

Matthew 22-10-09b

We are looking at the meal, the Last Supper, and the circumstances surrounding it. And I am detailing the reasons why I personally believe, based on what the Word of God says, that this was the meal on the day of preparation preceding Passover. By way of quick review, the first reason is John 13.1, where John explicitly says that Jesus arose from the supper, meaning they had already been eating it, before the Feast of Passover.

It's just clear as a bell, before the Feast of Passover. Secondly, Mark 14.17, Mark says that this evening is the beginning of the day of preparation, which began at 6 p.m., at sundown. Number three, Luke 22, 14-16, I believe the better text, and I have no less in authority than Bruce Metzger on my side, and many others, that the better text says that Jesus emphatically states he will not eat the Passover with his disciples until it is fulfilled in the kingdom of God.

And then fourth, all four Gospels indicate that Jesus was reclining at the table, and that it is something of a casual meal, where Exodus 12 says that it should be eaten in haste, and we'll see another detail associated with that. Of course, the lamb that was eaten was to be roasted in fire. This is Exodus 12, 8 and 9, which wouldn't give you anything to make gravy or sop out of.

The only thing that Exodus 12 talks about being dipped is the hyssop in the lamb's blood to put on the doorposts. There's no other dipping associated with the meal mentioned in Exodus 12. And with sandals on your feet, remember the whole washing of feet notion that takes place when Jesus goes to the house of Simon the Pharisee, and the woman is bathing his feet with her tears and drying them with her hair and so on.

Not the one that we have just seen earlier in this Passion Week with Mary and Bethany. This is earlier on at the house of Simon the Pharisee, and he says, you didn't offer to wash my feet when I came here, and this woman has not ceased washing my feet since I came in. He says, you gave me no anointing, and this woman is anointing me with this perfume.

But washing the feet of those who came, this was standard. If you were going to come to eat, you would wash the feet. They've already had supper, and now Jesus is going to arise to wash their feet.

Well, if the Passover meal is eaten with your sandals on your feet, how does that work? The implication is, certainly this suggestion is there, that during Passover, you have sandals on your feet, so you're not washing your feet because you're getting ready for a journey the next day. So, the supper eaten in haste, sandals on, staff in the hand. We see no such details associated with this meal in any of the four Gospels.

That's number four. Number five, John 13, 29. Gospel of John, chapter 13, verse 29.

During the supper, Jesus has said, my soul is troubled in verse 27. What shall I say? Father saved me from this hour, but for this purpose I came to this hour. Father, glorify your name.

This ties in very beautifully with our study of the fear of the Lord, and the beginning of wisdom, and so on. The Lord Jesus, from beginning to end, at the beginning, at the age of 12, He was about His Father's business. At the end, it is all about the plan and purpose of the Father.

Father, glorify your name. Jesus is on the eve of His crucifixion here, and He is praying to the Father, and looking for the Father's name to be glorified. When the disciples said, teach us to pray, what's the first thing out of Jesus' mouth? When you pray, say this, our Father in heaven, hallowed be your name.

Glorified be your name. The uppermost thought, if we could manage this in the midst of every conversation, in the midst of every task, as we plan what we're going to do with our time and our resources, will the Father in heaven be glorified? Father, glorify your name. Remember here, this is one of three occasions where the disciples hear God speak from heaven.

Do you remember what they are? What's the first one? Baptism. This is my beloved Son, in whom I am well pleased. What's the second one? I'll give you a hint, Moses and Elijah were there.

Mount of Transfiguration. And this is the third. Father, glorify your name.

This is John 12, 28. Then a voice came from heaven, saying, I have both glorified it and will glorify it again. The people who stood by and heard it said that it had thundered.

Others said, an angel has spoken to him. Jesus said, this voice did not come because of me, but for your sake. And so on.

Then you come to chapter 13. We've already seen 13.1, before the Feast of Passover, when Jesus knew that his hour had come, that he should depart from this world to the Father. Then verse 2, and supper being ended, the devil having already put it in his heart.

So we've seen 13.1 and 2. Now we're going to 13.29. Start up in verse 23. There was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore motioned to him to ask who it was of whom he spoke, saying, assuredly, one of you will betray me.

And Jesus answered, It is he to whom I shall give a piece of bread, when I have dipped it. And having dipped the bread, he gave it to Judas Iscariot, the son of Simon. After the piece of bread Satan entered him, Jesus said to him, What you do, do quickly.

But no one at the table knew for what reason he said this to him. What you do, do quickly. Jesus to Judas.

Nobody understood what he was talking about. Some thought, because Judas had the money box, that Jesus had said to him, Buy what we need for the feast, or that he should give something to the poor. Having received the piece of bread, he then went out immediately, and it was night.

He went out immediately, and it was night. Judas is the first to leave this meal, right after Jesus speaks to him. But some thought that Judas, because he was the treasurer and had money, was going to go buy something maybe they had forgotten earlier in the day.

I want you to notice, by the way, that even though it is night, it is evidently possible for Judas to buy something. Think about it. He's, some thought, because he had the money box, Jesus had said, Buy something we need for the feast.

Now, if this is Passover, what shop is open to buy anything? Who's going to be open on Passover, a high Sabbath, to sell anything? Nobody. Nobody could have possibly thought that Judas was going to go buy something. It's night.

Now, you could say somebody's keeping late hours. It's like 7-11. They're open late.

Or some other store that's open till 9 p.m. or whatever. And some thought that Judas was leaving to go buy something. This means there were stalls, shops, vendors somewhere who were open to sell.

Impossible on Passover night. Where is every Jew, indoors, at night, celebrating Passover? Nobody's going to be open, right? So, this is my fifth reason, John 13, 29. Impossible.

You could certainly buy something on the day of preparation. You know how you have extended hours right before a holiday, shopping days before Christmas, and so on. Can you imagine that people would be open late on the day of preparation? People just arriving from out of town, needing to get supplies, needing the spices, and so on.

There's probably all kinds of places that are open for the swell of crowds that have come for tomorrow's Passover. Nobody's going to be open on Passover night. And remember, there are people at this meal who just assume that's where he's going.

They're not scratching their head saying, well, how can he possibly, this is the Passover? So, that's my fifth reason. Number six. Flip over a few pages to John 18, 28.

Noted this one many times in the past. Jesus has been arrested. He is on trial.

Before Annas, and he's being sent bound to Caiaphas, the high priest. Annas, this is

night, remember? Annas is out, able to hold a trial. Caiaphas, the high priest, is able to convene other priests and have a trial.

If this is Passover night, how are these guys out and about? Keep your finger in John 18 and just turn back to Exodus 12. One more time. What are the requirements for Passover? Exodus chapter 12.

Moses calls for the elders. After the exhortations we read up through verse 20 about eating nothing leavened for the whole following week, Moses called for all the elders of Israel, said, pick out and take lambs for yourselves, kill the Passover. You shall take a bunch of hyssop, dip it in the blood that is in the basin, strike the lintel and the two doorposts with the blood that is in the basin.

None of you shall go out of the door of his house until morning. 12, 22 of Exodus. None of you shall go out of his house until morning.

So now, how would you get around this? You could say, well, the regulations for the meal and the lamb and so on, that's a perpetual memorial, but this is the night that the Lord is going to pass through and pass over those who have the blood. So they didn't have to stay indoors on subsequent celebrations, just this initial one. Keep reading.

For the Lord will pass through to strike the Egyptians. And when he sees the blood on the lintel and on the two doorposts, the Lord will pass over the door, not allow the destroyer to come into your houses to strike you. And you shall observe this thing as an ordinance for you and your sons forever.

Staying indoors all night is a part of the forever ordinance. And he goes on to say, you will teach this to your children. Staying indoors all night, according to God, speaking to Moses and through Moses in Exodus chapter 12, at Passover with your sandals and your staff, you stay indoors all night.

Nobody's indoors for the arrest and the trial and the Judas going out. Judas goes out. And as we're going to see, Jesus and the disciples are going to go out to the Mount of Olives.

This is where he's arrested. He's not arrested in the upper room. Why? Because nobody knew where that room was until they arrived.

Peter and John knew, but they didn't share the location. So Judas could not forewarn the arresting party that they were going to be in that upper room. Judas had to stay.

And then it's time for him to leave. So he's going to go get the arresting party. I am sure they came to this room and found it empty because Jesus had taken the remaining disciples out to the Mount of Olives.

So Judas says, well, he's not here. I wonder where he would have gone. Well, I know

where he typically goes.

And this is why Jesus has time to pray, has time to converse with Peter and John. And Jesus is taken at a time of his own choosing, not at the time of Judas choosing, not at the place of Judas choosing. Jesus ensures that nobody knows the celebration of this preparation meal until it's too late to catch him there.

And Judas and the party have to perhaps check a few other places in Jerusalem and then go down across the Keturn Valley, up the slopes of the Mount of Olives and to the garden. And by that time, Jesus has said and done everything that he wanted to say and do. And he says, now is the hour when the Son of Man is taken.

So stay indoors. Back to John 19, verse 14. So you know that the Lord has been arrested.

If you look at John 19, the soldiers are mocking him. Pilate takes him and scourges him. We are well into the night after this meal.

He has, Annas and Caiaphas have had their trial. And in verse 28 of chapter 18, they led Jesus from Caiaphas to the praetorium and it was early morning. But they themselves did not go into the praetorium.

Why? Lest they should be defiled, but that they might eat the Passover. It was early morning. If the upper room meal was Passover, how is it these guys haven't eaten the Passover yet? And they don't want to enter the praetorium lest they be defiled by contact with the Gentiles and be unable to eat the Passover.

Various solutions to this to try to harmonize John with the Gospels where people are convinced that this is the Passover. They said, well, there were two different Passovers. There was a disagreement about the date.

So some people ate it the preceding night. Others ate it the subsequent night. And the priests were going to eat it a day after.

There is no historical evidence for this notion. I mean, you want to talk about straining at a gnat and here comes the camel. That's really difficult.

It is much easier to understand what the Gospels say in treating this season, this set of days as the Passover. This is the same thing that gets people in trouble when they look at the word day and they insist that it always means 24 hours. So the earth was created in six literal 24-hour days when in Genesis 1, Moses himself in the first chapter says, these are the generations of the heavens and the earth in the day in which they were created.

And day speaks of all six days that have just been described. And day is used for six days in Genesis chapter one. You know, how many times have I told you? You can

observe a lot by watching.

Day is a flexible term in many cases. And Passover is a general term that is used for an eight-day period of time. Unleavened bread is used for Passover.

It was the beginning of unleavened bread. Well, what about Passover? Unleavened bread comprehends Passover. And you can say unleavened bread when you mean Passover.

You can say the holidays. You can be talking about Christmas. You can be talking about New Year's.

You can be talking about both. We've just lost our familiarity with Jewish culture. So very significant that these priests come in the early morning, John 18, 28.

Well after the meal, after the arrest, after Annas and Caiaphas have convened trials at night. Would they do this on a high Sabbath? How are they going to get these guys who are going to come and assemble? On a high Sabbath, when scripture requires that you stay indoors all night, these guys are out and taking Jesus to the praetorium. Were they measuring to see if it was a Sabbath day journey or not? The day of preparation is not a Sabbath.

You can go where you want. You can do what you want. You can arrest whom you want.

You can take Jesus to Pilate if you want. And you're not breaking Sabbath. How many times did they excoriate Jesus for allegedly violating the Sabbath when he didn't? This would be a clear violation of Sabbath.

But it's not a Sabbath. And they themselves did not go into the praetorium lest they should be defiled and not be able to eat the Passover, which they have manifestly not yet eaten. So, the Passover meal is still future.

That is reason number six. Number seven, John 19 verse 14. Look up in the preceding context.

Jesus is talking to Pilate. You could have no power at all against me unless it had been given to you from above. Therefore, the one who delivered me to you has the greater sin.

And once again, he who delivered me to you, i.e., and you can go up the chain. Is it Caiaphas? Is it Annas? Is it Judas? Any of those individuals, all of those individuals, the scribes, Pharisees, chief priests, the Sanhedrin, all of whom conspired to kill Jesus, have turned him over to the Romans. Jesus says they have the greater sin.

From then on, verse 12, Pilate sought to release him. But the Jews cried out, saying, If you let this man go, you are not Caesar's friend. Whoever makes himself a king speaks against Caesar.

When Pilate therefore heard this saying, he brought Jesus out and sat down in the judgment seat in a place that is called the pavement, but in Hebrew, Gabbatha. Now it was the preparation day of the Passover. How clear can you get? John 19, 14.

Now it was the preparation day of the Passover and about the sixth hour. And he said to the Jews, Behold your king. Now in John's reckoning, John using Roman time.

Roman time starts at midnight. So this is 6 a.m. The other gospels use Hebrew reckoning and zero hour is 6 a.m. The third hour in Hebrew reckoning is 9 a.m. The sixth hour is noon and the ninth hour is 3 p.m. And the synoptics use Hebrew reckoning. John uses the Roman reckoning.

So at the sixth hour, this is like we keep time. This is 6 a.m. The preparation day of the Passover and about the sixth hour. So what does this tell us? In nine hours from now, they are going to be slaying the Passover.

You've got all day to collect your lamb. Make sure you've got all of the accoutrements. It is the preparation day of the Passover.

John 19, 14. There was a preparation day for the Sabbath, the weekly Sabbath. You know, Friday was a preparation day for the Saturday Sabbath.

But when they talk about the preparation day in this context, they're not talking about the weekly Sabbath. They're talking about the high Sabbath. And this is like saying Christmas Eve.

There's only one preparation day. It is the preparation day for Passover. They didn't have preparation day for the Feast of Booths.

They didn't have preparation day for the Day of Atonement. They had preparation day for Passover because of the attendant details of the ritual. So that is number seven, John 19, 14.

This is the preparation day for the Passover. It's not just Friday. Number eight, John 19.

We have two verses here, verse 31 and verse 42. Jesus is now on the cross in John 19. Verse 30, when Jesus had received the sour wine, he said, It is finished.

It is finished. And bowing his head, he dismissed his spirit. He gave up his spirit.

Verse 31, therefore, because it was the preparation. Remember, the Passover lamb is not slain at the Passover meal. It is slain on the day of preparation, right? This is part of the preparation.

You have to slay it and give yourself at least three hours to roast it and to prepare it. This is not, you know, 12 minutes on the grill and the burgers are ready. This lamb, when

you start with a living lamb and it has to be slaughtered and it has to be taken apart and the parts that you're going to roast have to be prepared for eating, this takes time.

So it's slain at 3 p.m. on the day of preparation, so that the Passover proper can be celebrated just after dusk. John specifically says that Jesus died on the day of preparation. Christ, our Passover has been sacrificed for us.

So that the bodies should not remain on the cross on the Sabbath, for that Sabbath was a high day. That Sabbath is a high Sabbath. Got to get the bodies off of the cross before a high Sabbath.

What is Passover? One of the three high Sabbaths. That day is a high Sabbath. Jesus has to be off the cross before Passover night.

John is crystal clear. One of the additional canons of textual criticism is, if you've got a passage that is a little bit obscure, but you've got another one that is crystal clear, you interpret the doubtful passage in the light of a clear passage. You don't twist, distort and explain away a clear passage trying to make it harmonize with one that's not so clear.

It doesn't get any clearer than this. How could God make it any clearer than this? And there's a point. Christ, our Passover.

By the way, spoken by a Jew. All of the apostles are Jews. All of the writers of New Testament scriptures, save Luke, are Jews.

The apostle Paul, a Pharisee of the Pharisees, circumcised on the eighth day. Christ, our Passover. Does he know what he's talking about? That's why God commissioned him to be one of the authors.

That the bodies should not remain on the cross on the Sabbath. It's the day of preparation. Got to get them down before Passover proper because that is a high Sabbath.

Skip down to verse 42. 41, the place where he was crucified, there was a garden and in the garden, a new tomb in which no one had yet been laid. This is Joseph of Arimathea's tomb we know from the other gospels.

So there they laid Jesus because of the Jews preparation for the tomb was nearby. They didn't have time to get him to Bethlehem or to Galilee or to some other far off place. They had to get him off the cross and laid away safely before sundown.

Because the preparation is about to come to a close. There they lay Jesus because of the Jews preparation day, which is about to end. Could it be any clearer? You have to twist this and say, well, now John is talking about preparation for the Saturday Sabbath, and this is Friday.

Scripture never talks about anything having to be done in haste because the Saturday Sabbath is about to take place. A lot of things could be done on a Saturday Sabbath that cannot be done on a high Sabbath, especially one where you're commanded by God in Exodus 12 to remain indoors all night. So that is reason number eight.

Jesus is dead and buried. It is still the preparation day, according to John. Number nine, Mark chapter 15, verse 24 and 25.

Mark 15, Jesus is on the cross. They gave him in verse 23, wine mingled with myrrh to drink, but he did not take it. This by the way, is before he is on the cross.

People have tried to make some kind of a conflict because there is a sponge that is put on a pole and it's vinegar, you know, that touches his lips. Here it says he did not take it. We just saw in John where it says after he had taken it, he dismissed his spirit.

Two different things. This is before he is even on the cross. Look at the sequence.

They gave him wine mingled with myrrh. This is a, myrrh is a painkiller. Wine mingled with myrrh.

You've got alcohol and myrrh to take the edge off. The Romans would do this to prolong someone's crucifixion. We'll deaden you so that you last longer.

Jesus did not take it. When they crucified him, they divided his garments, casting lots for them to determine what every man should take. Now it was the third hour and they crucified him.

This is the third hour on preparation day. This is how the Jews count time. This is 9 a.m. Then in Mark 15, 33, you have Jesus crying out when the sixth hour had come.

He's been on the cross for three hours. There was darkness over the whole land until the ninth hour, noon to 3 p.m. And notice until the ninth hour, because after the ninth hour, the darkness lifted. If you count time any other way, if the ninth hour was sundown, how could the darkness lift? It would be dark anyway.

This is from noon to three, the time when the sun should be brightest in the sky. And at the ninth hour, Jesus cried out with a loud voice. Why have you forsaken me? Some of those who stood by when they heard said, look, he is calling for Elijah.

Someone ran and filled a sponge full of sour wine, put it on a reed and offered it to him to drink, saying, let him alone. Let us see if Elijah will come to take him down. And Jesus cried out with a loud voice and breathed his last.

The veil of the temple is torn in two from top to bottom. The centurion saw that he cried out and breathed his last and truly this man was the son of God. There were also women looking on from afar, among whom were Mary Magdalene, Mary the mother of James the

less and of Joseph and Salome, who followed him and ministered to him when he was in Galilee, and many other women who came with him to Jerusalem.

The women are there, the men are not. Now look at verse 42 of Mark 15. Now, when evening had come, because it was the preparation day, that is the day before the Sabbath.

People have always assumed, well, this was Friday and it's the day before the Saturday Sabbath, but he doesn't say because it was Friday before the Sabbath. He says it was preparation day. Preparation day is like saying Christmas Eve.

The only preparation day, capital P, capital D is for Passover. And this is the high Sabbath. Joseph, a prominent council member coming and taking courage, went to Pilate and asked for the body.

Pilate marveled that he was already dead. Summoned the centurion and granted the body to Joseph. Joseph, notice verse 46, bought fine linen.

He didn't bring fine linen, he bought fine linen. If this is Passover proper and it's a high Sabbath, who's open to sell linen? Nobody. Who's open to sell all kinds of things on preparation day before the Passover? Everybody.

You can buy spices, you can buy linen. Even the night before, you can buy things that are needed for the upcoming feast. They're open late, they're open early.

Joseph bought fine linen. This is new linen. He didn't go to the cupboard and get something that had been laying around.

Brand new linen, freshly purchased on this day. Took him down and wrapped him in the linen, laid him in a tomb, which had been hewn out of the rock, rolled a stone against the door of the tomb. Mary Magdalene and the other Mary observed where he was laid.

So, the time of the slaying of the Passover lamb, the ninth hour, 3 p.m., Mark 15, 34, with only three hours remaining on the day of preparation. This is when Jesus died at the same time that the Passover lambs were slain. And the verse that I've quoted several times, I have the reference here.

Paul says in 1 Corinthians 5, 7, therefore, talking about the feast of unleavened bread and Passover proper, Paul says in 1 Corinthians 5, 7, therefore, purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed, Christ our Passover was sacrificed for us. Purge out the leaven.

When was the leaven to be purged? On the first day of the feast. After Passover, purge out the leaven, nothing unleavened for seven days. Therefore, purge out the old leaven, that you may be a new lump.

You truly are unleavened. For indeed, Christ our Passover was sacrificed for us. 1 Corinthians 5, 7. That's my 10th reason.

Number 11, Luke 23, 54. Jesus' body was laid in the tomb on the preparation day, just as 6 p.m. is approaching. Luke 23, 54.

These are long chapters in the end of Luke. So, this man, Joseph of Arimathea, verse 52, went to Pilate, asked for the body, took it down, wrapped it in linen, and laid it in a tomb, hewn out of the rock, where no one had ever lain before. That day was the preparation, and the Sabbath drew near.

So, between 3 p.m. and 6 p.m., Joseph has time to buy the linen, wrap the body, get it to the tomb, and roll a stone across the opening of the tomb, before this high Sabbath begins. Then, verse 56, they returned and prepared spices and fragrant oils, and they rested on the Sabbath according to the commandment. And you can put with that again, John 19, 42.

The nearby tomb had to be used on account of the day of preparation. Number 12, Mark 16, verse 1. Now, when the Sabbath was passed, both Mark 16, 1, and Luke 23, 56, record that the women bought spices on the day after the Passover Sabbath. They were able to buy spices, but they had to wait until after the Sabbath before they could go to the tomb.

And so, these, it says, when the Sabbath was passed, Mary Magdalene, Mary the mother of James, and Salome bought spices that they might come and anoint him. Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen. Now, you can imagine, once again, that after a two-day hiatus, which is both the Friday Sabbath, which is the Passover high day, and the Saturday Sabbath, the standard weekly Sabbath, people would want to go to the store.

So, at sundown on Saturday, now, according to Hebrew reckoning, the first day of the week has begun, right? So, what we would call Saturday evening or Saturday night is actually Sunday morning, right? People are going to be out of groceries. They're going to need things. They've got company in from out of town.

So, the shops are going to open after this double Sabbath, just as they were open late on the day of preparation and the evening before the day of preparation, they're going to open early. So, on Saturday evening, Mary and the other Mary and these other ladies buy spices, but it takes time to prepare them for anointing and it's dark. So, what do they do? They buy the spices on what we would call Saturday evening, which is the first part of Sunday, first part of the first day of the week.

They buy the spices and they probably pulled an all-nighter preparing these spices. You've got to grind. You've got to mix oil and powder and perfumes and create this

embalming material that they are going to take to the body.

Now, this is where I'll briefly mention, and I'm just about out of time. I'll briefly mention the Wednesday notion. The idea is if Jesus was crucified on Wednesday, between the evenings and he's put into the tomb, then you have Wednesday night, Thursday night, and Friday night as your three nights in the tomb, of which I approve because Jesus absolutely was in the tomb three days and three nights.

That's what he said. I believe it. There's no argument in my mind.

So, you could count Wednesday night, Thursday night, and Friday night. And the days would be Thursday, Friday, and Saturday. When Sunday begins after sundown on Saturday, Jesus could have left the tomb anytime after dark.

And the notion of a Wednesday crucifixion is that before midnight, Jesus is out of the tomb. So, he's technically not there for Saturday night, what we call Saturday night, early Sunday morning, that he arose sometime after sundown, Saturday night. That kind of works.

Well, it does work in the minds of many. That it's not early Sunday morning. We always assume that just before the break of day, Sunday morning, Jesus arises, but he could have arisen before midnight.

That's possible. It seems unlikely. The stone that's rolled away, the angels that are sitting there, and the ladies come.

They did not go after sundown Saturday night to the tomb because it's dark and they need the light. Mary Magdalene goes before sunrise, but she's got to wait before she can really see anything. And the other ladies show up to use these spices.

You wonder what happened to those spices because they didn't need them. Nobody's, maybe I'll do a lesson sometime on the fate of the spices because they bought them Saturday night to spend all night working on it, brought it there and there's no place to use them. Maybe they can use them for Judas.

He's dead, stayed dead. But here's the point. Let's try to make Wednesday crucifixion work.

So then Passover proper is Wednesday night, all day Thursday until sundown, right? And then at sundown on Thursday, Friday begins, but Friday is not a weekly Sabbath, right? It's a normal day because the weekly Sabbath isn't until Saturday. Everybody agrees Sabbath is Saturday. So if Jesus is crucified on Wednesday and the high Sabbath is all day Thursday, then Friday is a normal day.

Why didn't the women go to the tomb on Friday after staying indoors and resting on the

high Sabbath? Why wouldn't they do the spice thing on Friday? And it could be the first day of the Feast of Unleavened Bread, but then you've got three Sabbaths in a row. You've got the Passover Sabbath, the first day of the Feast of Unleavened Bread Sabbath, and then you've got the Saturday Sabbath. And you can make that work.

It just seems less likely to me because none of the gospels, we have a hard enough time distinguishing the high Sabbath from the Saturday Sabbath without having the Feast of Unleavened Bread Sabbath and two Sabbaths in a row. The first day of the Feast of Unleavened Bread fell on Saturday, I believe. So you had the high Sabbath on Friday.

You had the double Sabbath of the first day of the Feast of Unleavened Bread, which happened to be a Saturday Sabbath anyway, then early in the morning on the first day of the week. So you can make Wednesday work, as I said. But I personally believe that where is Jesus from? He evidently spends the night in the garden where the tomb is, because he is there to speak to Mary Magdalene.

And he says, touch me not for I've not yet ascended to my father. Did he wait all night long through the hours of darkness for her to arrive before he ascended to the father, before he did any of his post-resurrection activities? It makes more sense to me that he had recently exited the tomb. He's not yet left the garden when she sees him because she is the first one there.

And she is Johnny on the spot. He rises, the stone rolls away, the angels are there, he emerges, and before he even leaves the garden, she's there. That appeals to me at an instinctive level.

But you can make a Wednesday crucifixion work if you think about it. It is the most viable alternative or other idea than the Thursday crucifixion. So I say, that could be.

I just wonder, what is Jesus doing all night long in the garden waiting on Mary Magdalene before he goes to his father? I would think once he is risen, he says, don't hold me back. I'm gonna go see the father. My work is done.

And father, glorify your name. The father says, I have glorified it. I'll glorify it again.

And I think the first thing the Lord Jesus did is go to the father and glorify his name. I don't think there's very much time between the resurrection and the trip to heaven for celebration and the father's approval. That's just me.

Well, much more to see from this. What is our application? I'm gonna go into the application in more detail next time. But the Lord Jesus did everything he did for the glory of the father.

Even the Lord Jesus in his humanity preached and practiced the fear of the Lord. Father glorify your name. That is why Jesus went through this ordeal.

It is for us, but he did it primarily for the father. It's like our two great commands, love the Lord your God and love your neighbor. Jesus' primary motivation, as much as he loves us, God's love for us motivated the Lord Jesus because of his love for the father and his desire to glorify the father's name.

That's the primary reason he came. He didn't say, father, I would pass this cup by, but I love these people so much. Not my will, but your will be done.

It is the will of the father, the name of the father, the glory of the father that was uppermost in his mind. Hopefully that is what is uppermost in our minds. As much as we love the Lord Jesus, it is the name of the father, the love of the father that brought us the Lord Jesus.

And to concentrate on the gift and forget the giver is to have a partial truth. More about this next time, let's close here in a word of prayer. Father, thank you for the truth of your word.

Thank you for its power to cleanse us, to motivate us, to guide us in the hands of your Holy Spirit, to illuminate our path, to make our lives meaningful and full of purpose. We pray that as we reflect on this most intense of times in the life of the Lord Jesus, that we will understand his thinking and come to appreciate more and more the life to which we have been called, into which we enter through his glorious work on the cross. We pray it in Jesus' name, amen.