off, said, "Did I not see you in the garden with him?" Peter then denied again: and immediately a rooster crowed.

In Pilate's Court

Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover. Pilate then went out to them and said, "What accusation do you bring against this man?" They answered and said to him, "If he were not an evildoer, we would not have delivered him up to you." Then Pilate said to them, "You take him and judge him according to your law." Therefore the Jews said to him, "It is not lawful for us to put anyone to death," that the saying of Jesus might be fulfilled which he spoke, signifying by what death he would die. Then Pilate entered the Praetorium again, called Jesus, and said to him, "Are you the King of the Jews?" Jesus answered him, "Are you speaking for yourself on this, or did others tell you this about me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you to me. What have you done?" Jesus answered, "My kingdom is not of this world [Gr. "Age"]. If my kingdom were of this world, my servants would fight, so that I should not be delivered to the Jews; but now my kingdom is not from here." Pilate therefore said to him, "Are you a king then?" Jesus answered, "You say that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears my voice." Pilate said to him, "What is truth?" And when he had said this, he went out again to

the Jews, and said to them, "I find no fault in him at all."

Taking the Place of Barabbas

"But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?" Then they all cried again, saying, "Not this man, but Barabbas! Now Barabbas was a robber.

John 19:1-42. "So then Pilate took Jesus and scourged him. And the soldiers twisted a crown of thorns and put it on his head, and they put on him a purple robe. Then they said, "Hail, King of the Jews!" And they struck him with their hands. Pilate then went out again, and said to them, "Behold, I am bringing him out to you, that you may know that I find no fault in him." [Apparently, Pilate has tried twice now to get Christ off the hook.]

Pilate's Decision

Then Jesus came out, wearing the crown of thorns and the purple robe. And Pilate said to them, "Behold the man!" Therefore, when the chief priests and officers saw him, they cried out, saying, "Crucify him, crucify him!" Pilate said to them, "You take him and crucify him, for I find no fault in him." The Jews answered him, "We have a law, and according to our law he ought to die, because he made himself the Son of God." Therefore when Pilate heard that saying he was the more afraid, and went again into the Praetorium, and said to Jesus, "Where are you from?" But Jesus gave him no answer. Then Pilate said to him, "Are you not speaking to me? Do you not know that I have the power to crucify you, and power to release you? Jesus answered, "You could have no power at all against me unless it had been given you from above. Therefore the one who delivered me to you has greater sin."

From then on Pilate sought to release him, but the Jews cried out, saying "If you let this man go, you are not Caesar's friend. Whoever makes himself a king speaks against Caesar." When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgement seat in a place that is called The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation Day of the Passover [the fourteenth Nisan], about the sixth hour. And he said to the Jews, "Behold your King!" But they cried out, "Away with him, away with him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar!" So he delivered him to them to be crucified. So they took Jesus and led him away.

The King on the Cross

And he, bearing his cross, went out to a place called the Place of a Skull, which is called in Hebrew, Galgotha, where they crucified him, and two others with him, one on either side, and Jesus in the center. Now Pilate wrote a title and put it on the cross. And the writing was:

JESUS OF NAZARETH, THE KING OF THE JEWS

Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, and Latin. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but 'He said, 'I am the King of the Jews.'" Pilate answered, "What I have written, I have written." Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. They said therefore among themselves, "Let us not tear it, but cast lots for it, whose it shall be," that the Scripture might be fulfilled which says:

"They divided my garments among them, and for my clothing they cast lots," [Psalm 22:18]

Behold Your Mother

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary wife of Cleopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple whom he loved standing by, he said to his mother, "Woman, behold your son!" Then he said to the disciple [John], "Behold your mother!" And from that hour that disciple took her to his own home.

It Is Finished

After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!" Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to his mouth. So when Jesus had received the sour wine, he said, "It is finished!" And bowing his head, he gave up his spirit.

Jesus' Side Is Pierced

Therefore, because it was the Preparation Day,* that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. Then the soldiers came and broke the legs of the first and of the other who was crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. For these things were done that the Scripture should be fulfilled, *"Not one of his bones shall be broken."* [Exodus 12:46; Numbers 9:12; Psalm 34:20.] And again another Scripture says,

"They shall look on him whom they pierced." [Zechariah 12:10 {another prophecy in Zechariah which was quite literal, and had a literal fulfillment;}]

Jesus Buried in Joseph's Tomb

After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate gave him permission. So he came and took the body of Jesus. And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds. Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury. Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. So there they laid Jesus, because of the Jew's Preparation Day, for the tomb was nearby."

* the fourteenth Nisan, the day the Jews would prepare and kill the Passover lambs preparatory to observing the Passover meal that evening leading into the fifteenth Nisan when the Jews historically observed the Passover meal. Jesus Christ's New Testament observance of the Passover Service had taken place the previous evening leading into the fourteenth Nisan (some feeling he was setting a precedent for new covenant Christians). The New Testament Church of God during this first era of the Church, continued to observe the Passover once a year from here on out to the time of Polycarp and Polycrates, whose strong letters to the Bishop of Rome showing 'how they continued to observe the Passover on a yearly basis on the 14th Nisan from the time of John, who learned it from Jesus Christ, to their present time,' was recorded in the Catholic Church's *Post and Antinocene Fathers*.

Mark 16:1-20. "Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint him. Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen.

And they said among themselves, "Who will roll away the stone from the door of the tomb for us?" But when they looked up, they saw that the stone had been rolled away--for it was very large. And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed. But he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid him. But go and tell his disciples--and Peter--that he is going before you into Galilee; there you will see him, as he said to you." And they went quickly and fled from the tomb, for they trembled and were amazed. And they said nothing to anyone, for they were afraid.

Mary Magdalene Sees the Risen Lord

Now when he rose, early on the first day of the week he appeared first to Mary Magdalene, out of whom he had cast seven demons. She went and told those who had been with him, as they mourned and wept. And when they heard that he was alive and had been seen by her, they did not believe.

Jesus Appears to Two Disciples

After that, he appeared in another form to two of them as they walked and went into the country. [cf. Luke 24.] And they went and told it to the rest, but they did not believe them either.

The Great Commission

Afterward he appeared to the eleven as they sat at the table; and he rebuked their unbelief and hardness of heart, because they did not believe those who had seen him after he had risen. And he said to them, "Go into all the world and preach the gospel* to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will follow those who believe: In my name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover."

Christ Ascends to God's Right Hand

So then, after the Lord had spoken to them, he was received up into heaven, and sat at the right hand of God. And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs. Amen. [Luke

24 and Acts 1 show that Jesus Christ remained with them for forty days, and then ascended to heaven at the Mount of Olives, just ten days before the Day of Pentecost, a Holy Day, when they all received the Holy Spirit. John had a habit of condensing events but amplifying concepts dealing with love.]

This ends a Bible study dealing with the *last six days of the life of Jesus Christ*, based upon a sermon given by a pastor in a Sabbatarian Church of God. To learn more about Sabbatarian Churches of God, log onto <http://www.unityinchrist.com/history2/earlychurch4.htm>