

Volume 1, Sermon 11

Exodus 12:1-51 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover.

Luke 2:21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

Luke 22:8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

Introduction

This sermon is to show how the whole Bible hinges upon Luke 2:21 (which verse is *centered* within that chapter). The verse [very briefly](#) reveals *The Hinge* (i.e. the *center* of God's Plan of the Ages). *This Hinge* passage very briefly explains where and how the Son of God arrived to make his Debut to Israel and to the world.

Yet, for this particular sermon, the above primary passages are indented.

First let us momentarily consider *The Hinge* that joins Old and New to One (as God the Father and the Son are One).

Yet, by itself *The Hinge* explains little. It is like a solid strong Door Frame having a *Hinge* from which hangs a solid strong Door. (Christ Jesus stated that he is '**the door**'.) That which (time-wise) is behind the Door Frame is a great deal of spiritual information regarding Almighty God, Creation, the Promise through Abraham of '**the Lord**' to come, the Making of Israel, etc. The future Door Frame (i.e. *New Testament Hinge*) became symbolized by the ancient blood-smeared door frames of the Israelites in Goshen. Indeed, everything that God (Father and Son together) has [revealed](#) of Himself unto mankind before the (time-wise) occurrence of *The Hinge* is written for all of God's people (i.e. *Old Testament*).

Moreover, in that [revealing](#) God was and is [revealed only through the Son as 'the Lord'](#). The previous sermons to this sermon dealt with some of the aspects of [this revealing of God the Father only by means of the Son](#).

Yet, the Son only made plain this aspect of *God's Plan of the Ages* when he arrived and walked among his own people. As '**the door to the sheep fold**', the Son's blood became smeared upon him in much suffering unto **the Cross**.

Quickly then, we shall leave **Luke 2:21** to go to the Old Side of *The Hinge* toward the Exodus passage; and then we shall concentrate upon the Crucifixion and Resurrection in **Luke 22 and 23** represented above by **Luke 22:8**.

The length of this sermon required me to become more organized. Thus, a list of subtopics appear here and at the end where each subtopic is a link to the subtopic in the text. When finished you can quickly return to any subject.

Also near the end of this sermon is a [Chart of The Holy Week of Unleavened Bread within which Christ Jesus was Crucified](#). It ends with Resurrection Day (1st day of the Israel's following week [our Monday]). There is much scriptural information and some in my own words added with information using Strong's Number System. Please read carefully, and in parts, over perhaps an extended time. You can download this to your computer and/or print it for longer study. This foretold-and-worked-out Subject of Crucifixion and Resurrection is the very center of Christianity ... even more so of the Promise to all Israelites.

The Subtopics (with links to them at the end of the sermon)

Introduction / The 'eight days' / Matthew 27 and Psalms 22 / The Lunar Calendar / Passover and Week of Unleavened Bread / Exodus 12 / Deuteronomy 16 / Passover Week in New Testament / Luke 22 and 23 / The Day of Crucifixion / Summing up / Summary for Chart / Chart / About Day of Preparation

The 'eight days'

Note the 'eight days' in Luke 2:21 (i.e. the Hinge) in that it is regarding the announcement of the arrival of the very Son of God to the light of worldly day. On the one hand, when circumcised the babe had been thrust into the world of Israel and the Mosaic Law ... and on the other hand, when given the name JESUS by the angel Gabriel the babe had been thrust down from heaven onto earth. And then some thirty-three years later Jesus according to 'eight days' began at his arrest in the garden which extended unto his Resurrection ... the dawn after the Festival of Unleavened Bread (our Sunday). Therefore, the latter 'eight days' was the reverse of the former 'eight days' ... in that by his Resurrection he became thrust back into heaven ... there to receive his Reward of Inheritance for his Kingship and Kingdom to come.

During Jesus' earthly life, Heaven manipulated everything such that the Messiah was humble in all of his circumstance (i.e. confined within his assignment). And later, even braiding a whip to drive out the money changers from the temple had been inspired and assigned to him by the Father (Jesus said, 'All of my actions and words are the Father's'). Though 'the Lord' of all the

legions of heaven, Christ Jesus submitted to the Will of the Father in all of his assignment. Indeed, he even submitted to the Father's enemies.

Please note that Jesus walked true to the Mosaic Law (which he himself had designed and given to Moses for his people Israel) and true to the Father, and thus true amid his assignment within God's Plan of the Ages.

Scripture does not give the time of year when the angel Gabriel appeared to Zechariah and so we do not know the time of year for the Holy Birth (the Hinge). But we do know the time of year of the Crucifixion and the Resurrection. Scripture gives much information regarding both of these 'eight days' of Christ 'the Lord's' coming down and going up. That is, God wants us to know and understand and honour that which he reveals to us in its season. The previous Sermons from number four and later is about 'The Whole Christ'. These have been coming at intervals amid what would seem to be odd passages of study for such a subject; which is why I did not recognize anything of this series until several sermons had been placed upon the website.

Significant aspects of the series are Christ had arrived on earth according to God's Plan of the Ages and he came not as a human of the lineage of sinful Adam. Instead he came as Deity directly from heaven, yet in the form of a human. When he arrived, Christ Jesus, the Son of God, was not of fallen earth; thus he was not a sinner. Only a heavenly sacrifice to be accomplished on earth could accomplish the salvation of men on earth ... as preached extensively by the Apostle Paul in his quotations in writings from his Bible.

Much Scripture Old and New about 'The Whole Christ' has been covered in the series to this point. As usual, I am using Strong's Numbering System in the software e-sword.

Matthew 27

(I began working this sermon when I opened my Bible to this passage.)

Matthew 27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

27:36-40 And sitting down they watched him there; And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

27:41-43 Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

The people had clearly heard Jesus regarding the '3 days'. Moreover, the chief priests with scribes and elders had fully understood that Jesus claimed by word and deed to be 'the Son of God'. With physical eyes they saw Jesus as *no human they had ever seen or heard of before*. Yet, they could not accept him as Christ their Messiah from heaven because his teachings went too much against common sense and too many were against their doctrines ... upon which their lives and livelihoods depended.

Moreover, he had not come as a full grown King in a full grown Kingdom ... which all of the people were longing for ... to be relieved from the Roman empire and again become as King David's world-honored nation.

Psalms 22 [[Not long after in study I came upon these words of David which became to Israel a great prophesy of the coming Messiah. I will include only the verses needed here, adding a few comments from Strong.]]

Psalms 22:1 To the chief Musician upon Ajeleth Shahar, A Psalm of David.

My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

The word 'God' is '*strength, mighty one*' often used as the Almighty One. Yet, to stay with the theme of this passage let us stay with '*strength*'. The word 'forsaken' is '*loosed*' as in '*permitting it to happen*'. The word 'far' is '*remote*'. The word 'roaring' is '*rumbling, like as sound of moaning*'.

Rewriting this: "My Strength, my Strength, why have you loosed me, permitting this? Why are you so remote from me and from helping me, and (remote) from the words of my moaning?"

22:2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and (I) am not silent.

This word 'God', unlike above, is 'Elohim' (the multi-personalited God ... see other sermons).

22:3 But thou art holy, O thou that inhabitest the praises of Israel. Our fathers (i.e. ancient fathers of Israel) trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

These are David's words amid his ordeal. Yet, the Lord in dealing with David inspired these words into outstanding prophecy that points to 'the Lord' himself when he ... the Son of God, God of Israel ... would descend to Israel as promised in his dealings with Abraham. The Lord designed these words as almost a perfect quote, which he would utter on the cross ... all according to *The Plan*.

22:6 But I am a worm and no man; (and) a reproach of men, and despised of the people.

The word 'worm' in the Greek is not 'worm' but '*maggot*'. Strong tells us that the word is not used for the larval stage of an insect, rather of a product (dye) of red color when the larva is smashed and processed. According to Strong, then, Scripture uses the term to mean '*red or crimson*' ... i.e. the dye and/or the dyed cloth was very expensive. Christ upon earth was a very expensive gift to God's people and to the world.

22:7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.

22:9,10 But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly.

The word 'cast' means '*cast up or away*'. From the beginning, then, David and Jesus were *castaways* from normal human experience; each *castaway* was 'cast' upon the Lord and the Lord's Intentions. David spoke for himself; yet, 'the Lord' in heaven arranged these words of prophesy such that 'the Lord' when arrived to earth could quote from the people's Bible, which by the Spirit they would comprehend. In the Olden ages after David, all Israelites knew the words were prophecy about their King Messiah.

22:11 Be not far from me; for trouble is near; for there is none to help. Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion.

22:14-16 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. down

22:17,18 I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture. But be not thou far from me, O LORD: O my strength, haste thee to help me.

This word 'tell' means 'to keep account'. Having arrived to earth, Christ would keep account of his bones, in that 'the Lord' in *God's Plan of the Ages* was not going to allow his bones to become missing or broken.

22:26,27 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever. All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. For the kingdom is the LORD'S: and he is the governor among the nations.

22:29 All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

Psalm 22 is an accurate description (prophecy) of Christ the Messiah during his last days and hours up to and on the cross. The prophecy was not only about how Jesus would be rejected, but by whom and just what they would be saying in their rejection ... all according to *God's Plan of the Ages*. The Matthew passage shows the absoluteness of the Psalm passage.

Moreover, in verse 6 the Lord's prophecy declared that when he descends to earth he will be 'no man'; but instead he would be a 'Scarlet One' of heaven *exquisitely valuable* in the form of man. The people rejecting him thought of him as a worm, thinking he was falsely declaring by word and somehow by deed that he was their Messiah, Son of God. Such declaring by their Law was punishable by death.

Is it any wonder that the ancient church thought of Christ as a heavenly worm which in resurrection had become a heavenly butterfly? The butterfly became an early Christian symbol of the Resurrection.

The Lunar Calendar (as it was also in the Day of Crucifixion)

In Exodus the Lord not only established the annual calendar for Israel, a lunar calendar, but also the definition of a day (a twenty-four hour period). The closing of a previous daytime (sundown) became the beginning of the next day (next twenty-four hour period). The word 'day' by itself indicates daytime (sunup until sundown). The word 'night' is the opposite (sundown until sunup).

The nearby nations also had lunar calendars, including Egypt. So the Israelites were familiar with lunar calendars. Yet, because the Lord had *believers* in 'the nations' (peoples of Abraham's lineage) he also had plans for them such that the Mosaic Law would be a guide for those believers. Even so, Israel would become the chosen bearer of the Law which expressed to Israelites and to 'the nations' what God expected of His creation and especially of his chosen people of the lineage of Abraham.

'The Lord' (I emphasize the Lord from time to time to remind the reader that Christ who came was and is 'the Lord' of Old and New Testaments) designed Israel's calendar distinctly different to the calendars of other nations because the Mosaic Law would operate within it until such Time that the Law was ended. In very fact, the Lord was and is the 'Lord God of Israel' and so through the ages Israelites and believing Gentiles made pilgrimages to Jerusalem to worship 'The Lord God' in the holy city (Exodus 12:43-47 and 48-51). In the Bible Lands, kings of the nations (particularly those within Abraham's lineage) had always known of, feared, and at times respected the God of Israel even if a king himself did not worship Him.

A lunar calendar functions according to cycles of the moon. Israel's calendar began (begins) in spring. Its 1st day began when the moon appeared as *increased*; that is, its small crescent-shape had broadened; which is called 'a new moon'. Thus, by observation it was (is) easily distinguished in the skies. Today some nations continue using a lunar calendar. Today Israelites continue using their lunar calendar, given of the Lord, for their Scripture-based feasts, festivals, and holidays.

Therefore, each month always began with a new moon (and not because a number of days had passed). Therefore, some months ran more days than our own modern month of 30-31 days. This did not bother the Israelites, for each month had its own name and its days were counted from the new moon.

Note that a prophetic book always had its date as the number of years after a particularly important event or time in Israel's history. Once the year was established then the month and usually day of month were included.

Moreover, dates in Scripture are not referenced back or forward from Christ's birth; thus, the Bible's manner of dating is unfamiliar to us. These are Facts needed to best comprehend what follows. As usual I shall place some Scripture phrases in italics as Strong gives us their meanings; these are points to *remember*.

Passover and Week of Unleavened Bread (Old Testament)

Exodus 12:1,2 And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month (of Spring) shall be unto you the beginning of months: it shall be the 1st month of the year to you.

'The Lord' spoke to Moses in the 2nd week of this 1st month.

12:3-5 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month (i.e. Tuesday as we would think of it; the 3rd day of 2nd week) they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb (to eat the whole of it), let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

12:6-11 And ye shall keep it (in the house to become familiar with it and somewhat endearing toward it) up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel (by individual homes) shall kill it in the evening (before sundown)... Please note that the Lord had not yet given the Law and ofcourse there was no priesthood for killing animals and making sacrifices.

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

'The Lord's passover' is the Lord's Commandment for all the ages of Israel; and note the 'bitter herbs' in the Commandment; through the ages, the 'bitter herbs' in the meal would remind each Israelite of the Lord using Pharaoh in forcing their fathers out of *cultured Egypt*.

12:12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

Killing of the lamb occurred the evening of the 14th day, a sabbath. Verse 12 occurred in the night which began the 15th day ... the 1st day of the week which later would be commanded as *Holy* (i.e. the Week of Unleavened Bread). So in this sermon let me emphasize that 'the passover' itself was (is) *not* a day or a season. It was (is) this particular and peculiar meal as commanded by the Lord.

It was *not* Israel's meal, but *the Lord's meal* ('a memorial').

Yet later, the commandment for this Holy Week's 7th day was a sabbath ... which *would be for the people ... a sabbath-festival* to celebrate the entire 7 days of the journey by the Israelites departing their homes in Goshen for a *sabbath-festival* unto their God within Egypt's wilderness, as agreed to by Pharaoh. (Read of this in my book *God's Rock ...* a free download from this website.)

By the time of the New Testament, this Holy Week every year had become known as '*days of Passover*' or '*days of unleavened bread*'. Yet, always it was exactly as described by the Lord to Moses in Exodus.

(Today we do much the same, saying, "Christmas" meaning the season, and "Christmas Day" for the main event or celebration.)

Now Exodus 12 continues to explain the Lord's emphasis and importance *for all the ages of Israel*; and in his days, the Lord Christ Jesus obeyed *everything* of the Mosaic Law ... until his '**hour had come**'.

The Lord Continues His Commandment to Moses (the full instruction)

Exodus 12:13,14 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day (15th) shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

12:15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day (15th) until the seventh day (21th), that soul shall be cut off from Israel.

12:16 And in the first day (15th) there shall be (unto Me) an holy convocation (i.e. a gathering of each family in its own house), **and in the seventh day (21th) there shall be an holy convocation** (of the people together as in the mountains of Egypt) **to you; no manner of work shall be done in them** (i.e. each of the 15th and the 21th days), **save that which every man must eat, that only may be done of you.**

(Please note that the commandment was given of '**the Lord**' before yet the Israelites had even selected a lamb to be killed.)

On the evening (still daylight) of the 14th day (the Sabbath) the lamb or kid was killed. As noted above, '**the first day**' of the week of unleavened bread began at *sundown* of the 14th day such that dusk initiated '**the passover**' (meal).

The Lord knew of his chastisements to the Israelites through the ages that would scatter them among the nations. Thus, this Commandment ... which in fact preceded the giving of the Mosaic Law ... could be kept by each family wherever it might be located. Moreover, individuals or a small family could be included in the home of a family in their '**passover**'. Also, no work could be done during '**the passover**' except as prescribed for the meal in roasting the meat and making unleavened bread.

In Exodus: After 6 days from their homes, the Feast (or Festival) occurred in the daytime of the 7th day (a sabbath) in Egypt's wilderness where the Lord had led them in Cloud by day and Fire by night; and there the people in congregation celebrated the Feast unto their God. Several days later, attacked by Pharaoh, the Israelites were escorted by Fire and Cloud) from Egypt's wilderness shore through the Red Sea into the Sinai Peninsular. (It is in the book *God's Rock*.)

In years following in their Land of Promise, Israel decided to *greatly* celebrate the Feast of Unleavened Bread, and so the previous day (6th day of the Holy Week) became set as a national holiday for Israelites to make glorious preparations, for no work could be done on Feast Day. Thus, the 6th day became known as '**the day of preparation**'. We shall see it again below, so please take note of it here. Note that there would be 2 feasts: 1) '**the passover**' meal during which no work could be done and 2) the 7th day the Feast during which no work could be done. Otherwise normal work could be done.

Below we shall see that Jesus dearly wanted to spend that '**passover**' with his close disciples; and he commanded that wherever each apostle might be located at this season of '**the passover**' to remember his death by '**the bread and the wine**'.

12:17-20 And ye shall observe the feast of unleavened bread; for in this selfsame day (i.e. 'strong day') have I brought your armies out of the land of Egypt: therefore shall ye observe this day (i.e. 'strong day') in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses (i.e. later having left Egypt): for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

The commandment was emphatically '**strong**'; and Strong tells us that '**day**' here is not '*a specific*' or '*a single day*', rather *unspecific* as in '**the day of the Lord**'. We shall see this below regarding Jesus' Crucifixion.

12:21,22 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason (i.e. 'bowl'), and

strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning (dawn of 15th day).

12:23-24 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

12:25-28 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

12:29 And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

At midnight 'the passover' (meal) in Egypt was considered accomplished. But in the commandment for the future the family was not to leave their abode until sunrise. Thus, normally Jesus and the disciples would remain in the abode until sunrise. However, below we shall see that Jesus would lead the disciples out of the upper room after midnight to continue on to the garden where soldiers would arrest him still in darkness. This would be a break from verse 12:22), but as already mentioned, Jesus' 'hour had come' and he would operate per *God's Plan of the Ages ... freed from the Law*. Jesus would know that the authorities desired to do their work in secret so as not to be hindered by the people. ... All according to *God's Plan of the Ages*.

12:30-33 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

12:34-36 And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

12:37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude (i.e. of non-Israelites) went up also with them; and flocks, and herds, even very much cattle...

... And (during their 6 days of march) they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt (i.e. the wilderness of Egypt), and could not tarry, neither had they prepared for themselves any victual (i.e. 'food' for a long trip, in that they had thought they would be returning to their homes in Goshen).

12:40-42 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass (i.e. 'a strong day' ... i.e. passing through the Red Sea), that all the hosts of the LORD went out (i.e. were forced out by Pharaoh's army) from the land of Egypt. It is a night (i.e. 'a twist', a night-season, adversity) to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night (i.e. 'a twist') of the LORD to be observed of all the children of Israel in their generations.

The Lord had made it 'a strong day' in extracting his people from Egypt.

The Lord had made it 'a night-season' because 1) Egypt became weakened (i.e. humbled), and because 2) the Lord knew that Israel would endure forty years in the wildernesses of Sinai before he would finally led into the Land of Promise. [[It is in my book 'God's Rock' free for download.]]

12:43-47 And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof: But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner and an hired servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof (here is the [prophecy-token](#) that neither shall be broken a bone of Jesus' body during his time of Suffering and Crucifixion). All the congregation of Israel shall keep it.

12:48-51 And when a stranger shall sojourn with thee (i.e. visit in Israel; for much later many pilgrims would come to Jerusalem to worship), and will keep the passover to the LORD, let all his males be circumcised, and then let him come near (unto the Lord) and keep it; and he shall be (accepted) as one that is born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and (also) unto the stranger that sojourneth among you. Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they. And it came to pass the selfsame day ('a strong day'), that the LORD did bring the children of Israel out of the land of Egypt by their armies.

Interesting is it not; the Israelites fearfully and in confusion swarmed through the passage of the Red Sea; yet, on the other side they became organized going forward into 'their armies'.

To repeat: The above passage was commandment unto the Israelites in Goshen before they left to enter Egypt's wilderness for their Feast before 'the Lord', as agreed to by Pharaoh. After Pharaoh and his army had forced the Israelites out of Egypt through the Red Sea into the Peninsula of Sinai, 'the Lord' began giving Moses many more things regarding ... and forming ... the Law. Forty years the Israelites were in the wildernesses of Sinai and during that time the Lord gave Moses many more explanations and teachings. In Deuteronomy 16 are regulations regarding observance of varied feasts within the Law.

Deuteronomy 16:1,2 Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.

The instruction to Israel above in Exodus was regarding 'the passover' meal only. Here we see instruction regarding 'the herd',

which refers to the priesthood's sacrifice for national Israel. The former was instruction regarding '**the passover**' by individual families. Both of these were in the Holy Week.

In Numbers 28:1 we also see regulations regarding various offerings for special occasions that occurred in their due seasons of a year according to the Law.

Numbers 28:1 And the LORD spake unto Moses, saying, Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season.

28:16 And in the fourteenth day of the first month is the (killing of the lamb for the) passover of the LORD.

28:17,18 And in the fifteenth day of this month is the feast (i.e. 'the passover' meal after sundown): seven days shall unleavened bread be eaten. In the first day (of these 7 days) shall be an holy convocation (i.e. a coming together wherein usually a part of the Law is read with a sermon); ye shall do no manner of servile work therein (this 15th day ... from sundown of 14th day unto sundown of this 15th day):

28:19 But ye shall offer a sacrifice made by fire for a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:

28:20-22 And their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram; A several tenth deal shalt thou offer for every lamb, throughout the seven lambs: And one goat for a sin offering, to make an atonement for you.

Here we see in the first month (*in conjunction with 'the passover'*) is the yearly *offering of Atonement* for the nation as a whole. This offering was performed by the priesthood during the *daytime of the 15th after the night of the 15th when each family had observed 'the passover'*. This commandment was for each *new year* for all the following ages of Israel ... which is referred to in the New Testament Gospels as '**the season of Passover**' or '**season of unleavened bread**'. The Holy Week indeed was very holy unto the Lord and Israel.

28:23 Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering.

Furthermore, we see here that every morning of each year of every year the priests performed '**the burnt offering**', which we do not see detailed in this passage.

28:24 After this manner (as just described) ye (i.e. the priesthood) shall offer daily, throughout the seven days (of the Week of Unleavened Bread), the meat (i.e. 'food', typically grain) of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.

We see here the whole of the offerings for this Holy Week which accompanied '**the passover**'. Much would be going on in Jerusalem when Jesus and his disciple would arrive along with the multitudes of Israelites ... for this was *the first of three seasons in a year when Israelites were commanded to gather in Jerusalem*. Many Israelites from the nations came as pilgrims ... as often as they could afford could do it. Jesus and his family always went to Jerusalem all three times each year.

28:25 And on the seventh day (of Holy Week) ye shall have an holy convocation (i.e. the Feast of Unleavened Bread); ye shall do no servile work.

Deuteronomy 16:3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

Here we see that unleavened bread represents the '**affliction**' that the Israelites experienced for the previous 200 years. During their 400 years in Goshen, the first 200 years the Lord had blessed them with abundance. Moreover, the Israelites were in '**affliction**' in their 6 days of Cloud by day and Fire by night travel from Goshen into Egypt's wilderness for their Festival with their God. Furthermore, they were in '**affliction**' in their fleeing from Pharaoh. And they consider themselves '**afflicted**' as they spent 40 years in the wilderness of Sinai.

16:4 And there shall be no leavened bread seen with thee in all thy coast (i.e. 'within thy bounds') seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day at even (i.e. 'the passover' meal), remain all night until the morning.

16:5,6 Thou mayest not sacrifice the passover within any of thy gates (i.e. 'your homes'), which the LORD thy God giveth thee: But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

Now we see here that the commandment turns from the initial place of each home in Goshen to a specific place that '**God shall choose to place his name in**' when the Lord shall lead them into the Land of Promise. Eventually, '**the place of his name**' became Jerusalem and remained so (and remains so).

16:7 And thou shalt roast and eat it (i.e. 'the passover' meal) in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

16:8 Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD thy God: thou shalt do no work therein.

We see here when *dawn* arrives of the 15th day that each family was to go to their own tents. This means that Israelites who were resident in Jerusalem stayed in their homes, but all others either had arranged a place in Jerusalem for '**the passover**' (as did Jesus and his disciples) or had tents to stay in the countryside outside Jerusalem.

Since Israelite families had to go up to Jerusalem three seasons each year, people owning homes in Jerusalem built upper rooms, etc., to rent out in these seasons. Other Israelites were in the business of providing the '**clean lambs**' for the priesthood that slaughtered them and provided the pieces for the people to use in '**the passover**'.

The above subtopic nailed down the Old Testament passages on the subject.

Passover and Week of Unleavened Bread (New Testament)

Luke 22:1,2 Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people.

22:7 Then came the day of unleavened bread, when the passover must be killed.

First we must clearly explain some terms in the Gospels that cause confusion using Strong's Number System.

In Exodus 12:13-16 we saw that '**the passover**' began the *week of unleavened bread*, and we saw that there were two feasts in *the season*.

Here we see at the time of Jesus that there were *some terms / sayings* that had become common among the people for this season: '**passover**' and '**unleavened bread**'.

Thus, in Luke 22:1 we see the KJV translators have '**the Passover**' and in verse 7 '**the passover**' such that verse 1 refers to *the entire season* whereas verse 7 refers to a *particular day*.

Understand, as a new month came in, even before the beginning of this holy season the chief priest and scribes were scheming about what they might do to Jesus, for surely (by the Mosaic Law) Jesus and his disciples would arrive in Jerusalem.

Also understand in verse 7 that '**the day of unleavened bread**' refers to '**the passover must be killed**'. Thus, by the time of our text, the actual *killing of the lamb* was referred to with the same words that, in Exodus, identified *the actual meal itself*. Even so, in the Exodus text above, the killing of the lamb was by each family in the sabbath evening before the holy week began ... which week began with '**the passover**'... which began with *the roasting of the lamb at sundown followed by the meal*.

In that actual week out of Goshen, Egypt the families accomplished everything, whereas from the establishment of the priesthood the priests slaughtered the lambs and provided to the people the proper pieces.

Moreover, we see in Luke 21:2 '**the feast of unleavened bread drew nigh**' means the *time or season* for '**the passover**' to be killed (followed by '**the passover**' meal itself) was *drawing nigh* (i.e. in a few days would be the '**feast, which is called the Passover**').

Therefore, '**the day of unleavened bread, when the passover must be killed**' means that ... *the day for killing the lamb introduced the the holy week of unleavened bread*. Thus, we see that the 7 days of the Holy Week began at sundown following the killing of the lamb.

Moreover, we saw in the latter verse of Exodus that each year, in the first month, was the Sacrifice of Atonement for the whole of Israel, which was also on the 14th day also accomplished by the priesthood. And also note that each and every day of a year had its '**burnt offering**' also accomplished by the priesthood.

So dear reader, those who study their Bibles understand Israel's (the Jews') perplexed situation ... in that they can partake of '**the passover**' only ... in that the Lord took away from them their *fulfillment of their Law* and so they have only their tradition-writings which form the core of their present religion. With Jerusalem as it is ... with no temple and no priesthood ... their situation remains until their Savior comes again.

To repeat: Israelites understood the Luke passage *in the light* of the Exodus passage. Thus, the terms used in Jesus' day did not confuse them. If today the Exodus passage (Old Testament) were known by Christians, and rightly understood, then the Luke passage should not confuse us.

The account in Luke 22:1,2 occurred in the 2nd week of the 1st month of spring. Then the sabbath of the 14th day ended week ... and so on that day it was the '**go and prepare**' day (verse 8) when 1) a place must be secured for observing '**the passover**', and 2) the priesthood killed the lambs. Then at sundown (starting the 15th day and 3rd (holy) week) began '**the Passover**' meal with Jesus and his disciples. Thus, the phrase '**the passover**' meant the beginning of '**the seven days of unleavened bread**'.

Moreover, there is confusion with the *terms* '**day of preparation**', in that there are 2 *feasts* and 1 '**day of preparation**' for each: 1 day was for Jesus and disciples to find a place for '**the passover**' (and killing the lambs by the priests) and then later in the week of '**unleavened bread**' on its *6th day* (i.e. 20th day of the month) a day was set aside in Jerusalem for '**working at preparations**' by the families for the Feast of the 7th day, a very Holy Sabbath when no work was allowed.

In this Luke text, this Sabbath Feast of the 3rd week ended the Holy Week '**of unleavened bread**'. [[Read of the Moses/Exodus account in my book *God's Rock*, a free download.]]

Therefore, we see that Christ Jesus arose the morning of the 1st day of the 4th week (i.e. our Sunday).

Moreover, also consider how Luke 22:1,2 matches Matthew 26:1,2 '**And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passover, and (in it) the Son of man is betrayed to be crucified.**' Such verses occurred several days before the killing of the lamb.

The above subtopic nailed down 1) that Jesus and disciples did eat '**the passover**' on its normal time for Israel and 2) that there were 2 days referred to as '**preparation days**' and 3) that there was an *entire Holy Week of 7 days*.

Now we get on with our work in Luke 22 and 23

(listed are the main verses that apply to the theme of this season ... time-wise.)

22:8-13 And he (Jesus) sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover.

As mentioned earlier, Israelites who could come for the Holy Week did so as their first-of-the-year sacred services and celebrations. The Mosaic Law required them to come to Jerusalem three times in the year. The second-of-the-year arrival would be

for the *Feast of Weeks* ... which occurred seven weeks after the Holy Week we are studying ... which occurred *at the end of the harvest season*. And there was a third such trip later in the year.

This made for a great influx of people such that in Jerusalem and in the surrounding area most of the owners of property had rooms, etc., for rent. When coming to Jerusalem with his disciples, Jesus often stayed with the family of Lazarus and his sisters Martha and Mary.

22:14-20 And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With (great) desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

Note that before '**the passover**' of the Mosaic Law was given to Israel, '**The Passover**' in Heaven had already existed within a *preplanned climax* of God's Plan of the Ages.

We began this sermon with **The Hinge** (Jesus' birth) and now in this verse we see what Jesus meant in saying that *the next few days* would see '**the fulfilment**' of *the heavenly things*. '**This Fulfilment**' would *not* occur during '**the passover**' of the Mosaic Law eaten at the time. Jesus was referring to '**The Passover**' that would *climax* in a few days ... the Sacrifice for the Hope of Israel and of Mankind.

This, then, was the 1st Climax to be worked out by means of '**The Heavenly Passover**' ... and the *2nd Climax* awaits his Coming Again.

... **And** (the first time that) **he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine** (again with you in any further ceremonies of the Mosaic Law), **until the kingdom of God shall come** (on earth)...

Here is the promise of *the 2nd Climax* to occur on earth ... the Son's Kingdom ... which was inherited in the pre-ages Promise of the Father, but shall come into earthly existence when the King comes to establish it.

... **And** (then) **he took bread** (i.e. of '**the passover**'), **and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you** (i.e. within **The Heavenly Passover**): ...

... **this do** (i.e. when observing '**the passover**' on earth) **in remembrance of me** (i.e. my **Sacrificial Passover** in *God's Plan of the Ages*)

....

... **Likewise also** (he took) **the cup after** (the) **supper, saying, This cup is the new testament in my blood, which is shed for you.**

To conclude '**the passover**' supper, Jesus lifted this cup like as in a toast *to the supper and to their taking this passover supper together* ... and then with even greater emphasis he proclaimed it a symbol of '**the new testament**' that would be established forever within his very own blood.

Dear reader, the bread and the wine are symbolic of this event, along with Jesus' working out our salvation within *God's Plan of the Ages*. Yet, please note also that this cup was a token of *his joy in partaking in union with his disciples* the Moasic '**passover**'.

This had earlier been expressed by Jesus to his disciples in **Matthew 18:20 For where two or three are gathered together in my name, there am I in the midst of them.**

And we see later in the Epistles that some churches, in celebrating '**the passover**' meal (i.e. in the 3rd week of the 1st month of a new year) *violated* the *cup of union* which Jesus had raised with his disciples. For they had turned the celebration into a full blown supper to their own liking. They even distinguished between wealthy and poor brethren, which did *not* express the *union of Jesus with his disciples*. I suspect that Jesus was not present in such celebrations. This is why Paul and other apostles expressed angry sadness in writing of the subject to those churches.

Note: **on the Day of Crucifixion**, the Lunar Calendar was as in Exodus.

Continuing, we shall see the things of the whole Luke passage being worked out according to Israel's Lunar Calendar. It was only later that these disciples would understand as the Holy Spirit would come to be teaching them what Jesus had taught and accomplished.

Indeed, Jesus *did* celebrate the Mosaic Law '**passover**' with his disciples and *not* a few days earlier. Moreover, the Lord's Crucifixion was *not* "the killing of the Mosaic passover lamb" thought by many modern brethren.

Furthermore, Christ the Lord arrived to earth according to **God's Plan of the Ages** and *the First Climax* of which was *heavenly* and very much *higher* than the Mosaic Law. The Son's preplanned Sacrifice contained within it '**the new testament in my blood, which is shed for you**' (you and me).

22:39 And he came out (of the upper room the night of the 15th between midnight and sunup), **and went, as he was wont, to the mount of Olives; and his disciples also followed him.**

22:45-47 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

22:52-55 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him (with their soldiers), **Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire** (yet in early darkness of the 15th) **in the midst of the hall that, and were set down together, Peter sat down among them.**

22:65 And many other things blasphemously spake they against him.

22:66-69 And as soon as it was day (i.e. dawn of the 15th, 1st day of the Holy Week), **the elders of the people and the chief priests and the scribes came together, and (further) led him into their (high) council, saying, Art thou the Christ? tell us. ...**

... **And he said unto them, If I tell you, ye will not believe: And if I also ask you, ye will not answer me, nor let me go** (i.e. the normal things of a trial). **Hereafter shall the Son of man sit on the right hand of the power of God.**

Here Jesus had just made a **Proclamation**.

At the beginning of this sermon was mentioned that the Lord often used '**the eight days**' in his Plan; and here Jesus' **Proclamation began 'the eight days'** that contained the entire *Holy Week of Unleavened Bread* ... beginning with '**the passover**' (meal) ... and thus '**the eight days**' contained *1 more Day* for the *Dawn* when Christ Resurrected.

22:70,71 Then said they all (after hours of trial), **Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.**

23:1-3-7 And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King...

... **And Pilate** (having heard of Jesus) **asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place** (now about another 4 hours of trial).

When (finally) **Pilate** heard of Galilee, he asked whether the man were a Galilaean. **And as soon as he knew that he belonged unto Herod's jurisdiction** (i.e. Nazareth), **he sent him to Herod, who himself also was at Jerusalem at that time.**

23:8-12 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him (for many more hours). **And** (so for the rest of that day) **Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the** (very) **same day Pilate and Herod were made friends together: for before they were at enmity between themselves** (over who controlled the Holy City of Jerusalem).

23:13-16 And Pilate, when (finally) **he had called together the chief priests and the rulers and the people, Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet** (even) **Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I** (ever the politician) **will therefore chastise him, and release him.**

23:21-25 But they cried, saying, Crucify him, crucify him. And he said unto them the third time (before Pilate and also a fourth counting Herod), **Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And** (again) **they were instant with loud voices, requiring that he might be crucified. And** (so) **the voices of them** (rulers of the Sanhedrin) **and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison** (i.e. Barabbas), **whom they had desired; but he delivered Jesus to their will.**

Before continuing, dear reader, consider John 18:13 were we see Jesus taken to the house of Annas and then as daylight arrived see in John 18:24 that Annas sent Jesus on to Caiaphas the high priest where Jesus was tried at length... and so the **15th day ended**.

Now see we see John 18:28,29 **'Then led they Jesus from Caiaphas unto the hall of judgment** (i.e. before Pilate's outside seat): **and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man?** And now we look at Mark 15:1 **'And straightway in the morning** (following the trial) **the chief priests held a consultation with the elders and scribes and the whole council** (the Sanhedrin), **and bound Jesus, and carried him away, and delivered him to Pilate.'**

From John and Mark, time-wise, it is the beginning of the **16th** daytime (a **Tuesday**) And we see that '**it was early**' when the Jewish leaders began their *1st presentation* before Pilate, which went on for hours until Pilate was tired and found a way to send Jesus and his accusers to Herod. Yet, a messenger would have had to be sent with a signed written message from Pilate to Herod and Herod would have had to send back a message granting to entertained the Jewish leaders (who had not first sought him out). So at least 1/2 a day was spent with Pilate and 1/2 a day was spent with Herod and his soldiers questioning and then playing tormenting games with Jesus before sending him back. And of course there was the procession of ranting Jews and their leaders escorting Jesus through the Jerusalem from one palace to another and back again.

Surely, then, it was early the **17th** day (a **Wednesday**) when the group with their prisoner again approached Pilate whom they did not wish to antagonize. Indeed they agonized, and finally they went to crying before poor Pilate until he relented.

Yet, it took many more hours for Pilate's soldiers (who had drawn the duty of crucifying Jesus) to beat him and scourge him, etc., preparing him for crucifixion. Therefore, it was the **18th** day (a **Thursday**) when all was finally ready by the centurion and his men to proceed with the march through the streets of Jerusalem to Golgotha.

The above subtopic nailed down the days of Jesus leading up to the day of Crucifixion.

The Day of Crucifixion

Jesus had claimed in Matthew 12:40, **'For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.'** Counting 3 nights and 3 days back from **Sunday** morning (the 22nd, the 1st day of 4th week) calculates the day of Crucifixion on **Thursday**. (See the Chart at the end of this Part 2.)

We see (also calculating backwards) that -

- the night before Sunday morning and the daytime of the Holy Sabbath made 1 night-and-day.

- the night before Saturday morning and the daytime of Friday ('**preparation day**') made the 2nd night-and day.

- and the night before Friday morning and the daytime of **Thursday** when Christ was crucified completed the '**3 days and 3 nights**'.

Luke 23:26-34 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with

him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

23:35-41 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

23:42-46 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

23:47-49 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

23:50 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

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

The phrase '**that day**' actually means '*a period of time*', which Strong explains can even be up to the days or years of an age. It is like in '**the day of the Lord**' ... '*a period of time*' leading up to and including when the Lord shall arrive.

It can be but a few days as in our text here; for we see in verses 55, 56 that the women followed Joseph to the tomb to see its location and then they returned home to prepare spices, which they did on Friday ... Israel's '**day of preparation**' ... because the Feast of Unleavened Bread '**drew on**' the next day.

For the meaning of a specific day (i.e. '*today or this day*'), Strong gives the definition in G2250. It is like in 23:43 above when Jesus spoke to the thief on the cross. Jesus meant *that specific day*. Also the word is in Matthew 26:2 for '*two specific days*'. Please note the distinction between '**that day**' as different from '*today or this day*'; the former is a period of time and the latter is a specific day.

Pilate had surely gone to bed and so it was early Friday morning (the '**day of preparation**') when Joseph received permission to take the body to his tomb ... followed by the women before they returned home to prepared spices for the body.

[[At the end of this sermon: From 3 passages in 3 Gospels, I discuss why the time of this was early Friday morning.]]

To repeat, **Thursday** was the **Day of Crucifixion** ... a normal Jewish workday in Jerusalem during this Holy Week.

And then on **Friday** the women worked preparing spices.

And then the women rested ('**no work**') on the **Sabbath**, the day of Holy Festival.

In verse 54 (after the comma) '**and the sabbath drew on**' is better read '*and the sabbath day began to lighten into daylight*' ... and so this verse introduces us into the next chapter of Luke when the women would be taking spices to the tomb at dawn and they would discover the Risen Lord.

To repeat: Jesus was in the grave (tomb) '**3 days and 3 nights**' and at this point in the text it is the 3rd night coming to a close ... which began turning into dawn when the Lord would gloriously arise from the grave! Also tying down this dawn is the fact of it being the 8th day of '**the eight days**'.

The above subtopic nailed down the sequence of events of the Crucifixion.

Summing up all the above

We discovered Luke 2:21 ... *The Hinge of God's Plan of the Ages*.

We discovered the Holy Season of Passover / Week of Unleavened Bread ... fore-designed in heaven by the Lord himself in Sacrifice to usher himself back to heaven ... where he would receive his Inheritance ... and now as King he rules with total power with the Father ... to return when the Father deems it appropriate.

Ah, but first Jesus must have received the Glory of the Inheritance - **John 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but (you must) go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.**

Therefore, amid his Glory the Son received Total Power -

Hebrews 1:1-3 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds ... Who (Jesus Christ now) being the brightness of his (God the Father's) glory, and the express image of his (God the Father's) person, and (now) upholding all things by the word of his (God the Father's) power, when he (Jesus) had by himself purged our sins, sat down on the right hand of the Majesty on high;

1:8 But unto the Son he (God the Father) saith, Thy throne, O God (i.e. Jesus the Son now 'O God') is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

2:7,8 (And) **Thou** (God the Father had) **madest him a little lower than the angels** (when in the form of a human You sent him down to earth); **thou** (now) **crownedst him with glory and honour, and didst set him over the works of thy hands:** (in that) **Thou hast put all things in subjection under his feet ...**

... **For in that** (when) **he** (God the Father had) **put all in subjection under him, he** (i.e. God the Father) **left nothing that is not put under him ...**

... **But now we see not yet all things** (having been) **put under him.**

Christ arrived to earth as a heavenly babe - in the form of man -
and he departed to heaven to sit with the Father
on a shared Almighty Heavenly Throne.
- Philippians 2:5-11 -
- Such is our Lord -

Summary (for the Chart below)

The Israelite month began in spring on a new moon. The Israelite day began at sundown and lasted twenty four-hours on through darkness, midnight, dawn, daytime, and evening ... until the sun disappeared from the horizon.

Below you will find a line-chart of a day (beginning with a previous evening).

And note the letters placed with each time in a twenty-four day.

The letters will help to quickly find the important times of day during Holy Week days.

Now here are numbered paragraphs corresponding to events and/or times in the Holy Week. The paragraph numbers are laid out on the Chart (also a line-chart). When seeing a number on the Chart, refer back to its numbered paragraph for explanation.

1) The 7th day of the 1st month (a sabbath) of Israel's brand new calendar ... which the Lord had Commanded Moses in Exodus.

2) The 2nd week, the 10th day ... families no longer must select a clean lamb (yearling sheep or goat) to keep with the family ... as the priesthood would performed on 14th day the killing.

3) Interchangeable Terms: Luke 22:1 '**Now the feast of unleavened bread drew nigh, which is called the Passover.**' So the entire Holy Week was often referred to as '**the Passover**'. Luke 22:7 '**Then came the day of unleavened bread, when the passover must be killed** (in the 14th day)'.

Thus, the Terms for the Holy Week were Interchangeable ... and so the Holy Season was drawing nigh.

Also see: John 13:1-3 '**Now before the feast of the passover,** (it was) **when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. ...**

... **And** (then later when the) **supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God.**' This John passage has '**the passover**' called '**the feast of the passover**', and thus it differs from the Feast at the end of the Week of Unleavened Bread.

And so, just before the Holy Week, we see that Jesus '**knew that his hour was come**', and during '**the passover**' meal he became reassured about his coming and going to the Father, and also regarding the Inheritance awaiting him.

4) On the 1st day of 2nd week (our **Sunday**) Jesus arrived just outside Jerusalem (John 12:1).

5) The next day (the 9th of the month, our **Monday**) Jesus entered Jerusalem on a donkey (John 12:12-28) and proclaimed that his hour had come, whereupon the Father's voice came from heaven.

6) On the 10th of the month (**Tuesday**) clean lambs were selected by the priests in Jerusalem for the Passover.

[[Note that a week later on the next Tuesday (when judged by the Jewish leaders according to God's Plan of the Ages) Jesus was selected as a Clean Lamb for Crucifixion.]]

7) The 11th day (**Wednesday**) a woman pours ointment on Jesus' head. Judas earns 30 pieces of silver, and Jesus said Matthew 26:2. '**Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.**'

[[Note that a week later on the next Wednesday Jesus was anointed with '**a crown of thorns**'.]]

8) On the 14th day (Sabbath) in early morning the disciples find the upper room. Matthew 26:17 '**Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?**' This day the priesthood will kill the lambs for the people. Thus, in late evening (**A**), the lambs being killed ushers in the Holy Week and '**the passover**' begins at sundown (**B**). The disciples 1) had secured the room and 2) had secured from the priests the slain lamb in its parts for roasting.

9) After sundown in the night (**C**) of the 15th (Sunday), '**the passover**' was eaten and during "the Lord's Supper" the disciples' feet were washed, etc. Then at midnight (**D**) they went to the garden where Jesus prayed and the soldiers arrested him and took him (**C**) to '**the house of the high priest**' (Luke 22:54) where secretly he was questioned.

[[In Egypt at midnight in the Exodus account, the Death Angel had killed all first-born males.]]

10) In The daytime (**F**) of the 15th (Sunday), Jesus was taken to '**the council**' and condemned to death and taken on to Pilate.

11) In the days (**F**) of 15th through 18th, by the Jewish leaders Jesus was shuffled back and forth between Pilate and Herod. In those 4 days, Jesus suffered greatly (i.e. **Sunday - Tuesday**).

12) On the 19th day (**F**) (**Thursday** of the **Crucifixion**) finally (when Pilate's soldiers had for several days fully prepared Jesus by inflicting great damage to his body) Jesus was paraded through the streets of Jerusalem to the hill of Golgotha to be Crucified.

Also many things occurred by heaven's power... and finally Jesus '**gave up the ghost**'.

13) Then for '3 days and 3 nights' Jesus' Spirit preach to the souls that he as 'the Lord' had destroyed in the Flood. And so the days of **Thursday, Friday, and Saturday** came to an end.

14) Dawn (E) of the 22nd day (Sunday) Jesus Arose.

By the Law, Israel's Holy Week had been accomplished in the Holy Sabbath Feast on the previous day. Indeed, the Lord's people had honored the Lord's Commandment to Moses even as they had had him scourged and killed who had given the commandment. They could not see that Jesus is the Christ **'and that he was come from God, and went to God.'**

CHART

8 (F)	9 (C)	10 (F)	11 (4 days F)	12 (F)	13 (3 days F)	14 (D)
Lamb Killed	The Passover	Jesus Judged	The Agony	The Crucifixion	In the Grave	The Resurrection

Here are The Days in the Week of Unleavened Bread

The Passover (meal, 1st 'supper' or 'feast') began this Holy Week. (15th)

The Holy Sabbath Festival (the 2nd 'feast') ended the Holy Week. (21th).

The next day Christ Jesus rose from the grave. (22nd)

- the numbers are the specific days as noted in the paragraphs above -

- and the letters are the specific times of a 24 hour period as shown here -

- evening (A), sundown (begin Israel's day) (B), night (C), midnight (D), dawn (E), daytime (F), evening (A) -

- About the Day of Preparation -

Mark 15:42,43 And now (i.e. 'even now already') when the even (i.e. 'late') was come (i.e. 'was caused to come'), because (i.e. 'thereupon' ... i.e. from this point) it was the (day of) preparation, that is, the day before the sabbath, Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved (i.e. simply 'asked') the body of Jesus.

Strong says it better: "*Even now already, when late was cause to come ... from this point it became the day of preparation, that is, the day before the Sabbath that Joseph went in boldly unto Pilate, and asked the body of Jesus.*"

For several days (perhaps even while Jesus was still suffering) in hopes of acquiring the body to place in his own tomb Joseph had been inquiring around Pilate's place. We know that the '3 days and 3 nights' had begun on **Thursday**, the daytime (F) of the Crucifixion. Jesus' body had to be taken down and put somewhere. Pilate was in agony because his wife had warned him to have nothing to do with Jesus' death. Likely then Joseph had no success in being granted permission until the evening of the 'day of preparation' (the women working on their spices). Then he and Nicodemus (John 19:39) took custody of the body and carted it unto Joseph's tomb.

Though somewhat confusing in the English translation, Strong clears it up for us that the 'day of preparation' (Friday) had dawned when the body was taken to the tomb. And also -

John 19:42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand. And also -

Matthew 27:54,55,57,58 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: When the even (i.e. 'late') was come (i.e. 'was caused to come'), there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

27:59-61 And (so having gotten permission that morning) when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre (observing).

27:62 Now (i.e. 'but') the next day (i.e. specific, 'the tomorrow'), that (i.e. specific, 'which same') followed (i.e. 'in or accompanied or amid') the day of the preparation, the chief priests and Pharisees came together unto Pilate,

By Strong it is: "But the tomorrow, which same is amid the day of preparation, the chief priests and Pharisees came together unto Pilate."

The day was Friday, the 'day of preparation', which followed the Crucifixion. The religious leaders had heard that Joseph had acquired the body and placed it in his tomb. Thus, knowing what Jesus had said, these leaders went to Pilate (again). Moreover, we know this day was **Friday** in that it did not happen on Thursday of the Crucifixion and it could not have happened on the Feast day, the Holy Sabbath.

27:63-66 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch (i.e. soldiers): go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

We see that '**preparation day**', Friday, was quite busy. Joseph and Nicodemus acquired the body early that morning and took it to the tomb. The women followed them to see Jesus' body and where the tomb was located. Then they spent much of the day buying and preparing spices. Then the Jewish leaders heard of it and went to Pilate with their request.

Then, **Sunday** at dawn (**E**) ended '**the eight days**' and also ended the '**3 days and 3 nights**' after the Crucifixion.

In very fact, the Lord Christ Jesus *himself in Resurrection* had stolen away his own body.

This has been somewhat long and rather tedious. We Gentiles do not think according to the Israelite calendar and so one's own personal study may not lead to correct understanding of the Holy Week.

Many Christians incorrectly think Jesus died on the day of the killing the lamb, but correctly believe that Jesus arose on Sunday morning. And for some reason Friday was chosen for the Crucifixion.

Yet, this would mean that Jesus ate '**the passover**' differently from *the Lord's own designed Mosaic Law* and thus he and the disciples disobeyed the Law's day for '**the passover**'.

If this were so then who would have killed the lamb for their meal?

Could the disciples have killed the lamb? Or could they have arranged for a priest to officiate the killing of a lamb for them on another day?

This thinking further misses the fact that Jesus *ended the Mosaic Covenant*.

From all of the above, we see that the Son of God did **not** offer his Sacrifice according to the Mosaic Law. Instead his Sacrifice was given *as he himself had stated It in the Old prophesy*. This had everything to do with '**the eight days**' such that at **dawn** of the **8th day** Christ Jesus rose from the grave.

English translations often are misleading because nearly all English translations adhere to the long tradition regarding this Holy Week as interpreted by early church leaders in North Africa, Rome, and elsewhere.

Yet, the Holy Week, as viewed within an Israelite (Jewish) understanding (i.e. studying Moses) gives a different result.

Dear reader, the Hebrew and/or Greek *meanings of words* are the only way I have found for me to resolve contradictions that I find in English translations, and you can do the same.

Nonetheless, even without the Greek meanings of words, close study in English translations should conclude that there seems to be contradictions between the Gospel writers ... which of course cannot be.

Bible colleges and seminaries used to require a fair grasp of Biblical Greek. My education is engineering, which focuses upon solving problems. Having Greek Helps truly helps.

How we arrived at this sermon -

I am not quite sure when these sermons began to evolve toward the subject of this sermon ... surely at least from V1-Sermon-4. Yet, it was after number 6 that I realized I was into a theme while not knowing where it might lead. Actually, my way of doing things is this: When I am done with one sermon (this one has extended months) in my own Bible study I simply open the Bible and start reading. Sometimes the reading is but slightly interesting and other times I get caught up in something that helps me, but does not seem to lead into something to put on the website.

Over the several months that I spent on this sermon, I came into dry spells (usually due to other things that just had to be done), and then often I thought it was only for me and my wife. But then I would open the Bible (often in Old Testament) and there it was for sure ... a continuation or addition to what I had been writing for this sermon. Then, as it seemed I was through, I would again open and there it was again ... with more to aid or take out.

Finally, thinking it was done, I had to struggle with how long it had become and so I broke it into 2 parts. Though I seldom send something like this to my engineer/busy son, I sent the two parts to him. He suggested that I remove most comments having to do with me, and keep it to one better organized document, and at the end add this very comment about how the other sermons led to this sermon.

He was reading it more for how the sermon might apply to his life and to others. He does not realize that I am **not** trying to get into "teaching", but I am trying to get my readers into their Bibles to do what I am doing for themselves. As much as I can, I steer clear of "teaching", even though the reader may not quite see it.

I only ask you dear reader to work on these scriptures for yourself.

Sincerely, Ron

Here are the links to the subtopics -

[Introduction](#) / [The 'eight days'](#) / [Matthew 27 and Psalms 22](#) / [The Lunar Calendar](#) / [Passover and Week of Unleavened Bread](#) / [Exodus 12 / Deuteronomy 16](#) / [Passover Week in New Testament](#) / [Luke 22 and 23](#) / [The Day of Crucifixion](#) / [Summing up](#) / [Summary Chart](#) / [Chart / About Day of Preparation](#)

[[[Each of these links will appear on your screen and have a tab at the top of your screen. When you want to return here for another link click on the left most tab. By clicking on all of the links you can have them all across your screen and click from one to the other. I hope you enjoy this system for the sermons. I you do let me know.]]]

Dear reader, if you arrived on this page by way of a search and you like this theme of The Whole Christ then know there are previous such sermons. Click on the logo at the top left of this page to go to this website's map where you will find many things including other sermons.

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