

## I. Introduction

Leviticus 23:4–6

4 ‘These are the appointed times of the Lord, holy convocations which you shall proclaim at the times appointed for them.

5 ‘In the first month, on the fourteenth day of the month at twilight is the Lord’s Passover.

6 ‘Then on the fifteenth day of the same month there is the Feast of Unleavened Bread to the Lord; for seven days you shall eat unleavened bread.

## II. Summary

A. Working backwards from Mark 16:1-2 (“First day of the week” = day after the Sabbath), preparation day = day before the Passover (see John 19:31 = Passover = Friday).

1. There is also “preparation day” of the Sabbath - Mark 15:42), the third (factored from 6AM for the Jews-Mark 15:25), sixth (noon-beginning of the darkness) and ninth (3PM-end of the darkness) hours.

2. Jesus died at the ninth hour, after the lifting of the darkness, so that they could see Him die (Mark 15:34-37; cf. Matthew 27:46-50).

B. According to Mark 15:6, the feast of the Passover was when they would release a Jewish prisoner.

C. It was early in the morning of that day before the Sabbath that the councils met once arresting Jesus.

1. Thus, Jesus and His disciples met to eat their last meal the day before the day before the Sabbath (i.e. Thursday).

2. According to Mark 14:12, this is called the first day of Unleavened Bread.

3. It is also a time when the Passover Lamb was being sacrificed.

D. BUT, Mark 14:1 says that the Passover and the Unleavened Bread were two days away!

1. Therefore, Mark (and John-John 18:28) refers to the second Passover that accommodates the worshipers who recognize evening to evening reckoning.

2. Mark 14:12 says that the first day of Unleavened bread was when the Passover lamb was being sacrificed.

a) It was during this day that Jesus ate with His disciples.

b) However, Mark says that it is yet “two days away.”

c) Answer: Mark leaps forward to Thursday evening.

## III. Tuesday

*“How the King of Israel spent the night after the triumphal Entry into His City and Temple, we may venture reverently to infer. His royal banquet would be fellowship with the disciples. We know how often His nights had been spent in lonely prayer, and surely it is not too bold to associate such thoughts with the first night in Passion-week. Thus, also, we can most readily account for that exhaustion and faintness of hunger, which next morning made Him seek fruit on the fig-tree on His way to the City.”<sup>1</sup>*

- The habit of Christ was to spend all day during the week teaching in the Temple. At night, He and His disciples would return to the Mount of Olives, with other pilgrims, and since it was closer so as to maximize teaching time (Luke 21:37–38).
- A. Jesus leaves the Temple after entering to the shouts of the people.
1. Mark 11:11 (They spent the night in Bethany. But, at some point, probably Tuesday evening and beyond, He would stay in Olivet).
  2. Jesus comes back to the Temple: **Tuesday**
    - a) Matthew 21:18 = “in the morning...”
    - b) Mark 11:12 = “On the next day...”
    - c) Not in Luke (see Luke 19:45).
  3. **Curses the fig tree (see Luke 13:6-9):**
    - a) Matthew 21:19a (v.19b occurred the next morning-see Mark 11:20).
    - b) Mark 11:12-14
  4. **and drives out the money-changers...**
    - a) Meaning: an attack on false worship.
    - b) Jesus enters the Temple, which Herod was building, and still calls it the “house of God.”
      - (1) Why? Primarily because it was located in Zion.
      - (2) Why did He chase these people out? Because “...you have made it a robber’s den” (Mark 11:17).
    - c) Matthew 21:12–13 (out of sequence and is a summary of Jesus’ work; i.e. vv. 14-17 = Monday after Triumphal Entry).
    - d) Mark 11:15-17 (the better text for sequence).
  5. The Pharisees Demand Proof of Authority: Matthew 21:23-27.
    - a) Jesus refers to their behavior in reference to the Baptism of John.
    - b) Jesus knows that the people loved John and believed him to be a prophet (v. 26).
    - c) Therefore, they could not say anything bad about him.

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<sup>1</sup> Alfred Edersheim, *The Life and Times of Jesus the Messiah*, vol. 2 (New York: Longmans, Green, and Co., 1896), 374.

- d) However, they clearly disagreed since they did not get baptized.
  - e) They were stuck.
  - f) = their fruit proved their hearts.
6. Therefore, they have no claim to Jesus' authority because they would treat Jesus the same way they treated John. Jesus came to save, and they did not want salvation, therefore the truth is hidden from them.
- B. Parables of apostasy and rebellion: Matthew 21:28-46.
- C. Parable of the two sons = John's ministry is amplified and their rebellion on full display.
- Remember, the crowds are listening!
- D. Parable of the landowner = Because of their rejection of John and Jesus, representing God's purpose for them, they will not enter the kingdom (notice correlation of vv. 31 & 43).
1. Notice v. 46 = same as John!!
- E. Parable of wedding feast: Matthew 22:1-14
1. Meaning: the Jews ignored Jesus' commands to repent and believe the gospel and went back to their earthly vocations instead. Some even killed the people.
  2. The king will invite people unworthy of the wedding, give them clothes, and they will come in.
  3. Those who attempt to enter the wedding on their own will be cast into hell.
  4. Only those chosen by the King can enter the wedding.
- F. Testing of Jesus: Matthew 22:15-46
1. cf. Luke 20:19-20
- 19 The scribes and the chief priests tried to lay hands on Him that very hour, and they feared the people; for they understood that He spoke this parable against them.*
- 20 So they watched Him, and sent spies who pretended to be righteous, in order that they might catch Him in some statement, so that they could deliver Him to the rule and the authority of the governor.*
2. Luke 20:26
- 26 And they were unable to catch Him in a saying in the presence of the people; and being amazed at His answer, they became silent.*
- G. Poll-tax = give to the government what they possess; give to God what is His.
- H. vv. 23-33 = confusion over the resurrection.
- I. vv. 34-40 = confusion over the great commandment.

J. vv. 41-45 = confusion over the Son of David.

K. v.46 = they stopped asking Him questions.

IV. Matthew 23 = likely end of the day on Tuesday.

V. The gift of the widow: Mark 12:41-44

VI. Conclusion

A. Evening came.

*Mark 11:19 = and they would go to Mt. Olives for the night (Luke 21:37*

*37 Now during the day He was teaching in the temple, but at evening He would go out and spend the night on the mount that is called Olivet.)*