

The Passion of The Christ: The Biblical Account



Preface

It is our prayerful hope this tract will be an encouragement to fellow Christians who, through the study of its content, will be edified in knowing God's word and specifically that the gospels are in agreement. Furthermore, a more clear understanding of the last six days of our Lord's earthly ministry, his death, burial, and resurrection will be gained. The bible version used throughout this study was the Authorized or King James English translation of 1611.*

This booklet was researched, written, and authorized by every member of the Davenport Baptist church.

In the year of our Lord, December 23, 2012.

*The KJV is the most accurate and complete English translation of the original texts. Today we, as most true Baptists, use the 1769 KJV edition which does not use the old English spelling. Other modern translations such as the NIV, RSV, ASV, etc have up to 39970 words missing. Contact Davenport Baptist Church for more information.

Introduction

On February 25, 2004, a movie was released in Australia, Canada, New Zealand, and the United States. The name of this movie is The Passion of the Christ, produced by Mel Gibson, which supposedly depicts the last 12 hours of our Lord's life. There was much mention of this movie through television, newspapers, the internet, and other Christians who viewed it.

Not one member of the Davenport Baptist Church had a desire to view this unscriptural Hollywood rendition of our Lord's crucifixion. However, because there was so much publicity, large numbers of people viewed this movie and the lie of its accuracy; this church began a biblical study of the last week of our Lord's ministry. Thus, the focus of our study began as a rebuttal of this movie and its blasphemous heresies. Davenport Baptist Church members did view the movie and took notes for the purpose to provide a fair and valid rebuttal.

We ask the reader to consider these points;

- 1) Many secular movies have been made which have little or no variance from the books they are based upon.
- 2) We have God's preserved, inspired, and inerrant Word, the Bible, to learn of our Lord's crucifixion.
- 3) This movie, The Passion, not only disagrees with God's word but adds to and distorts biblical facts.
- 4) The producers admitted it to be based in part upon the visions and writings of two nuns!^{A4b} Furthermore, there were many comments from the producers and religious advisors of this movie stating that the biblical accounts contradicted each other. Why did so many religious leaders of all faiths endorse this movie and attest to its accuracy which gave it undeserved validity?

Our study has further proven to this church that which we already knew, that God's word has no contradictions! We have been so blessed by this study that we want to share the many precious jewels taught by the scriptures!

For example; do you know how many times our Lord threw out the money changers from the temple?

On what day of the week did Jesus ride into Jerusalem and who were those that rejoiced at his coming?

Was it the whole city and then later, as some think, these same ones cried out "crucify him"?

It is written in Proverbs 23:23; "*Buy the truth, and sell it not; also wisdom, and instruction, and understanding.*"

We as a church have compiled this booklet after being involved in this study since July 2004. The contents are as timeless as God's eternal word from which it is composed. Therefore, the message of this work will endure long after people have forgotten about the Hollywood christ of this movie.

Study helps


To better understand this study there are some things we must explain;

- According to the scriptures, our Lord had to be in the tomb three nights and days to fulfill prophecy; Mat 12:40 and Luk 11:29. His resurrection took place sometime after sunset on the seventh day of the week (Saturday) and before the first day of the week (Sunday) sunrise; Joh 20:1. Therefore, our Lord was crucified on Wednesday. This fact is further shown to be correct as we progress through the days and we see the Sabbaths fall on the seventh day of the week as they should.
- We first started our study in the book of John because this Gospel gives us a time reference within the last six days of our Lord's earthly life. Matthew 26:2 and Mark 14:1 places us two days before the Passover, but John 12:1 places us six days before. Using this as a time reference we then progressed through all the Gospels matching each day's events.
- Also, we know the Passover, according to the Jews' religious calendar, is on the 14th day of Abib^{A1a}; Exo 12:18, Exo 13:4, Lev 23:5, etc. So, we started our timeline on the 9th day of Abib, six days before Passover, with a brief mention of events that occurred on the 8th of Abib and slightly before.

Day Changes

It is very important to understand that, to a Jew in bible times and today's Orthodox Jew; the day begins and ends at sundown. Gen 1:5 The day begins at evening and ends as the shadow of darkness is falling with the setting sun. For example; when the sun sets on a Wednesday, to us, it is still Wednesday until after midnight. But to the Jew, Thursday has started. This fact is noticed in a study of the Gospels, as the days don't "add up" unless viewed in this manner.

It is not until after the resurrection of our Lord, “the day star” (2 Pet 1:19), that God changed the beginning of the day from evening to morning. This “jewel” will be expounded upon later in the study.

To aid in this study, you will see this sundial symbol  when a day change has taken place. For your convenience here is a list of scriptures noting day changes:

9th day of Abib; Joh 12:2

10th day of Abib; Mat 21:17, Mar 11:11

11th day of Abib; Mar 11:19

12th day of Abib; Mat 26:6-7, Mar 14:3

13th day of Abib; Mat 26:17, Mar 14:12-15, Luk 22:1,7, 9-13

14th day of Abib; Mat 26:20, Mar 14:17, Luk 22:14, Joh 13:2

15th day of Abib; Mat 27:57, Mar 15:42, Luk 23:54, Joh 19:42

16th day of Abib; Mat 27:62

17th day of Abib: Joh 20:1

A summary of the religious climate leading up to the 8th of Abib before our Lord's death

By this time in His ministry, the life of our Lord was endangered by the chief priests and Pharisees because of His public rebukes directed at them and the miracles He performed. Our Lord was in the place where his cousin John the Baptist "...at first baptized" (Joh 10:40). It was here he received word that his friend Lazarus was sick and then died. Lazarus had been dead four days and in the tomb when Our Lord arrived. (Joh 11:1-44) There were always those keeping the chief priests and Pharisees informed of our Lord's actions. He was a threat to their power over the people. Joh 11:45-48 Therefore, the rising up of Lazarus was a catalyst or "last straw" for the chief priests and Pharisees to take counsel to kill him and gave commandment that if any knew where Jesus was to tell them. (Joh 11: 47-53, 57)

While His enemies intensified plotting his death our Lord then went from Bethany to Ephraim, with the chief priests and Pharisees expecting Him to come to the feast (which was the Passover).

"And the Jews Passover was nigh at hand..." Joh 11:54-56

Sunset to Sunset ~ Jewish Time
Midnight to Midnight ~ Gentile Time

Events of
8th day of Abib
Thursday (Jewish Time)

Six days before Passover

Jesus comes to Bethany. (Started Wednesday sunset Gentile Time)

1. On the 8th of Abib which is “...six days before the Passover...”, Jesus came to Bethany. Joh 12:1

Events of
9th day of Abib
Friday (Jewish Time)

1. Our Lord has supper with Lazarus
 - a. His feet are anointed.
 - b. Judas Iscariot's objection.
2. Entry into Jerusalem.
 - a. The disciples are told where to get a colt.
 - b. There was "much" people that went out to meet Him.
 - c. Jesus rides into Jerusalem.
 - d. All the city was moved saying "...who is this?"
3. After His entry into Jerusalem.
 - a. Overthrew the money changers' tables.
 - b. Healed the blind and lame in the temple.
 - c. Chief Priests, Scribes, and Elders (Pharisees) are displeased.
 - d. God the Father spoke to Jesus.

Five days before Passover



(Started Thursday sunset Gentile Time)

1. He had supper with Lazarus. Joh 12:2

The word "supper" is the Greek word deipnon, Strong's 1173, "...the chief meal, usually in the evening..." With evening comes the first day change in our study to Friday the 9th day of Abib. Joh 12:2-9

- a. His feet were anointed by Mary the sister of Martha and Lazarus (not to be confused with the account of the unnamed woman in Luk 7:38)
- b. Also to be noted in these verses is the objection of Judas Iscariot concerning the use of the costly spikenard ointment. The scripture says "...he was a thief." Joh 12:6

2. Entry into Jerusalem. "On the next day..." Joh 12:12

The use of the phrase "the next day" here is simply indicating the daylight hours of the 9th day of Abib (please refer to page four concerning day changes). What is the typical world view of what day of the week our Lord entered Jerusalem? What have you been taught? Our Lord entered Jerusalem on Friday. Compare Mat 21:1-11, Mar 11:1-10, and Joh 12:12-15

- a. The disciples are told to get a colt (probably from Bethphage). Mat 21:1-2, Mar 11:1-2, Luk 19:29-30
- b. There was "...much people..." (Joh 12:12) that came to the feast and went out to meet Our Lord **"...the whole multitude of the disciples began to rejoice and praise God ..."** Luk 19:37
- c. Jesus rides into Jerusalem with a multitude going before and following crying "Hosanna to the Son of David: Blessed is he that cometh in the name of Our Lord; Hosanna in the highest". Mat 21:1-9, Mar 11:1-10, Luk 19:28-38, Joh 12:12-19, also prophesied in Zech 9:9, Psa 118:26
The multitude going before and after our Lord were heralds proclaiming His entrance into Jerusalem, just as written by the prophets of God.
- d. "...all the city was moved, saying, Who is this?" (Mat 21:1-11).
The scriptural account of our Lord's entry into Jerusalem is contrary to the popular belief of the whole city welcoming him and then later would cry Crucify Him! Mar 15:13, Luk 23:21, Joh 19:6

3. After His entry into Jerusalem.

- a. Jesus overthrew the money changers tables the second time during His ministry. Mat 21:12-13, Luk 19:45-56. (The first time is found in; Joh 2:15-16).
- b. He healed the blind and lame in the temple. Mat 21:14
- c. The chief priests, scribes, and elders (Pharisees) were displeased due to His wonders and the children crying in the temple saying "Hosanna to the Son of David". Mat 21:15-16 also prophesied in Psa 8:2, Dan 9:25, Mal 3:1
- d. God the Father spoke the third time publicly to Jesus during our Lord's earthly ministry. Joh 12:28 (The first and second times are found in; Mat 3:16-17 and Luk 9:28-35).

Events of
10th day of Abib
Saturday (Jewish Time)

1. Lodged in Bethany.
2. Back to Jerusalem from Bethany.
3. Cursed the fig tree.

Mat 21:19 “And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, **Let no fruit grow on thee henceforward for ever.** And presently the fig tree withered away.”

Mar 11:14 “And Jesus answered and said unto it, **No man eat fruit of thee hereafter for ever.** And his disciples heard *it*.”

4. Overthrew the money changers tables.

Four days before Passover



(Started Friday sunset Gentile Time)

1. Lodged in Bethany.

“...and now the eventide was come...”, He lodged in Bethany for the night Mat 21:17, Mar 11:11

2. Back to Jerusalem from Bethany.

“Now in the morning...” This is the 10th day of Abib and Our Lord returns to Jerusalem after the night's stay in Bethany and is hungered. Mat 21:18, Mar 11:11-12

3. Cursed the fig tree.

He sees a fig tree with leaves but finds no fruit and so curses it.¹ (Mat 21:19 and Mar 11:13-14). The fig tree is symbolic of the nation Israel

¹ The type of fig tree our Lord saw bears fruit before the leaves appear. Therefore, our Lord cursed the tree as it gave the false appearance of fruit but had none. Of all the nations, the

(Mat 24:32, Mar 13:28, Luk 21:29) and the tree our Lord cursed was unfruitful even as Israel was unfruitful, therefore the authority to preach God's word would be taken from them (Mat 21:43). This fact is confirmed by John the Baptist's rebuke to the Jews, "...therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." Mat 3:7-10

Furthermore, our Lord cursed the fig tree on the 7th day Sabbath. The sacrifices and ordinances under the law were shadows of Christ, our High Priest, who fulfilled them by sacrificing Himself. Heb 9:1-15 and Rom 11:25

4. Overthrew the money changers tables.

Our Lord overturns the tables of the money changers the second day in a row (third time during His earthly ministry – refer to 9th day, 3a). Mar 11:15

oracles of God were given to Israel to keep. Rom 3:1-2, Deu 4:7-8, Neh 9:13-14, Psa 147:19-20 But Israel became unfruitful and stumbled at the chief corner stone. Isa 8:14, Psa 118:22, Mat 21:42 When the Lord cursed the fig tree, a symbol of Israel, he took away their authority as the only ones who had God's word and later gave it to his church. Mat 28:19, Mar 16:15, Luk 24:47, Joh 20:21

Events of
11th day of Abib
Sunday (Jewish Time)

1. And when even was come, he went out of the city.
2. Disciples notice the cursed fig tree has dried up.
3. The religious rulers challenge Our Lord.
 - a. The religious leaders question Jesus' authority.
 - b. The parable of the vineyard.
 - c. The Sadducees ask Jesus about the resurrection.
 - d. What is the greatest commandment?
 - e. None dare to ask Jesus any more questions.
 - f. The multitude and disciples are told of the errors of the Scribes and Pharisees.
 - g. Jesus tells the Jewish leaders they no longer have the oracles of God.
 - h. The widow is commended for her offering.
 - i. Our Lord teaches that the kingdom of heaven is likened unto ten virgins.
4. Our Lord answers the questions of His disciples concerning future events.
5. The religious rulers consulted to take our Lord by subtlety to kill him and sent forth spies.

Three days before Passover



(Started Saturday sunset Gentile Time)

1. **“And when even was come, he went out of the city.”** Mar 11:19.
This is the end of the 10th day of Abib and the beginning of the 11th.
2. **The disciples notice the cursed fig tree has dried up.**

“And in the morning...” (The morning of the 11th day of Abib: Compare Mat 21:17-20 and Mar 11:19-20, the disciples did not see the fig tree dried up until the next morning after our Lord cursed it on the 10th). Our Lord teaches His disciples to have faith and to forgive others. Mat 21:19-22, Mar 11:22-26

3. Our Lord taught in the temple.

- a. Our Lord’s authority is challenged. The chief priests, scribes, and elders (Pharisees) question Our Lord asking *"By what authority doest thou these things? and who gave thee this authority?"* Mat 21:23, Mar 11:28, and Luk 20:1-8
- b. In the parable of the vineyard, Jesus tells the religious rulers that the kingdom of God will be taken from them. Mat 21:33, Mar 12:1-9, and Luk 20:9-18
- c. The Sadducees, who say there is no resurrection, question Him about it. Mat 22:23-33, Mar 12:18-27, Luk 20:27-39
- d. A Scribe who was also a lawyer, tempted Him by asking; “...which is the great commandment in the law?” Mat 22:34-36, Mar 12:28-31
- e. “And no man was able to answer a word, neither durst any *man* from that day forth ask him any more *questions*.” Mat 22:41-46, Mar 12:34 and Luk 20:40
- f. The multitude and His disciples are told of the errors of the Scribes and Pharisees; Mat 23:1-37, Mar 12:38-40, Luk 20:46-47
- g. Our Lord tells the Jewish leaders that they will no longer have the “oracles of God” (Rom 3:2) Mat 23:38-39 “Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.”
- h. The widow is commended for her offering. Mar 12:41-44, Luk 21:1-4
- i. The saying of the ten virgins. Mat 25:1-13

4. Our Lord answers the questions of His disciples concerning future events.

Our Lord and his disciples leave the temple and while in the temple courtyard, Peter, James, John, and Andrew show our Lord the grandeur of the temple. Jesus answering them foretells the destruction of the buildings of the temple. Mat 24:2, Mar 13:2, Luk 21:5-6. Later that day on the Mount of Olives his disciples ask 3 questions concerning the end of the world. The disciples ask these questions as Jews²; “Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?” Mat 24:3-25:46, Mar 13:3-37, Luk 21:7-36 It is still the 11th day of Abib as indicated by this scripture. “Ye know that after two days is *the feast of* the Passover, and the Son of man is betrayed to be crucified.” Mat 26:2, Mar 14:1. The time indicated counted the next two full days but not the day He spoke or the day He was crucified.

5. The religious rulers consulted to take our Lord by subtlety to kill him and sent forth spies.

The chief priests, scribes, and elders consulted to take Jesus by subtlety and kill Him but not on the feast day³ for they feared an uproar of the people. Mat 26:3-5, Mar 14:1-2, and Luk 22:2. They sent spies, Luk 20:20. This was not the first time our Lord was spied upon by the religious leaders. In John 12:19-21 we read of “certain Greeks” who desired to see our Lord. When read in context and reading our Lord’s response, we believe these Greeks were spies for the Pharisees. These

² The disciples ask questions of our Lord concerning the end of the world because of his comments about his return. (Mat 23:38-39) They were asking these questions relevant only to the Jewish understanding of biblical prophecy. The disciples understood there was a wrath of God to come and believed that Jesus was the Messiah coming to reign on the throne of David.

³ It should be noted that the religious leaders did not want to take our Lord on the feast day of Passover. However, the Lamb of God was slain on Passover according to God’s pre-determinate will.

events were the fulfillment of prophecy, for a few examples see; Psa 2:2, Psa 22:6, and Isa 53:3. See also John 11:47-57.

Events of
12th day of Abib
Monday (Jewish Time)

1. Supped with Simon the leper.
 - a. The head of Jesus is anointed by a woman.
 - b. Other disciples find fault.
2. Judas Iscariot makes a covenant with the chief priests.

Two days before Passover



(Started Sunday sunset Gentile Time)

1. Supped with Simon the leper.

“Now when Jesus was in Bethany... as he sat at meat.” Mat 26:6-7, Mar 14:3

This was the evening meal and the start of the 12th day of Abib.

- a. As Jesus supped with Simon the leper, an unnamed woman anointed His head with precious ointment, Mat 26:6-7 and Mar 14:3. This is the third time our Lord had been anointed during His ministry;
 - i. The first was at supper with Simon the Pharisee where an unnamed woman washed our Lord’s feet with her tears and anointed them with ointment, Luke 7:36-40.
 - ii. The second was on the 9th day of Abib in Bethany at supper with Lazarus, when his sister Mary anointed our Lord’s feet. Joh 12:2-3
- b. Other disciples find fault for “such waste” of this ointment, Mat 26:8-9 and Mar 14:4-5, just as Judas Iscariot had done on the 9th day of Abib. Joh 12:4-5

2. Judas Iscariot makes a covenant with chief priests.

Judas Iscariot covenanted with the chief priests to betray our Lord for 30 pieces of silver as prophesied.⁴ Mat 26:14-16, Mar 14:10-11, Luk 22:3-6, Zec 11:12, Psa 41:9, Joh 13:18

⁴ Judas did not fall from grace or lose his salvation as he was never saved; “...and one of you is a devil”. Joh 6:70

Events of
13th day of Abib
Tuesday (Jewish Time)

1. The disciples are told how to find the place to observe the Passover.

One day before Passover



(Started Monday sunset Gentile Time)

1. “Now the first *day* of the *feast of unleavened bread* the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?” Mat 26:17, Mar 14:12-15, Luk 22:7-13

This is during the day of the 13th of Abib as they are in preparation for the Passover⁵ observance.

⁵ Passover – is on the 14th of Abib and is explained here. The English word used to describe the Jewish feast day and holy convocation commemorating God’s tenth plague upon Egypt. This final plague was the death of all of the first born. Through Moses, God instructed that a lamb without spot or blemish would be sacrificed and its blood placed on the side and upper door posts of each house. When the Death Angel came through Egypt that night, he would “Passover” the houses where the blood had been applied.

Strong’s Concordance definition for the KJV: H6453, *pesach*, *peh'-sakh*

From H6452; a *pretermission*, that is, *exemption*; used only technically of the Jewish *Passover* (the festival or the victim): - passover (offering).

God commands the observance of Passover.

Exo 12:1-11, 15-16, 18

(1) And the Lord spoke unto Moses and Aaron in the land of Egypt, saying, (2) This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you. (3) Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for a house: (4) And if the household be too little for the lamb, let him and his neighbor next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb. (5) Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats: (6) And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. (7) And they

- a. There might be some confusion because of the usage in the text of “...feast of unleavened bread...”. Our text is very clear that the disciples are asking our Lord where to prepare the Passover. This can not be the Feast of Unleavened Bread as that does not occur until the 15th day of Abib.

For the Passover feast to be observed with unleavened bread at even (the beginning of the 14th) as God commanded Moses, it was necessary to remove all leaven during the day of the 13th.

Exo 12:15-16

(15) Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. (16) And in the first day *there shall be* a holy convocation, and in the seventh day there shall be a holy convocation

shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it. (8) And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it. (9) Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof. (10) And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. (11) And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: *it is* the Lord's passover.

(15) Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. (16) And in the first day *there shall be* a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

(18) In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

There could be no servile work done on the 14th (Passover), the 15th (Feast of Unleavened Bread), or the 21st. Therefore the cleaning of the houses and removal of all leaven in preparation for the Passover and the Feast of Unleavened Bread which followed had to be done on the 13th.

Lev 23:4-8

(4) These *are* the feasts of the Lord, *even* holy convocations, which ye shall proclaim in their seasons. (5) In the fourteenth *day* of the first month at even *is* the Lord's passover. (6) And on the fifteenth day of the same month *is* the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. (7) In the first day ye shall have a holy convocation: ye shall do no servile work therein. (8) But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day *is* a holy convocation: ye shall do no servile work *therein*.

Events of
14th day of Abib
Wednesday (Jewish Time)

1. Jesus observes the Passover.

- a. The disciples are told one of them will betray Jesus.
- b. Our Lord washes the disciples' feet.
- c. Judas Iscariot leaves the Passover supper to betray our Lord before the institution of our Lord's Supper.
- d. Jesus institutes the Lord's Supper and tells his disciples that he would not eat bread or drink wine until he does so with them in the Father's kingdom.
- e. Our Lord and His disciples go out into the Mount of Olives.

2. The Mount of Olives.

- a. Jesus proclaims Himself equal with God.
- b. He tells His disciples they all will be offended because of Him.
- c. Peter is told that he will deny Our Lord three times.
- d. Our Lord takes three of His disciples further into the garden of Gethsemane.
- e. Our Lord prays four times; during one prayer His sweat was as drops of blood.

The betrayal.

- f. Jesus is betrayed by Judas Iscariot.
- g. A servant's ear is cut off by Peter and healed by our Lord Jesus.
- h. All forsook our Lord.
- i. Our Lord is bound and led to High Priest.

3. The Trial.

- a. Peter denies our Lord as Jesus said he would.
- b. Our Lord was mocked and smote by temple soldiers.
- c. The false accusations of the Jewish council.
 1. Israel is told they will see Jesus coming in His power.

2. Our Lord is condemned and accused of blasphemy by the religious leaders.
 3. Our Lord is abused by the council and their servants.
 - d. The chief priests and elders took counsel to have Jesus put to death and took Him to Pilate.
 - e. Judas Iscariot tries to return the blood money.
 - f. Our Lord is brought before Pilate again and is persuaded by the chief priests and elders to crucify Jesus.
4. The crucifixion.
- a. Scourged and mocked.
 - b. Simon the Cyrenian was compelled to carry the cross.
 - c. Crucified at the sixth hour.
 - d. The soldiers parted His garments and lots were cast for His clothes.
 - e. His accusation is nailed to the tree.
 - f. Darkness for three hours.
 - g. Our Lord prays.
 - h. Mocked by the Governor's soldiers and the other malefactors.
 - i. Gave charge of His mother to the Apostle John.
 - j. Drinks were offered to Him.
 - k. Separated from the Father.
 - l. Our Lord gave up the ghost.

The day of Passover and our Lord's crucifixion



(Started Tuesday sunset Gentile Time)

- 1. Jesus observes the Passover.** “Now when the even was come, he sat down with the twelve.” Mat 26:20, Mar 14:17-18, Luk 22:14 (For further information concerning the Passover observance, please refer to footnote number 4 on the 13th of Abib).

It is the beginning of Our Lord's last day before he is offered up as the "Lamb of God". To gain depth in understanding, the reader should know that most of our Lord's discourses on this day were to His disciples as His church.

- a. During the Passover meal with His twelve disciples, Jesus tells them that one of them will betray Him. Mat 26:21, Mar 14:18, Luk 22:21, Joh 13:2, 21
- b. Our Lord washes the disciple's feet and tells Peter to strengthen his brethren after he is converted. Joh 13: 4-17, Luk 22:32
- c. Judas Iscariot was the treasurer, ("...because Judas had the bag..." Joh 13:29) and leaves to betray Jesus before the church ordinance of the Lord's Supper was instituted. When Our Lord said one of them would betray Him, they each asked "...is it I?" Our Lord said it is the one whom he would give the sop to. Judas even asked "...is it I?" and our Lord said, "thou hast said". By comparing the scriptures we see Judas then "...went immediately out..." before our Lord instituted the ordinance of the "Lord's Supper" in His church. Compare Mat 26:22-25 and Joh 13:22, 26, 30
- d. When Jesus instituted the "Lord's Supper" He told his disciples that he would not drink wine again until he is with them in the Father's kingdom. Mat 26:26-29, Mar 14:25, Luk 22:18
- e. "And when they had sung an hymn, they went out into the mount of Olives."
Mat 26:30, Mar 14:26

2. The Mount of Olives.

- a. Jesus proclaims Himself to be equal with God the Father. Joh 14:5-21

- b. Our Lord tells his disciples they will all be offended that night because of Him and quotes Zachariah 13:7. Mar 14:27, Joh 16:32
- c. Our Lord tells Peter, when they were on the Mount of Olives (not yet in the garden of Gethsemane), that he will deny Jesus three times before the rooster will crow. Mat 26:30-34, Mar 14:26-30, Luk 22:39, Joh 13:36-38
- d. Our Lord is with His disciples in the garden of Gethsemane, He takes Peter, James, and John and goes further into the garden. Mat 26:36-39, Mar 14:32-35, Luk 22: 39-41.
- e. Our Lord prays four times before his arrest in the Garden of Gethsemane. The first prayer is found in John 17.
The prayer in John 17 is the last prayer before our Lord crosses over the Brook Cedron into a different garden, on the Mount of Olives. In this prayer our Lord says in John 17:20; “Neither pray I for these alone, but for them⁶ also which shall believe on me through their word;”
Our Lord prays three more times; Mat 26:39-44, Mar 14:34-41, Luk 22:40-45.
While praying in earnest, His sweat “...was as it were great drops of blood falling to the ground.” Luk 22:44.
In John 14:31 our Lord says; “...Arise, let us go hence”. This verse should not be considered being at the same time as Mat 26:46-47; “Rise, let us be going: behold, he is at hand that doth betray me. And while he yet spake, lo, Judas, one of the twelve,

⁶ We believe the “them” are all those who savingly believe upon Christ through the word of the disciples, which is God’s inspired word, “...according to the scriptures.” 1Cor 15:1-8, 2Tim 3:15, 2Pet 1:19-21

came, and with him a great multitude with swords and staves, from the chief priests and elders of the people”.

The gospel of John does not tell us when our Lord and the disciples departed **out into** the Mount of Olives. After comparing scriptures, our Lord’s statement in John 14:31 happened **on** the Mount of Olives. In Mat 26:30-34, Mar 14:26-30, Luk 22:34, Joh 13:38 we see our Lord telling Peter that he would deny Christ before the cock crows three times. We know this happened **on** the Mount of Olives before the first prayer. Therefore this “...Arise, let us go hence” is a call to action; to fulfill all that the Father gave commandment to do. Mat 26:46-47

The Betrayal.

- f. Judas Iscariot came with “a great multitude with swords and staves, from the chief priests and elders of the people”. Mat 26:47-55, Mar 14:43-49, Luk 22:47-48, Joh 18:3. When our Lord proclaimed He was the one whom they sought by saying “I am”, they all fell backward to the ground. John 18:6. We must conclude from John 18:7, that it was after this incident occurred that Judas betrayed Our Lord with a kiss.
- g. A servant of the high priest has his right ear cut off (Mat 26:51, Mar 14:47, Luk 22:50) by Peter (Joh 18:10) and Our Lord Jesus heals him (Luk 22:51).
- h. All forsook our Lord. Mat 26:56, Mar 14:50
- i. Our Lord is bound and led by Jewish temple guards to the High Priest. Mat 26:57, Mar 14:53, Luk 22:54, Joh 18:12-14

- 3. The false accusations (trial)⁷** of the Jewish council and Peter's denial.
- a. Peter denies our Lord as Jesus said he would, this happened during the trial.⁸ . Mat 26:69-75, Mar 14:66-72, Luk 22:54-62, Joh 18:17-27.
 - b. Before the trial, the men that held our Lord mocked and smote him. Luk 22:63-64
 - c. There is a false trial. Our Lord was tried by the Jewish religious leaders who had previously determined to put him to death (Joh 11:47-53). The council sought witnesses but found none. Then they sought false witnesses to put our Lord to death but the testimony of the false witnesses did not agree. Mat 26:59-61, Mar 14:55-59, Luk 22:66-71
- 1. Jesus tells Israel they will see Him in His power coming in the clouds. Mat 26:63-64, Mar 14:62, and Luk 22:69
 - 2. Jesus is condemned and accused of blasphemy by the religious leaders because he told them he would be on the right hand of the power of God. Mat 26:65-66, Mar 14:64, and Luk 22:71

⁷ It is commonly recognized by scholars this was a false trial. However, the scriptures do not use the word trial. There were false witnesses and accusations against our Lord resulting in the Jewish council bringing to fruition their covert objective to kill the Lord Jesus. This was done at night, during Passover and without Roman authority. Therefore, not only was this a false trial but by Roman and Jewish law, it was an illegal proceeding.

⁸ In the movie "The Passion" Mary is shown strengthening the Apostle Peter and our Lord. According to the scriptures, Mary the mother of Jesus is not mentioned during the trial. In fact she is not mentioned until the crucifixion when our Lord gives her charge to the Apostle John. Joh 19:25-27 The last time she is mentioned prior the crucifixion is in the following verses. Mat 12:46-47, Mar 3:31-32, Luk 8:19-20

3. Our Lord is abused by the council and their servants. Mat 26:67-68, Mar 14:65, and Luk 22:63-64

d. When the morning had come, the chief priests and elders took counsel against Jesus to put Him to death (Mat 27:1, Mar 15:1, Luk 11:66, and Joh 18:28) and took him to Pilate. (Mat 27:2, Mar 15:2, Luk 23:1, Joh 18:28-29)

The Jewish chief priests, elders, and scribes did not want to be defiled by entering the judgment hall which would prevent them from eating the Passover (Joh 18:28). ⁹ Pilate found no fault and sent our Lord to Herod¹⁰ because Jesus was a Galilean. (Luk 23:6-7)

e. Judas Iscariot tries to return the blood money to the chief priests and elders; is rejected and hangs himself. Mat 27:3-10 Acts 1:18¹¹

⁹ The Passover observance started after sundown and it is now near sunup as indicated by "...the cock crew" (Joh 18:27). The Passover was to be eaten all night with nothing remaining by morning (Ex 12:10-11) The Pharisees/Council were in disobedience to God's Passover law. They took custody of our Lord in the garden, were with Him into the early morning hours and willfully did not observe the Passover.

¹⁰ This is not the King Herod who killed all of the babies at the time the wise men sought the Christ child.

¹¹ "Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out." (Act 1:18) There are some who use this verse in attempts to discredit God's inerrant and infallible word because these events are not mentioned in Mat 27:5. Yet we see perfect consistency in these scriptures. Matthew 27:6-7 says the chief priests took counsel and said concerning the thirty pieces of silver "...It is not lawful for to put them into the treasury, because it is the price of blood." The chief priests refused to take ownership of the blood money so it still belonged to Judas when they purchased the Potter's field with it. Thus, in Act 1:18 we understand how Judas could purchase a field after he was already dead. This verse also gives us a little more information of what happened to Judas when he hung himself. The fact the gospels do not give us the additional information as to how or why his bowels gushed out does not indicate any contradiction in the scriptures.

- f. Jesus is brought before Pilate for the second time (Luk 23:11) who desired to release Him, but the chief priests and elders persuaded the people to crucify Him. The Jews, moved by the religious leaders, demanded a murderer to be released rather than the innocent Lord of glory. Mat 27:11-26, Mar 15:1-15, Luk 23:13-25, Joh 18:33-40

4. The crucifixion.

- a. He was scourged and the whole band of the governor's soldiers mocked Him. Mat 27:26-31, Mar 15:15-20, Luk 18:33, Joh 19:1-3, Isa 50:6, 53:5, 7
- b. Simon the Cyrenian was compelled to carry the cross. In John we see "And he bearing his cross went forth..."(Joh 19:17). Our Lord did carry his cross a short distance but was unable to continue. There is no mention in the scriptures, however, of our Lord ever falling to the ground as Hollywood depicts in the movies. Mat 27:31-32, Mar 15:21, Luk 23:26
- c. The governor's soldiers crucified¹² Him. We deduce from the scriptures our Lord was nailed to the tree¹³ while it was on the

¹² Definition of "Crucified" found in Mark 15:25: Strong's **Hebrew and Greek Dictionaries:** G4717, σταυρόω, stauroo, *stow-ro'-o*, From G4716; to *impale* on the cross; figuratively to *extinguish* (*subdue*) passion or selfishness: - crucify.

Webster's 1828 English Dictionary definition of Crucify: Crucify, CRUCIFY, v.t. [L., cross, to fix.]

1. To nail to a cross; to put to death by nailing the hands and feet to a cross or gibbet, sometimes anciently, by fastening a criminal to a **tree**, with cords.

But they cried, crucify him, crucify him. Luke 23.

2. In scriptural language, to subdue; to mortify; to destroy the power or ruling influence of. They that are Christs have crucified the flesh, with the affections and lusts. Gal 5.

3. To reject and despise.

They crucify to themselves the Son of God afresh. Heb 6.

ground, it yet being the third hour. Then after being nailed to the tree, he was lifted up (Num 21:7-9, Joh 3:14) and the cross was secured upright. By the time the soldiers parted his garments and then raised him up, the time of day became the sixth hour or 9:00 AM. The darkness did not come until our Lord was raised up on the tree. We believe this explanation is more acceptable than as some would have the gospels giving us both Roman and Jewish time references. We believe all time references in the gospels are Jewish time until after our Lord's resurrection (Refer to Introduction).

The gospel of Mark is the only scripture that says our Lord was crucified at the third hour, which is from six until nine o'clock in the morning. Some believe this scripture indicates the gospels give Roman and Jewish time references. While others may think the scriptures are contradictory, we know God's word is true, consistent, and infallible.

To be crucified with Christ, is to become dead to the law and to sin, and to have indwelling corruption subdued. Gal 2 and 6.

4. To vex or torment. [Not used.]

¹³ Though we are not dogmatic on the issue, we prefer to use the word "tree" instead of "cross" when making reference to what our Lord was crucified on. Though the English word "cross" is used in the scriptures, the Greek word does not indicate that it was a cross as often depicted. Definition of "cross" is found 28 times in the New Testament: Strong's Hebrew and Greek Dictionaries: G4716, σταυρός, *stauros*, *stow-ros'*, From the base of G2476; a *stake* or *post* (as *set* upright), that is, (specifically) a *pole* or *cross* (as an instrument of capital punishment); figuratively *exposure to death*, that is, *self denial*; by implication the *atonement* of Christ: - cross.

Our Lord tells Nicodemus that his crucifixion is similar to when Moses lifted up the brassen serpent.

Joh 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

Num 21:9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

Please see item number 2 in appendix for more information.

Here are some considerations:

- All the gospels except John say there was darkness from the sixth hour until the ninth hour. Which would indicate our Lord was crucified at the sixth hour or nine o'clock in the morning. John 19:14 says it was **about** the sixth hour when Pilate presented our Lord to the Jews and said "...Behold your King". The keyword in John is "about" meaning it was not yet the sixth hour.
- The scripture that seems to cause confusion actually gives us an interesting insight. Mark 15:24-25:
 "And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. (25) And it was the third hour, and they crucified him."
Only in Mark is our Lord crucified, his garments parted (verse 24) and a time of day, the third hour, is given and he is crucified (verse 25).
- d. The soldiers parted His garments and the governor's soldiers cast lots for His clothes. Mat 27:35, Mar 15:24, Luk 23:34, Joh 19:23, Ps 22:18.
- e. His accusation: "Jesus of Nazareth, the King of the Jews" was written in Greek, Latin, and Hebrew. The inscription was written by Pilate himself and nailed on the tree over our Lord. Mat 27:37, Mar 15:26, Luk 23:38, Joh 19:19.
- f. There was darkness from the sixth to the ninth hour, which is from nine o'clock in the morning until noon. Mat 27:45, Mar 15:33, Luk 23:44
- g. Our Lord prays. Luk 23:34

- h. He was mocked by the governor's soldiers, Jews, and the two thieves who were crucified with Him. Mat 27:39-44, Mar 15:27-32, Luk 23:35-39 One of the thieves was saved while on the tree. Luk 23:40-43, Is 53:12.
- i. Gave charge of His mother to the Apostle John. Our Lord charged the apostle John with the care of Mary as his own mother. Joh 19:26-27.
- j. Drinks were offered to Him. By comparing scriptures and doing a word study it is apparent that our Lord was offered two drinks¹⁴. The first, before being crucified, vinegar mingled with gall which he refused. (Mat 27:34; and Mar 15:23) The second drink, while on the tree, vinegar only which he accepted. (Mat 27:48, Mar 15:36, Luk 23:36, Joh 19:29-30 and Ps 69:21)
- k. Separated from the Father. "...My God, my God, why hast thou forsaken me?" Mat 27:46, Mar 15:34, Psa 22:1 We are not able, in the scope of this work, to address each saying of our Lord while he was nailed to the tree. However, we need to bring particular attention to why God the Father forsook God the Son. This question of our Lord declares the gospel.

¹⁴ Mat 27:34; Luk 23:36, vinegar (*oxos (ox'-os)* From G3691; vinegar, that is, sour wine: - vinegar) mingled with gall (*cholē (khol-ay')* Feminine of an equivalent perhaps akin to the same as G5514 (from the greenish hue); "gall" or bile, that is, (by analogy) poison or an anodyne (wormwood, poppy, etc.): - gall.

Mar 15:23; wine (*oinos (oy'-nos)* A primary word (or perhaps of Hebrew origin [H3196]); "wine" (literally or figuratively): - wine. Mingled with myrrh (*smurnizō (smoor-nid'-zo)* From G4667; to tincture with myrrh, that is, embitter (as a narcotic): - mingle with myrrh.

All four gospels agree He drank vinegar (*oxos (ox'-os)* From G3691; vinegar, that is, sour wine: - vinegar) from a sponge just before He proclaimed "it is finished" Mat 27:48, Mar 15:36, Joh 19:29-30, Ps 69:21

1. God being holy cannot look upon sin.
 - a. Isa 6:3 “And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.”
 - b. Hab 1:13 “*Thou art* of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he? “
 - c. Psa 5:4 For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee.
2. Our Lord became sin for us by taking upon himself our sin which alienated him from God the Father. Just as all mankind has been alienated from God through the disobedience of Adam, so by the obedience of Christ unto death our Lord became a ransom for many. Gen 2:16-17, Gen 3:17-19, Rom 5:12, Rom 6:23, 2Co 5:21, Mat 20:28, Heb 9:28, Isa 53:4-12, Gal 3:13, Col 1:19-22
 - a. 2Co 5:21 “For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.”
 - b. Gen 2:16-17 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.
 - c. Rom 6:23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.
 - d. Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

1. Our Lord gave up the ghost. Our Lord, being God, had the power to lay down His life and take it again (Joh 10:18). Our Lord Jesus did not die from His extensive wounds and by being crucified. He “...*gave up the ghost*”. The veil in the temple was rent from the top to the bottom, the earth quaked, the rocks were rent, and the graves of the saints were opened. But the saints did not come out of the graves until after our Lord’s resurrection because he must be the “first fruits” (1Cor 15:20, Act 26:23). Mat 27:51-54, Mar 15:37-39, Luk 23:46, Joh 19:30


After our Lord gave up the ghost and while his body was yet on the tree, it still being the 14th of Abib, many women stood afar off; Mary Magdalene, Mary the mother of the sons of Zebedee, and Mary the mother of our Lord among them. Mat 27:55-56, Mar 15:40-41, Luk 23:48-49

A summary of the events following our Lord giving up the ghost, His body being placed in the tomb, and His resurrection three nights and three days later.

In this summary of His resurrection, it is important to note that there were many events taking place at the same time that are contrary to the commonly taught account that we have all learned. For example, the women made several trips back and forth between the tomb and where the Apostles were. There are gaps of time in some of the gospels but in others, we gain a more complete understanding. God's word is consistent and true. We just need to mine for the precious gems that he has given for our edification.

Wednesday sunset is the start of 72 hours; three nights and three days in the tomb

“For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.” Mat 12:40

 Thursday the 15th day of Abib started Wednesday at sunset Gentile Time.

1. Our Lord's body is laid in a new tomb. When even was come, it is now the 15th of Abib, Joseph of Arimathaea went to Pilate and begged the body of Jesus. Nicodemus helped Joseph and after taking our Lord's body down from the tree, they wrapped it in linen (which Joseph had bought Mar 15:46) with myrrh and aloes (which Nicodemus had brought Joh 19:39) and laid it in Joseph's tomb which had never been used. They departed after rolling a great stone to the door. Mary Magdalene and


Mary our Lord's mother were sitting over against the sepulcher.¹⁵ Isa 53:9, Mat 27:57-61, Mar 15:42-47, Luk 23:50-55, Joh 19:31, 38-42

In Luke 23:54, "...that day..." is referring to the daytime hours of the 14th which is the preparation for the Feast of Unleavened Bread on the 15th.

"And that day was the preparation, and the sabbath drew on." The Sabbath referred to is the Feast of Unleavened Bread which started after sunset on Wednesday.¹⁶

During the day of the 15th of Abib, the chief priests and Pharisees went to Pilate and wanted him to command a watch of guards to secure our Lord's tomb.¹⁷ Pilate told them "...Ye have a watch...". The chief priests and Pharisees set a watch.¹⁸ (Mat 27:62-66)

By sunset on this day, our Lord had been in the tomb 24 hours which was one night (Wednesday) and one day (Thursday).

2.  Friday the 16th day of Abib started Thursday at sunset Gentile Time. After our Lord was laid in the tomb the women, which came with him from Galilee, returned to where they were staying. "And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment." Luk 23:56

¹⁵ It is important to note that the women were not involved in any part of begging Pilate to take the body of our Lord down from the tree or preparing Him for burial. This point is to further demonstrate the inaccuracies of the movie "The Passion of the Christ".


¹⁶ Refer to the commentary for the 13th day of Abib, page 14 footnote 4.

¹⁷ Our Lord called the scribes, Pharisees and Saducees hypocrites (Mat 15:7, 16:3, 22:18, 23:13-15, 23, 25, 27, 29, Mar 7:6, Mar 11:44, Luk 12:56) They sought to accuse our Lord of breaking the Sabbath by an act of healing (Mat 12:9-14), yet here we see the hypocrites breaking the Sabbath by attempting to keep him in his tomb.


¹⁸ We believe this watch was of temple guards for three reasons. First, some of the watch, upon the resurrection of our Lord, immediately reported to the chief priests and not to Pilate. (Mat 28:11) Second, we do not believe Roman soldiers would have been so easily bribed by the Jewish priests (Mat 28:12). Third, we don't believe the chief priests could have protected Roman guards from the Governor as falling asleep on watch was punishable by death (Mat 28:14).

“And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.” Mar 16:1 We see by comparing these two scriptures that the women must have bought the sweet spices on Friday the 16th. They could not have bought them on the 15th, the Feast of Unleavened Bread, or the 17th as that was the 7th day Sabbath day they rested according to the commandment.

By sunset on this day, our Lord had been in the tomb for 48 hours which was two nights (Wednesday and Thursday) and two days (Thursday and Friday).

3.  Saturday the 17th day of Abib started Friday at sunset Gentile Time. The 17th of Abib was the 7th day Sabbath, which began at sunset; and was the day of rest as established and commanded by God.¹⁹ Gen 2:3, Exo 16:26, Exo 20:8-10, Lev 23:3

By sunset on this day, our Lord had been in the tomb for 72 hours which was three nights (Wednesday, Thursday, and Friday) and three days (Thursday, Friday, and Saturday). He fulfilled all of the scriptures and the temple of his body was raised up sometime after sunset. (Jon 1:17, Mat 12:40, Mat 16:21, Mar 8:31, Luk 9:22, Joh 2:19, 21 and 1Cor 15:4)

4.  Sunday the 18th day of Abib started Saturday at sunset Gentile Time.
- a. Early in the morning while it was yet dark (Joh 20:1): Mary Magdalene, Mary the mother of our Lord, Salome, Joanna, and other women went to the sepulchre. (Mat 28:1, Mar 16:1, Luk 24:10, Joh 20:1) While the women were on their way to the sepulchre, there was a great earthquake and the angel of the Lord descended from heaven, rolled back the stone,

¹⁹ This was the last official Sabbath under the Old Testament. When our Lord rose up from the dead he fulfilled the law. “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.” Mat 5:17

and sat upon it. The keepers shook with fear and became as dead men. (Mat 28:1-4) This is the only gospel that gives us an account of this angel seen outside the tomb.

- b. The women arrived at the sepulchre at the rising of the sun (Mat 28:1, Mar 16:2) wondering along the way who would roll away the stone for them. (Mar 16:3, Luk 24:1) All the women found was the stone rolled away and an empty tomb. This was the first visit of the women to the tomb but they did not enter.
- c. When the women arrived at the sepulcher, Mary Magdalene ran and told the Apostles Peter and John; "...they have taken away the Lord out of the sepulchre and we know not where they have laid him."²⁰ (Mar 16:4, Luk 24:2, Joh 20:1-2) Those on watch, "the keepers", had regained strength and fled before the women arrived at the sepulchre. There is no mention of the watchmen by the women in their report to the Apostles. Joh 20:2 The watchmen are on their way to give a report to the chief priests. (Mat 28:11) This scripture strongly implies that the watchmen were not at the sepulchre when the women arrived.

²⁰ It would seem the women had neither spoke to the angels or seen our Lord before speaking to the disciples. Else why the complaint from Mary Magdalene to the disciples, "...They have taken away the Lord out of the sepulchre, and we know not where they have laid him."?

- d. Then Peter and John ran to see the empty sepulchre for themselves and after finding it as the women said returned to their homes. (Joh 20:3-10) The women returned to the sepulchre following Peter and John.²¹ This is the second visit of the women to the tomb and the first visit of the Apostles.
- e. After Peter and John leave the sepulchre, Mary Magdalene was outside the sepulchre weeping, Mary stoops down and looking in sees two men in shining garments (Joh 20:11, Luk 24:4), in John 20:12 they are called angels.²² (Critical Footnote) When the angels ask Mary the reason for her weeping she says it's because she doesn't know where the body of her Lord has been laid (Joh 20:13). The women are told that our Lord Jesus was not there but risen from the dead and "...goeth before you into Galilee" (Mat 28:6-7, Mar 16:6-7, Luk 24:5-6).
- f. After speaking with the angels the women departed quickly from the sepulchre with fear and great joy and did run to bring his disciples word (Mat 28:8). In John 20:14 Mary Magdalene had just finished speaking with the angels, turned, and saw our Lord at first supposing him to be the gardener. (Mat 28:9-10, Mar 16:9, Joh 20:14-16) The gospels of Mark and Luke do not give us the account of the women speaking with our Lord immediately following his resurrection. A careful comparison of Matthew 28:8-10 and John 20:14-16 would seem to give us the preceding order of events.

²¹ Luke and Mark do not mention the women going to the Apostles then returning to the sepulcher, but John 20:2-11 does.

²² In Matthew 28:5 and Mark 16:5, there is only one angel mentioned. We do not believe this is a contradiction in scripture or separate events for two reasons. As God is not the author of confusion (1Cor 14:33) we must conclude that just because only one angel is mentioned does not discount that there were two present. Furthermore, the discourse between the women and the angels is so similar in all four gospel accounts to conclude these all must be the same event.

While the women were going to tell the disciples of our Lord's resurrection, some of the watchmen came into the city to report to the Chief Priests. (See **15th day of Abib, footnote #17**) The elders assembled with the watchmen (temple soldiers) and "gave large money" to them to lie. They were to say; "...his disciples came by night and stole him away while we slept." (Mat 28:11-13)

g. Mary Magdalene and the other women told his disciples that they had seen and spoken with our Lord but they did not believe the women. (Mar 16:10-11, Luk 24:10-11, Joh 20:18) Peter again ran to the sepulchre and once again found it empty with "...the linen clothes laid by themselves...". (Luk 24:12)

This was the second time the women reported to the Apostles and the second visit of at least the Apostle Peter to the tomb.

h. Then this same day, our Lord appeared unto two disciples on their way to Emmaus. (Mar 16:12, Luk 24:13-15). Then again this same day, the 17th day of Abib, in the evening²³ our Lord appeared unto the disciples as they were assembled (Mar 16:14, Luk 24:36, Joh 20:19).

²³ It should be noted that the scripture says in John 20:19: "Then the same day at evening, being the first *day* of the week,...". We believe this is very significant because until this point in time, the next day started after sunset. Here it is evening and still the first day of the week. In Matthew 5:17 our Lord said he came not to destroy the law but to fulfill the law. After his resurrection he established the new covenant (Jer 31:31, Heb 12:24). Creation began in darkness and God caused there to be light and divided the Day from the Night so under the old covenant the days were from evening to morning (Gen 1:5, etc.). But now the day star (2Pet 1:19, Rev 22:16) has risen, the Day has come (Joh 1:4-5) and has the preeminence (Col 1:18) so the days are from morning to evening.

Appendix

1. Months of Nissan & Abib
 - a. The month of Nissan is the seventh month in the Jewish civil calendar, which coincides with the first month of the sacred (religious) calendar that is Abib. Ex 12:2, Ex 13:4, 23:15, Neh 2:1
2. Was Jesus Christ Crucified on a “Cross”? From the website:
<https://www.biblestudy.org/question/was-jesus-crucified-on-cross-or-stake.html>
3. Time change from the Jewish reckoning of days beginning at sunset to beginning at sunrise. This changed after Our Lord Jesus, the “Day” arose as the “...day star..., the bright and morning star” 2Pet 1:19, Rev 22:16, Joh 20:19.
4. Information found on the internet about The Passion of the Christ;
 - a. Website; <https://passion-movie.com/english/>
 - b. Wikipedia;
https://en.wikipedia.org/wiki/The_Passion_of_the_Christ