

To the Saints of God at Topeka, Kansas
October 14, 2018
Lord's Supper

Luke 22:14 And when the hour was come, he sat down, and the twelve apostles with him. **15** And he said unto them, With desire I have desired to eat this Passover with you before I suffer: **16** For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. **17** And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: **18** For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

What I would like to do is to walk through the last days of Christ's time on earth.

Thursday? (Approximately 8-9 Days Before Christ's Crucifixion)
– Jesus at Bethany and Then at the City of Ephraim

John 11:1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. See Map 1. John 11:14-15 Lazarus is dead... let us (Jesus and the Apostles) *go unto him...*(to Bethany). In John 11:41-44 Jesus raises Lazarus from the dead.

John 11:53 *Then from that day forth they (Caiaphas, the High Priest and a council of the Pharisees) took counsel together for to put him (Jesus) to death.* (The High Priest and council cannot compete with someone that raises people from the dead – so their plan is to kill Christ and Lazarus; Bethany is only a few miles from Jerusalem). **54** *Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.* (See Map 1.)



Map 1

HIATUS - John 11:55 And the Jews' Passover was nigh at hand: and many went out of the country up to Jerusalem before the Passover, to purify themselves.

I have to travel to New York City quite a bit. I have noticed that if I go in January/February (when it is cold), the city is relatively “empty.” It’s not really empty, but I can walk easily on the sidewalks, I can get through Times Square with no problem and the like – there are not many tourists at that time. But, if I go during late spring to summer, the city is “full.” The sidewalks are full, Time Square is so full it is difficult to get around, there are people and tourists everywhere and it is just more difficult to do anything, shop, eat, go to entertainment, etc.

Jerusalem was like that during the Passover. The city swells by hundreds of thousands of additional people during this time. The difference is that Jerusalem had walls around it to protect it (and the Old City still does today). See Map 2 (at the end of this document).

In Map 2 see the following:

- Jerusalem was densely populated particularly during the Passover and the streets were narrow.
- The whole city was walled, so when the city was full there was only so much room where people could go (i.e. compacted).
- There were a number of relatively small gates that people had to go through to get into the city. Fountain Gate, Dung Gate (where animal remains from the Temple were carried a/k/a like a butcher shop). These were the only ways into the city through the walls.



- The Temple/Temple Mount dominated the city skyline (upper right) as did Herod's Palace (upper left). It is also important to realize that Jerusalem was a seat of power politically (the Roman province of Judea was governed from there) but also it was the religious seat of power (the Jewish Temple of Herod) was there. So there was in essence two seats of power in Jerusalem.

At the time of the Christ's crucifixion the Romans had occupied Jerusalem for about 25 years, but there was still great tension between the occupiers (Romans) and those being occupied (Jews). This is not unlike the U.S. occupation in Afghanistan where even to this

day (after 17 years) there is still great dissention there including regular bombings and general unrest. The tension for the occupier grows particularly when there are large crowds of people which are difficult to control.

Friday – Jesus at City of Bethany to See Martha/Mary/Lazarus

- John 12:1 *Then Jesus six days before the Passover came (back) to Bethany, where Lazarus was which had been dead, whom he raised from the dead.*
- The following occurs this time they are at Bethany:
 - Martha/Mary/Lazarus make Jesus and the apostles supper (John 12:2);
 - Mary takes a pound of very costly ointment of spikenard and anoints the feet of Jesus and wipes his feet with her hair (John 12:3) against the day of his burying (John 12:7 – Tim did a sermon on this that I recommend you review).
 - Judas complains why the ointment wasn't sold and money given to the poor (because he was a thief – John 12:4-8).

Saturday or Sunday

Jesus Entrance into Jerusalem on a Donkey (Met with palms)

John 12:12 *On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. 14 And Jesus, when he had found a young ass, sat thereon; as it is written, 15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.*

Sam did two full sermons on this called the Hosanna sermons that I recommend you review. This would have angered the Jews since they would have recognized the prophecy of the Messiah entering the city on an ass and His entrance was quite public. Anything that stirs up the people would be concerning to both the Romans and the Jews.

The account in Mark states that after Jesus entered Jerusalem, he then went to the Temple, and then he and the apostles went back to Bethany.

Mark 11:11 *And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve (see Map 1).*

Sunday or Monday - Fig Tree/Clearing of the Temple

Mark 11:12 And on the morrow, when they were come from Bethany, he was hungry: 13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. 14 And Jesus answered and said unto it, No man eat fruit of thee hereafter forever. And his disciples heard it.

Mark 11:15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves 16 And would not suffer that any man should carry any vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. 18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

Matthew's account says that Jesus entered Jerusalem on a donkey and then immediately (the same day) went to the temple to throw out the money changers to wit:

Matthew 12:9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. 10 And when he was come into Jerusalem, all the city was moved, saying, Who is this? 11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee. 12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, 13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

Gill: (at Mark 11:15) *Which was done, as Matthew relates, the same day that he made his public entry into Jerusalem: wherefore it is highly probable, that upon Christ's leaving the city, they returned "again," and were the next morning sitting and doing business in the temple as before; and were drove out again by Christ, who, upon his return, found them there.*

Gill says in the court of the Gentiles, they were buying and selling doves, sheep, and oxen but also the drink offerings were bought and sold. In addition, some say that the Jewish council took a cut of everything that was sold there. Gills says they were exchanging Jewish coins for "pagan" money as well. In addition, it was a custom at that time for every Israelite, once a year, to pay half a shekel towards the temple charge and service, which was founded upon the orders given by God to Moses in the wilderness; that upon

his numbering the people, to take of everyone that was twenty years of age and upwards, rich or poor, half a shekel, #Ex 30:13-15 - though this does not seem to be designed as a perpetual rule. However that was the custom. This is big business all in the name of God, which he has nothing to do with.

So, Christ was interrupting and attacking these traditions of the Jews with all of this buying and selling of sacrifices and he was interrupting and attacking the high priest and council and simultaneously disrupting their taxation of the people. This was a real and personal attack on the high priest and the council. They represented the aristocracy and power broker of the Jews and Jesus did not care one whit about that. Jesus did not quietly enter Jerusalem and go quietly teach his followers. No, he came in on a screaming loud, bright red fire truck as it were drawing great attention to himself – drawing crowds that call him Hosanna to the highest. He threw a couple of hand grenades into an already tense situation. If you thought Christ was a mealy-mouthed wimp you are sorely mistaken. He was extremely bold. Jesus marched straight into Jerusalem in a public way - packed with people top to bottom, in narrow streets and the first thing he does is go straight to the temple (the most holy place for the Jews – the center of religious worship) and raise violent cane with the Jews and their pursuit of money. He *cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers*. And Gill says he didn't just do it once, he did it twice. It would be like going to the High Priest and figuratively poking him in the eye three times (riding in on a donkey with the crowds, and overthrowing the merchants and money changers twice within 24 hours)! This would have been unprecedented. This would be like going to St. Peter's Square at the Vatican and going into the gift shops and where they sell all their crosses and images and trinkets and rosary beads, etc. and throwing everything off the shelves and running everyone off – twice. This was to say the least a very big deal. This was a violent act. Can't you hear them saying "Well, even if the Jews were technically wrong – I don't like his tactics." Did Jesus pick a big fight here? You bet he did and it needed to be picked. This wasn't a religious practice as much as it was commerce and big business. God isn't in those commercial transactions. They have reduced a Godly practice to something ungodly. Where is Jesus' love in knocking over the buyers/sellers and money changers? He wasn't concerned about interfaith here and bringing everyone together, he was doing the opposite.

The Jews have a problem though, because they can't arrest him because the people love and support him.

Mark 11:19 And when even was come, he went out of the city. Most likely he and the apostles went back to Bethany.

Monday/Tuesday

Christ Preaching Against the Jews/Parables

Mark 11: 20 *And in the morning, as they passed by, they saw the fig tree dried up from the roots.* 21 *And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.*

Mark 11:27 ¶ *And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, 28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? 29 And Jesus answered and said unto them, **I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.** 30 **The baptism of John, was it from heaven, or of men?** answer me. 31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? 32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed. 33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.*

Mark 12:1 ¶ *And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country....*

9 **What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.** 10 *And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: 11 This was the Lord's doing, and it is marvellous in our eyes?* 12 *And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.*

13 ¶ *And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words. 14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: **Is it lawful to give tribute to Caesar, or not?***

19 *Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. 20 Now there were seven brethren: and the first took a wife, and dying left no seed.*

Mark 12:28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, **Which is the first commandment of all?** 29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: 30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. 31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. 32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: 33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. 34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

Mark 12:38 And he said unto them in his doctrine, **Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces,** 39 And the chief seats in the synagogues, and the uppermost rooms at feasts: 40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

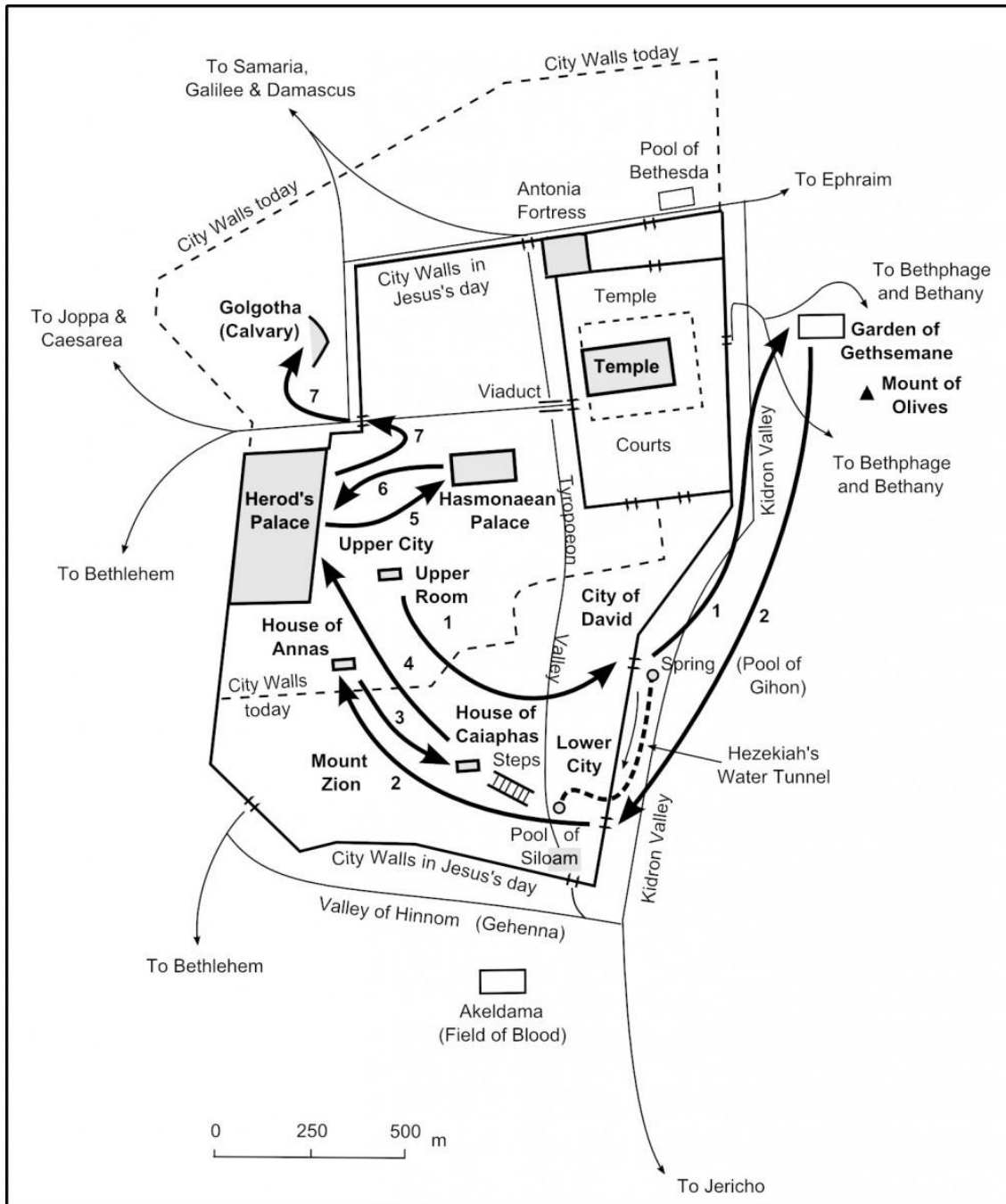
Mark 13:1 ¶ And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! 2 And Jesus answering said unto him, **Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.**

Jesus is in open forensic warfare with these corrupt Jews – it is “on” as it were.

Wednesday – Betrayal of Judas

Mark 14:10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. 11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

So, the Jews can't openly arrest Jesus for fear of the people. What they need is “an inside man” and that is exactly what they get in this traitor Judas. He is a total traitor to God. Judas' betrayal of Christ is particularly grievous given that everyone knows that the Jews are trying to kill Christ and there is great dispute, drama and tension between the Jews and Christ. For one of Christ's own to betray him and at this crucial time is heinous. Judas Iscariot was a covetous and greedy man. He sold out his confidant and friend for 30 pieces of silver.



Thursday – Passover the Last Supper

- In an upper room Jesus washes the feet of the apostles (John 13:4-12) and keeps the Passover/Last Supper (Mat 26, Mark 14, John 13, Luke 22).
- He tells them that his body is going to be broken like the bread and his blood is going to be spilt like the wine.

- He tells them that the servant isn't greater than the master and if they persecute him they will persecute them as well.
- Jesus preaches the wonderfully comforting sermon (John 14 to 16) to his disciples and prays an instructional and wonderfully blessed prayer (John 17) after Judas leaves. It is only recorded in the book of John.
- After singing a hymn they went to the Mount of Olives (Mark 14:26), Garden of Gethsemane (Mat 26:36) (see Number 1, Map 3).
- Christ prays and the apostles fall asleep (Matthew 26:36-37).
- Judas betrays Christ with a kiss (a sign of tenderness, love and affection) and he is arrested by the High Priest and a small army (Mat. 26:49-57) at Gethsemane including a band of Roman soldiers according to Gill. I am guessing maybe 100 men.

Friday – Trial, Torture and Crucifixion

- The Jews bind Christ, question him, torture him and take him to Annas (father in law to Caiaphas) (John 18:13) (See Number 2, Map 3). Gill says Annas and Caiaphas held the position of High Priest alternatively year by year.
- Annas sends Christ to Caiaphas the High Priest (John 18:24) (see Number 3, Map 3).
- The Jews then take Jesus to Pilate at the hall of judgment (John 18:28) (Herod's Palace – see Number 4, Map 3). John 18:28 ¶ *Then led they Jesus from Caiaphas unto the hall of judgment: **and it was early**; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. 29 Pilate then went out unto them, and said, What accusation bring ye against this man? 30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. 31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death.*
- Jesus is inhumanely tortured by Pilate and mocked. John 19:1 *Then Pilate therefore took Jesus, and scourged him. 2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, 3 And said, Hail, King of the Jews! and they smote him with their hands.*
- Apparently, the common practice was to strip the person naked so as to humiliate them and then the cruel Romans delivered a massive beating to him.
- Pilate sends Christ to Herod (See Number 5, Map 3).

Luke 23: 5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. 6 When Pilate heard of Galilee, he asked whether the man were a Galilaeen. 7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time 8 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. 9 Then he questioned with him in many words; but he (Jesus) answered him nothing. 10 And the chief priests and scribes stood and vehemently accused him. 11 And 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. 12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

- Christ is brought back before Pilate (John 19:8-16) (See Number 6, Map 3).
- Pilate tortures Christ again and condemns him. Mark 15:15 ¶ *And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.* Again, this is another massive, cruel whipping and beating probably naked.
- The custom was for the condemned person to carry their own cross but Christ was in too bad of shape for that. Mat. 27:31 *And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.* Gill says the Romans thought if they compelled him to carry own cross, he might die before they could crucify him.
- The point of all of this is to make an example out of Christ.
- Christ is condemned, taken to Golgotha and crucified (Number 7, Map 3).

*Mark 15:22 ¶ And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. 23 And they gave him to drink wine mingled with myrrh: but he received it not. 24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. 25 **And it was the third hour, and they crucified him.***

Christ went from having the Last Supper (Passover) with the apostles the very night before to being arrested, tried, convicted, sentenced to death and crucified all by 9:00 a.m. Christ was absolutely "railroaded." Railroaded: *To convict with undue haste and by means of false charges or insufficient evidence. b : to push through hastily or without due consideration.*

Thief on the Cross - Luke 23:39 *And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. 40 But the other answering rebuked*

him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. 44 ¶ And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

Mark 15:34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? ... 37 And Jesus cried with a loud voice, and gave up the ghost.

Christ spent six excruciating hours on the cross being tortured and eventually died.

Sunday - Christ's Resurrection

Mat 28:1 ¶ In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. 2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 His countenance was like lightning, and his raiment white as snow: 5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

Beloved be comforted by this precious promise: Ac 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

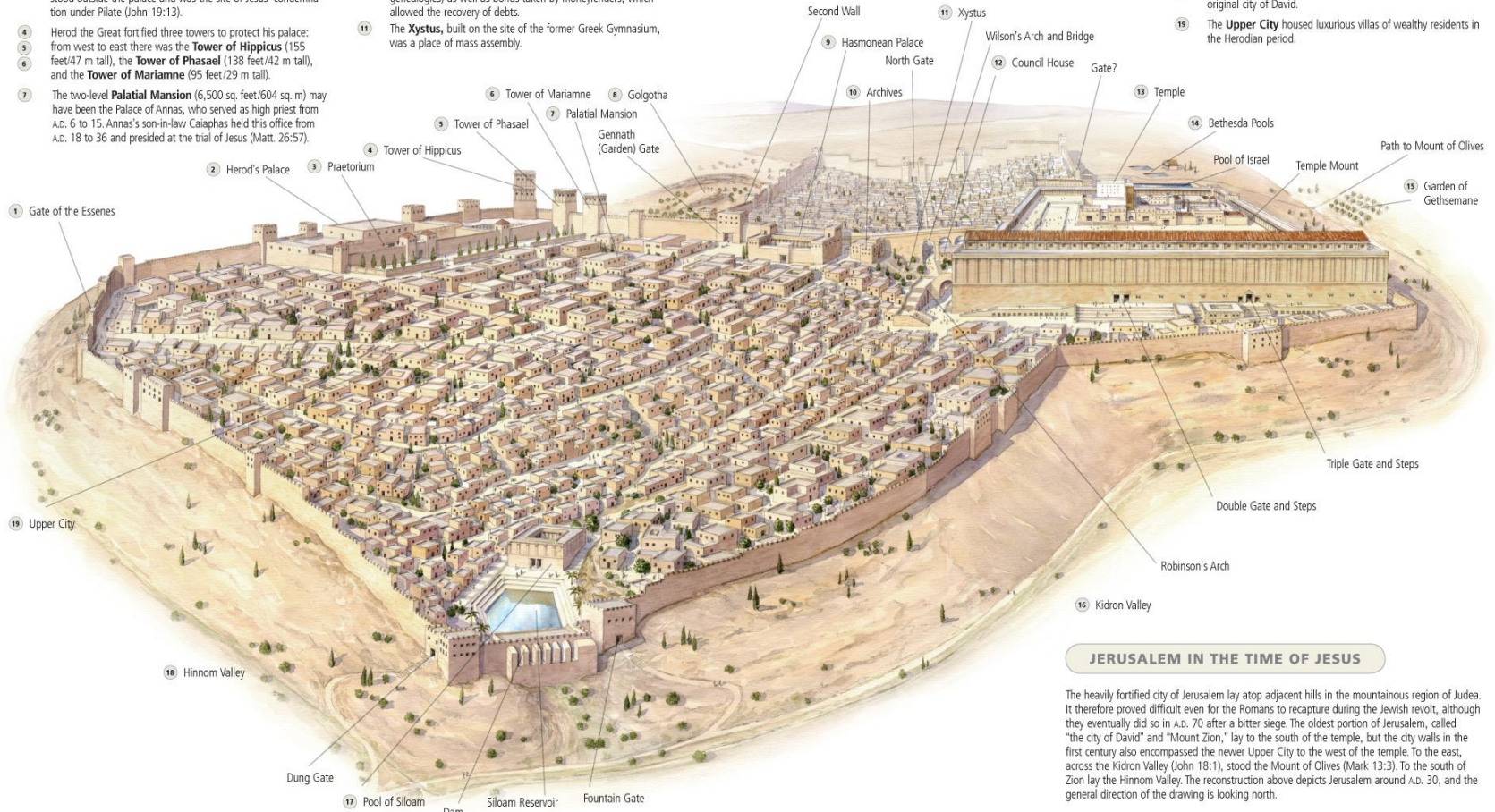
Map 2

- 1 The **Gate of the Essenes** allowed the Essenes to access latrines outside the city walls in accordance with their strict laws of hygiene.
- 2 **Herod's Palace** was the Jerusalem home of Herod the Great from 23 to 4 b.c. Pilate, who normally resided in Caesarea Maritima, resided in this palace during his visits to Jerusalem, including his visit for the Passover preceding Christ's crucifixion.
- 3 The **Praetorium** was in Herod's Palace (Matt. 27:27; Mark 15:16), which served as Pilate's official headquarters and as a fortress. A raised stone pavement, used for official judgments, stood outside the palace and was the site of Jesus' condemnation under Pilate (John 19:13).
- 4 Herod the Great fortified three towers to protect his palace: from west to east there was the **Tower of Hippicus** (155 feet/47 m tall), the **Tower of Phasael** (138 feet/42 m tall), and the **Tower of Mariamme** (95 feet/29 m tall).
- 7 The two-level **Palatial Mansion** (6,500 sq. feet/604 sq. m) may have been the Palace of Annas, who served as high priest from A.D. 6 to 15. Annas's son-in-law Caiaphas held this office from A.D. 18 to 36 and presided at the trial of Jesus (Matt. 26:57).

- 8 This is often considered the most likely location of **Golgotha**, the place of Jesus' death. It was on a hill overlooking a quarry, outside the Second Wall of the city and near the Gennath (Garden) Gate.
- 9 Herod the Great lived in the luxurious **Hasmonean Palace** from the mid-30s to 23 b.c. while awaiting the building of his own new palace. Herod Antipas ("Herod the Tetrarch") lived in this palace during his reign, 4 b.c.–A.D. 39. Jesus appeared before him here in either A.D. 30 or 33.
- 10 The **Archives** building contained the public registers (including genealogies) as well as bonds taken by moneylenders, which allowed the recovery of debts.
- 11 The **Xystus**, built on the site of the former Greek Gymnasium, was a place of mass assembly.

- 12 The **Council House** was a public building, perhaps functioning as a municipal office.
- 13 **The Temple** was reconstructed by Herod the Great, beginning in 20/19 b.c.
- 14 The **Bethesda Pools** (see John 5:2) were twin pools, each measuring c. 312 by 164–196 feet (95 by 50–60 m), and c. 50 feet (15 m) deep. A small Roman temple dedicated to Aesculapius stood to the east of the pools.

- 15 The **Garden of Gethsemane** was located approximately 300 yards (274 m) from Jerusalem and the Temple Mount. The Mount of Olives was "a Sabbath day's journey away" from Jerusalem (Acts 1:12), approximately 1,100 yards, or 3/5 of a mile.
- 16 The ravine of the **Kidron Valley** has always served as Jerusalem's eastern boundary.
- 17 The **Pool of Siloam** (cf. John 9:7), a focal point of Jerusalem, adjoined a large dam and reservoir, and received water from the Gihon Spring.
- 18 The **Hinnom Valley** was to the south of the hill that was the original city of David.
- 19 The **Upper City** housed luxurious villas of wealthy residents in the Herodian period.



JERUSALEM IN THE TIME OF JESUS

The heavily fortified city of Jerusalem lay atop adjacent hills in the mountainous region of Judea. It therefore proved difficult even for the Romans to recapture during the Jewish revolt, although they eventually did so in A.D. 70 after a bitter siege. The oldest portion of Jerusalem, called "the city of David" and "Mount Zion," lay to the south of the temple, but the city walls in the first century also encompassed the newer Upper City to the west of the temple. To the east, across the Kidron Valley (John 18:1), stood the Mount of Olives (Mark 13:3). To the south of Zion lay the Hinnom Valley. The reconstruction above depicts Jerusalem around A.D. 30, and the general direction of the drawing is looking north.