

The Chronology of the Crucifixion Week

This is Life Eternal to Know Thee the Only True God
Times of the Prophetic Oracles

and Jesus the Christ, whom Thou hast sent.
Days of the Ministry of John & Jesus Christ

"From Everlasting to Everlasting Thou art ALL"

WHOM NO MAN HATH SEEN
אֶהְיֶה
I WILL BE
IS
MY NAME
1 Tim.6:16

"Before Me there was no Ail formed; neither shall the after Me"

"I am Ehyeh your Holy One, the Creator of Israel, your King."

"The Son's name shall be called Wonderful, Counselor, the Mighty Ad, the Everlasting Father, the Prince of Peace."

"I am the First One and the Last Ones."

"I will be who I will be : I WILL BE this is My Name for the Olahm and This is My Memorial for generation of the race"

"Ehyeh, Yahweh, Jehovah, or Yah, is a Man of War."

I am Ehyeh, that is My Name; and my glory I will not give to another."

"As I Live, the Whole Earth shall be full of my glory."

"I am EHYEH (or Jehovah) and there is none else : Beside me there is no Saviour."

אֲשֶׁר אֶהְיֶה
"WHO I WILL BE"

"Lion of the Tribe of Judah, the Root and Offspring of David."

"The VEIL, that is to say, HIS FLESH."

"The ELOHIM of the WHOLE EARTH he shall be called."

"I am the Alpha & the Omega, the Beginning & Ending, Who is & Who was & Who is to come, The Almighty"

"The Bread I give for the life of the world is My Flesh."

"Before Abraham was, I am, I and my Father are One."

"My words are spirit & life. The Deity is spirit."

"He that hath seen Me hath seen the Father."

"The Father is in Me & I in him: I proceeded, and came forth from him."

"The Father hath committed all judgment to the Son, that all should honor the Son as they honor the Father."

"We speak that We do know, and ye receive not Our testimony."

"I am the image of the invisible God, first born of every creature, by whom all things were created."

"He will glorify Me with himself with the glory I had with Him before the world was."

"I go to the Father who is greater than I."

"I am Ehyeh the Saviour (i.e. JESUS) the Anointed King of Israel."

"I will ascend where I was before, but will come again, as a thief. Blessed is he that watcheth."

The Man my Fellow Zech.13:7

Hear, O Israel, I will be Mighty Ones is One who will be

Though born after, He was before me

Moses' Proclamation Rendered from the Hebrew of Deut. 32:4

... John, 'the Burning and Shining Light'

PICTORIAL ILLUSTRATION OF DEITY MANIFESTED IN THE FLESH

An adaptation of the original designed by John Thomas, M.D. and published by C.C. Walker in 1901.

Alex Briley

Preface

The subject of this booklet is very complex. Placing the events of the Crucifixion week in chronological order is a very difficult task. We shall present this subject with confidence that the reader will understand that we are not attempting to be dogmatic with respect to our conclusions. However, we feel that through a great deal of study on this particular subject that we have placed most of the events of the crucifixion week in their correct chronological order. We will not claim this exposition to be a flawless chronology though; experience has shown us that this is a very difficult subject to be sure of. At the time of this publication, the writer is teaching a Sunday school class on the Gospels. It may very well be that at the end of that study (which may be years away) some of the conclusions reached herein may be changed.

We believe that there is great value in the study of the crucifixion week. We believe that when we understand the chronology of these events, that our eyes will be opened to lessons we would have been unable to see if we could not place the events in their correct order.

The Gospel of John makes the following statement, *“And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.”* John 21:25. We ask the reader to think upon this statement. Yahweh has carefully recorded the events of His son’s life. The events he has revealed to us are of His choosing. And of these few events that have been recorded, more information is recorded concerning the Crucifixion week than any other period of the life of Yeshua. For example, of the twenty-one chapters of John’s Gospel, nine chapters deal with this particular week. Almost one half of John’s Gospel involves the crucifixion week. It is without question, the most significant portion of Adamic history that has occurred to date. We hope that a greater understanding of this week will lead to a greater appreciation of the events that occurred therein.

Understanding the Jewish Day

Before we enter the subject, we must impress upon the reader that an understanding of the Jewish day is crucial to our understanding of the Gospel events. We are prone to think of the hour of midnight as the start of a new calendar day. When reading the scriptures we are often prone to apply this gentile understanding of time to the events we read. But it must be remembered, that God's calendar, is not man's calendar. Yahweh has declared that the day begins at sunset. We find this in the account of creation. "*And the evening and the morning were the first day*" Genesis 1:5. We see then, that from the opening of God's revelation to mankind that the evening begins His day. It is this method that was used by the Gospel writers, and has been used by the Jewish people unto this day. There is a great practical lesson for us in these details. As darkness comes before light, our hope will appear at the end of these dark times in which we live.

So, when is the evening of the first day of the week? To most people it is Sunday night. But to the Gospel writer, and to those who live under God's calendar, the evening of the first day of the week is Saturday night. If we do not understand how God has divided time, we will not understand when the events he has recorded for us took place.

The 9th of Abib, Thursday Evening to Friday Evening

"Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead." John 12:1.

We begin our study with John chapter twelve. Jesus came to Bethany six days before the Passover. This would place the events of John 12:1 on the 9th of Abib. It is our suggestion that the 9th of Abib began on Thursday at sunset and ended Friday at Sunset (see Chart of the Crucifixion Week). The Gospel of John tells us that it was six days prior to the Passover when Jesus arrived at Bethany. Bethany was the home of Lazarus, Martha, and Mary. This family was special to the Lord. The Lord had a love for them that was truly above the love he felt for most. "*Now Jesus loved Martha, and her sister, and Lazarus*" John 11:5.

The depth of this love is apparent when we consider that he chose to spend

the beginning of the most important week of his service to his Father with them. It may well have been that the Lord desired to spend time with those who were special to him, to enjoy fellowship with them, to rest with those he loved, before setting forth on a most difficult journey. If we knew without a doubt that we would soon taste death, what would we do with those last few precious days? Certainly, we would seek to set things right that were wrong in our lives. The Lord however, had no need of such things. But we, like the Lord, would also seek to spend as much time with those who were special to us as was possible. On the next day, he would make his triumphant ride into Jerusalem as the Son of David. But first, he would abide with his friends.

Who are the friends of the Lord? *"Greater love hath no man than this, that a man lay down his life for his friends. **Ye are my friends, if ye do whatsoever I command you.** Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you"* John 15:13-15. We are the Lord's friends if we do his will. Lazarus means "He whom God helpeth." He lived in Bethany, which means "House of the afflicted." Lazarus and his *household* are representative of those "whom God helpeth." Jesus had come to Bethany to prepare for his sacrifice in six days. It would be those who were his *friends*, those *whom God helps*, and those who lived in the *House of Affliction*, for whom Jesus would soon offer his life. Jesus had raised Lazarus from the dead a short time before these events now before us. The raising of Lazarus from the dead was typical of those "in Christ" who will awake from their sleep of death, be released from the affliction of mortality (those who figuratively dwell in Bethany), and inherit eternal life.

When Jesus arrived at Bethany it caused a great deal of interest. *"Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead."* John 12:9. As well as meaning "house of the afflicted ones," some have suggested that Bethany can mean "House of figs." What then, might be the typical things represented by this event? We know from scripture that the fig tree is typical of the nation of Israel. *"And the trees said to the fig tree, Come thou, and reign over us"* (Judges 9:10). *"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things*

be fulfilled" (Matthew 24:32-34). Bethany can therefore be typical of the House of Israel, which is now in affliction. Jesus arrived at Bethany six days before the Passover, which we believe was also the sixth day of the week, or Friday. There he dines with Lazarus whom he has just raised from the dead.

Lazarus is the Greek form of the Hebrew name Eleazar. From Numbers we find that Eleazar was the Chief of the Levites, "*And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.*" (Numbers 3:32). Brother Roberts had this to say concerning Aaron and his sons (including Eleazar) in the Law of Moses:

"Its particular significance concerns Christ, who is the substance of all these preliminary shadowings (Colossians 2:17). In him we see a chosen mediator (1 Timothy 2:5) - not self-appointed: "*No man taketh this honour unto himself, but he that is called of God, as was Aaron.*" Hebrews 5:4. It was God who said, "*Thou art a priest for ever after the order of Melchizedek.*" Psalms 110:4. We see him offer blood - not the blood of bulls and goats, but his own blood: he alone entering the holiest, "*heaven itself, now to appear in the presence of God for us.*" Hebrews 9:24. **We see him the perfect one, without spot, without sin**, without superfluity, or incongruity - and this, his character from the beginning: yet assisted by his **originally blemished sons** in the ultimate development of his Priesthood; for his children - his seed - **the forgiven saints**, are to **reign with him** as **priests** as well as kings (Hebrews 2:13-14; Isaiah 53:10; Revelation 5:10). **When they live as the immortal priests** in the great mediatorship between God and man, they will live not as other men live - by the fruits of the ground - but by Christ, the power of God, and the great offering, whom they will eat daily by a figure in partaking of his life and subsisting in the constant communion of his love. **Their former sins - all blotted out - will be no flaw in their position**; though blemish in this respect would have been fatal in the high priest." (Law of Moses, pages, 155-156).

When we take these things into consideration we conclude, that at the return of Christ on the sixth millennial day, those represented by the fig tree (Israel), will gather to see the resurrected Saints, those prefigured in Lazarus (Eleazar), and the Lord. They shall then see him, along with his saints, ride triumphantly into Jerusalem on the next day. The next day being the seventh day of the week, a day that is typical of the seventh one thousand-year period of God's creation.

This seventh day is the millennial reign of Christ in which the saints shall have their Sabbath rest. *"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."* (Matthew 23:39).

The 10th of Abib, Friday Evening to Saturday Evening

"There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment." John 12:2-3.

Jesus came to Bethany six days before the Passover. When evening approached, bringing with it a new day (remember, the Jewish day has the evening before the morning), Jesus joined the house of Lazarus for supper. While he sat, Mary came and anointed his feet. Bible students have questioned whether this anointing is the same as the anointing mentioned in Matthew 26:6-7. The account in Matthew reads, *"Now when Jesus was in Bethany, in the house of Simon the leper, There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat."* It is our latest conviction that the two accounts, John 12:2-3 and Matthew 26:6-7, are different anointings. Consider the following differences: 1) The first anointing takes place in the house of Lazarus; the second is at the house of Simon the leper; 2) Mary anointed the feet of the Lord, while the unnamed woman anointed the head of Jesus; 3) At the first anointing, Judas seems to be rebuked privately for his objection; at the second anointing, the disciples as a whole are rebuked for their objection to the apparent waste of ointment. 4) The anointing of John 12 is clearly done when Jesus came to Bethany, six days before the Passover; the anointing of Matthew 26 is followed by Judas' treacherous meeting with the Pharisees to betray Jesus (Matthew 26:14-15).

Now Luke, who is the gospel writer who records events in chronological order, is clear that Judas' meeting with the Pharisees was the day before the Passover. *"Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to*

betray him unto them in the absence of the multitude." Luke 22:1-6. We suggest a reading of the Story of the Bible volume six for a different opinion on the subject.

It is our suggestion then that the first anointing took place on Friday evening, while the second anointing was on Tuesday. The reader must understand, though, that we are not dogmatic on this point.

Now, let us consider the significance of this first anointing. *"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 an house: And if the household be too little for the lamb, let him and his neighbour 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. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats."* Exodus 12:3-5. We find that it was on the tenth day of the month that all Israel chose them a lamb for the Passover Feast. If Israel had opened their eyes, they would have seen that God had provided himself a Lamb (Genesis 22:8). *"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."* John 1:29.

Jesus was the antitype of all the Passover lambs that had come before. Peter says, *"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."* 1Peter 1:18-20. On the day when all Israel was choosing its Passover Lamb, Mary is in effect, anointing hers. She knew that Yeshua was the way to life. The resurrection of her brother Lazarus, still fresh in her mind, had convinced her that she needed no Paschal Lamb. Though not understanding his coming death, she had her Paschal Lamb before her, and she chose him.

Why did Mary anoint the feet of the Lamb of God? The feet of a man can act as a figure of a righteous or wicked life. *"I have refrained my feet from every evil way, that I might keep thy word. Thy word is a lamp unto my feet, and a light unto my path."* Psalms 119:101,105. *"Ponder the path of thy feet, and let all thy ways be established."* Proverbs 4:26. *"And your feet shod with the preparation of*

the gospel of peace." Ephesians 6:15. *"And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."* Hebrews 12:13. Mary was providing witness to the righteous walk of the Lord Jesus. While all Israel were choosing their Passover lambs, Mary was placing her hope in the True Passover. *"Christ our Passover is sacrificed for us."* 1 Corinthians 5:7.

The name Mary signifies "bitter." She represents the Ecclesia, who like herself realizes that she dwells in the bitterness of sin's flesh. We, like her, desire to have our sins forgiven. And like her, we choose the only means available by which we can inherit eternal life. By washing the feet of Jesus, Mary demonstrated that she desired salvation. She knew that it would be through his righteousness that she had hope of her own feet being cleansed, *"Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean."* John 13:10. Paul says that the Ecclesia is washed through the work of the Lord. *"That he might sanctify and cleanse it with the washing of water by the word."* Ephesians 5:26. If our feet be washed through him, we have the hope of standing with him as Isaiah states, *"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"* Isaiah 52:7.

This long sought for event was symbolized by the Lord's triumphant entry into Jerusalem that very day. *"Much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt."* John 12:12-15. It is very fitting that this entry into Jerusalem was on the seventh day of the week, the weekly Sabbath. It is prophetic of the Seventh millennial day when the Lord shall reign with his redeemed over a conquered world. Then shall the Saints of Deity, symbolized in Mary, rest from their bitterness. *"For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."* Hebrews 4:4-5, 9-11.

The 11th of Abib, Saturday Evening to Sunday Evening

The reader may notice that we did not include the cleansing of the temple by Jesus in the events of the tenth of Abib. The reason we have done so, is that we do not believe that the casting out of all that bought and sold took place on the day that Jesus rode into Jerusalem to the cries of *"Hosanna to the Son of David"* as Matthew's account would make it seem. In Matthew's account of the crucifixion week, we have a brief overview of the tenth and eleventh of Abib; whereas, in Mark's account we find additional information provided. Based on this additional information, we are provided with a correct chronological sequence of events. Mark tells us that as Jesus rode upon the colt into Jerusalem the people spread their garments in the way, while others cut down branches and strawed them in the way. After this dramatic entry, he states, *"And Jesus entered into Jerusalem, and into the temple: and when he looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve."* Mark 11:11. He then records the cleansing on the next day in Mark 11:12.

Now on the eleventh of Abib, he came from Bethany and was hungry. And as they came, they saw a fig tree far off that had leaves upon it but no fruit. Jesus said unto it, *"No man eat fruit of thee hereafter forever."* Mark 11:14. Mark tells us the disciples heard the statement; he then says they came to Jerusalem (verse 15). There is no mention that they saw the tree wither away at that time. Indeed, when we consider the events of the Twelfth of Abib, we will demonstrate that it was on that day that they saw the fig wither. There are some that may think it a harsh thing for Jesus to have cursed the tree when the scriptures say that the time of figs was not yet. However, it should be noticed that a fig tree shoots forth its fruit before its leaves, so that it was expected to have fruit as well. The translation seems to be faulty here. The fig tree is typical of the nation of Israel and in this place is representative of the state of uselessness that it was in when the Son of man had come unto it. Of this nation He said, *"No man eat fruit of thee hereafter forever."* Because of its lack of spiritual fruit, the Romans hewed it down forty years later.

After this, Jesus and the twelve entered into Jerusalem where he then cast out all of those that used the temple for monetary gain, and he said unto them, *"Is it not written, 'My house shall be called of all nations the house of prayer? But ye*

have made it a den of thieves'." The scribes and priests heard this saying and consulted among themselves how they might destroy him. Why did they desire to do so? The latter half of the Lord's statement was a quote from the prophet Jeremiah. When we consider the context of the words spoken by the prophet, we understand why Jesus rehearsed them in the ears of the people. *"Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD. But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight."* Jeremiah 7:11-15. We see that the Lord was both condemning the people for their evil, and proclaiming their coming destruction.

As the latter half of the Lord's statement was taken from Jeremiah, the former half of it was taken from Isaiah. When we consider the first half of the quotation, we find that it also contained words that proclaim the Lord's purpose for Jerusalem, a purpose that did not sit well with the Pharisees for it condemned them for their poor leadership. *"Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.*

*Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; **for mine house shall be called an house of prayer for all people.** The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those*

*that are gathered unto him. All ye beasts of the field, come to devour; yea, all ye beasts in the forest. **His watchmen are blind: they are all ignorant, they are all dumb dogs**, they cannot bark; sleeping, lying down, loving to slumber. Yea, **they are greedy dogs which can never have enough**, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant."* Isaiah 56:1-12.

Now we can truly understand; Jesus used the combined references in Isaiah and Jeremiah to show the Pharisees that they were inadequate shepherds that would be cast out of his sight; and most of all, Jesus used these references to show that the Gentiles would be gathered to him instead of them.

Jesus went out of the city when evening came. And the events of the eleventh of Abib were ended.

The 12th of Abib, Sunday Evening to Monday Evening

"And in the morning, as they passed by, they saw the fig tree dried up from the roots." Mark 11:20.

This was the same fig tree that Jesus had said of the day before that no man would eat fruit of forever. Matthew records additional information that tells us how the disciples saw the tree dry up. *"Now in the morning as he returned into the city, he hungered. 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. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!"* Matthew 21:18-20. We can be sure that these were the same trees in Matthew and Mark, because the following verses in each of these accounts are virtually identical. *"Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done."* Mathew 21:21. *"And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass;*

he shall have whatsoever he saith." Mark 11:22-23. It then follows, that on Sunday Jesus cursed the fig tree saying, *"No man eat fruit of thee hereafter forever."* Mark 11:14; Jesus came to the very same tree on Monday and said, *"Let no fruit grow on thee henceforward forever."* Matthew 21:19. It was then on Monday that they saw the tree dried up from its roots (Mathew 21:19-20; Mark 11:20).

This cursing of the fig tree on consecutive days is typical of the state of the nation of Israel at both the First and Second Coming of Christ. These two comings were to the Commonwealth of Israel; the first coming was his Birth, ministry, and death. His Second Coming to that nation was not an appearing. It was accomplished through the Roman armies in A.D. 70. At Jesus' first coming, he found that the nation of Israel was corrupt and useless for things that were spiritual. The leaders of Israel had not fed the people with the word of God, as they should have. Jesus desired that the people would abandon their misleading counsel. The symbol of the fig tree was used to demonstrate to them that they should refrain from eating any more of their false teachings. He then came to the same tree on the next day and destroyed it so that no more fruit could grow on it any longer. The teaching is this; the believer was to shun the teachings of the leaders of Israel. They were to pass their fruit by, and not eat of it. The fig tree of Israel's commonwealth would not be allowed to continue however, only forty years longer, in fact, until Jesus returned to the nation in the form of the Roman armies to destroy the Commonwealth of Israel in A.D. 70.

The rest of the teaching that occurred on this day confirmed the lesson of the fig tree. The parables of Matthew twenty-one through twenty-two, the woes of chapter twenty-three, and the Olivet Prophecy all teach of the condemnation of the nation, and the coming destruction of the nation in A.D. 70.

The 13th of Abib, Monday Evening to Tuesday Evening

"Now when Jesus was in Bethany, in the house of Simon the leper, There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman? For she hath wrought a good work upon

me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her. Then one of the twelve, called Judas Iscariot, went unto the chief priests, And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver." Matthew 26:6-15.

This was the second of two anointings in the final week of the Lord's ministry. The first anointing was of the feet of Jesus; this anointing was of the head of Jesus, by an unnamed woman in the home of Simon the Leper. What is the spiritual lesson here? Why did the woman anoint the head of Jesus? Two possibilities come to mind. The first possibility lies in the practice of anointing the head of one that is to become King. "*Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?"* 1 Samuel 10:1. The second possibility is found in the Law of Moses when the High Priest was anointed. "*And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.*" Leviticus 8:12. Now both of these references could apply to the situation. As we come to the close of the Lord's ministry, both of these positions were in his future. He was to be both a Priest and a King to those who worshipped him. But one of the possibilities before us stands out from the other. The place of this anointing gives us an answer to the typical things contained in the account. Jesus was in the home of Simon the Leper when he was anointed. What does a man who is leprous need most, a Priest or a King? The answer is a Priest. Examine the following writings from Brother Thomas on the typical meaning of leprosy.

"But flesh and blood, or Sin's flesh, is radically bad. When Paul subjected the nature he possessed in common with all the race of men, to an enlightened scrutiny, he declared that "in his flesh dwelt no good thing." **He felt that he bore about a loathsome, leprous, nature, which he styled "a vile body;"** so that it caused him to exclaim, "O wretched man that I am! Who shall deliver me from this body of death?" Rom. 7:18, 24; Phil. 3:21. **Such a nature is incurable.**

Men have not yet learned the lesson, that all they are called upon by God to do is to *believe His word and obey His laws.* He requires nothing more at their hands than this. If they neither believe nor do, or believe but do not obey, they

are evil doers, and at enmity with Him. He asks men for actions, not words; for He will judge them "according to their works" in the light of His law, and not according to their suppositious feelings and traditions. **The reason why He will not permit men to prescribe for their own moral evils is because He is the physician, they the lepers; He their sovereign, they the rebels against His law.** It is His prerogative, and His alone, to dictate the terms of reconciliation. Man has offended God. It becomes him, therefore, to surrender unconditionally; and, with the humility and teachableness of a child, to receive with open heart and grateful feelings, whatever in the wisdom, and justice, and benevolence of God, He may condescend to prescribe."

As Brother Thomas stated, "flesh and blood, or sin's flesh, is radically bad." We who dwell in this earthy house require a High Priest that is able to remedy our condition. God has given us a "prescription for our moral evils." When we submit unto His Word and are baptized into His Son, we have the hope of being delivered from this "vile body" that we possess.

It has been rightly suggested by some, that Simon had been cured of his leprosy at some time prior to this event. Matthew was known as "the tax gatherer" even after his call to be a disciple. In the same way, Simon was to be remembered for his leprous condition, even after being cured from it. Is there something further to then consider when discussing the allegorical events contained in this incident? Let us consider the writings of Brother Roberts in his work on "The Law of Moses:"

"That **leprosy** and issue, as distinct from ordinary infirmity, should be treated with a spiritual meaning seems appropriate in view of the infectious and destructive nature of these diseases as compared with ordinary human ailments. **Man, as the propagation of Adam's condemned earthy nature, is by nature, a mortal and afflicted being: but there are degrees in the afflictedness. There is such a thing as a healthy mortal, and there is such a thing as a diseased mortal.** The Law of Moses deals with both—both literally and typically. For the healthy mortal, it prescribes circumcision and sacrifice; for the unhealthy, separation and special treatment.

It is the spiritual or typical meaning we are concerned with at present. We have discerned this in its treatment of the healthy: the healthy, though mortally healthy, are recognized as 'all under sin', to use Paul's expression

(Rom. 3:9), because the descendants of the sinners of Eden, and the individual transgressors of the divine law, are therefore held at arm's length, as we might say, unless they humble themselves and confess and approach in the way appointed, and then they are received for blessing and ultimate healing. Their mere mortality is no bar when the divine conditions of reconciliation are complied with. But here are diseased mortals whose cases not only receive special treatment physically, but whose connection with special sacrifice appointed shows they have a special significance typically.

The distinction is a natural one physically, and it seems a natural one spiritually, for there is a great difference between *human frailty* by natural constitution, against which a man may be struggling in the way of righteousness, and *human wickedness* which a man may be following from taste and preference and willful bent. The one, we may take it, is represented by healthy human nature under the ordinances of the law, and the other by diseased human nature in the same relation. The divine view of the two cases, as expressed in type, is not unuseful to us, who, though "*not under the law but under grace,*" must be desirous "*that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*" (Rom. 8:4).

There were different forms of leprous affection, some curable and others not. The priests were taught how to distinguish between them, and to adopt their measures accordingly (Lev. 13). In general, those forms of leprosy that were 'in sight deeper than the skin', and affected the colour of the hair, were bad cases (verse 3). Those that were apparently in the skin only, were to be shut up for seven days, to see how they got on; and if, at the end of seven days, the plague spot was no larger, the case was one for cure and healing. The great test of uncleanness was the spreading or not spreading—the affecting or not affecting—of other parts. A whole chapter of 59 verses (Lev. 13) gives minute descriptions and directions for the guidance of the priests on those points. A man with 'the plague in his head' was pronounced utterly unclean. A hopeless leper was to be put out of the camp (verse 46); a hopelessly infected garment was to be burnt (verse 52); a house to which the plague returned after affected stones had been removed, and the rest of the house scraped, was to be 'broken down' (verse 45).

We can scarcely err in understanding this to mean (what is otherwise testified) that wickedness is only fatal when persisted in; that "*if the wicked forsake his*

way, and the unrighteous man his thoughts, and return unto the Lord, he will have mercy upon him; and to our God, for he will abundantly pardon.” Isa. 55:7; and that if the wicked will “turn from all the sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live; he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him.” Ezek. 18:21–22.”

Simon had been cured of his leprosy (though he still bore the appellation of leper - that had not yet been removed), as such; he is typical of all that have been baptized into Christ. If we are not baptized into Christ, we will remain in this leprous nature, and this nature and the fruit it bears will condemn us to eternal death. But when we come into Christ, we have him as our High Priest and mediator. We have an advocate before the Father, who pleads for the forgiveness of our sins, who provides atonement for this vile, leprous nature.

Lastly, why was the woman not named in the account? We suggest the answer is because she represents the Ecclesia, which is in continual development. Her identity can only be revealed when she is fully manifested at the return of the Lord. *“For the husband is the head of the wife, even as Christ is the head of the ecclesia: and he is the saviour of the body. Therefore as the ecclesia is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the ecclesia, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious ecclesia, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” Ephesians 5:23-27.*

The 14th of Abib, Tuesday Evening to Wednesday Evening

The Last Supper

“Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him.” John 13:1-2.

At this point in our exposition, we arrive at the most important day in the

history of Adam's race. Before this day concludes, the Son of God will have offered himself as the Lamb of God. The events of this day are most significant, and sometimes difficult to understand, for the student of the scriptures.

We are frequently faced with the following questions. Why is the language of the four Gospels seemingly contradictory as to what day this was? Why did Jesus send his disciples to prepare for the Passover? Was the Last Supper the Passover meal?

Let us start with the different gospel accounts concerning this day.

*"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?"
Matthew 26:17.*

"And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover?" Mark 14:12.

*"Then came the day of unleavened bread, when the Passover must be killed."
Luke 22:7.*

"Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." John 13:1.

There is an apparent contradiction in the verses before us. John makes it clear that the Last Supper was before the Passover, but the other gospel writers indicate that it was the first day of the feast of unleavened bread. Mark and Luke both indicate it was the day that the Passover must be killed. The question is then asked, "Why are the verses seemingly out of correct chronological sequence?" Let us examine the Law for the correct chronology of the feasts in question. *"These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the Lord's Passover. 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." Leviticus 23:4-6.* We clearly see that the Passover began on the evening of the fourteenth, while the feast of unleavened bread begins on the fifteenth. So why

then did Matthew, Mark, and Luke call the fourteenth the first day of unleavened bread? *"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."* Exodus 12:15.

One of the priorities of every Israelite was to remove all leaven out of their houses. Over the centuries, the Jewish people have spent the day before the Passover cleansing their houses of all leaven. It is a preparation day for the coming feast. A preparation day that has, as time has gone by, become a part of the feast for those who partake in it. We suggest therefore, that the gospel writers of Matthew, Mark, and Luke, were commenting on the day of preparation, which had become a part of the feast to the Jew of that time. Indeed, it is the reason that Mark and Luke mention it as the day the Lamb should be killed.

A Man Bearing a Pitcher of Water

"And he sent Peter and John, saying, Go and prepare us the Passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the Goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the Passover with my disciples? And he shall shew you a large upper room furnished: there make ready." Luke 22:8-12.

We suggest that there is a typical lesson contained in the verses before us. Here we have an unnamed man who guides the disciples to their destination. And why was this man bearing a pitcher of water? There is a promise that was spoken by Jesus to the disciples that may set us on the road to understanding the things here mentioned. *"And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this Passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."* Luke 22:14-16. The Lord intends to eat of the Passover meal with his disciples when he comes in his Kingdom. It is our purpose as his disciples to prepare ourselves for that day. What must we do to meet with him in that upper room? We must follow the man bearing the pitcher of water.

"That he might sanctify and cleanse it with the washing of water by the word." Ephesians 5:26. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14. The verses before us demonstrate two important principles that apply to the incident we are now considering. The first item we notice here is that it is Jesus who provides the water. It is his tool for instruction in the ways of righteousness. Secondly, we notice that the word of God is that water that Jesus provides. From these things we surmise, that the man who guided the two disciples was typical of Christ. In his absence, which was soon to come, they were being exhorted to continue in the instruction that he gave them. If they followed his instruction, as they now followed the unnamed one, they will eat the Passover with him when he comes in his Kingdom.

Did Christ Eat the Passover?

This is a most controversial question to some. It is also a difficult question to answer to everyone's satisfaction. The following points will put forth our reasons for believing that Jesus **did not eat** of the Passover meal before his death.

1. *"Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." John 13:1.* - John says the Passover was not yet.
2. *"And he said unto them, With desire I have desired to eat this Passover with you before I suffer: For I say unto you, I will **not any more** (Mr. Bullinger translates this phrase as - By no means) eat thereof, until it be fulfilled in the kingdom of God." Luke 22:15-16.* - Jesus said he desired to eat of the Passover, but that he would **by no means eat of it** until the Kingdom came.
3. *"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover." John 18:28.*
4. *"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." Exodus 12:11. "And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning." Exodus 11:22.* - Jesus and his disciples did

not dine according to these principles. They also did not remain in the house until morning.

5. *"After two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, **Not on the feast day, lest there be an uproar of the people.**"* Mark 14:1-2. - Jesus was taken before the feast day.

Christ is our Passover. We believe that it was as Jesus was being crucified on the cross that the Passover lambs were being slain. Jesus sent the disciples to prepare for the Passover, true. But he knew that he would not partake of it with them. He knew that when the Passover came, he would be offered as "the Lamb of God."

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease." Daniel 9:27.

The exact day of the week that our Lord was crucified, is a question that has raised many debates. We request that the reader wait patiently and consider our complete argument on this subject, before rejecting, or accepting, the validity of our argument. At this time, we only ask that the reader ponder the above verse. How appropriate it is then, that the prophet Daniel saw that sacrifices would end in the *midst* of the week. The middle of the week is Wednesday. The sacrifice offered by the Lord on Wednesday evening rendered any further sacrifices unnecessary.

The 15th of Abib, Wednesday Evening to Thursday Evening

This day would be the beginning of the Feast of unleavened bread. It was a Sabbath. This will be important to remember when we consider the events of the 16th of Abib. As to the spiritual significance of this day, we refer to a class given by Brother Bud Roth in 1971 at The Kentucky Bible School.

"Our second feast is the continuation of the festival begun by the Passover meal. *'And on the fifteenth day of the same month (Abib) is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread.'* Leviticus 23:6. The seven days included the day when the Passover meal was

eaten. The Passover meal being the connecting link between the two feasts, the first and seventh days were to be an holy convocation (or a calling together of the people), and no servile work was to be done therein. The rest of the seven days the people were under no strict requirement except an offering was to be made by fire each of the seven days. And on the morrow after the first Sabbath the priest was to wave a sheaf of the firstfruits of their harvest, brought to him by the people, before the Lord to be accepted for them. At the same time a burnt offering from the flock and a meat offering and drink offering from the things of the ground were to be offered. Until this offering was made the people were not allowed to *'eat neither bread, nor parched corn, nor green ears--it shall be a statute for ever throughout your generations in all your dwellings.'* Verse 14.

The lamb having been killed the Israelites were to partake of it at the Passover supper at the beginning of the seven-day feast of unleavened bread. It was the first meal of the Unleavened Bread Feast. The eating of the sacrificial lamb associated them with it. Their deliverance from bondage was a result of their faith in the required shed blood of the animal sprinkled on the doorposts of their houses. And by eating of the animal it became a part of them. Since the slain animal represented the sacrifice of the Son of God, the children of God then are partakers of his death. John links the flesh and blood of Jesus with everlasting life—freedom from bondage—death, in his words: *'Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.'* John 6:54-57. Paul expresses the relationship in different words when he says, *'Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.'* Romans 6:3-4.

We turn our thoughts now to other scriptures to find an explanation of the requirement *'seven days ye must eat unleavened bread.'* The apostle Paul admonished the Corinthian brethren to *'Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened'*. Reminding them that *'Christ our Passover is sacrificed for us.'* He adds, *'Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.'* 1 Corinthians 5:7-8.

Irwin's Commentary has an interesting thought on these words. 'For (even). Rather 'For also' (R.V.); introducing a new and principal reason. 'Christ our paschal victim was sacrificed' to ensure our exemption from the doom of the ungodly. --We have therefore now to keep a perpetual festival.' Since Christ is our Passover it follows then that from that day on, all God's people are required to keep the perpetual feast of unleavened bread of sincerity and truth."

The 16th of Abib, Thursday Evening to Friday Evening

The reader may question our understanding of the exact day of the crucifixion. At this time, we offer our strongest argument that the crucifixion took place on Wednesday afternoon. Over the years we have heard speakers suggest different days on which the death of Christ may have occurred. But we suggest there is only one possible day that can provide harmony to the Gospel accounts.

"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." Mark 16:1.

"And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment." Luke 23:54-56.

When we consider the forgoing verses, we find that the day, which the women prepared the spices, was between Sabbath days. Mark says the Sabbath was past, Luke says the Sabbath was the next day. When we consider the facts we conclude: 1) That Luke was speaking of the weekly Sabbath (Friday evening to Saturday evening) 2) Mark is referring to the day of the Passover (Wednesday evening to Thursday evening), which was a Sabbath also. Based on the two accounts, we find that the spices were purchased the day between two Sabbaths (Thursday evening to Friday evening).

The 17th of Abib, Friday Evening to Saturday Evening

The weekly Sabbath took place on this day. There are no recorded incidents on this day.

The 18th of Abib, Saturday Evening to Sunday Evening

We shall now attempt to demonstrate the *approximate* time of our Lord's resurrection. We believe that Jesus rose from the grave around 6 p.m. Saturday night. This is a view not often considered by students of the Bible. But we believe when the gospel accounts are considered, there will be ample evidence before the reader to reach the same conclusion. We will now examine the relevant passages.

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matthew 28:1.

At first glance this verse appears to refute our proposal. Let's take a closer look. The verse states that it was the *end of the Sabbath* when the women came to the tomb and found it empty. When does the Sabbath end? **It ends at Sundown Saturday night!** "And the evening and the morning were the first day." This is the testimony of Moses. The day begins and ends at the setting of the sun. Why then does the account use the words, "as it began to dawn toward the first day of the week"? I have no doubt that this phrase is a poor translation. The word translated "dawn," comes from the Greek word *epiphosko*. It is used in only one other place in scripture, where we believe it is properly translated. "*And that day was the preparation, and the Sabbath drew on.*" Luke 23:54.

The translators would have faithfully performed their task had they rendered the verse in Matthew as, "*In the end of the Sabbath, as it began to draw on toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.*"

Matthew is clear. At the end of the Sabbath, at approximately 6 p.m., the women went to the tomb where Jesus lay and found it empty.

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then the

same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20:1,19.

We see that John gives us critical information in understanding the time line before us. His gospel account tells us that Jesus appeared to his Disciples the evening of the first day of the week. According to the scriptural principle of evening before the morning, this would have been Saturday night. Sunday night is the evening of the Second day of the week.

The Accounts Recorded by Mark and Luke

The accounts of Mark and Luke offer a challenge for the reader. Both accounts seem to support the view of the Apostasy of a Sunrise resurrection. The writer of the "Guidebook to the New Testament" suggests that these two accounts show that there were two times that Mary Magdalene came to the tomb. The first instance being on Saturday night, the second on Sunday morning at Sunrise. He surmises that the Mental illness with which she was inflicted in the past, may have caused the Disciples to doubt what she saw, causing them to return on Sunday morning. This suggestion is worth our consideration. This suggestion may very well be correct! However, there are questions that have troubled this writer. Remember, John said that Jesus appeared to the Disciples on the evening of the first day of the week (Saturday night). They knew then that he had risen Saturday night, leaving no room to doubt what Mary saw until Sunday morning. What do we say then about the two texts, which seem to support the view of the Apostasy?

"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." Luke 24:1.

This verse is clearly in disagreement with Matthew and John as it has been translated. We believe that the word *morning* was unjustly added to the text, to support a view wrongly taught by the early church. The Complete Jewish Bible does not include the phrase, saying only that it was very early the first day (Saturday night) when they came unto the tomb.

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. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." Mark 16:1-2.

This chapter must be dealt with, with great care. Verses 9 through 20 are not in the MS, but have found their way into the Authorized Version. We are inclined to doubt the legitimacy of verse two as well. Matthew and John clearly support a Saturday evening resurrection, while Mark and Luke do not. We have three choices as this writer sees it: 1) Accept that the translations of Mark and Luke have been tampered with by Apostate believers desiring to support an EASTER resurrection; 2) Accept that Mary Magdalene came to the tomb both on Saturday night and again on Sunday morning, or 3) Believe that the accounts are uninspired, a possibility we cannot support. We believe the first choice brings the harmony to the scriptures that we know we must find.

We believe then that Jesus was crucified and buried shortly before 6 p.m. on Wednesday night, and that he was raised from the dead on or shortly after 6 p.m. on Saturday night, meaning he was in the grave three full days and nights.

"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." Matthew 12:40.

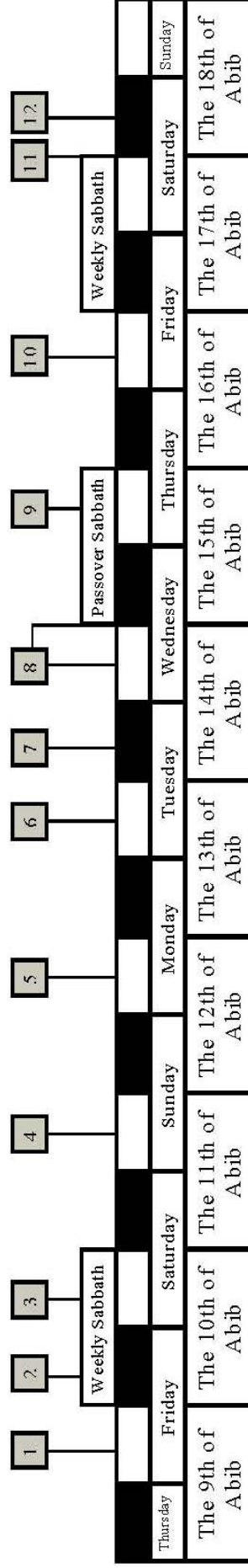
CHRONOLOGY OF THE CRUCIFIXION WEEK

"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." Mt. 12:40

"The Son of man shall be betrayed into the hands of men: and they shall kill him, and the THIRD DAY he shall be raised again." Mt. 17:22-23

- 1 Jesus Comes to Bethany six days before the Passover – John 12:1
- 2 He dines with Lazarus, Martha, and Mary at Bethany. Mary anoints his feet – John 12:2-11. This is the first of two anointings during the last week.
- 3 Jesus enters Jerusalem on the day that all Israel are choosing their Passover Lambs (Exodus 12:3). Mt. 21:1-11, Mk. 11:1-11, Lk. 19:28-44, Jn. 12:12-50.
- 4 The Fig Tree cursed. Jesus cast the moneychangers out of the Temple. Mt. 21:12-17, Mk. 11:12-19, Lk. 19:45-48.
- 5 The Fig Tree withers. The Olivet Prophecy given. Mt. 21:18-26:5, Mk. 11:20-14:2, Lk. 20:1-21:37.
- 6 The second anointing in the week. Judas agrees to betray Christ. Mt. 26:6-16, Mk. 14:3-11, Lk. 21:38-22:6.
- 7 The Last Supper. The Betrayal in Gethsemane. Mt. 26:17-75, Mk. 14:12-72, Lk. 22:7-65, Jn. 13:1-18:27.
- 8 The Trial before Pilate. Jesus crucified and buried shortly before 6PM. Mt. 27:1-61, Mk. 15:1-47, Lk. 22:66-23:55, Jn. 18:28-19:42.
- 9 The Chief Priests and Pharisees procure a watch. Mt. 27:62-66.
- 10 The women purchase the spices between the Sabbaths. Mk. 16:1, Lk. 23:56.
- 11 Christ raised close to 6PM in "the end of the Sabbath as it began to draw on toward the first day of the week." Mt. 28:1.
- 12 Jesus walks the road to Emmaus. Lk. 24:13. Then appears before the Disciples on the evening of the first day of the week. Jn. 20:19.

This Timeline is not to be considered as perfect. The subject before us is difficult. The reader is encouraged to see this timeline as a suggestion only.



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