

GOOD FRIDAY 2020
Date: 4/10/20
Scripture: Luke 23:44-54

INTRO: Today we commemorate the day Christ died. As I thought of what to share on this day I thought I might deal with some of the discrepancies that seem to occur in the account of the crucifixion. In considering these difficulties, we will be reminded of what took place on the day we are commemorating. We have come to the central point of all time in the history of mankind.

Now it is our view that the Bible was without error in the original autographs. That does not guarantee that every copy of the original is correct in every point. However, we are convinced that God has preserved His Word in His own divine way and that in a good translation we have what we can safely call the Word of God. When we come to some parts of Scripture it may seem like there are contradictions. If we are right on the divine inspiration of Scripture, when we come to apparent contradictions we must seek for answers. Sometimes those answers are lost in antiquity. At other times we can still discover that information.

Just before Jesus was crucified He promised to send the Holy Spirit. And in John 14:25-26 He said this:

25 *"These things I have spoken to you while being present with you.*

26 *"But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.*

Though Jesus may have had more in mind here, no doubt when the writers of the Gospels wrote, the Lord brought to their minds those things He wanted written. Now I have done a lot of study on the harmony of the four Gospels. I am convinced the writers of the Gospels never tried to write exactly what another writer wrote. They wrote down the facts as the Lord brought them to their minds. But when we come to those same words some 2,000

years later and do not know all the cultural situations and how they did all things, therefore some things might seem like contradictions to us. I want to give four of those things that seem like contradictions from the Gospel accounts as related to our subject of the crucifixion this morning.

Jephthah here?

Here are the four questions I want to deal with this morning. Question #1: When did the feast of Unleavened Bread begin? #2 How many Passovers were there? #3 What day was Jesus Crucified, and #4 What time of day was Jesus crucified. Now in dealing with these we will be going over the events of the day we are commemorating today and we will be reminded of what Christ did for us in this most significant time.

I. WHEN DID THE FEAST OF UNLEAVENED BREAD BEGIN?

So let us consider problem number one. We go to Matthew 26. Jesus has come from Galilee some days earlier in order to commemorate His last Passover. He has been staying in Bethany with Mary, Martha and Lazarus. Bethany is about 3 kilometers from Jerusalem. This was His favorite place to stay when He came to Jerusalem. And in the morning He would go to Jerusalem. He would teach there. On one day in Jerusalem He cleansed. He became disturbed about how they had commercialized the Passover and abused God's holy hill. For evening He would go back to Bethany. To do this, He would go through the Kidron Valley, and ascend the Mount of Olives, and from there it was not far to Bethany.

Then on the day when the Passover was kept, Jesus came to Jerusalem again with His disciples. You are in Matthew 26. Look now to verse 17. It says:

17 Now on the first day of the Feast of the Unleavened Bread the disciples came to Jesus, saying to Him, "Where do You want us to prepare for You to eat the Passover?"

Here is the problem: When the Feast of Unleavened Bread was set out by God, the first day of this feast began right after the Passover. But in this verse, the day

before the Passover is called the the first day of Unleavened Bread. Turn to Exodus 11. Here we find recorded the history of the very first Passover ever kept. You will remember the 10 plagues God brought on Egypt. You will remember how Pharaoh hardened his heart each time and would not let them go. And when the tenth and last plague was about to come, we are told this in Exodus 11. We begin in Exodus 11:1:

1 And the LORD said to Moses, "I will bring yet one more plague on Pharaoh and on Egypt. Afterward he will let you go from here. When he lets you go, he will surely drive you out of here altogether.

2 "Speak now in the hearing of the people, and let every man ask from his neighbor and every woman from her neighbor, articles of silver and articles of gold."

3 And the LORD gave the people favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people.

4 Then Moses said, "Thus says the LORD: 'About midnight I will go out into the midst of Egypt;

5 'and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the female servant who is behind the handmill, and all the firstborn of the animals.

6 'Then there shall be a great cry throughout all the land of Egypt, such as was not like it before, nor shall be like it again.

7 'But against none of the children of Israel shall a dog move its tongue, against man or beast, that you may know that the LORD does make a difference between the Egyptians and Israel.'

Well, it is at that time that the Lord instituted the first 2 of His seven feasts for Israel. We go to chapter 12:

1 And the LORD spoke to Moses, saying,

2 "Speak to the children of Israel, and say to them: 'The feasts of the LORD, which you shall proclaim to be holy convocations, these are My feasts.

3 'Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the LORD in all your dwellings.

4 'These are the feasts of the LORD, holy convocations which you shall proclaim at their appointed times.

5 'On the fourteenth day of the first month at twilight is the LORD'S Passover.

6 'And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread.

Now notice in verse 5, that on the 14th of Nisan, at twilight is the LORD'S Passover. Then in verse 6, we find that on the 15th, the very next day, the feast of Unleavened Bread was to begin. If one studies the 7 feasts of Israel in Leviticus 23, you find the same order. However, Matthew 26:17 says:

17 Now on the first day of the Feast of the Unleavened Bread the disciples came to Jesus, saying to Him, "Where do You want us to prepare for You to eat the Passover?"

Here is the question, were they to slay the Passover on the first day of the Feast of Unleavened Bread? Listen now to Mark 14:1:

1 After two days it was the Passover and the Feast of Unleavened Bread. And the chief priests and the scribes sought how they might take Him by trickery and put Him to death.

Then listen to Luke 22:1:

1 Now the Feast of Unleavened Bread drew near, which is called Passover.

Is this a contradiction to God's institution of the Passover and Unleavened Bread of Exodus? Well, from the time of Exodus 12 to the time of Christ is about 1,500 years. During this time Israel had gone through the Babylonian captivity. They did not commemorate the Passover in Jerusalem during that time and various traditions developed. For the last 2,000 years they have not been able to keep the Passover as it was prescribed because they have no temple.

Consider how the Jews commemorate Passover today. They have not commemorated the Passover at Jerusalem for 2,000 years now. And their commemoration of Passover today is very different than it was when they commemorated the Passover in Jesus' day. It is most fascinating how Passover is commemorated today. You find that a most fascinating study. By the way, the longing to rebuild the temple is ever gaining momentum in Israel today. Once that temple is built, and it will be, the Passover will be kept there again.

So it seems that during those years before Christ, changes took place in how the Passover and the Feast of Unleavened Bread were commemorated. In Jewish writings they have the Talmud. It is made up of the Mishna and the Gemarah. The Mishna is the written version of Jewish oral law. One writer says this of the Mishna:

According to the Mishna, on Abib 13 the Jews would burn the leaven by 10:00 am, and they were not allowed to eat anything leavened after 11:00 am. The unleavened bread was

baked and ready for the Passover by 3:00 pm. Abib 13 was the beginning of the time of unleavened bread, and the Passover was sacrificed during this time, even though the Feast of Unleavened Bread did not begin until Abib 15.

That is very typically Jewish. They made all kinds of extra biblical rules. In 2 Co 11:24 Paul writes: *From the Jews five times I received forty stripes minus one.* Why minus one when they were allowed 40 stripes? To make sure they did not go over 40. That is Jewish.

So for the feast of Unleavened Bread, I suppose, to make sure they did not eat any leaven when the actual feast began, they cleaned all leaven out of their homes even in the morning before the Passover Feast! So the first day of Unleavened Bread, by the time Jesus came on the scene, was also the day the Passover was slain.

So Matthew simply accurately recorded what took place at the Passover at that time.

II. HOW MANY PASSOVERS WERE THERE?

That brings us to a more difficult question. I have spent untold hours on this problem. Jesus commemorated the Passover with His disciples one evening. The next evening He died when the Passover lambs died. How is this possible? Were there two Passovers? How many Passover's were there? Well, there was only one Passover and it was commemorated on only one day, Nisan 14. So is there an explanation for this?

We go first to Mark 14:12. We have considered the first day of Unleavened Bread problem, but now we have a new problem. Verse 12 says:

12 Now on the first day of Unleavened Bread, when they killed the Passover lamb, His disciples said to Him, "Where do You want us to go and prepare, that You may eat the Passover?"

According to this passage, this was Passover Day. It was the day the lambs were killed. It is Nisan 14. In the evening, between 3 and 5 p.m. the lambs were killed. Then for supper, the lambs were eaten, just like that first Passover in Egypt.

Luke 22:7-8 puts it like this:

7 Then came the Day of Unleavened Bread, when the Passover must be killed.

8 And He sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat."

Well, you will remember that as they ate the Passover meal that evening, Judas left early to betray Christ. Jesus then headed back towards Bethany with His disciples. On the way back, it is now dark. When they arrived at Gethsemane Jesus stopped to pray and He ended up praying for three hours. You will remember the disciples kept falling asleep. It was likely well after midnight by the time Jesus was done praying.

Well, just when He was done, Judas came with a band of soldiers and all through the night Jesus is led from one place to another. He is on trial. They want Him crucified before the Passover. But did they not have the Passover already? Well, by 9:00 that morning Jesus was crucified. He lived on the cross until about 3 in the afternoon and then He died. In my understanding, He died when the Passover lambs died. So here is the question: How could He commemorate the Passover the day before in the evening with His disciples, and this day, when He died, is the Passover as well?

Well, I do not know that certain information can be given on this. Many views are put forth. But as I have studied this for a long time, the most acceptable answer to me is that given in the New International Standard Bible Encyclopedia. It says, "...with the discovery that the Qumran community followed a solar calendar (1QS 10:1-8),

the old theory of two ways of determining the Passover has been revived. On the basis of solar reckoning, 14 Nisan always fell on the Jewish day that corresponds to our Tuesday at sunset to Wednesday sunset. We know of the existence of such a calendar, and we know that it was highly respected in some quarters" (III:953).

If there was one branch of Jews that commemorated the Passover on the solar date, and another that commemorated the Passover according to the Lunar date, then it is possible for two Passovers one day apart.

In the Ecclectic notes on the onlinebible program, it says this: "To what has been said ... may be added that Chwolson, a Hebrew Christian, in his 'Last Passover of Christ' (1892), maintains that the Pharisees ate their Passover on the 13th, the Sadducees on the 14th Nisan," end quote. If that is correct, then it would seem to me that the Pharisees used the solar calendar, and thus would have kept the Passover on the 14th as well.

Well, I do not know what the answer is for certain. But what this shows us is that the Gospel accounts can be viewed as correct that Jesus ate the Passover with His disciples one evening, and died the next evening when the Passover lambs were being slain.

III. WHAT DAY WAS CHRIST CRUCIFIED?

Our next question is what day was Christ crucified? You will note that we commemorate this day today, Friday. We call it "Good Friday." Some years ago I did a message called, "It wasn't Good and it wasn't Friday." So, let us take a "Good Friday" view for just a moment. If Jesus died on Friday, it would be Friday between 3 and 5 p.m. He was buried shortly before sundown because the next day was a Sabbath day. So, Friday evening to Saturday morning is one night. We now have one night. Saturday, daytime is one day. So we now have one night and one day. Then we say He was raised Sunday morning, so now we have 2 nights and one day. You can read a number of commentaries and they get

three days and three nights out of that. It is amazing how that is done.

Now we want to go to the Scriptures to see just what exactly prophecy says. You see, the Scriptures are so very clear on this subject that we have no room left for guessing. For this we go to Matthew 12. We have a prophecy in the OT that pictures for us how long Christ would be buried. We begin in verse 38:

38 Then some of the scribes and Pharisees answered, saying, "Teacher, we want to see a sign from You."

39 But He answered and said to them, "An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah."

40 "For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth."

The next time you read through the book of Jonah, underline every prophecy in the book. And when you have done that, ask this question: Why is the book of Jonah in the section called the prophets? But the most important prophecy in the book of Jonah is the three days and three nights he spend in the fish's belly.

Well, if Christ was crucified on Friday, it does not match the three days and three nights of the book of Jonah. You see, Johah's one great prophecy is the prophecy of how long Christ would be in the grave.

So what do Bible scholars do with the problem of reconciling one day and two nights? Let me give you two examples. Adam Clarke says, "Our Lord rose from the grave on the day but one after his crucifixion: so that, in the computation in this verse, the part of the day on which he was crucified, and the part of that on which he rose again, are severally estimated as an entire day; and this, no doubt, exactly corresponded to the time in which Jonah

was in the belly of the fish." What does that mean? It means Jonah was not in the fish's belly for three days and three nights! It is part of one day; one night, and part of another day.

The problem with that? Turn to the book of Jonah. You know the story. God wanted him to bring a message to that very wicked city of Nineveh. But Jonah did not want God to spare Nineveh. He did not want to preach deliverances so he fled to the sea and found a ship and left. But a big storm came. And in it all he confessed the sin of running from God and he said they must throw him overboard, which they reluctantly did, and the storm for them was over, but for Jonah it had just begun. So look at 1:17:

17 Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

The Online Bible 'Family NT Notes', gives this answer, "Three days and three nights; that is, parts of three days and nights. The burial of Christ took place on Friday. That was reckoned, according to Jewish custom, as one day. Saturday, through the whole of which Christ was in the tomb, called the heart of the earth, was another day; and the Christian Sabbath, on the morning of which he rose from the dead, was the third day; or according to their mode of speaking, three days and three nights."

So, does that sound like a fulfillment of the prophecy of Jonah? I never was content with that and have very carefully researched the matter. So, I want to recommend to you that Jesus was in the heart of the earth, 3 full days and 3 full nights, just as Jonah was in the belly of the fish, 3 days and three nights!

So, I want to recommend as a starting point, a definite point of time that we can identify, and that is the time of day that Jesus died and therefore, when He would have been buried. So, how do you figure out when Jesus died? It

is not hard. Any school boy could figure that out. Go to Luke 23:44-46 (read).

44 Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour.

45 Then the sun was darkened, and the veil of the temple was torn in two.

46 And when Jesus had cried out with a loud voice, He said, "Father, 'into Your hands I commit My spirit.'" Having said this, He breathed His last.

So He died sometime shortly after 3:00 p.m. That is exactly the time the Passover Lambs began to die. Turn to John 19. Jesus is the fulfillment of the Passover Lamb. After that Joseph of Arimathia received permission to bury Jesus. That will have taken some time. Then he gathered together all the things needed to bury a body (John 19:39-41).

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

So, no doubt that it was just barely before sunset that Jesus was placed in Joseph's own tomb. One thing some do not take careful note of is that it does not say He would be dead three days and three nights. It says He would be in the ground three days and three nights. Well, He was

buried just before sunset because the next day was a Sabbath and at sunset the Sabbath began (Mark 15:42).

Now that we have established the time He was placed in the heart of the earth, we can easily determine the time of the resurrection. He would have been raised in the evening, just as the next day was about to begin. So if you begin at Friday evening, that means He would have been resurrected Monday evening. Tuesday would have been the first day of His resurrection.

But that does not work. The women went to the tomb very early, on the first day of the week. That is Sunday morning. But Jesus was not in the tomb, He had been resurrected already. So if He was resurrected in the evening, at the beginning of a new day that would be Saturday evening. In Jewish reckoning, the day begins at sundown. Since He must have been resurrected Saturday evening, Sunday would be the first day of His resurrected life. Now all we need to do is count back three days and three nights and we know when He was crucified, and that takes us to Wednesday evening.

Now you may say, "This all sounds very strange to me. How did we then ever come to think it was Friday?" There is, I think, a reason why it is held that Jesus died on Friday. And explaining that, will explain another question that many might have. For this we go to Mark 15:42 which says, "Now when the evening had come, because it was the Preparation Day, that is the day before the Sabbath..." So, because the next day was the Sabbath, it is very natural to conclude that the crucifixion took place on Friday, because the Sabbath or Saturday, follows Friday.

To answer this point we go to Leviticus 23 which outlines the special days of the Jewish year. In verses 1-3 we have the regular seventh day Sabbath. Then in 23:4-6 we have the Passover and the feast of unleavened bread. So let us read those verses:

4 *'These are the feasts of the LORD, holy convocations which you shall proclaim at their appointed times.*

5 *'On the fourteenth day of the first month at twilight is the LORD'S Passover.*

6 *'And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread.*

On the 14th of Nisan in the evening was the Passover. Then on the 15th was the first day of unleavened bread. We have this in verse 6. Then in verse 7 we are told that the seven days of unleavened bread begin with a Sabbath and end with a Sabbath. So, what we have is that the first Sabbath of the feast of unleavened bread came immediately after the Passover. So the Passover began just before sunset, and at sunset the first day of unleavened bread began, and that was a Sabbath. But here is the thing to understand: that Sabbath was not the seventh day Sabbath, it was the Sabbath of the first day of the Feast of Unleavened Bread. It could happen on any day of the week. On the seventh day of the Feast was another Sabbath. And in between those came the seventh day Sabbath. That is why Mark 15:42 says, "Now when the evening had come, because it was the Preparation Day, that is the day before the Sabbath..."

So listen now to John 19:31:

31 *Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away.*

Why is this Sabbath a high day? It was the Sabbath of the first day of the Feast of Unleavened Bread! It was not the seventh day Sabbath!

With that, let me give another bit of information that is helpful here. The Passover did not always fall on the same day of the week. So, if it fell on a Monday, Tuesday would be a Sabbath and the day before that would be a day of preparation. If it fell on Wednesday, as in the year Jesus died, then Thursday would be a Sabbath. Friday would be a preparation day, and Saturday the weekly Sabbath. So, what would the week Jesus died have been like? Wednesday was a preparation day and in the evening the Passover. Thursday was the Unleavened bread Sabbath. Friday was a preparation day for the weekly Sabbath, and Saturday, the Sabbath.

Now let me show you something very interesting, and it gives further evidence for what I am saying. We go to Matthew 28:1. It says:

1 Now after the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb.

Now in the original it does not say, "After the Sabbath..." It says, "After the Sabbaths..." plural. This first day of the week came after more than one Sabbath in that week. When was Jesus crucified? Wednesday evening. So the next day was the high Sabbath. That was Thursday. For those who used the other calendar, that would have been a Sabbath as well. Then the next day was Saturday, and that is the regular Sabbath. So the women came after the Sabbaths, plural.

Now let me make one more point. The Passover could fall on any day of the week, depending on the year. And if it had fallen on any day but the day it did, Jesus would not have been raised on the first day of the week. So if the Passover that year had been any other day, as it often was, then Jesus would not have been raised on the Feast Day of First-fruits! But to be the fulfillment of First-fruits, the Passover had to happen on a Wednesday. That is how accurate the prophecies of Scripture are, and such is the foreknowledge of God! Now all that depends on

yet another very fascinating prophecy, one that we will consider, Lord willing, on Pentecost of this year.

IV. WHAT TIME OF DAY WAS JESUS CRUCIFIED?

There is yet one more difficulty in the crucifixion account. We go to Mark 15. At the time recorded here they have come from Pilate and gone to the place of crucifixion. So we begin in verse 23:

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.

So Mark tells us that they crucified Him at the third hour of the day. That would be at around 9 a.m. We go now to John 19. We begin in verse 13:

13 When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called The Pavement, but in Hebrew, Gabbatha.

14 Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King!"

When Pilate sentenced Christ, John says it was about the sixth hour. Mark says they crucified Him the third hour. So our question is, was Jesus crucified three hours before Pilate condemned Him to be crucified, as Mark says? Can this be the inspired Word of God? Once again we must understand the time in which this is written. Here is the question: how was time reckoned in that day? First, no one had a wristwatch, or a pocket watch, or even a clock of any kind such as we have today. If you had access to a sundial you could get a good idea of where you were in the

day. So most time figures such as third hour or sixth hour are approximate.

Second, the Jews and the Romans started their day at different times. The Jewish time markers were sunrise and sunset. The day did not end at sunset, it began at sunset. That is strange to our Western mindset. Our day starts like that of the Romans, at midnight. Since Rome was a world power, theirs would be the most common time used. So the first hour of the Jewish day would be started at sunrise, whereas for the Romans, that would be the sixth hour.

I have no doubt that Mark used the Jewish hour when he said Jesus was crucified the third hour. That would be 9 a.m. If John used the Roman hour, which no doubt he did, then Pilate gave Jesus over to be crucified about the sixth hour. He said, 'about' the sixth hour. This would be between 6 and 7 a.m.

If Mark's time is approximate, and John's is approximate, we would have between 1 and at the most, 3 hours difference. Since the Roman sixth hour is three hours before the Jewish 3rd hour, we at least see that the events are in proper order. So let us say that it is around 6:30 or 7 when Pilate said, "Behold your King," and he handed Jesus over to be crucified. Now let us say that it is actually around 8:30 when Jesus was crucified. We now have 1 ½ to 2 hours difference between what John recorded and what Mark recorded.

So we must ask how much time elapsed between those two events when Pilate said, "Behold your King," and when Mark said Jesus was crucified? Well, let me read it from the harmony of the four Gospels I have done, putting it all together into one account. Again, I read from the KJV:

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And

it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

Here now we have the sixth hour, which according to Roman time would be between one and three hours before they crucified Him. So here is what happened after this.

But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified.

So how much time did Pilate and the Jews argue about what to do with Jesus here? Most likely there will have been much more said than was recorded here. Sometimes there are large gaps because the writers recorded only the most significant events. They gave the basics of the story. Knowing the Jews, they will have put on a heated argument with Pilate here. We go on:

And they spit upon him, and took the reed, And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And after that when they had mocked him, they took off the purple from him, and put his own clothes on him, And they took Jesus, and led him out to crucify him.

Now no doubt all of this took some time. Just bowing the knees and worshipping Him could have taken quite a bit of time, especially if everyone wanted a turn to taunt Him. Here half an hour or more could easily have passed. We read on:

And he bearing his cross went forth. And as they led him away, as they came out, they laid hold upon a man of Cyrene, Simon by name: a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross, and on him they laid the cross, him they compelled to bear his cross that he might bear it after Jesus.

When Jesus became weak because of loss of blood and the pain of this rough 100 pound piece of wood on His lacerated back, and He fell a few times, this would have been slow going. And when Jesus could no longer carry the

cross and some deliberation had taken place among the soldiers, and they finally decide to put the cross on a black man from Africa, all of this would have taken more time. We go on:

*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?***

Again, some time will have passed here. We know that the speed of a large crowd would not have been great. We go on:

And there were also two other, malefactors, led with him to be put to death. And when they were come they bring him to the place, which is called Calvary, into a place called the place of a skull, which is called in the Hebrew Golgotha: which is, being interpreted, The place of a skull. And they gave him wine to drink mingled with gall: and when he had tasted thereof, he would not drink.

Once more all this would have taken more time. But when this is over, then they crucified Him. So we read on:

*And when they had crucified him, and the two other malefactors, with him, on either side one, one on the right hand, and the other on the left, and Jesus in the midst. Then said Jesus, **Father, forgive them; for they know not what they do.***

And now we have arrived at the time Mark says was the third hour. So in light of what took place between the time John gives and the time Mark gives, between 1-3 hours could easily have passed so that we have no contradiction at all.

CONCL: Now what is the conclusion of all this? First, the Bible is a most awesome book! The beauty of the four Gospels, when

once you have studied them objectively and in detail is most amazing! Without divine inspiration, with people of the best intentions, I don't think these four accounts could have been written with such accuracy. Then, the verification that Jesus Christ died, was buried and resurrected has so much evidence that no objective person can deny it!

If all this is true, then it is also true that Jesus Christ died for me and for you! And if that is true, then it is true that you and I are sinners and deserve to go to hell! But if all this is true, then Christ's death, burial and resurrection assures us of the forgiveness of sins if we repent of and confess our sins. And if we do that and put our trust in the Lord Jesus, and live a faithful life for the Lord all of our lives, then we are assured that when we die, we will be transported to heaven by the angels, and we will forever be with the Lord Jesus!