



Tracing Holy Week Through Scripture

A biblical chronology of Jesus' last week can only be approximate. The gospels were written by the Holy Spirit through four different individuals highlighting different aspects of the life and ministry of Jesus, organizing their information in different ways. It would appear that the Holy Spirit did not see fit to present us with a moment-by-moment biography of the life of Jesus. Some of the difficulties of harmonizing from the accounts of Matthew, Mark, Luke, and John this one week are pretty challenging.

By way of example, it's difficult to discern exactly when Judas conspired with the Sanhedrin, or the timing of the anointing at Bethany (in Matthew 26.6-13 and Mark 14.3-9), or if John 18.28-40 recounts Jesus' first or second trial before Pilate, or to what event John 14.31b refers to when Jesus says, "Rise, let us go from here." Adding to the complexity, the duration of the Jewish trial and Peter's denial, the timing of Jesus' evenings in Bethany, and other events are simply hard to place. Finally, we should add that the Jewish reckoning of the start of a new day at sunset rather than midnight, makes the translation to our own calendar rather imprecise.

Despite these and other challenges, the following has been prepared as a tool to help you read the Bible's account of the events of Holy Week. Of course, there have been some assumptions regarding which events took place on which day; not all scholars are in agreement. To keep you aware of this, there are occasional notes and comments along the way. As you and your family read the passages according to the days of the week, know that you'll be tracing Holy Week day by day using only the words of Scripture.

Unlike a devotional where the daily readings are the same length, you'll notice some of the readings are short (like Wednesday), while some are very long (Tuesday and Thursday). You'll probably want to adjust your reading, somewhat, if you'll be reading aloud for family devotions. You'll also notice all of the repetition has been saved; you read one gospel account after the next. The important objective is to gain a richer sense of how the very words of Holy Scripture teach us about this week leading up to the death and resurrection of Jesus.

All readings come from the English Standard Version (ESV).



Saturday evening

Jesus arrives in Bethany, on the eastern side of the Mount of Olives, to stay with friends (Lazarus, Mary, and Martha) where He has dinner and is anointed by Mary. *John 12.1-8; Mark 14.3-9; Matthew 26.6-13*

(John 12.1) Six days before the Passover, Jesus therefore came to Bethany, where Lazarus was, whom Jesus had raised from the dead. (12.2) So they gave a dinner for him there. Martha served, and Lazarus was one of those reclining with him at table. (12.3) Mary therefore took a pound of expensive ointment made from pure nard, and anointed the feet of Jesus and wiped his feet with her hair. The house was filled with the fragrance of the perfume. (12.4) But Judas Iscariot, one of his disciples (he who was about to betray him), said, (12.5) "Why was this ointment not sold for three hundred denarii and given to the poor?" (12.6) He said this, not because he cared about the poor, but because he was a thief, and having charge of the moneybag he used to help himself to what was put into it. (12.7) Jesus said, "Leave her alone, so that she may keep it for the day of my burial. (12.8) For the poor you always have with you, but you do not always have me."

(Mark 14.3) And while he was at Bethany in the house of Simon the leper, as he was reclining at table, a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over his head. (14.4) There were some who said to themselves indignantly, "Why was the ointment wasted like that? (14.5) For this ointment could have been sold for more than three hundred denarii and given to the poor." And they scolded her. (14.6) But Jesus said, "Leave her alone. Why do you trouble her? She has done a beautiful thing to me. (14.7) For you always have the poor with you, and whenever you want, you can do good for them. But you will not always have me. (14.8) She has done what she could; she has anointed my body beforehand for burial. (14.9) And truly, I say to you, wherever the gospel is proclaimed in the whole world, what she has done will be told in memory of her."

(Matthew 26.6) Now when Jesus was at Bethany in the house of Simon the leper, (26.7) a woman came up to him with an alabaster flask of very expensive ointment, and she poured it on his head as he reclined at table. (26.8) And when the disciples saw it, they were indignant, saying, "Why this waste? (26.9) For this could have been sold for a large sum and given to the poor." (26.10) But Jesus, aware of this, said to them, "Why do you trouble the woman? For she has done a beautiful thing to me. (26.11) For you always have the poor with you, but you will not always have me. (26.12) In pouring this ointment on my body, she has done it to prepare me for burial. (26.13) Truly, I say to you, wherever this gospel is proclaimed in the whole world, what she has done will also be told in memory of her."

Soon, a very crowd gathers. *John 12.9-11*

(John 12.9) When the large crowd of the Jews learned that Jesus was there, they came, not only on account of him but also to see Lazarus, whom he had raised from the dead. (12.10) So the chief priests made plans to put Lazarus to death as well, (12.11) because on account of him many of the Jews were going away and believing in Jesus.

Sunday (early in the day)

The disciples, instructed by Jesus, make preparation for His entry into Jerusalem. *Matthew 21.1-6; Mark 11.1-6; Luke 19.28-34*



(Matthew 21.1) Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, (21.2) saying to them, “Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. (21.3) If anyone says anything to you, you shall say, ‘The Lord needs them,’ and he will send them at once.” (21.4) This took place to fulfill what was spoken by the prophet, saying,

(21.5) “Say to the daughter of Zion,
‘Behold, your king is coming to you,
humble, and mounted on a donkey,
on a colt, the foal of a beast of burden.’”

(21.6) The disciples went and did as Jesus had directed them.

(Mark 11.1) Now when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples (11.2) and said to them, “Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it. (11.3) If anyone says to you, ‘Why are you doing this?’ say, ‘The Lord has need of it and will send it back here immediately.’” (11.4) And they went away and found a colt tied at a door outside in the street, and they untied it. (11.5) And some of those standing there said to them, “What are you doing, untying the colt?” (11.6) And they told them what Jesus had said, and they let them go.

(Luke 19.28) And when he had said these things, he went on ahead, going up to Jerusalem. (19.29) When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, (19.30) saying, “Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here. (19.31) If anyone asks you, ‘Why are you untying it?’ you shall say this: ‘The Lord has need of it.’” (19.32) So those who were sent went away and found it just as he had told them. (19.33) And as they were untying the colt, its owners said to them, “Why are you untying the colt?” (19.34) And they said, “The Lord has need of it.”

Jesus enters Jerusalem, an event that has come to be known in the history of the church as His Triumphant Entry. *Matthew 21.7-11; Mark 11.7-10; Luke 19.35-40; John 12.12-19*

(Matthew 21.7) They brought the donkey and the colt and put on them their cloaks, and he sat on them. (21.8) Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. (21.9) And the crowds that went before him and that followed him were shouting, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!” (21.10) And when he entered Jerusalem, the whole city was stirred up, saying, “Who is this?” (21.11) And the crowds said, “This is the prophet Jesus, from Nazareth of Galilee.”

(Mark 11.7) And they brought the colt to Jesus and threw their cloaks on it, and he sat on it. (11.8) And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. (11.9) And those who went before and those who followed were shouting, “Hosanna! Blessed is he who comes in the name of the Lord! (11.10) Blessed is the coming kingdom of our father David! Hosanna in the highest!”

(Luke 19.35) And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it. (19.36) And as he rode along, they spread their cloaks on the road. (19.37) As he was drawing near—already on the way down the Mount of Olives—the whole multitude



of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, (19.38) saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!" (19.39) And some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples." (19.40) He answered, "I tell you, if these were silent, the very stones would cry out."

(John 12.12) The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. (12.13) So they took branches of palm trees and went out to meet him, crying out, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" (12.14) And Jesus found a young donkey and sat on it, just as it is written,

(12.15) "Fear not, daughter of Zion;
behold, your king is coming,
sitting on a donkey's colt!"

(12.16) His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about him and had been done to him. (12.17) The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to bear witness. (12.18) The reason why the crowd went to meet him was that they heard he had done this sign. (12.19) So the Pharisees said to one another, "You see that you are gaining nothing. Look, the world has gone after him."

Jesus weeps over Jerusalem (it seems that He will do so, again, on Tuesday afternoon).
Luke 19.41-44

(Luke 19.41) And when he drew near and saw the city, he wept over it, (19.42) saying, "Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes. (19.43) For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side (19.44) and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation."

Some Gentile God-fearers, in Jerusalem for the Passover celebration, learn of His arrival and desire to meet with Him. *John 12.20-36a*

(John 12.20) Now among those who went up to worship at the feast were some Greeks. (12.21) So these came to Philip, who was from Bethsaida in Galilee, and asked him, "Sir, we wish to see Jesus." (12.22) Philip went and told Andrew; Andrew and Philip went and told Jesus. (12.23) And Jesus answered them, "The hour has come for the Son of Man to be glorified. (12.24) Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. (12.25) Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. (12.26) If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him.

(12.27) "Now is my soul troubled. And what shall I say? 'Father, save me from this hour'? But for this purpose I have come to this hour. (12.28) Father, glorify your name." Then a voice came from heaven: "I have glorified it, and I will glorify it again." (12.29) The crowd that stood there and heard it said that it had thundered. Others said, "An angel has spoken to him." (12.30) Jesus answered, "This voice has come for your sake, not mine. (12.31) Now is the judgment of this world; now will the ruler of this world be cast out. (12.32) And I, when I am lifted up from the earth, will draw all people to myself." (12.33) He said this to show by



what kind of death he was going to die. (12.34) So the crowd answered him, “We have heard from the Law that the Christ remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?” (12.35) So Jesus said to them, “The light is among you for a little while longer. Walk while you have the light, lest darkness overtake you. The one who walks in the darkness does not know where he is going.

(12.36a) While you have the light, believe in the light, that you may become sons of light.”

Sunday (evening)

Jesus enters the Temple court itself, but it is hard to know for how long He stayed. *Mark 11.11a*

(Mark 11.11a) And he entered Jerusalem and went into the temple.

He and His disciples depart Jerusalem, likely for Bethany, and perhaps taught along the way. *Matthew 21.17; Mark 11.11b; John 12.36b-50*

(Matthew 21.17) And leaving them, he went out of the city to Bethany and lodged there.

(Mark 11.11b) And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

(John 12.36b) When Jesus had said these things, he departed and hid himself from them.

(12.37) Though he had done so many signs before them, they still did not believe in him,

(12.38) so that the word spoken by the prophet Isaiah might be fulfilled:

“Lord, who has believed what he heard from us,
and to whom has the arm of the Lord been revealed?”

(12.39) Therefore they could not believe. For again Isaiah said,

(12.40) “He has blinded their eyes
and hardened their heart,
lest they see with their eyes,
and understand with their heart, and turn,
and I would heal them.”

(12.41) Isaiah said these things because he saw his glory and spoke of him. (12.42) Nevertheless, many even of the authorities believed in him, but for fear of the Pharisees they did not confess it, so that they would not be put out of the synagogue; (12.43) for they loved the glory that comes from man more than the glory that comes from God.

(12.44) And Jesus cried out and said, “Whoever believes in me, believes not in me but in

him who sent me. (12.45) And whoever sees me sees him who sent me. (12.46) I have come into the world as light, so that whoever believes in me may not remain in darkness.

(12.47) If anyone hears my words and does not keep them, I do not judge him; for I did not come to judge the world but to save the world. (12.48) The one who rejects me and does not receive my words has a judge; the word that I have spoken will judge him on the last day.

(12.49) For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment—what to say and what to speak. (12.50) And I know that his commandment is eternal life. What I say, therefore, I say as the Father has told me.”



Monday morning

According to Mark, the event of cursing the fig tree likely occurred in two stages, on Monday and again on Tuesday morning. Matthew seems to compress this two-day event. *Matthew 21.18-19; Mark 11.12-14*

(Matthew 21.18) In the morning, as he was returning to the city, he became hungry. (21.19) And seeing a fig tree by the wayside, he went to it and found nothing on it but only leaves. And he said to it, "May no fruit ever come from you again!" And the fig tree withered at once.

(Mark 11.12) On the following day, when they came from Bethany, he was hungry. (11.13) And seeing in the distance a fig tree in leaf, he went to see if he could find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. (11.14) And he said to it, "May no one ever eat fruit from you again." And his disciples heard it.

Jesus clears the Temple court of its commercial atmosphere. Though Matthew places this scene immediately upon His arrival in Jerusalem, Mark's account seems to indicate that it occurred Monday morning. *Mark 11.15-18; Matthew 21.12-13; Luke 19.45-46*

(Mark 11.15) And they came to Jerusalem. And he entered the temple and began to drive out those who sold and those who bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. (11.16) And he would not allow anyone to carry anything through the temple. (11.17) And he was teaching them and saying to them, "Is it not written, 'My house shall be called a house of prayer for all the nations'?" But you have made it a den of robbers." (11.18) And the chief priests and the scribes heard it and were seeking a way to destroy him, for they feared him, because all the crowd was astonished at his teaching.

(Matthew 21.12) And Jesus entered the temple and drove out all who sold and bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. (21.13) He said to them, "It is written, 'My house shall be called a house of prayer,' but you make it a den of robbers."

(Luke 19.45) And he entered the temple and began to drive out those who sold, (19.46) saying to them, "It is written, 'My house shall be a house of prayer,' but you have made it a den of robbers."

Monday afternoon

Jesus departs Jerusalem to Bethany for the night. *Mark 11.19*

(Mark 11.19) And when evening came they went out of the city.

Tuesday morning

The lesson of the fig tree, continued. *Mark 11.20-25 [26]; Matthew 21.20-22*

(Mark 11.20) As they passed by in the morning, they saw the fig tree withered away to its roots. (11.21) And Peter remembered and said to him, "Rabbi, look! The fig tree that you cursed has withered." (11.22) And Jesus answered them, "Have faith in God. (11.23) Truly, I say to you, whoever says to this mountain, 'Be taken up and thrown into the sea,' and does



not doubt in his heart, but believes that what he says will come to pass, it will be done for him. (11.24) Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours. (11.25) And whenever you stand praying, forgive, if you have anything against anyone, so that your Father also who is in heaven may forgive you your trespasses.”

(Matthew 21.20) When the disciples saw it, they marveled, saying, “How did the fig tree wither at once?” (21.21) And Jesus answered them, “Truly, I say to you, if you have faith and do not doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, ‘Be taken up and thrown into the sea,’ it will happen. (21.22) And whatever you ask in prayer, you will receive, if you have faith.”

Tuesday afternoon

Jesus teaches at great length in the Temple court, largely concerning His own authority and judgment upon the religious leaders for discouraging the people from worshipping Him. You may wish to save a portion of this reading for Wednesday. *Matthew 21.23-22.45; Mark 11.27-12.44; Luke 20.1-21.4*

(Matthew 21.23) And when he entered the temple, the chief priests and the elders of the people came up to him as he was teaching, and said, “By what authority are you doing these things, and who gave you this authority?” (21.24) Jesus answered them, “I also will ask you one question, and if you tell me the answer, then I also will tell you by what authority I do these things. (21.25) The baptism of John, from where did it come? From heaven or from man?” And they discussed it among themselves, saying, “If we say, ‘From heaven,’ he will say to us, ‘Why then did you not believe him?’ (21.26) But if we say, ‘From man,’ we are afraid of the crowd, for they all hold that John was a prophet.” (21.27) So they answered Jesus, “We do not know.” And he said to them, “Neither will I tell you by what authority I do these things.

(21.28) “What do you think? A man had two sons. And he went to the first and said, ‘Son, go and work in the vineyard today.’ (21.29) And he answered, ‘I will not,’ but afterward he changed his mind and went. (21.30) And he went to the other son and said the same. And he answered, ‘I go, sir,’ but did not go. (21.31) Which of the two did the will of his father?” They said, “The first.” Jesus said to them, “Truly, I say to you, the tax collectors and the prostitutes go into the kingdom of God before you. (21.32) For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes believed him. And even when you saw it, you did not afterward change your minds and believe him.

(21.33) “Hear another parable. There was a master of a house who planted a vineyard and put a fence around it and dug a winepress in it and built a tower and leased it to tenants, and went into another country. (21.34) When the season for fruit drew near, he sent his servants to the tenants to get his fruit. (21.35) And the tenants took his servants and beat one, killed another, and stoned another. (21.36) Again he sent other servants, more than the first. And they did the same to them. (21.37) Finally he sent his son to them, saying, ‘They will respect my son.’ (21.38) But when the tenants saw the son, they said to themselves, ‘This is the heir. Come, let us kill him and have his inheritance.’ (21.39) And they took him and threw him out of the vineyard and killed him. (21.40) When therefore the owner of the vineyard comes, what will he do to those tenants?” (21.41) They said to him, “He will put those wretches to a miserable death and let out the vineyard to other tenants who will give him the fruits in their seasons.”

(21.42) Jesus said to them, “Have you never read in the Scriptures:



“The stone that the builders rejected
has become the cornerstone;
this was the Lord’s doing,
and it is marvelous in our eyes’?”

(21.43) Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits. (21.44) And the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him.”

(21.45) When the chief priests and the Pharisees heard his parables, they perceived that he was speaking about them. (21.46) And although they were seeking to arrest him, they feared the crowds, because they held him to be a prophet.

(22.1) And again Jesus spoke to them in parables, saying, (22.2) “The kingdom of heaven may be compared to a king who gave a wedding feast for his son, (22.3) and sent his servants to call those who were invited to the wedding feast, but they would not come. (22.4) Again he sent other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast.”’ (22.5) But they paid no attention and went off, one to his farm, another to his business, (22.6) while the rest seized his servants, treated them shamefully, and killed them. (22.7) The king was angry, and he sent his troops and destroyed those murderers and burned their city. (22.8) Then he said to his servants, ‘The wedding feast is ready, but those invited were not worthy. (22.9) Go therefore to the main roads and invite to the wedding feast as many as you find.’ (22.10) And those servants went out into the roads and gathered all whom they found, both bad and good. So the wedding hall was filled with guests.

(22.11) “But when the king came in to look at the guests, he saw there a man who had no wedding garment. (22.12) And he said to him, ‘Friend, how did you get in here without a wedding garment?’ And he was speechless. (22.13) Then the king said to the attendants, ‘Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.’ (22.14) For many are called, but few are chosen.”

(22.15) Then the Pharisees went and plotted how to entangle him in his words. (22.16) And they sent their disciples to him, along with the Herodians, saying, “Teacher, we know that you are true and teach the way of God truthfully, and you do not care about anyone’s opinion, for you are not swayed by appearances. (22.17) Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?” (22.18) But Jesus, aware of their malice, said, “Why put me to the test, you hypocrites? (22.19) Show me the coin for the tax.” And they brought him a denarius. (22.20) And Jesus said to them, “Whose likeness and inscription is this?” (22.21) They said, “Caesar’s.” Then he said to them, “Therefore render to Caesar the things that are Caesar’s, and to God the things that are God’s.” (22.22) When they heard it, they marveled. And they left him and went away.

(22.23) The same day Sadducees came to him, who say that there is no resurrection, and they asked him a question, (22.24) saying, “Teacher, Moses said, ‘If a man dies having no children, his brother must marry the widow and raise up offspring for his brother.’ (22.25) Now there were seven brothers among us. The first married and died, and having no offspring left his wife to his brother. (22.26) So too the second and third, down to the seventh. (22.27) After them all, the woman died. (22.28) In the resurrection, therefore, of the seven, whose wife will she be? For they all had her.”



(22.29) But Jesus answered them, “You are wrong, because you know neither the Scriptures nor the power of God. (22.30) For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. (22.31) And as for the resurrection of the dead, have you not read what was said to you by God: (22.32) ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’? He is not God of the dead, but of the living.” (22.33) And when the crowd heard it, they were astonished at his teaching.

(22.34) But when the Pharisees heard that he had silenced the Sadducees, they gathered together. (22.35) And one of them, a lawyer, asked him a question to test him. (22.36) “Teacher, which is the great commandment in the Law?” (22.37) And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. (22.38) This is the great and first commandment. (22.39) And a second is like it: You shall love your neighbor as yourself. (22.40) On these two commandments depend all the Law and the Prophets.”

(22.41) Now while the Pharisees were gathered together, Jesus asked them a question, (22.42) saying, “What do you think about the Christ? Whose son is he?” They said to him, “The son of David.” (22.43) He said to them, “How is it then that David, in the Spirit, calls him Lord, saying, (22.44)

“The Lord said to my Lord,
“Sit at my right hand,
until I put your enemies under your feet”?”

(22.45) If then David calls him Lord, how is he his son?”

(Mark 11.27) And they came again to Jerusalem. And as he was walking in the temple, the chief priests and the scribes and the elders came to him, (11.28) and they said to him, “By what authority are you doing these things, or who gave you this authority to do them?” (11.29) Jesus said to them, “I will ask you one question; answer me, and I will tell you by what authority I do these things. (11.30) Was the baptism of John from heaven or from man? Answer me.” (11.31) And they discussed it with one another, saying, “If we say, ‘From heaven,’ he will say, ‘Why then did you not believe him?’ (11.32) But shall we say, ‘From man’?”—they were afraid of the people, for they all held that John really was a prophet. (11.33) So they answered Jesus, “We do not know.” And Jesus said to them, “Neither will I tell you by what authority I do these things.”

(12.1) And he began to speak to them in parables. “A man planted a vineyard and put a fence around it and dug a pit for the winepress and built a tower, and leased it to tenants and went into another country. (12.2) When the season came, he sent a servant to the tenants to get from them some of the fruit of the vineyard. (12.3) And they took him and beat him and sent him away empty-handed. (12.4) Again he sent to them another servant, and they struck him on the head and treated him shamefully. (12.5) And he sent another, and him they killed. And so with many others: some they beat, and some they killed. (12.6) He had still one other, a beloved son. Finally he sent him to them, saying, ‘They will respect my son.’ (12.7) But those tenants said to one another, ‘This is the heir. Come, let us kill him, and the inheritance will be ours.’ (12.8) And they took him and killed him and threw him out of the vineyard. (12.9) What will the owner of the vineyard do? He will come and destroy the tenants and give the vineyard to others. (12.10) Have you not read this Scripture:

“The stone that the builders rejected
has become the cornerstone;
(12.11) this was the Lord’s doing,
and it is marvelous in our eyes’?”



(12.12) And they were seeking to arrest him but feared the people, for they perceived that he had told the parable against them. So they left him and went away.

(12.13) And they sent to him some of the Pharisees and some of the Herodians, to trap him in his talk. (12.14) And they came and said to him, "Teacher, we know that you are true and do not care about anyone's opinion. For you are not swayed by appearances, but truly teach the way of God. Is it lawful to pay taxes to Caesar, or not? Should we pay them, or should we not?" (12.15) But, knowing their hypocrisy, he said to them, "Why put me to the test? Bring me a denarius and let me look at it." (12.16) And they brought one. And he said to them, "Whose likeness and inscription is this?" They said to him, "Caesar's." (12.17) Jesus said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." And they marveled at him.

(12.18) And Sadducees came to him, who say that there is no resurrection. And they asked him a question, saying, (12.19) "Teacher, Moses wrote for us that if a man's brother dies and leaves a wife, but leaves no child, the man must take the widow and raise up offspring for his brother. (12.20) There were seven brothers; the first took a wife, and when he died left no offspring. (12.21) And the second took her, and died, leaving no offspring. And the third likewise. (12.22) And the seven left no offspring. Last of all the woman also died. (12.23) In the resurrection, when they rise again, whose wife will she be? For the seven had her as wife."

(12.24) Jesus said to them, "Is this not the reason you are wrong, because you know neither the Scriptures nor the power of God? (12.25) For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. (12.26) And as for the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? (12.27) He is not God of the dead, but of the living. You are quite wrong."

(12.28) And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, "Which commandment is the most important of all?" (12.29) Jesus answered, "The most important is, 'Hear, O Israel: The Lord our God, the Lord is one. (12.30) And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' (12.31) The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these." (12.32) And the scribe said to him, "You are right, Teacher. You have truly said that he is one, and there is no other besides him. (12.33) And to love him with all the heart and with all the understanding and with all the strength, and to love one's neighbor as oneself, is much more than all whole burnt offerings and sacrifices." (12.34) And when Jesus saw that he answered wisely, he said to him, "You are not far from the kingdom of God." And after that no one dared to ask him any more questions.

(12.35) And as Jesus taught in the temple, he said, "How can the scribes say that the Christ is the son of David? (12.36) David himself, in the Holy Spirit, declared,

"The Lord said to my Lord,
"Sit at my right hand,
until I put your enemies under your feet."

(12.37) David himself calls him Lord. So how is he his son?" And the great throng heard him gladly.



(12.38) And in his teaching he said, “Beware of the scribes, who like to walk around in long robes and like greetings in the marketplaces (12.39) and have the best seats in the synagogues and the places of honor at feasts, (12.40) who devour widows’ houses and for a pretense make long prayers. They will receive the greater condemnation.”

(12.41) And he sat down opposite the treasury and watched the people putting money into the offering box. Many rich people put in large sums. (12.42) And a poor widow came and put in two small copper coins, which make a penny. (12.43) And he called his disciples to him and said to them, “Truly, I say to you, this poor widow has put in more than all those who are contributing to the offering box. (12.44) For they all contributed out of their abundance, but she out of her poverty has put in everything she had, all she had to live on.”

(Luke 20.1) One day, as Jesus was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders came up (20.2) and said to him, “Tell us by what authority you do these things, or who it is that gave you this authority.” (20.3) He answered them, “I also will ask you a question. Now tell me, (20.4) was the baptism of John from heaven or from man?” (20.5) And they discussed it with one another, saying, “If we say, ‘From heaven,’ he will say, ‘Why did you not believe him?’ (20.6) But if we say, ‘From man,’ all the people will stone us to death, for they are convinced that John was a prophet.” (20.7) So they answered that they did not know where it came from. (20.8) And Jesus said to them, “Neither will I tell you by what authority I do these things.”

(20.9) And he began to tell the people this parable: “A man planted a vineyard and let it out to tenants and went into another country for a long while. (20.10) When the time came, he sent a servant to the tenants, so that they would give him some of the fruit of the vineyard. But the tenants beat him and sent him away empty-handed. (20.11) And he sent another servant. But they also beat and treated him shamefully, and sent him away empty-handed. (20.12) And he sent yet a third. This one also they wounded and cast out. (20.13) Then the owner of the vineyard said, ‘What shall I do? I will send my beloved son; perhaps they will respect him.’ (20.14) But when the tenants saw him, they said to themselves, ‘This is the heir. Let us kill him, so that the inheritance may be ours.’ (20.15) And they threw him out of the vineyard and killed him. What then will the owner of the vineyard do to them? (20.16) He will come and destroy those tenants and give the vineyard to others.” When they heard this, they said, “Surely not!” (20.17) But he looked directly at them and said, “What then is this that is written:

“The stone that the builders rejected
has become the cornerstone”?

(20.18) Everyone who falls on that stone will be broken to pieces, and when it falls on anyone, it will crush him.”

(20.19) The scribes and the chief priests sought to lay hands on him at that very hour, for they perceived that he had told this parable against them, but they feared the people. (20.20) So they watched him and sent spies, who pretended to be sincere, that they might catch him in something he said, so as to deliver him up to the authority and jurisdiction of the governor. (20.21) So they asked him, “Teacher, we know that you speak and teach rightly, and show no partiality, but truly teach the way of God. (20.22) Is it lawful for us to give tribute to Caesar, or not?” (20.23) But he perceived their craftiness, and said to them, (20.24) “Show me a denarius. Whose likeness and inscription does it have?” They said, “Caesar’s.” (20.25) He said to them, “Then render to Caesar the things that are Caesar’s, and to God the things that are God’s.” (20.26) And they were not able in the presence of the people to catch him in what he said, but marveling at his answer they became silent.



(20.27) There came to him some Sadducees, those who deny that there is a resurrection, (20.28) and they asked him a question, saying, “Teacher, Moses wrote for us that if a man’s brother dies, having a wife but no children, the man must take the widow and raise up offspring for his brother. (20.29) Now there were seven brothers. The first took a wife, and died without children. (20.30) And the second (20.31) and the third took her, and likewise all seven left no children and died. (20.32) Afterward the woman also died. (20.33) In the resurrection, therefore, whose wife will the woman be? For the seven had her as wife.”

(20.34) And Jesus said to them, “The sons of this age marry and are given in marriage, (20.35) but those who are considered worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, (20.36) for they cannot die anymore, because they are equal to angels and are sons of God, being sons of the resurrection. (20.37) But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. (20.38) Now he is not God of the dead, but of the living, for all live to him.” (20.39) Then some of the scribes answered, “Teacher, you have spoken well.” (20.40) For they no longer dared to ask him any question.

(20.41) But he said to them, “How can they say that the Christ is David’s son? (20.42) For David himself says in the Book of Psalms,

“The Lord said to my Lord,
“Sit at my right hand,
(20.43) until I make your enemies your footstool.”

(20.44) David thus calls him Lord, so how is he his son?”

(20.45) And in the hearing of all the people he said to his disciples, (20.46) “Beware of the scribes, who like to walk around in long robes, and love greetings in the marketplaces and the best seats in the synagogues and the places of honor at feasts, (20.47) who devour widows’ houses and for a pretense make long prayers. They will receive the greater condemnation.”

(21.1) Jesus looked up and saw the rich putting their gifts into the offering box, (21.2) and he saw a poor widow put in two small copper coins. (21.3) And he said, “Truly, I tell you, this poor widow has put in more than all of them. (21.4) For they all contributed out of their abundance, but she out of her poverty put in all she had to live on.”

The following *seven woes* likely occurred as interspersed pronouncements in Jesus’ Tuesday afternoon teaching (as you have already seen hints of in Mark and Luke above), but Matthew gathers all of them together with great force. *Matthew 23.1-36*

(Matthew 23.1) Then Jesus said to the crowds and to his disciples, (23.2) “The scribes and the Pharisees sit on Moses’ seat, (23.3) so do and observe whatever they tell you, but not the works they do. For they preach, but do not practice. (23.4) They tie up heavy burdens, hard to bear, and lay them on people’s shoulders, but they themselves are not willing to move them with their finger. (23.5) They do all their deeds to be seen by others. For they make their phylacteries broad and their fringes long, (23.6) and they love the place of honor at feasts and the best seats in the synagogues (23.7) and greetings in the marketplaces and being called rabbi by others. (23.8) But you are not to be called rabbi, for you have one teacher, and you are all brothers. (23.9) And call no man your father on earth, for you have one Father, who is in heaven. (23.10) Neither be called instructors, for you have one



instructor, the Christ. (23.11) The greatest among you shall be your servant. (23.12) Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

(23.13) “But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people’s faces. For you neither enter yourselves nor allow those who would enter to go in. (23.15) Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves.

(23.16) “Woe to you, blind guides, who say, ‘If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he is bound by his oath.’ (23.17) You blind fools! For which is greater, the gold or the temple that has made the gold sacred? (23.18) And you say, ‘If anyone swears by the altar, it is nothing, but if anyone swears by the gift that is on the altar, he is bound by his oath.’ (23.19) You blind men! For which is greater, the gift or the altar that makes the gift sacred? (23.20) So whoever swears by the altar swears by it and by everything on it. (23.21) And whoever swears by the temple swears by it and by him who dwells in it. (23.22) And whoever swears by heaven swears by the throne of God and by him who sits upon it.

(23.23) “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others. (23.24) You blind guides, straining out a gnat and swallowing a camel!

(23.25) “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence. (23.26) You blind Pharisee! First clean the inside of the cup and the plate, that the outside also may be clean.

(23.27) “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people’s bones and all uncleanness. (23.28) So you also outwardly appear righteous to others, but within you are full of hypocrisy and lawlessness.

(23.29) “Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the monuments of the righteous, (23.30) saying, ‘If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets.’ (23.31) Thus you witness against yourselves that you are sons of those who murdered the prophets. (23.32) Fill up, then, the measure of your fathers. (23.33) You serpents, you brood of vipers, how are you to escape being sentenced to hell? (23.34) Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town, (23.35) so that on you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar. (23.36) Truly, I say to you, all these things will come upon this generation.

Jesus departs from the Temple area of the city. *Matthew 24.1-2; Mark 13.1-2; Luke 21.5-6*

(Matthew 24.1) Jesus left the temple and was going away, when his disciples came to point out to him the buildings of the temple. (24.2) But he answered them, “You see all these, do you not? Truly, I say to you, there will not be left here one stone upon another that will not be thrown down.”



(Mark 13.1) And as he came out of the temple, one of his disciples said to him, “Look, Teacher, what wonderful stones and what wonderful buildings!” (13.2) And Jesus said to him, “Do you see these great buildings? There will not be left here one stone upon another that will not be thrown down.”

(Luke 21.5) And while some were speaking of the temple, how it was adorned with noble stones and offerings, he said, (21.6) “As for these things that you see, the days will come when there will not be left here one stone upon another that will not be thrown down.”

Like Sunday evening, Jesus, again, weeps for Jerusalem (by the way, if you look at Luke 13.34-35 you’ll see another occasion in which He did this). *Matthew 23.37-39*

(Matthew 23.37) “O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! (23.38) See, your house is left to you desolate. (23.39) For I tell you, you will not see me again, until you say, ‘Blessed is he who comes in the name of the Lord.’”

Tuesday evening

Jesus teaches His disciples (at length) on the Mount of Olives, a small incline a half-mile east of Jerusalem. In the Kidron Valley between was a seasonal brook, likely full at the time. With a spectacular view of the Temple, Jesus delivers a prophetic overview to His disciples of the near and distant future. Due to the location, this challenging text is often called the Olivet Discourse. *Luke 21.7-36; Matthew 24.3-25.46; Mark 13.3-37*

(Luke 21.7) And they asked him, “Teacher, when will these things be, and what will be the sign when these things are about to take place?” (21.8) And he said, “See that you are not led astray. For many will come in my name, saying, ‘I am he!’ and, ‘The time is at hand!’ Do not go after them. (21.9) And when you hear of wars and tumults, do not be terrified, for these things must first take place, but the end will not be at once.”

(21.10) Then he said to them, “Nation will rise against nation, and kingdom against kingdom. (21.11) There will be great earthquakes, and in various places famines and pestilences. And there will be terrors and great signs from heaven. (21.12) But before all this they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for my name’s sake. (21.13) This will be your opportunity to bear witness. (21.14) Settle it therefore in your minds not to meditate beforehand how to answer, (21.15) for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict. (21.16) You will be delivered up even by parents and brothers and relatives and friends, and some of you they will put to death. (21.17) You will be hated by all for my name’s sake. (21.18) But not a hair of your head will perish. (21.19) By your endurance you will gain your lives.

(21.20) “But when you see Jerusalem surrounded by armies, then know that its desolation has come near. (21.21) Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it, (21.22) for these are days of vengeance, to fulfill all that is written. (21.23) Alas for women who are pregnant and for those who are nursing infants in those days! For there will be great distress upon the earth and wrath against this people. (21.24) They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled.



(21.25) “And there will be signs in sun and moon and stars, and on the earth distress of nations in perplexity because of the roaring of the sea and the waves, (21.26) people fainting with fear and with foreboding of what is coming on the world. For the powers of the heavens will be shaken. (21.27) And then they will see the Son of Man coming in a cloud with power and great glory. (21.28) Now when these things begin to take place, straighten up and raise your heads, because your redemption is drawing near.”

(21.29) And he told them a parable: “Look at the fig tree, and all the trees. (21.30) As soon as they come out in leaf, you see for yourselves and know that the summer is already near. (21.31) So also, when you see these things taking place, you know that the kingdom of God is near. (21.32) Truly, I say to you, this generation will not pass away until all has taken place. (21.33) Heaven and earth will pass away, but my words will not pass away.

(21.34) “But watch yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a trap. (21.35) For it will come upon all who dwell on the face of the whole earth. (21.36) But stay awake at all times, praying that you may have strength to escape all these things that are going to take place, and to stand before the Son of Man.”

(Matthew 24.3) As he sat on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will these things be, and what will be the sign of your coming and of the end of the age?” (24.4) And Jesus answered them, “See that no one leads you astray. (24.5) For many will come in my name, saying, ‘I am the Christ,’ and they will lead many astray. (24.6) And you will hear of wars and rumors of wars. See that you are not alarmed, for this must take place, but the end is not yet. (24.7) For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. (24.8) All these are but the beginning of the birth pains.

(24.9) “Then they will deliver you up to tribulation and put you to death, and you will be hated by all nations for my name’s sake. (24.10) And then many will fall away and betray one another and hate one another. (24.11) And many false prophets will arise and lead many astray. (24.12) And because lawlessness will be increased, the love of many will grow cold. (24.13) But the one who endures to the end will be saved. (24.14) And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.

(24.15) “So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), (24.16) then let those who are in Judea flee to the mountains. (24.17) Let the one who is on the housetop not go down to take what is in his house, (24.18) and let the one who is in the field not turn back to take his cloak. (24.19) And alas for women who are pregnant and for those who are nursing infants in those days! (24.20) Pray that your flight may not be in winter or on a Sabbath. (24.21) For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. (24.22) And if those days had not been cut short, no human being would be saved. But for the sake of the elect those days will be cut short. (24.23) Then if anyone says to you, ‘Look, here is the Christ!’ or ‘There he is!’ do not believe it. (24.24) For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect. (24.25) See, I have told you beforehand. (24.26) So, if they say to you, ‘Look, he is in the wilderness,’ do not go out. If they say, ‘Look, he is in the inner rooms,’ do not believe it. (24.27) For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man. (24.28) Wherever the corpse is, there the vultures will gather.



(24.29) “Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. (24.30) Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. (24.31) And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.

(24.32) “From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. (24.33) So also, when you see all these things, you know that he is near, at the very gates. (24.34) Truly, I say to you, this generation will not pass away until all these things take place. (24.35) Heaven and earth will pass away, but my words will not pass away.

(24.36) “But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. (24.37) For as were the days of Noah, so will be the coming of the Son of Man. (24.38) For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, (24.39) and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man. (24.40) Then two men will be in the field; one will be taken and one left. (24.41) Two women will be grinding at the mill; one will be taken and one left. (24.42) Therefore, stay awake, for you do not know on what day your Lord is coming. (24.43) But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. (24.44) Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.

(24.45) “Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time? (24.46) Blessed is that servant whom his master will find so doing when he comes. (24.47) Truly, I say to you, he will set him over all his possessions. (24.48) But if that wicked servant says to himself, ‘My master is delayed,’ (24.49) and begins to beat his fellow servants and eats and drinks with drunkards, (24.50) the master of that servant will come on a day when he does not expect him and at an hour he does not know (24.51) and will cut him in pieces and put him with the hypocrites. In that place there will be weeping and gnashing of teeth. (25.1) “Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom. (25.2) Five of them were foolish, and five were wise. (25.3) For when the foolish took their lamps, they took no oil with them, (25.4) but the wise took flasks of oil with their lamps. (25.5) As the bridegroom was delayed, they all became drowsy and slept. (25.6) But at midnight there was a cry, ‘Here is the bridegroom! Come out to meet him.’ (25.7) Then all those virgins rose and trimmed their lamps. (25.8) And the foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ (25.9) But the wise answered, saying, ‘Since there will not be enough for us and for you, go rather to the dealers and buy for yourselves.’ (25.10) And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. (25.11) Afterward the other virgins came also, saying, ‘Lord, lord, open to us.’ (25.12) But he answered, ‘Truly, I say to you, I do not know you.’ (25.13) Watch therefore, for you know neither the day nor the hour.

(25.14) “For it will be like a man going on a journey, who called his servants and entrusted to them his property. (25.15) To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. (25.16) He who had received the five talents went at once and traded with them, and he made five talents more. (25.17) So also he who had the two talents made two talents more. (25.18) But he who had received the one talent went and dug in the ground and hid his master’s money. (25.19) Now after a long



time the master of those servants came and settled accounts with them. (25.20) And he who had received the five talents came forward, bringing five talents more, saying, 'Master, you delivered to me five talents; here I have made five talents more.' (25.21) His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.' (25.22) And he also who had the two talents came forward, saying, 'Master, you delivered to me two talents; here I have made two talents more.' (25.23) His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.' (25.24) He also who had received the one talent came forward, saying, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed, (25.25) so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' (25.26) But his master answered him, 'You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? (25.27) Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. (25.28) So take the talent from him and give it to him who has the ten talents. (25.29) For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away. (25.30) And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.'

(25.31) "When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. (25.32) Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. (25.33) And he will place the sheep on his right, but the goats on the left. (25.34) Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. (25.35) For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, (25.36) I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' (25.37) Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? (25.38) And when did we see you a stranger and welcome you, or naked and clothe you? (25.39) And when did we see you sick or in prison and visit you?' (25.40) And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.'

(25.41) "Then he will say to those on his left, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. (25.42) For I was hungry and you gave me no food, I was thirsty and you gave me no drink, (25.43) I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' (25.44) Then they also will answer, saying, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' (25.45) Then he will answer them, saying, 'Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.' (25.46) And these will go away into eternal punishment, but the righteous into eternal life."

(Mark 13.3) And as he sat on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately, (13.4) "Tell us, when will these things be, and what will be the sign when all these things are about to be accomplished?" (13.5) And Jesus began to say to them, "See that no one leads you astray. (13.6) Many will come in my name, saying, 'I am he!' and they will lead many astray. (13.7) And when you hear of wars and rumors of wars, do not be alarmed. This must take place, but the end is not yet. (13.8) For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places; there will be famines. These are but the beginning of the birth pains. (13.9) "But be on your guard. For they will deliver you over to councils, and you will be beaten in synagogues, and you will stand before governors and kings for my sake, to bear



witness before them. (13.10) And the gospel must first be proclaimed to all nations. (13.11) And when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit. (13.12) And brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death. (13.13) And you will be hated by all for my name's sake. But the one who endures to the end will be saved.

(13.14) "But when you see the abomination of desolation standing where he ought not to be (let the reader understand), then let those who are in Judea flee to the mountains. (13.15) Let the one who is on the housetop not go down, nor enter his house, to take anything out, (13.16) and let the one who is in the field not turn back to take his cloak. (13.17) And alas for women who are pregnant and for those who are nursing infants in those days! (13.18) Pray that it may not happen in winter. (13.19) For in those days there will be such tribulation as has not been from the beginning of the creation that God created until now, and never will be. (13.20) And if the Lord had not cut short the days, no human being would be saved. But for the sake of the elect, whom he chose, he shortened the days. (13.21) And then if anyone says to you, 'Look, here is the Christ!' or 'Look, there he is!' do not believe it. (13.22) For false christs and false prophets will arise and perform signs and wonders, to lead astray, if possible, the elect. (13.23) But be on guard; I have told you all things beforehand.

(13.24) "But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light, (13.25) and the stars will be falling from heaven, and the powers in the heavens will be shaken. (13.26) And then they will see the Son of Man coming in clouds with great power and glory. (13.27) And then he will send out the angels and gather his elect from the four winds, from the ends of the earth to the ends of heaven.

(13.28) "From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. (13.29) So also, when you see these things taking place, you know that he is near, at the very gates. (13.30) Truly, I say to you, this generation will not pass away until all these things take place. (13.31) Heaven and earth will pass away, but my words will not pass away.

(13.32) "But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father. (13.33) Be on guard, keep awake. For you do not know when the time will come. (13.34) It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to stay awake. (13.35) Therefore stay awake—for you do not know when the master of the house will come, in the evening, or at midnight, or when the rooster crows, or in the morning— (13.36) lest he come suddenly and find you asleep. (13.37) And what I say to you I say to all: Stay awake."

Wednesday morning and afternoon

While we know that Jesus taught in the Temple every day, it is unclear from Scripture what body of teaching took place on Wednesday. *Luke 21.37-38*

(Luke 21.37) And every day he was teaching in the temple, but at night he went out and lodged on the mount called Olivet. (21.38) And early in the morning all the people came to him in the temple to hear him.



Wednesday evening

Clearly, however, Wednesday was a day of wicked plotting on the part of the religious leaders in Jerusalem. *Mark 14.1-2; Matthew 26.3-5; Luke 22.1-2*

(Mark 14.1) It was now two days before the Passover and the Feast of Unleavened Bread. And the chief priests and the scribes were seeking how to arrest him by stealth and kill him, (14.2) for they said, “Not during the feast, lest there be an uproar from the people.”

(Matthew 26.3) Then the chief priests and the elders of the people gathered in the palace of the high priest, whose name was Caiaphas, (26.4) and plotted together in order to arrest Jesus by stealth and kill him. (26.5) But they said, “Not during the feast, lest there be an uproar among the people.”

(Luke 22.1) Now the Feast of Unleavened Bread drew near, which is called the Passover. (22.2) And the chief priests and the scribes were seeking how to put him to death, for they feared the people.

The plotting was not simply earthly, however, for Satan seizes upon the unbelief of Judas. *Luke 22.3-6; Matthew 26.14-16; Mark 14.10-11*

(Luke 22.3) Then Satan entered into Judas called Iscariot, who was of the number of the twelve. (22.4) He went away and conferred with the chief priests and officers how he might betray him to them. (22.5) And they were glad, and agreed to give him money. (22.6) So he consented and sought an opportunity to betray him to them in the absence of a crowd.

(Matthew 26.14) Then one of the twelve, whose name was Judas Iscariot, went to the chief priests (26.15) and said, “What will you give me if I deliver him over to you?” And they paid him thirty pieces of silver. (26.16) And from that moment he sought an opportunity to betray him.

(Mark 14.10) Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. (14.11) And when they heard it, they were glad and promised to give him money. And he sought an opportunity to betray him.

Thursday afternoon

The Passover meal required special preparation not just in terms of finding a location within the city (Deuteronomy 16.5-6), but also the preparation of the lamb, both of which had to be done inconspicuously given the controversy surrounding Jesus. *Matthew 26.17-19; Mark 14.12-16; Luke 22.7-13*

(Matthew 26.17) Now on the first day of Unleavened Bread the disciples came to Jesus, saying, “Where will you have us prepare for you to eat the Passover?” (26.18) He said, “Go into the city to a certain man and say to him, ‘The Teacher says, My time is at hand. I will keep the Passover at your house with my disciples.’” (26.19) And the disciples did as Jesus had directed them, and they prepared the Passover.

(Mark 14.12) And on the first day of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, “Where will you have us go and prepare for you to eat the Passover?” (14.13) And he sent two of his disciples and said to them, “Go into the city, and a man carrying a jar of water will meet you. Follow him, (14.14) and wherever he enters, say



to the master of the house, 'The Teacher says, Where is my guest room, where I may eat the Passover with my disciples?' (14.15) And he will show you a large upper room furnished and ready; there prepare for us." (14.16) And the disciples set out and went to the city and found it just as he had told them, and they prepared the Passover.

(Luke 22.7) Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. (22.8) So Jesus sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat it." (22.9) They said to him, "Where will you have us prepare it?" (22.10) He said to them, "Behold, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters (22.11) and tell the master of the house, 'The Teacher says to you, Where is the guest room, where I may eat the Passover with my disciples?' (22.12) And he will show you a large upper room furnished; prepare it there." (22.13) And they went and found it just as he had told them, and they prepared the Passover.

Thursday evening

This evening would have included a meal prior to the celebration of the Passover meal, that is, the ordinary evening meal. During this meal, Jesus washes the disciples' feet and Judas is revealed. *Matthew 26.20-25; Mark 14.17-21; John 13.2-30*

(Matthew 26.20) When it was evening, he reclined at table with the twelve. (26.21) And as they were eating, he said, "Truly, I say to you, one of you will betray me." (26.22) And they were very sorrowful and began to say to him one after another, "Is it I, Lord?" (26.23) He answered, "He who has dipped his hand in the dish with me will betray me. (26.24) The Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born." (26.25) Judas, who would betray him, answered, "Is it I, Rabbi?" He said to him, "You have said so."

(Mark 14.17) And when it was evening, he came with the twelve. (14.18) And as they were reclining at table and eating, Jesus said, "Truly, I say to you, one of you will betray me, one who is eating with me." (14.19) They began to be sorrowful and to say to him one after another, "Is it I?" (14.20) He said to them, "It is one of the twelve, one who is dipping bread into the dish with me. (14.21) For the Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born."

(John 13.2) During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, (13.3) Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, (13.4) rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. (13.5) Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him. (13.6) He came to Simon Peter, who said to him, "Lord, do you wash my feet?" (13.7) Jesus answered him, "What I am doing you do not understand now, but afterward you will understand." (13.8) Peter said to him, "You shall never wash my feet." Jesus answered him, "If I do not wash you, you have no share with me." (13.9) Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" (13.10) Jesus said to him, "The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you." (13.11) For he knew who was to betray him; that was why he said, "Not all of you are clean."

(13.12) When he had washed their feet and put on his outer garments and resumed his place, he said to them, "Do you understand what I have done to you? (13.13) You call me



Teacher and Lord, and you are right, for so I am. (13.14) If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. (13.15) For I have given you an example, that you also should do just as I have done to you. (13.16) Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. (13.17) If you know these things, blessed are you if you do them. (13.18) I am not speaking of all of you; I know whom I have chosen. But the Scripture will be fulfilled, 'He who ate my bread has lifted his heel against me.' (13.19) I am telling you this now, before it takes place, that when it does take place you may believe that I am he. (13.20) Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me."

(13.21) After saying these things, Jesus was troubled in his spirit, and testified, "Truly, truly, I say to you, one of you will betray me." (13.22) The disciples looked at one another, uncertain of whom he spoke. (13.23) One of his disciples, whom Jesus loved, was reclining at table at Jesus' side, (13.24) so Simon Peter motioned to him to ask Jesus of whom he was speaking. (13.25) So that disciple, leaning back against Jesus, said to him, "Lord, who is it?" (13.26) Jesus answered, "It is he to whom I will give this morsel of bread when I have dipped it." So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot. (13.27) Then after he had taken the morsel, Satan entered into him. Jesus said to him, "What you are going to do, do quickly." (13.28) Now no one at the table knew why he said this to him. (13.29) Some thought that, because Judas had the moneybag, Jesus was telling him, "Buy what we need for the feast," or that he should give something to the poor. (13.30) So, after receiving the morsel of bread, he immediately went out. And it was night.

During this long meal, John's account provides a lengthy section of teaching, as well as, what has become known as the High Priestly Prayer of John 17. The church marks this evening as *Maundy Thursday* due to John 13.34: "a new commandment I give" (*mandatum* is Latin for "commandment"). *John 13.31-35, 14.1-17.26*

(John 13.31) When he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in him. (13.32) If God is glorified in him, God will also glorify him in himself, and glorify him at once. (13.33) Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, 'Where I am going you cannot come.' (13.34) A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. (13.35) By this all people will know that you are my disciples, if you have love for one another." . . .

(14.1) "Let not your hearts be troubled. Believe in God; believe also in me. (14.2) In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? (14.3) And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. (14.4) And you know the way to where I am going." (14.5) Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" (14.6) Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. (14.7) If you had known me, you would have known my Father also. From now on you do know him and have seen him."

(14.8) Philip said to him, "Lord, show us the Father, and it is enough for us." (14.9) Jesus said to him, "Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? (14.10) Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. (14.11) Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.



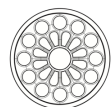
(14.12) “Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father. (14.13) Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. (14.14) If you ask me anything in my name, I will do it.

(14.15) “If you love me, you will keep my commandments. (14.16) And I will ask the Father, and he will give you another Helper, to be with you forever, (14.17) even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.

(14.18) “I will not leave you as orphans; I will come to you. (14.19) Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. (14.20) In that day you will know that I am in my Father, and you in me, and I in you. (14.21) Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.” (14.22) Judas (not Iscariot) said to him, “Lord, how is it that you will manifest yourself to us, and not to the world?” (14.23) Jesus answered him, “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. (14.24) Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father’s who sent me.

(14.25) “These things I have spoken to you while I am still with you. (14.26) But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you. (14.27) Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. (14.28) You heard me say to you, ‘I am going away, and I will come to you.’ If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I. (14.29) And now I have told you before it takes place, so that when it does take place you may believe. (14.30) I will no longer talk much with you, for the ruler of this world is coming. He has no claim on me, (14.31) but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go from here. (15.1) “I am the true vine, and my Father is the vinedresser. (15.2) Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. (15.3) Already you are clean because of the word that I have spoken to you. (15.4) Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. (15.5) I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. (15.6) If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned. (15.7) If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. (15.8) By this my Father is glorified, that you bear much fruit and so prove to be my disciples. (15.9) As the Father has loved me, so have I loved you. Abide in my love. (15.10) If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in his love. (15.11) These things I have spoken to you, that my joy may be in you, and that your joy may be full.

(15.12) “This is my commandment, that you love one another as I have loved you. (15.13) Greater love has no one than this, that someone lay down his life for his friends. (15.14) You are my friends if you do what I command you. (15.15) No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. (15.16) You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should



abide, so that whatever you ask the Father in my name, he may give it to you. (15.17) These things I command you, so that you will love one another.

(15.18) "If the world hates you, know that it has hated me before it hated you. (15.19) If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. (15.20) Remember the word that I said to you: 'A servant is not greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. (15.21) But all these things they will do to you on account of my name, because they do not know him who sent me. (15.22) If I had not come and spoken to them, they would not have been guilty of sin, but now they have no excuse for their sin. (15.23) Whoever hates me hates my Father also. (15.24) If I had not done among them the works that no one else did, they would not be guilty of sin, but now they have seen and hated both me and my Father. (15.25) But the word that is written in their Law must be fulfilled: 'They hated me without a cause.'

(15.26) "But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me. (15.27) And you also will bear witness, because you have been with me from the beginning. (16.1) "I have said all these things to you to keep you from falling away. (16.2) They will put you out of the synagogues. Indeed, the hour is coming when whoever kills you will think he is offering service to God. (16.3) And they will do these things because they have not known the Father, nor me.

(16.4) But I have said these things to you, that when their hour comes you may remember that I told them to you. "I did not say these things to you from the beginning, because I was with you. (16.5) But now I am going to him who sent me, and none of you asks me, 'Where are you going?' (16.6) But because I have said these things to you, sorrow has filled your heart. (16.7) Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you. (16.8) And when he comes, he will convict the world concerning sin and righteousness and judgment: (16.9) concerning sin, because they do not believe in me; (16.10) concerning righteousness, because I go to the Father, and you will see me no longer; (16.11) concerning judgment, because the ruler of this world is judged.

(16.12) "I still have many things to say to you, but you cannot bear them now. (16.13) When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. (16.14) He will glorify me, for he will take what is mine and declare it to you. (16.15) All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.

(16.16) "A little while, and you will see me no longer; and again a little while, and you will see me." (16.17) So some of his disciples said to one another, "What is this that he says to us, 'A little while, and you will not see me, and again a little while, and you will see me'; and, 'because I am going to the Father'?" (16.18) So they were saying, "What does he mean by 'a little while'? We do not know what he is talking about." (16.19) Jesus knew that they wanted to ask him, so he said to them, "Is this what you are asking yourselves, what I meant by saying, 'A little while and you will not see me, and again a little while and you will see me'?" (16.20) Truly, truly, I say to you, you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will turn into joy. (16.21) When a woman is giving birth, she has sorrow because her hour has come, but when she has delivered the baby, she no longer remembers the anguish, for joy that a human being has been born into the world. (16.22) So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you. (16.23) In that day you will ask nothing of me. Truly,



truly, I say to you, whatever you ask of the Father in my name, he will give it to you. (16.24) Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.

(16.25) "I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures of speech but will tell you plainly about the Father. (16.26) In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf; (16.27) for the Father himself loves you, because you have loved me and have believed that I came from God. (16.28) I came from the Father and have come into the world, and now I am leaving the world and going to the Father."

(16.29) His disciples said, "Ah, now you are speaking plainly and not using figurative speech! (16.30) Now we know that you know all things and do not need anyone to question you; this is why we believe that you came from God." (16.31) Jesus answered them, "Do you now believe? (16.32) Behold, the hour is coming, indeed it has come, when you will be scattered, each to his own home, and will leave me alone. Yet I am not alone, for the Father is with me. (16.33) I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world."

(17.1) When Jesus had spoken these words, he lifted up his eyes to heaven, and said, "Father, the hour has come; glorify your Son that the Son may glorify you, (17.2) since you have given him authority over all flesh, to give eternal life to all whom you have given him. (17.3) And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. (17.4) I glorified you on earth, having accomplished the work that you gave me to do. (17.5) And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.

(17.6) "I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. (17.7) Now they know that everything that you have given me is from you. (17.8) For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me. (17.9) I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. (17.10) All mine are yours, and yours are mine, and I am glorified in them. (17.11) And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. (17.12) While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled. (17.13) But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves. (17.14) I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. (17.15) I do not ask that you take them out of the world, but that you keep them from the evil one. (17.16) They are not of the world, just as I am not of the world. (17.17) Sanctify them in the truth; your word is truth. (17.18) As you sent me into the world, so I have sent them into the world. (17.19) And for their sake I consecrate myself, that they also may be sanctified in truth.

(17.20) "I do not ask for these only, but also for those who will believe in me through their word, (17.21) that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. (17.22) The glory that you have given me I have given to them, that they may be one even as we are one, (17.23) I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me. (17.24) Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you



have given me because you loved me before the foundation of the world. (17.25) O righteous Father, even though the world does not know you, I know you, and these know that you have sent me. (17.26) I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them.”

The Passover meal, itself, would have been a ceremonial meal after the ordinary evening meal. In Luke’s account, the ordinary meal and the ceremonial meal are compressed (note two cups, as well as, the presence of Judas, whom some scholars suspect did not attend the actual ceremonial meal). *Matthew 26.26-30; Mark 14.22-26a; Luke 22.14-30*

(Matthew 26.26) Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, “Take, eat; this is my body.” (26.27) And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, (26.28) for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. (26.29) I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.” (26.30) And when they had sung a hymn, they went out to the Mount of Olives.

(Mark 14.22) And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, “Take; this is my body.” (14.23) And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. (14.24) And he said to them, “This is my blood of the covenant, which is poured out for many. (14.25) Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.”

(14.26) And when they had sung a hymn, they went out to the Mount of Olives.

(Luke 22.14) And when the hour came, he reclined at table, and the apostles with him. (22.15) And he said to them, “I have earnestly desired to eat this Passover with you before I suffer. (22.16) For I tell you I will not eat it until it is fulfilled in the kingdom of God.” (22.17) And he took a cup, and when he had given thanks he said, “Take this, and divide it among yourselves. (22.18) For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.” (22.19) And he took bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.” (22.20) And likewise the cup after they had eaten, saying, “This cup that is poured out for you is the new covenant in my blood. (22.21) But behold, the hand of him who betrays me is with me on the table. (22.22) For the Son of Man goes as it has been determined, but woe to that man by whom he is betrayed!” (22.23) And they began to question one another, which of them it could be who was going to do this.

(22.24) A dispute also arose among them, as to which of them was to be regarded as the greatest. (22.25) And he said to them, “The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors. (22.26) But not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who serves. (22.27) For who is the greater, one who reclines at table or one who serves? Is it not the one who reclines at table? But I am among you as the one who serves.

(22.28) “You are those who have stayed with me in my trials, (22.29) and I assign to you, as my Father assigned to me, a kingdom, (22.30) that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.



Whether it was while they were still in the upper room, or while they were making their way towards the Mount of Olives, Jesus anticipates that Peter will deny Him. *John 13.36-38; Matthew 26.30b-35; Mark 14.26b-31; Luke 22.31-38*

(John 13.36) Simon Peter said to him, "Lord, where are you going?" Jesus answered him, "Where I am going you cannot follow me now, but you will follow afterward." (13.37) Peter said to him, "Lord, why can I not follow you now? I will lay down my life for you." (13.38) Jesus answered, "Will you lay down your life for me? Truly, truly, I say to you, the rooster will not crow till you have denied me three times.

(Matthew 26.30) And when they had sung a hymn, they went out to the Mount of Olives. (26.31) Then Jesus said to them, "You will all fall away because of me this night. For it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.'" (26.32) But after I am raised up, I will go before you to Galilee." (26.33) Peter answered him, "Though they all fall away because of you, I will never fall away." (26.34) Jesus said to him, "Truly, I tell you, this very night, before the rooster crows, you will deny me three times." (26.35) Peter said to him, "Even if I must die with you, I will not deny you!" And all the disciples said the same.

(Mark 14.26) And when they had sung a hymn, they went out to the Mount of Olives. (14.27) And Jesus said to them, "You will all fall away, for it is written, 'I will strike the shepherd, and the sheep will be scattered.'" (14.28) But after I am raised up, I will go before you to Galilee." (14.29) Peter said to him, "Even though they all fall away, I will not." (14.30) And Jesus said to him, "Truly, I tell you, this very night, before the rooster crows twice, you will deny me three times." (14.31) But he said emphatically, "If I must die with you, I will not deny you." And they all said the same.

(Luke 22.31) "Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, (22.32) but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers." (22.33) Peter said to him, "Lord, I am ready to go with you both to prison and to death." (22.34) Jesus said, "I tell you, Peter, the rooster will not crow this day, until you deny three times that you know me."

(22.35) And he said to them, "When I sent you out with no moneybag or knapsack or sandals, did you lack anything?" They said, "Nothing." (22.36) He said to them, "But now let the one who has a moneybag take it, and likewise a knapsack. And let the one who has no sword sell his cloak and buy one. (22.37) For I tell you that this Scripture must be fulfilled in me: 'And he was numbered with the transgressors.' For what is written about me has its fulfillment." (22.38) And they said, "Look, Lord, here are two swords." And he said to them, "It is enough."

Jesus takes his disciples (minus Judas) to the walled garden of Gethsemane (meaning, *olive press*) on the western slope of the Mount of Olives, just across the Kidron Brook. *Matthew 26.36-46; Mark 14.32-42; Luke 22.39-46*

(Matthew 26.36) Then Jesus went with them to a place called Gethsemane, and he said to his disciples, "Sit here, while I go over there and pray." (26.37) And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. (26.38) Then he said to them, "My soul is very sorrowful, even to death; remain here, and watch with me." (26.39) And going a little farther he fell on his face and prayed, saying, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will." (26.40) And he came to the disciples and found them sleeping. And he said to Peter, "So, could you not watch with me one hour? (26.41) Watch and pray that you may not enter into temptation. The spirit



indeed is willing, but the flesh is weak.” (26.42) Again, for the second time, he went away and prayed, “My Father, if this cannot pass unless I drink it, your will be done.” (26.43) And again he came and found them sleeping, for their eyes were heavy. (26.44) So, leaving them again, he went away and prayed for the third time, saying the same words again. (26.45) Then he came to the disciples and said to them, “Sleep and take your rest later on. See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. (26.46) Rise, let us be going; see, my betrayer is at hand.”

(Mark 14.32) And they went to a place called Gethsemane. And he said to his disciples, “Sit here while I pray.” (14.33) And he took with him Peter and James and John, and began to be greatly distressed and troubled. (14.34) And he said to them, “My soul is very sorrowful, even to death. Remain here and watch.” (14.35) And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. (14.36) And he said, “Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will.” (14.37) And he came and found them sleeping, and he said to Peter, “Simon, are you asleep? Could you not watch one hour? (14.38) Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.” (14.39) And again he went away and prayed, saying the same words. (14.40) And again he came and found them sleeping, for their eyes were very heavy, and they did not know what to answer him. (14.41) And he came the third time and said to them, “Are you still sleeping and taking your rest? It is enough; the hour has come. The Son of Man is betrayed into the hands of sinners. (14.42) Rise, let us be going; see, my betrayer is at hand.”

(Luke 22.39) And he came out and went, as was his custom, to the Mount of Olives, and the disciples followed him. (22.40) And when he came to the place, he said to them, “Pray that you may not enter into temptation.” (22.41) And he withdrew from them about a stone’s throw, and knelt down and prayed, (22.42) saying, “Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done.” (22.43) And there appeared to him an angel from heaven, strengthening him. (22.44) And being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground. (22.45) And when he rose from prayer, he came to the disciples and found them sleeping for sorrow, (22.46) and he said to them, “Why are you sleeping? Rise and pray that you may not enter into temptation.”

Thursday (after midnight)

It is while they are in the garden that Jesus is betrayed by Judas and arrested by officers of the Temple, accompanied by a small band of Pilate’s soldiers whose likely task is simply to prevent rioting during the festival. *Matthew 26.47-56; Luke 22.47-53; Mark 14.43-52; John 18.1-11*

(Matthew 26.47) While he was still speaking, Judas came, one of the twelve, and with him a great crowd with swords and clubs, from the chief priests and the elders of the people. (26.48) Now the betrayer had given them a sign, saying, “The one I will kiss is the man; seize him.” (26.49) And he came up to Jesus at once and said, “Greetings, Rabbi!” And he kissed him. (26.50) Jesus said to him, “Friend, do what you came to do.” Then they came up and laid hands on Jesus and seized him. (26.51) And behold, one of those who were with Jesus stretched out his hand and drew his sword and struck the servant of the high priest and cut off his ear. (26.52) Then Jesus said to him, “Put your sword back into its place. For all who take the sword will perish by the sword. (26.53) Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? (26.54) But how then should the Scriptures be fulfilled, that it must be so?” (26.55) At that hour Jesus said to the crowds, “Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. (26.56)



But all this has taken place that the Scriptures of the prophets might be fulfilled.” Then all the disciples left him and fled.

(Luke 22.47) While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him, (22.48) but Jesus said to him, “Judas, would you betray the Son of Man with a kiss?” (22.49) And when those who were around him saw what would follow, they said, “Lord, shall we strike with the sword?” (22.50) And one of them struck the servant of the high priest and cut off his right ear. (22.51) But Jesus said, “No more of this!” And he touched his ear and healed him. (22.52) Then Jesus said to the chief priests and officers of the temple and elders, who had come out against him, “Have you come out as against a robber, with swords and clubs? (22.53) When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness.”

(Mark 14.43) And immediately, while he was still speaking, Judas came, one of the twelve, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders. (14.44) Now the betrayer had given them a sign, saying, “The one I will kiss is the man. Seize him and lead him away under guard.” (14.45) And when he came, he went up to him at once and said, “Rabbi!” And he kissed him. (14.46) And they laid hands on him and seized him. (14.47) But one of those who stood by drew his sword and struck the servant of the high priest and cut off his ear. (14.48) And Jesus said to them, “Have you come out as against a robber, with swords and clubs to capture me? (14.49) Day after day I was with you in the temple teaching, and you did not seize me. But let the Scriptures be fulfilled.” (14.50) And they all left him and fled.

(14.51) And a young man followed him, with nothing but a linen cloth about his body. And they seized him, (14.52) but he left the linen cloth and ran away naked.

(John 18.1) When Jesus had spoken these words, he went out with his disciples across the brook Kidron, where there was a garden, which he and his disciples entered. (18.2) Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. (18.3) So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. (18.4) Then Jesus, knowing all that would happen to him, came forward and said to them, “Whom do you seek?” (18.5) They answered him, “Jesus of Nazareth.” Jesus said to them, “I am he.” Judas, who betrayed him, was standing with them. (18.6) When Jesus said to them, “I am he,” they drew back and fell to the ground. (18.7) So he asked them again, “Whom do you seek?” And they said, “Jesus of Nazareth.” (18.8) Jesus answered, “I told you that I am he. So, if you seek me, let these men go.” (18.9) This was to fulfill the word that he had spoken: “Of those whom you gave me I have lost not one.” (18.10) Then Simon Peter, having a sword, drew it and struck the high priest’s servant and cut off his right ear. (The servant’s name was Malchus.) (18.11) So Jesus said to Peter, “Put your sword into its sheath; shall I not drink the cup that the Father has given me?”

Jesus is brought first to Annas. While his priestly term expired in AD 15, Annas was still held in high regard and often called, “High Priest”, even though he was actually the former High Priest.
John 18.13-14; 19-24

(John 18.13) First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. (18.14) It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people. . . .



(18.19) The high priest then questioned Jesus about his disciples and his teaching. (18.20) Jesus answered him, "I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. (18.21) Why do you ask me? Ask those who have heard me what I said to them; they know what I said." (18.22) When he had said these things, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?" (18.23) Jesus answered him, "If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?" (18.24) Annas then sent him bound to Caiaphas the high priest.

Jesus' night-time trial took place before Annas' son-in-law, Caiaphas, the current High Priest and head of the Sanhedrin. Also in attendance at Caiaphas' home were various scribes and teachers. *Matthew 26.57-68; Mark 14.53-65; Luke 22.54, 63-65*

(Matthew 26.57) Then those who had seized Jesus led him to Caiaphas the high priest, where the scribes and the elders had gathered. (26.58) And Peter was following him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards to see the end. (26.59) Now the chief priests and the whole council were seeking false testimony against Jesus that they might put him to death, (26.60) but they found none, though many false witnesses came forward. At last two came forward (26.61) and said, "This man said, 'I am able to destroy the temple of God, and to rebuild it in three days.'" (26.62) And the high priest stood up and said, "Have you no answer to make? What is it that these men testify against you?" (26.63) But Jesus remained silent. And the high priest said to him, "I adjure you by the living God, tell us if you are the Christ, the Son of God." (26.64) Jesus said to him, "You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven." (26.65) Then the high priest tore his robes and said, "He has uttered blasphemy. What further witnesses do we need? You have now heard his blasphemy. (26.66) What is your judgment?" They answered, "He deserves death." (26.67) Then they spit in his face and struck him. And some slapped him, (26.68) saying, "Prophecy to us, you Christ! Who is it that struck you?"

(Mark 14.53) And they led Jesus to the high priest. And all the chief priests and the elders and the scribes came together. (14.54) And Peter had followed him at a distance, right into the courtyard of the high priest. And he was sitting with the guards and warming himself at the fire. (14.55) Now the chief priests and the whole council were seeking testimony against Jesus to put him to death, but they found none. (14.56) For many bore false witness against him, but their testimony did not agree. (14.57) And some stood up and bore false witness against him, saying, (14.58) "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'" (14.59) Yet even about this their testimony did not agree. (14.60) And the high priest stood up in the midst and asked Jesus, "Have you no answer to make? What is it that these men testify against you?" (14.61) But he remained silent and made no answer. Again the high priest asked him, "Are you the Christ, the Son of the Blessed?" (14.62) And Jesus said, "I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven." (14.63) And the high priest tore his garments and said, "What further witnesses do we need? (14.64) You have heard his blasphemy. What is your decision?" And they all condemned him as deserving death. (14.65) And some began to spit on him and to cover his face and to strike him, saying to him, "Prophecy!" And the guards received him with blows.

(Luke 22.54) Then they seized him and led him away, bringing him into the high priest's house, and Peter was following at a distance. . . .



(22.63) Now the men who were holding Jesus in custody were mocking him as they beat him. (22.64) They also blindfolded him and kept asking him, "Prophecy! Who is it that struck you?" (22.65) And they said many other things against him, blaspheming him.

Meanwhile, in the courtyard below, Peter denies Jesus three times (but, don't forget to notice John 21.15-19 on Sunday). *Matthew 26.69-75; Mark 14.66-72; Luke 22.55-62; John 18.15-18, 25-27*

(Matthew 26.69) Now Peter was sitting outside in the courtyard. And a servant girl came up to him and said, "You also were with Jesus the Galilean." (26.70) But he denied it before them all, saying, "I do not know what you mean." (26.71) And when he went out to the entrance, another servant girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." (26.72) And again he denied it with an oath: "I do not know the man." (26.73) After a little while the bystanders came up and said to Peter, "Certainly you too are one of them, for your accent betrays you." (26.74) Then he began to invoke a curse on himself and to swear, "I do not know the man." And immediately the rooster crowed. (26.75) And Peter remembered the saying of Jesus, "Before the rooster crows, you will deny me three times." And he went out and wept bitterly.

(Mark 14.66) And as Peter was below in the courtyard, one of the servant girls of the high priest came, (14.67) and seeing Peter warming himself, she looked at him and said, "You also were with the Nazarene, Jesus." (14.68) But he denied it, saying, "I neither know nor understand what you mean." And he went out into the gateway and the rooster crowed. (14.69) And the servant girl saw him and began again to say to the bystanders, "This man is one of them." (14.70) But again he denied it. And after a little while the bystanders again said to Peter, "Certainly you are one of them, for you are a Galilean." (14.71) But he began to invoke a curse on himself and to swear, "I do not know this man of whom you speak." (14.72) And immediately the rooster crowed a second time. And Peter remembered how Jesus had said to him, "Before the rooster crows twice, you will deny me three times." And he broke down and wept.

(Luke 22.55) And when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat down among them. (22.56) Then a servant girl, seeing him as he sat in the light and looking closely at him, said, "This man also was with him." (22.57) But he denied it, saying, "Woman, I do not know him." (22.58) And a little later someone else saw him and said, "You also are one of them." But Peter said, "Man, I am not." (22.59) And after an interval of about an hour still another insisted, saying, "Certainly this man also was with him, for he too is a Galilean." (22.60) But Peter said, "Man, I do not know what you are talking about." And immediately, while he was still speaking, the rooster crowed. (22.61) And the Lord turned and looked at Peter. And Peter remembered the saying of the Lord, how he had said to him, "Before the rooster crows today, you will deny me three times." (22.62) And he went out and wept bitterly.

(John 18.15) Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the courtyard of the high priest, (18.16) but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. (18.17) The servant girl at the door said to Peter, "You also are not one of this man's disciples, are you?" He said, "I am not." (18.18) Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself. . . .



(18.25) Now Simon Peter was standing and warming himself. So they said to him, "You also are not one of his disciples, are you?" He denied it and said, "I am not." (18.26) One of the servants of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" (18.27) Peter again denied it, and at once a rooster crowed.

Friday (*Good or Holy Friday*)

The night-time "trial" of Jesus was highly irregular and, likely, lacked a quorum and had to be officially ratified before a larger body of the Sanhedrin. The charges nuanced to include treason, in addition to blasphemy. *Matthew 27.1-2; Mark 15.1; Luke 22.66-23.1*

(Matthew 27.1) When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death. (27.2) And they bound him and led him away and delivered him over to Pilate the governor.

(Mark 15.1) And as soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. And they bound Jesus and led him away and delivered him over to Pilate.

(Luke 22.66) When day came, the assembly of the elders of the people gathered together, both chief priests and scribes. And they led him away to their council, and they said, (22.67) "If you are the Christ, tell us." But he said to them, "If I tell you, you will not believe, (22.68) and if I ask you, you will not answer. (22.69) But from now on the Son of Man shall be seated at the right hand of the power of God." (22.70) So they all said, "Are you the Son of God, then?" And he said to them, "You say that I am." (22.71) Then they said, "What further testimony do we need? We have heard it ourselves from his own lips."

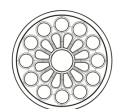
(23.1) Then the whole company of them arose and brought him before Pilate.

Judas dies. *Matthew 27.3-10*

(27.3) Then when Judas, his betrayer, saw that Jesus was condemned, he changed his mind and brought back the thirty pieces of silver to the chief priests and the elders, (27.4) saying, "I have sinned by betraying innocent blood." They said, "What is that to us? See to it yourself." (27.5) And throwing down the pieces of silver into the temple, he departed, and he went and hanged himself. (27.6) But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since it is blood money." (27.7) So they took counsel and bought with them the potter's field as a burial place for strangers. (27.8) Therefore that field has been called the Field of Blood to this day. (27.9) Then was fulfilled what had been spoken by the prophet Jeremiah, saying, "And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, (27.10) and they gave them for the potter's field, as the Lord directed me."

Jesus first meets with Governor Pontius Pilate privately. *Matthew 27.11-14; Mark 15.2-5; Luke 23.2-7; John 18.28-40*

(Matthew 27.11) Now Jesus stood before the governor, and the governor asked him, "Are you the King of the Jews?" Jesus said, "You have said so." (27.12) But when he was accused by the chief priests and elders, he gave no answer. (27.13) Then Pilate said to him,



“Do you not hear how many things they testify against you?” (27.14) But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

(Mark 15.2) And Pilate asked him, “Are you the King of the Jews?” And he answered him, “You have said so.” (15.3) And the chief priests accused him of many things. (15.4) And Pilate again asked him, “Have you no answer to make? See how many charges they bring against you.” (15.5) But Jesus made no further answer, so that Pilate was amazed. (Luke 23.2) And they began to accuse him, saying, “We found this man misleading our nation and forbidding us to give tribute to Caesar, and saying that he himself is Christ, a king.” (23.3) And Pilate asked him, “Are you the King of the Jews?” And he answered him, “You have said so.” (23.4) Then Pilate said to the chief priests and the crowds, “I find no guilt in this man.” (23.5) But they were urgent, saying, “He stirs up the people, teaching throughout all Judea, from Galilee even to this place.”

(23.6) When Pilate heard this, he asked whether the man was a Galilean. (23.7) And when he learned that he belonged to Herod’s jurisdiction, he sent him over to Herod, who was himself in Jerusalem at that time.

(John 18.28) Then they led Jesus from the house of Caiaphas to the governor’s headquarters. It was early morning. They themselves did not enter the governor’s headquarters, so that they would not be defiled, but could eat the Passover. (18.29) So Pilate went outside to them and said, “What accusation do you bring against this man?” (18.30) They answered him, “If this man were not doing evil, we would not have delivered him over to you.” (18.31) Pilate said to them, “Take him yourselves and judge him by your own law.” The Jews said to him, “It is not lawful for us to put anyone to death.” (18.32) This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die.

(18.33) So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?” (18.34) Jesus answered, “Do you say this of your own accord, or did others say it to you about me?” (18.35) Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?” (18.36) Jesus answered, “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.” (18.37) Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.”

(18.38) Pilate said to him, “What is truth?” After he had said this, he went back outside to the Jews and told them, “I find no guilt in him. (18.39) But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?” (18.40) They cried out again, “Not this man, but Barabbas!” Now Barabbas was a robber.

Pilate sends Jesus to Herod Antipas, tetrarch of Galilee and Perea (a region across the Jordan), and murderer of John the Baptist. *Luke 23.8-12*

(Luke 23.8) When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping to see some sign done by him. (23.9) So he questioned him at some length, but he made no answer. (23.10) The chief priests and the scribes stood by, vehemently accusing him. (23.11) And Herod with his soldiers treated him with contempt and mocked him. Then, arraying him in splendid clothing, he sent him



back to Pilate. (23.12) And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other.

Several years earlier, Pilate had instituted a custom of releasing an imprisoned Jew at Passover as a means of courting favor among the people. *Matthew 27.15-26; Mark 15.6-15; Luke 23.13-25; John 19.1-16a*

(Matthew 27.15) Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. (27.16) And they had then a notorious prisoner called Barabbas. (27.17) So when they had gathered, Pilate said to them, "Whom do you want me to release for you: Barabbas, or Jesus who is called Christ?" (27.18) For he knew that it was out of envy that they had delivered him up. (27.19) Besides, while he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that righteous man, for I have suffered much because of him today in a dream." (27.20) Now the chief priests and the elders persuaded the crowd to ask for Barabbas and destroy Jesus. (27.21) The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." (27.22) Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "Let him be crucified!" (27.23) And he said, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified!"

(27.24) So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." (27.25) And all the people answered, "His blood be on us and on our children!" (27.26) Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified.

(Mark 15.6) Now at the feast he used to release for them one prisoner for whom they asked. (15.7) And among the rebels in prison, who had committed murder in the insurrection, there was a man called Barabbas. (15.8) And the crowd came up and began to ask Pilate to do as he usually did for them. (15.9) And he answered them, saying, "Do you want me to release for you the King of the Jews?" (15.10) For he perceived that it was out of envy that the chief priests had delivered him up. (15.11) But the chief priests stirred up the crowd to have him release for them Barabbas instead. (15.12) And Pilate again said to them, "Then what shall I do with the man you call the King of the Jews?" (15.13) And they cried out again, "Crucify him." (15.14) And Pilate said to them, "Why, what evil has he done?" But they shouted all the more, "Crucify him." (15.15) So Pilate, wishing to satisfy the crowd, released for them Barabbas, and having scourged Jesus, he delivered him to be crucified.

(Luke 23.13) Pilate then called together the chief priests and the rulers and the people, (23.14) and said to them, "You brought me this man as one who was misleading the people. And after examining him before you, behold, I did not find this man guilty of any of your charges against him. (23.15) Neither did Herod, for he sent him back to us. Look, nothing deserving death has been done by him. (23.16) I will therefore punish and release him."

(23.18) But they all cried out together, "Away with this man, and release to us Barabbas"— (23.19) a man who had been thrown into prison for an insurrection started in the city and for murder. (23.20) Pilate addressed them once more, desiring to release Jesus, (23.21) but they kept shouting, "Crucify, crucify him!" (23.22) A third time he said to them, "Why, what evil has he done? I have found in him no guilt deserving death. I will therefore punish and release him." (23.23) But they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed. (23.24) So Pilate decided that their demand should be granted. (23.25) He released the man who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus over to their will.



(John 19.1) Then Pilate took Jesus and flogged him. (19.2) And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. (19.3) They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. (19.4) Pilate went out again and said to them, "See, I am bringing him out to you that you may know that I find no guilt in him." (19.5) So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" (19.6) When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." (19.7) The Jews answered him, "We have a law, and according to that law he ought to die because he has made himself the Son of God." (19.8) When Pilate heard this statement, he was even more afraid. (19.9) He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer. (19.10) So Pilate said to him, "You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?" (19.11) Jesus answered him, "You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin."

(19.12) From then on Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar." (19.13) So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha. (19.14) Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, "Behold your King!" (19.15) They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."

(19.16a) So he delivered him over to them to be crucified.

Jesus is crucified and, at 3:00 p.m., dies. Contemporary historian, Josephus, writes that this was the typical time for the evening sacrifice. *Matthew 27.27-56; Mark 15.16-41; Luke 23.26-49; John 19.16b-37*

(Matthew 27.27) Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole battalion before him. (27.28) And they stripped him and put a scarlet robe on him, (27.29) and twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying, "Hail, King of the Jews!" (27.30) And they spit on him and took the reed and struck him on the head. (27.31) And when they had mocked him, they stripped him of the robe and put his own clothes on him and led him away to crucify him.

(27.32) As they went out, they found a man of Cyrene, Simon by name. They compelled this man to carry his cross. (27.33) And when they came to a place called Golgotha (which means Place of a Skull), (27.34) they offered him wine to drink, mixed with gall, but when he tasted it, he would not drink it. (27.35) And when they had crucified him, they divided his garments among them by casting lots. (27.36) Then they sat down and kept watch over him there. (27.37) And over his head they put the charge against him, which read, "This is Jesus, the King of the Jews." (27.38) Then two robbers were crucified with him, one on the right and one on the left. (27.39) And those who passed by derided him, wagging their heads (27.40) and saying, "You who would destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross." (27.41) So also the chief priests, with the scribes and elders, mocked him, saying, (27.42) "He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. (27.43) He trusts in God; let God deliver him now, if he desires him. For



he said, 'I am the Son of God.'" (27.44) And the robbers who were crucified with him also reviled him in the same way.

(27.45) Now from the sixth hour there was darkness over all the land until the ninth hour.

(27.46) And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" (27.47) And some of the bystanders, hearing it, said, "This man is calling Elijah." (27.48) And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink. (27.49) But the others said, "Wait, let us see whether Elijah will come to save him." (27.50) And Jesus cried out again with a loud voice and yielded up his spirit.

(27.51) And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. (27.52) The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, (27.53) and coming out of the tombs after his resurrection they went into the holy city and appeared to many. (27.54) When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, "Truly this was the Son of God!"

(27.55) There were also many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him, (27.56) among whom were Mary Magdalene and Mary the mother of James and Joseph and the mother of the sons of Zebedee.

(Mark 15.16) And the soldiers led him away inside the palace (that is, the governor's headquarters), and they called together the whole battalion. (15.17) And they clothed him in a purple cloak, and twisting together a crown of thorns, they put it on him. (15.18) And they began to salute him, "Hail, King of the Jews!" (15.19) And they were striking his head with a reed and spitting on him and kneeling down in homage to him. (15.20) And when they had mocked him, they stripped him of the purple cloak and put his own clothes on him. And they led him out to crucify him.

(15.21) And they compelled a passerby, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. (15.22) And they brought him to the place called Golgotha (which means Place of a Skull). (15.23) And they offered him wine mixed with myrrh, but he did not take it. (15.24) And they crucified him and divided his garments among them, casting lots for them, to decide what each should take. (15.25) And it was the third hour when they crucified him. (15.26) And the inscription of the charge against him read, "The King of the Jews." (15.27) And with him they crucified two robbers, one on his right and one on his left. (15.29) And those who passed by derided him, wagging their heads and saying, "Aha! You who would destroy the temple and rebuild it in three days, (15.30) save yourself, and come down from the cross!" (15.31) So also the chief priests with the scribes mocked him to one another, saying, "He saved others; he cannot save himself. (15.32) Let the Christ, the King of Israel, come down now from the cross that we may see and believe." Those who were crucified with him also reviled him.

(15.33) And when the sixth hour had come, there was darkness over the whole land until the ninth hour. (15.34) And at the ninth hour Jesus cried with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" (15.35) And some of the bystanders hearing it said, "Behold, he is calling Elijah." (15.36) And someone ran and filled a sponge with sour wine, put it on a reed and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." (15.37) And Jesus uttered a loud cry and breathed his last. (15.38) And the curtain of the temple was torn in two, from top to bottom. (15.39) And when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was the Son of God!"



(15.40) There were also women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. (15.41) When he was in Galilee, they followed him and ministered to him, and there were also many other women who came up with him to Jerusalem.

(Luke 23.26) And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus. (23.27) And there followed him a great multitude of the people and of women who were mourning and lamenting for him. (23.28) But turning to them Jesus said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. (23.29) For behold, the days are coming when they will say, 'Blessed are the barren and the wombs that never bore and the breasts that never nursed!' (23.30) Then they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'" (23.31) For if they do these things when the wood is green, what will happen when it is dry?"

(23.32) Two others, who were criminals, were led away to be put to death with him. (23.33) And when they came to the place that is called The Skull, there they crucified him, and the criminals, one on his right and one on his left. (23.34) And Jesus said, "Father, forgive them, for they know not what they do." And they cast lots to divide his garments. (23.35) And the people stood by, watching, but the rulers scoffed at him, saying, "He saved others; let him save himself, if he is the Christ of God, his Chosen One!" (23.36) The soldiers also mocked him, coming up and offering him sour wine (23.37) and saying, "If you are the King of the Jews, save yourself!" (23.38) There was also an inscription over him, "This is the King of the Jews."

(23.39) One of the criminals who were hanged railed at him, saying, "Are you not the Christ? Save yourself and us!" (23.40) But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? (23.41) And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong." (23.42) And he said, "Jesus, remember me when you come into your kingdom." (23.43) And he said to him, "Truly, I say to you, today you will be with me in Paradise."

(23.44) It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, (23.45) while the sun's light failed. And the curtain of the temple was torn in two. (23.46) Then Jesus, calling out with a loud voice, said, "Father, into your hands I commit my spirit!" And having said this he breathed his last. (23.47) Now when the centurion saw what had taken place, he praised God, saying, "Certainly this man was innocent!" (23.48) And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts. (23.49) And all his acquaintances and the women who had followed him from Galilee stood at a distance watching these things.

(John 19.16b) So they took Jesus, (19.17) and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. (19.18) There they crucified him, and with him two others, one on either side, and Jesus between them. (19.19) Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews." (19.20) Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. (19.21) So the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but rather, 'This man said, I am King of the Jews.'" (19.22) Pilate answered, "What I have written I have written."



(19.23) When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom,

(19.24) so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture which says,

"They divided my garments among them,
and for my clothing they cast lots."

So the soldiers did these things, (19.25) but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. (19.26) When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, behold, your son!" (19.27) Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.

(19.28) After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst." (19.29) A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. (19.30) When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

(19.31) Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. (19.32) So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. (19.33) But when they came to Jesus and saw that he was already dead, they did not break his legs. (19.34) But one of the soldiers pierced his side with a spear, and at once there came out blood and water. (19.35) He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. (19.36) For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken." (19.37) And again another Scripture says, "They will look on him whom they have pierced."

The body of Jesus is buried before sunset by a wealthy member of the ruling council, Joseph of Arimathea (perhaps a city in Ephraim), along with Nicodemus, another member of the Sanhedrin. (Notice Isaiah 53.9.) *John 19.38-42; Matthew 27.57-61; Mark 15.42-47; Luke 23.50-56*

(John 19.38) After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. (19.39) Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. (19.40) So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. (19.41) Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. (19.42) So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

(Matthew 27.57) When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. (27.58) He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. (27.59) And Joseph took the body and wrapped it in a clean linen shroud (27.60) and laid it in his own new tomb, which he had cut in the rock. And he rolled a great stone to the entrance of the tomb and went away. (27.61) Mary Magdalene and the other Mary were there, sitting opposite the tomb.



(Mark 15.42) And when evening had come, since it was the day of Preparation, that is, the day before the Sabbath, (15.43) Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate and asked for the body of Jesus. (15.44) Pilate was surprised to hear that he should have already died. And summoning the centurion, he asked him whether he was already dead. (15.45) And when he learned from the centurion that he was dead, he granted the corpse to Joseph. (15.46) And Joseph bought a linen shroud, and taking him down, wrapped him in the linen shroud and laid him in a tomb that had been cut out of the rock. And he rolled a stone against the entrance of the tomb. (15.47) Mary Magdalene and Mary the mother of Joseph saw where he was laid.

(Luke 23.50) Now there was a man named Joseph, from the Jewish town of Arimathea. He was a member of the council, a good and righteous man, (23.51) who had not consented to their decision and action; and he was looking for the kingdom of God. (23.52) This man went to Pilate and asked for the body of Jesus. (23.53) Then he took it down and wrapped it in a linen shroud and laid him in a tomb cut in stone, where no one had ever yet been laid. (23.54) It was the day of Preparation, and the Sabbath was beginning. (23.55) The women who had come with him from Galilee followed and saw the tomb and how his body was laid.

(23.56) Then they returned and prepared spices and ointments. On the Sabbath they rested according to the commandment.

Saturday

On the Jewish Sabbath, you do not have to read too closely to see that *work* was done.
Matthew 27.62-66

(Matthew 27.62) The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate (27.63) and said, "Sir, we remember how that impostor said, while he was still alive, 'After three days I will rise.' (27.64) Therefore order the tomb to be made secure until the third day, lest his disciples go and steal him away and tell the people, 'He has risen from the dead,' and the last fraud will be worse than the first." (27.65) Pilate said to them, "You have a guard of soldiers. Go, make it as secure as you can." (27.66) So they went and made the tomb secure by sealing the stone and setting a guard.

Friday to the Ascension

Jesus remained in the tomb three days, that is, from the end of the Day of Preparation (Friday), through the entire Sabbath day, and into the morning of the following day (the first day of the week). *Matthew 28.1-8; Mark 16.1-8; Luke 24.1-12; John 20.1-10*

(Matthew 28.1) Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb. (28.2) And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled back the stone and sat on it. (28.3) His appearance was like lightning, and his clothing white as snow. (28.4) And for fear of him the guards trembled and became like dead men. (28.5) But the angel said to the women, "Do not be afraid, for I know that you seek Jesus who was crucified. (28.6) He is not here, for he has risen, as he said. Come, see the place where he lay. (28.7) Then go quickly and tell his disciples that he has risen from the dead, and behold,



he is going before you to Galilee; there you will see him. See, I have told you.” (28.8) So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples.

(Mark 16.1) When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they might go and anoint him. (16.2) And very early on the first day of the week, when the sun had risen, they went to the tomb. (16.3) And they were saying to one another, “Who will roll away the stone for us from the entrance of the tomb?” (16.4) And looking up, they saw that the stone had been rolled back—it was very large. (16.5) And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed. (16.6) And he said to them, “Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where they laid him. (16.7) But go, tell his disciples and Peter that he is going before you to Galilee. There you will see him, just as he told you.” (16.8) And they went out and fled from the tomb, for trembling and astonishment had seized them, and they said nothing to anyone, for they were afraid.

(Luke 24.1) But on the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared. (24.2) And they found the stone rolled away from the tomb, (24.3) but when they went in they did not find the body of the Lord Jesus. (24.4) While they were perplexed about this, behold, two men stood by them in dazzling apparel. (24.5) And as they were frightened and bowed their faces to the ground, the men said to them, “Why do you seek the living among the dead? (24.6) He is not here, but has risen. Remember how he told you, while he was still in Galilee, (24.7) that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise.” (24.8) And they remembered his words, (24.9) and returning from the tomb they told all these things to the eleven and to all the rest. (24.10) Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told these things to the apostles, (24.11) but these words seemed to them an idle tale, and they did not believe them. (24.12) But Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home marveling at what had happened.

(John 20.1) Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. (20.2) So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.” (20.3) So Peter went out with the other disciple, and they were going toward the tomb. (20.4) Both of them were running together, but the other disciple outran Peter and reached the tomb first. (20.5) And stooping to look in, he saw the linen cloths lying there, but he did not go in. (20.6) Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there, (20.7) and the face cloth, which had been on Jesus’ head, not lying with the linen cloths but folded up in a place by itself. (20.8) Then the other disciple, who had reached the tomb first, also went in, and he saw and believed; (20.9) for as yet they did not understand the Scripture, that he must rise from the dead. (20.10) Then the disciples went back to their homes.

The religious leaders fabricate and distribute an alternative narrative. *Matthew 28.11-15*

(Matthew 28.11) While they were going, behold, some of the guard went into the city and told the chief priests all that had taken place. (28.12) And when they had assembled with the elders and taken counsel, they gave a sufficient sum of money to the soldiers (28.13) and said, “Tell people, ‘His disciples came by night and stole him away while we were asleep.’ (28.14) And if this comes to the governor’s ears, we will satisfy him and keep you out of trouble.” (28.15) So they took the money and did as they were directed. And this story has been spread among the Jews to this day.



Jesus appeared in His glorified body to well over 500 over a 40-day period of time (Acts 1.3). *Matthew 28.9-10, John 20.11-18; Luke 24.13-48; John 20.19-23; Matthew 28.16-20; Mark 16.9-18; John 20.24-29, 21.1-23; Acts 1.3-8; 1 Cor. 15.5-8*

(Matthew 28.9) And behold, Jesus met them and said, "Greetings!" And they came up and took hold of his feet and worshiped him. (28.10) Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee, and there they will see me."

(John 20.11) But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb. (20.12) And she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. (20.13) They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." (20.14) Having said this, she turned around and saw Jesus standing, but she did not know that it was Jesus. (20.15) Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." (20.16) Jesus said to her, "Mary." She turned and said to him in Aramaic, "Rabboni!" (which means Teacher). (20.17) Jesus said to her, "Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" (20.18) Mary Magdalene went and announced to the disciples, "I have seen the Lord"—and that he had said these things to her.

(Luke 24.13) That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, (24.14) and they were talking with each other about all these things that had happened. (24.15) While they were talking and discussing together, Jesus himself drew near and went with them. (24.16) But their eyes were kept from recognizing him. (24.17) And he said to them, "What is this conversation that you are holding with each other as you walk?" And they stood still, looking sad. (24.18) Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" (24.19) And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, (24.20) and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. (24.21) But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened. (24.22) Moreover, some women of our company amazed us. They were at the tomb early in the morning, (24.23) and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive. (24.24) Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see." (24.25) And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! (24.26) Was it not necessary that the Christ should suffer these things and enter into his glory?" (24.27) And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

(24.28) So they drew near to the village to which they were going. He acted as if he were going farther, (24.29) but they urged him strongly, saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them. (24.30) When he was at table with them, he took the bread and blessed and broke it and gave it to them. (24.31) And their eyes were opened, and they recognized him. And he vanished from their sight. (24.32) They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?" (24.33) And they rose that same hour



and returned to Jerusalem. And they found the eleven and those who were with them gathered together, (24.34) saying, "The Lord has risen indeed, and has appeared to Simon!" (24.35) Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

(24.36) As they were talking about these things, Jesus himself stood among them, and said to them, "Peace to you!" (24.37) But they were startled and frightened and thought they saw a spirit. (24.38) And he said to them, "Why are you troubled, and why do doubts arise in your hearts? (24.39) See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have." (24.40) And when he had said this, he showed them his hands and his feet. (24.41) And while they still disbelieved for joy and were marveling, he said to them, "Have you anything here to eat?" (24.42) They gave him a piece of broiled fish, (24.43) and he took it and ate before them.

(24.44) Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled." (24.45) Then he opened their minds to understand the Scriptures, (24.46) and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, (24.47) and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. (24.48) You are witnesses of these things.

(John 20.19) On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." (20.20) When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. (20.21) Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you." (20.22) And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. (20.23) If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld."

(Matthew 28.16) Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. (28.17) And when they saw him they worshiped him, but some doubted. (28.18) And Jesus came and said to them, "All authority in heaven and on earth has been given to me. (28.19) Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, (28.20) teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

(Mark 16.9) Now when he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. (16.10) She went and told those who had been with him, as they mourned and wept. (16.11) But when they heard that he was alive and had been seen by her, they would not believe it.

(16.12) After these things he appeared in another form to two of them, as they were walking into the country. (16.13) And they went back and told the rest, but they did not believe them.

(16.14) Afterward he appeared to the eleven themselves as they were reclining at table, and he rebuked them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen. (16.15) And he said to them, "Go into all the world and proclaim the gospel to the whole creation. (16.16) Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. (16.17) And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; (16.18) they will pick up serpents with their hands; and if they drink any deadly poison, it will not hurt them; they will lay their hands on the sick, and they will recover."



(John 20.24) Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. (20.25) So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe."

(20.26) Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, "Peace be with you." (20.27) Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe." (20.28) Thomas answered him, "My Lord and my God!" (20.29) Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed."

(21.1) After this Jesus revealed himself again to the disciples by the Sea of Tiberias, and he revealed himself in this way. (21.2) Simon Peter, Thomas (called the Twin), Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together. (21.3) Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing.

(21.4) Just as day was breaking, Jesus stood on the shore; yet the disciples did not know that it was Jesus. (21.5) Jesus said to them, "Children, do you have any fish?" They answered him, "No." (21.6) He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in, because of the quantity of fish. (21.7) That disciple whom Jesus loved therefore said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on his outer garment, for he was stripped for work, and threw himself into the sea. (21.8) The other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards off.

(21.9) When they got out on land, they saw a charcoal fire in place, with fish laid out on it, and bread. (21.10) Jesus said to them, "Bring some of the fish that you have just caught." (21.11) So Simon Peter went aboard and hauled the net ashore, full of large fish, 153 of them. And although there were so many, the net was not torn. (21.12) Jesus said to them, "Come and have breakfast." Now none of the disciples dared ask him, "Who are you?" They knew it was the Lord. (21.13) Jesus came and took the bread and gave it to them, and so with the fish. (21.14) This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

(21.15) When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Feed my lambs." (21.16) He said to him a second time, "Simon, son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Tend my sheep." (21.17) He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep. (21.18) Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go." (21.19) (This he said to show by what kind of death he was to glorify God.) And after saying this he said to him, "Follow me."

(21.20) Peter turned and saw the disciple whom Jesus loved following them, the one who also had leaned back against him during the supper and had said, "Lord, who is it that is going to betray you?" (21.21) When Peter saw him, he said to Jesus, "Lord, what about this



man?" (21.22) Jesus said to him, "If it is my will that he remain until I come, what is that to you? You follow me!" (21.23) So the saying spread abroad among the brothers that this disciple was not to die; yet Jesus did not say to him that he was not to die, but, "If it is my will that he remain until I come, what is that to you?"

(Acts 1.3) He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God.

(1.4) And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me; (1.5) for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

(1.6) So when they had come together, they asked him, "Lord, will you at this time restore the kingdom to Israel?" (1.7) He said to them, "It is not for you to know times or seasons that the Father has fixed by his own authority. (1.8) But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth."

(1 Corinthians 15.5) ... he appeared to Cephas, then to the twelve. (15.6) Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. (15.7) Then he appeared to James, then to all the apostles. (15.8) Last of all, as to one untimely born, he appeared also to me.

