

“Then he shall say also to them on the **left hand**, ‘**Depart from me**, ye cursed, **into everlasting fire**, prepared for the devil and his angels: For I was hungry, and ye **gave me no meat**: I was thirsty, and ye **gave me no drink**: I was a stranger, and ye **took me not in**: naked, and ye **clothed me not**: sick, and in prison, and ye **visited me not**.’ Then shall they also answer him, saying, ‘**Lord, when did we see you** hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to you?’ Then shall he answer them, saying, ‘**Truly I say to you, Inasmuch, as ye did it not to one of the least of these, ye did it not to me**.’ And these shall **go away into everlasting punishment**: but **the righteous into eternal life”** (Matt 25:36–46). **John 12** **15** “Fear not, daughter of Zion: behold, **your King**  **comes, sitting on** a young donkey.’ — Then **Jesus**, six days before the **Passover**, came to **Bethany**, where **Lazarus** was, which had been dead, who he **raised from the dead**. There they made him supper; and **Martha** served: but **Lazarus** was one of them that sat at the table with him. Then **Mary** took a pound of ointment of spikenard, very costly, and anointed the feet of **Jesus**, and wiped his feet with her hair: and the house was filled with the odor of the ointment.” —**Judas Iscariot**, ‘Why wasn’t this ointment sold’ ... Then said **Jesus**, ‘Let her alone: she has kept this, providing [for] the day of **my burial**’ ... Therefore, many people of the Jews knew that he was there: and **they came** not only for **Jesus**' sake, but that they might see **Lazarus** also, who he had **raised from the dead**. But the **chief priests** considered that they might also put **Lazarus** to death; Because **on account of him many of the Jews** went away and **believed on Jesus**. On the next day, many people that came to the feast, when they heard that **Jesus** was coming to Jerusalem, took **branches of palm trees**, and went out to meet him, and cried, **Hosanna: Blessed is the King**  **of Israel** that comes  in the name of the Lord. And **Jesus**, when he had found a young donkey, [**“On which still, a man [had] never sat”** (Lk 19:30).] sat thereon; as it is written” (John 12:15, 1–3, 7, 9–14). “The hour is come, that the Son of man should be glorified. Truly, truly, I say to you, except a **corn of wheat** fall into the ground and die, it abides alone: but **if it dies, it brings forth much fruit**. **He that loves his life shall lose it; and he that hates his life in this world shall keep it to life eternal**. If any man serves me, let him **follow me**; and where I am, there also shall my servant be: if any man **serves me, my Father** will **honor** him. Now my soul is troubled; and what shall I say? Father, save me from this hour: but for this reason, I came to this hour. **Father, glorify your name**.’ Then there came a **voice from heaven**, saying, ‘**I have both glorified it, and will glorify it again**.’ Therefore, the people that stood by, and heard it, said that ‘**it thundered**.’ others said, ‘**An angel spoke** to him.’ **Jesus** answered and said, ‘**This voice** came not because of me, but **for your sakes**. **Now** is the judgment of this world: **now shall the prince of this world be cast out**. **And, if I be lifted up from the earth, I will draw all men to me**.’ This he said, signifying what **death** he would **die**. The people answered him, ‘Out of the **law**, we have heard that **Christ abides forever**: and how [can] you say, The Son of man must be **lifted up**? **Who** is this **Son of man**?’ Then **Jesus** said to them, ‘Still a little while the **light** is with you. Walk while you have the **light**, lest **darkness** comes upon you: for he that walks in darkness knows not where he goes. While you have light, **believe** in the **light**, that you may be the **children of light**.’ —**Jesus screamed** and said, ‘**He that believes on me, believes** not on me, but **on him that sent me**! And he that **sees me sees him** that sent me! I, a **light**, go into the world, that **whoever believes in me** should not abide in **darkness**! And if any man hears **my words**, and **believes** not, I judge him not: for **I came** not to judge the world, but **to save** the world! He that **rejects** me, and **receives not** my words, has **one** that **judges** him: the **word** that I have spoken, the same shall judge him on the **last day**! For I have not spoken of myself, but the **Father which sent me, he gave me a commandment, what I should say, and what I should speak**! And I know that **his commandment is life everlasting**: Therefore, whatever I speak even as the **Father said to me, so I speak!”** (John 12:23–36, 44–50).



Jesus’s Prayer ““And when they had sung a hymn, they went out to the mount of Olives ... **Jesus** said to them, ‘You shall all be ensnared against me this night: for it is **written**, I will **kill** the shepherd, and the sheep of the flock shall be scattered abroad. But **after I am *risen again, I will go before you into Galilee**’ —Then **Jesus** comes with them to a place called **Gethsemane**, and says to the disciples, ‘You sit here, while I go and **pray** over there.’ And, with him, he took Peter and the two sons of Zebedee and began to be sorrowful and very heavy. Then he said to them, ‘My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.’ And he went a little farther, and fell on his face, and **prayed**, saying, ‘O my Father, if it be possible, **let this cup pass from me**: nevertheless **not as I will, but as you will**’ —He went away again the second time, and **prayed**, saying, ‘O my Father, **if this cup may not pass away from me**, except I drink it, **your will be done**.’ And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and **prayed** for the third time, saying the same words” (Mt 26:30–32, 36–39, 42–44).

John 17 “These words spoke **Jesus**, and lifted up his eyes to heaven, and said, ‘**Father**, the hour is come; glorify your Son, that your Son also may glorify you: As you have given him power over all **eternal life** to as many as you **eternal life**, that they might and **Jesus Christ**, who you have earth: **I have finished the work**  flesh, that **he should give** have given him. And **this is know you the only true God**, sent. I have glorified you on the which you gave me to do. And now, **you O Father, glorify me** with your own self **with the glory which I had with you before the world was**. **I have manifested your name** to the men which you gave me out of the world: yours they were, and you gave **them to me**; and **they have kept your word**. Now they know that all things, whatever you have given me are of you. For **I have given them the words** which you gave **me**; and **they have received them and know surely that I came out from you, and they have believed that you sent me**. I pray for them: I pray not for the world, but for them which you gave me; for they are yours. And all of mine are yours, and yours are mine; and **I am glorified in them**. And now I am no longer in the world, but these are in the world, and **I come to you**. Holy Father, keep through **your own name** those who you have given me, **that they may be one, as we are**. While I was with them in the world, **I kept them in your name**: those that you gave me **I have kept**, and **none of them is lost**, but the son of perdition; that the **scripture might be fulfilled**. And now **I come to you**; and I **speak these things** in the world, **that they might have my joy** fulfilled in themselves. **I have given them your word**; and the world has **hated** them, because they are not of the world, even as **I am not of the world**. **I pray** not that you should take them out of the world, but **that you should keep them from evil**. They are not of the world, even as **I am not of the world**. **Sanctify them through your truth: your word is truth**. As you have sent me into the world, even so **I have also sent them into the world**. And for their sakes **I sanctify myself** that **they also might be sanctified through the truth**. Neither, **I pray for these alone**, but for **them also which shall believe in me through their word**; That they all may be **one**; as you, Father, are in me, and I in you, that they also may be **one** in us: that the world may **believe that you have sent me**. And the glory which you gave me I have given them; that they may be **one, even as we are one**: I in them, and you in me, **that they may be made perfect in one**; and that the world may know that you have sent me, and have

1 **loved** them, as you have **loved** me. Father, I will also that they, who you have given me, **be with me where I am; that they may behold my glory**, which you have given me: for you **loved** me before the foundation of the world. O righteous Father, the world has not known you: but **I have known you**, and these have known that **you have sent me**. And I have  **declared your name** to them and **will declare it: that the love loved me may be in them, and I in them”** (John 17:1–26). “Then he comes to his disciples, and says to them, ‘Sleep on now, and take your rest: behold, the hour is at hand, and **The Son of Man is Betrayed** into the hands of sinners. Rise, let us be going, behold, he that does betray me, is near!” (Mt 26:45–46).

John 18 “When **Jesus** had spoken these **words**, he went out with his **disciples** over the **brook Cedron**, where a **garden** was, into which he and his **disciples** entered. And also, **Judas**, which **betrayed him**, knew the place: for **Jesus** visited there many times with his **disciples**. Then **Judas**, having received a **band of men** and **officers** from the **chief priests** and **Pharisees**, came there with **lanterns** and **torches** and **weapons**.



[“Now he that **betrayed him gave them a sign**, saying, ‘Whoever I shall **kiss**, the same is he: hold him fast.’ And immediately he came to **Jesus**, and said, ‘Hail, master;’ and **kissed him”** (Mt 26:47–49).]

Therefore, **Jesus** knowing all things that would happen to him, went out, and said to them, ‘**Who do you seek?**’ They answered him, ‘**Jesus** of Nazareth.’ **Jesus** says to them, ‘**I AM**.’ And also, **Judas** which **betrayed** him, **stood** with them. **Then as soon as he had said to them, I AM, they went backward and fell to the ground**. Then he asked them again, ‘**Who do you seek?**’ And they said, ‘**Jesus** of Nazareth.’ **Jesus** answered, ‘I have told you that **I AM**: if therefore, ye seek me, **let these go** their way.’ That the saying might be **fulfilled**, which he spoke, of them which you have given me **I have lost none**. Then **Simon Peter** having a **sword drew it, and struck** the high priest's servant, and **cut off** his right ear. The servant's name was **Malchus**. Then said **Jesus** to Peter, ‘**Put up your sword** into the sheath: **the cup** which my Father has given me, **shall I not drink it?**’ [He touched the ear, and healed him,” (Lk 22:51).] ***Jesus arrested***



Then the soldiers, and the captain and officers of the Jews took **Jesus**, and bound him, And **Led him Away** to **Annas** first, for he was a father-in-law to **Caiaphas**, which was the high priest that same year. Now he, which was **Caiaphas**, gave counsel to the Jews, that **it was expedient that one man should die for the people**. And **Simon Peter** followed **Jesus**, and so did another disciple: that disciple was known to the high priest and went in with **Jesus** into the palace of the high priest. But **Peter** stood by the door outside. Then that other disciple, which was known to the high priest, went out and spoke to her that kept the door, and brought in **Peter**. Then the **maid** that kept the door says to **Peter**, ‘Are you not also one of this man's disciples?’ He says, **1 ‘I am not**.’ And the servants and officers stood there, who had made a fire of coal; for it was cold: and they warmed themselves: and **Peter** stood with them and warmed himself. The high priest then asked **Jesus** of his disciples, and of his **doctrine**. **Jesus** answered him, **‘I spoke openly** to the world; I always **taught** in the synagogue, and in the temple, where the Jews always visited; and **I have said nothing in secret**. **Why do you ask me? Ask them which heard me** what I have said to them: behold, they know what I said.’ And when he had spoken this, one of the officers which stood near struck **Jesus** with the palm of his hand, saying, ‘You answer the high priest like this?’ **Jesus** answered him, ‘If I have spoken evil, bear witness of the evil: but if well, **why do you strike me?**’ Now **Annas** had sent him bound to the high priest **Caiaphas**. [**“But Peter followed him afar off to the high priest's palace, and went in, and sat with the servants, to see the end”** (Mt 26:58).] And **Simon Peter** stood and warmed himself. [**“And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them”** (Lk 22:55).] They said therefore to him, ‘Are you not also one of his disciples?’ He **denied** it, and said, **2 ‘I am not**.’ One of the high priest servants being his kinsman of whose ear **Peter** cut off, said, ‘Did I not see you in the garden with him?’ **Peter** then **3 denied** [Jesus] again: and immediately the **rooster crowed**. [**“And the Lord turned and looked on Peter. And Peter remembered the word of the Lord, how he had said to him, ‘Before the rooster crows, you shall deny me three times.’ And Peter went out and wept bitterly”** (Lk 22:61–62).] Then they led **Jesus** from **Caiaphas** to the **hall of judgment**: and it was early; and they themselves [did] not go into the judgment hall, in order that they might eat the **Passover**, [**“Your lamb shall be without blemish, a male of the first year** —the whole assembly of the congregation of Israel shall **kill** it in the evening. And they shall **take of the blood** and **strike** it on the two **side posts** and on the **upper door post** of the houses, wherein they shall eat it. —And the **blood** shall be to you for a sign on the houses where you are: and when I see the **blood**, I will pass over you, and the **plague** (vs. 12 the death of the firstborn, man and beast) shall not be upon you to destroy you, when I strike the land of Egypt” (Ex 12:5–7, 13).] for fear they should be defiled. **Pilate** then went out to them, and said, ‘What accusation [do] you bring against this man?’ They answered and said to him, ‘**If he were not a criminal, we would not have delivered him up to you**.’

Pilate then said to them, ‘Ye take him, and **judge him according to your law**.’ Therefore, the Jews said to him, ‘**It is not lawful for us to put any man to death**.’ That the saying of **Jesus** might be **fulfilled**, which he spoke, signifying what death he would die.

[“When the morning was come, all the **chief priests** and **elders** of the people took **counsel** against **Jesus to put him to death”** (Mt 27:1). “And as soon as it was day, the **elders** of the people and the **chief priests** and the **scribes** came together, and led him into their council, saying, ‘Tell us, **are you the Christ?**’ And he said to them, ‘If I tell you, ye will not **believe**: And if I also ask you, ye will not answer me, or let me go. From now on shall the **Son of man** sit on the right hand of the power of God.’ [**“And coming in the clouds of heaven”** (Mk 14:64c). Then they all said, Are you then the **Son of God**? And he said to them, ‘**Ye say that I am**.’ And they said, ‘**Why do we need any further witness?** For we ourselves have **heard out of his own mouth”**” (Lk 22:66–71).]



Then **Pilate** entered the judgment hall again, and **called Jesus**, and said to him, ‘**Are you the King of the Jews?**’ **Jesus answered** him, [Did] you, yourself say this, or did others tell you of me?’ **Pilate answered**, ‘Am I a Jew? Your own nation and the chief priests have delivered you to me: **what have you done?**’ **Jesus** answered, ‘**My kingdom is not of this world** if my kingdom were of this **world**, then my servants would fight, that I would not be delivered to the Jews: but now my **kingdom** is not from here.’ Therefore, **Pilate** said to him, ‘**Then, are you a king?**’ **Jesus** answered, ‘You say that I am a **king**. **I was born to this end and for this assignment I came into the world that I should bear witness to the truth**. **Everyone that is of the truth hears my voice**.’

Pilate said to him, ‘**What is truth?**’ And after he had said this, he went out again to the **Jews**, [**Pilate**, “Said to them (the **chief priest, rulers and people**), ‘Ye have brought this man to me, as someone that perverts the people: and, behold, I, having examined him before you, **have found no fault** in him touching those things of which ye accuse him: No, not even Herod: for I sent you to him; and, observed, **nothing worthy of death** is required of him. I will therefore chastise him and release him.’ (For of necessity he, (**Pilate**), must release one, (**Barabas** or **Jesus**), to them (**the Jews**) at the feast.) And they cried out all at once, saying, ‘**Away with this man, and release to us Barabbas**.’ (Who was cast into prison, for a certain sedition/revolution made in the city, and for murder.) **Pilate**, therefore, willing to release **Jesus**, spoke again to them. But they cried, saying, ‘**Crucify him, crucify him**.’ And he said to them the third time, ‘**Why, what evil has he done?** I have found no reason in him for death: Therefore, I will chastise him and let him go.’ And with loud voices, they were instantly, requiring that he might be **crucified**. And the voices of them and of the **chief priests** prevailed. And **Pilate** gave a decision, that it should be as they required. And he released **Barabbas** to them, that for sedition and murder was cast into prison, who they had desired; but he delivered **Jesus** to their will” (Lk 23:13–25).] **Pilate**, “**1 I find no fault in him at all**. But ye have a custom, that I should, to you release one at the Passover: choose ye therefore that I release to you the **King of the Jews?** Then they all cried again, saying, ‘Not this man, but **Barabbas**.’ Now **Barabbas** was a robber” (John 18:1–40).

Isaiah 53 “**Who has believed our Report?** And to who is the arm of the **LORD revealed?** For he shall grow up before him as a tender plant, and as a **root out of dry ground**: he has no form or comeliness; and when we shall see him, there is **no beauty** that we should desire him. He is **despised** and **rejected** of men; a man of **sorrows** and acquainted with **grief**: and we hid as it were our faces from him; he was despised, and we **esteemed him not**. Surely, he has **borne** our griefs and **carried** our sorrows: yet we did esteem him **stricken, smitten** of God, and **afflicted**. But he was **wounded** for our transgressions, he was **bruised** for our iniquities: the **chastisement** of our peace was on him; and with his **stripes** we are healed. All we like **sheep** have gone astray; we have



turned everyone to his own way; and **the LORD has laid on him the iniquity of us all**. He was **oppressed**, and he was **afflicted**, yet **he [did] not open his mouth**: he is brought as a **lamb** [**“For he made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him”** (2 Cor 5:21).] **to the slaughter**, and as a **sheep** is **dumb** before her shearers, so he **opened not his mouth**. He was taken from **prison** and from **judgment**: And who shall declare his generation? For he was **cut off** out of the land of the living: for the **transgression** of my people, he was **stricken**.

[“His visage was so marred more than any man, and his **form** more than the sons of men” (Isa 52:14).] And he made his grave with the wicked, and in his death with the rich; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he has put him to grief: when you shall make his life an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see the travail of his soul and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore, I will divide him a portion with the great, and he shall divide the spoil with the strong; because he has poured out his soul to death: and he was numbered with the transgressors; and he bore the sin of many and made intercession for the transgressors” (Isa 53:1–12). John 19 Jesus Mocked & Crucified “1 Then therefore, Pilate took Jesus and scourged him. “Then the soldiers of the governor took Jesus to the common hall and gathered to him the whole band of soldiers. And they stripped him and put on him a scarlet robe. And when they had plated a crown of thorns, they put it on his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, ‘Hail, King of the Jews!’ [“And they struck him with their hands” (Jn 19:3b).] And they spit on him, and took the reed, and struck him on the head. [“I gave my back to the strikers, and my cheeks to them that pulled off my beard: I hid not my face from shame and spitting” (Isa 50:6).] And after they had mocked him, they took the robe off, from him, and put his own raiment on him, and led him away to crucify him” (Mt 27:27–31). “Therefore, Pilate went out again, and said to them, ‘Behold, I bring him out to you, that ye may know that I find no fault in him.’ Then came Jesus out, wearing the crown of thorns, and the purple robe. And Pilate said to them, ‘Behold the man!’ Therefore, when the chief priests and officers saw him, they cried out, saying, ‘Crucify him, crucify him!’ Pilate said to them, ‘You take him, and crucify him: for I find no fault in him.’ The Jews answered him, ‘We have a law, and by our law he ought to die, because he made himself the Son of God.’ Therefore, when Pilate heard that saying, he was more afraid; And again went to the judgment hall, and said to Jesus, ‘Where are you from?’ But Jesus gave him no answer. Then Pilate said to him, ‘You won’t speak to me? Do you not know that I have power to crucify you, and have power to release you?’ Jesus answered, ‘You could have no power at all against me, except it was given [to] you from above: therefore, he that delivered me to you has the greater sin.’ And from that time forward 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.’ Therefore, when Pilate heard that saying, he brought Jesus out 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 said to the Jews, ‘Behold your King!’ But they cried out, ‘Away with him, away with him, crucify him.’ Pilate said to them, ‘Shall I crucify your King?’ The chief priests answered, ‘We have no king but Caesar.” Therefore then, he delivered him to them to be crucified. [“And as Moses lifted up the serpent in the wilderness, ““We have sinned ... against the LORD’ ... And the LORD said ... ‘Everyone that is bitten, when he looks on it, shall live’” (Nu 21:8). even so must the Son of man be lifted up: That whoever believes in him should not perish, but have eternal life” (John 3:14–15). “And they took Jesus and led him away. And he, bearing his cross, went out to a place called the place of a skull, which is called in the Hebrew Golgotha. “And as they came out, they found a man of Cyrene, Simon by name: they compelled him to bear his cross” (Mt 27:32). And there followed him a great company of people, and of women, which also mourned and lamented him. But Jesus turning to them said, ‘Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, quickly [when] 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?’” (Lk 23:27–31).]



Where they crucified him, and with him two others, one on either side, and in the middle, Jesus. And Pilate wrote a title and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS Then, many of the Jews read this title: for the place where Jesus was crucified was near to the city: and it was written in Hebrew, also Greek, and Latin. Then the chief priests of the Jews said to Pilate, [Do] not write, The King of the Jews; but that he said, I am King of the Jews.’ Pilate answered, ‘What I have written I have written.’ [“And they that passed by reviled him, wagging their heads, and saying, ‘You that destroys the temple, and builds it in three days, “But he spoke of the temple of his body” (Jn 2:21). save yourself. If you be the Son of God, come down from the cross.’ Likewise, also the chief priests mocking him, with the scribes and elders, said, ‘He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.’ The thieves also, which were crucified with him, cast the same in his teeth” (Mt 27:39–44). “And one of the malefactors ... railed on him, saying, ‘If you be Christ, save yourself and us.’ But the other answering rebuked him, saying, ‘Do you not fear God, seeing you are in the same condemnation? And indeed, we justly; for we receive the due reward of our deeds: but this man has done nothing wrong.’ And he said to Jesus, ‘Lord, remember me when you come into your kingdom.’ And Jesus said to him, ‘Truly I say to you, Today! You Shall Be with Me in Paradise’” (Lk 23:39–43). “But God, for his great love wherewith he loved us, who is rich in mercy, even when we were dead in sins, has quickened us together with Christ, (by grace ye are saved;) And has *raised us up together, and made us *sit together in heavenly places, *in Christ Jesus” (Eph 2:4–6).] When the Soldiers had crucified Jesus, they then took his garments, and made four parts, a part to every soldier; even, his coat: now the coat was without seam, woven from the top throughout. They said therefore, among themselves, ‘Let’s not divide it, but cast lots for whose it shall be:’ that the *scripture might be fulfilled, which says, ‘They parted my raiment among them, and for my robe they did cast lots.’ Therefore, the soldiers did these things. Now, by The Cross, there stood by Jesus his mother, also Mary, his mother’s sister, the wife of Cleophas, and Mary Magdalene. Therefore, when Jesus saw his mother, and the disciple who he loved, standing by, he said to his mother, ‘Woman, behold your son!’ Then he said to the disciple, ‘Behold your mother!’ And from that hour that disciple took her to his own home. [“Now from the sixth hour there was darkness over all the land to the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, ‘Eli, Eli, lama Sabathani?’ That is to say, ‘My God, my God, why have you forsaken me?’” (Mt 27:45–46).] After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said, ‘I thirst.’ Now there was a vessel set full of vinegar: and they filled a sponge with vinegar, and put it on hyssop, and put it to his mouth. Therefore, when Jesus had received the vinegar, he said, ‘It is finished:’ and he bowed his head and gave up the ghost. [“And, behold, the veil of the temple was torn in two from the top to the bottom; and the earth did quake, and the rocks split; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went to the holy city, and appeared to many. Now when the centurion, watching Jesus, and they that were with him, saw the earthquake, and those things that were done, they greatly feared, saying, ‘Truly this was the Son of God’” (Mt 27:51–54). “He glorified God, saying, ‘Certainly this was a righteous man’” (Lk 23:47). LORD: “You are a priest forever after the order of Melchizedek” (Ps 110:4).] Therefore, the Jews, because it was the preparation, that the bodies should not remain on the cross on the sabbath day, (for that sabbath day was a high day,) in urgency asked Pilate that their legs might be broken, and that they might be taken away. The soldiers then came and broke the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was already dead, they [did] not break his legs:



But one of the soldiers with a spear pierced his side and immediately there came out blood and water. And he that saw it bears record, and his record is true: and he knows that [what] he says is true, that ye might believe. For these things were done, that the scripture should be fulfilled, ‘A bone of him shall not be broken.’ And again, another scripture says, ‘They shall look on him whom they pierced.’ Burial And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, sought Pilate that he might take away the body of Jesus: and Pilate gave him permission. Therefore, he came and took the body of Jesus. And Nicodemus which at first came to Jesus by night, also came there, and brought a mixture of myrrh and aloes, about a hundred-pound weight. Then they took the body of Jesus, and wound it in linen clothes with spices, as the burial custom of the Jews is. Now, there was a garden in the place where he was crucified; and in the garden a new sepulcher, where a man was never laid before. Therefore, because of the Jews’ preparation day, they laid Jesus there for the sepulcher was close at hand” (John 19:1–42). Religious Leaders Fear the Resurrection “Now the next day, following the day of the preparation, the chief priests and Pharisees came together to Pilate, saying, ‘Sir, we remember that that deceiver said, while he was yet alive, ‘After three days I will rise again.’ Therefore, command that the sepulcher be secured until the third day, lest by night, his disciples come and steal him away, and tell the people, He is risen from the dead: so that, the last error will be worse than the first.’ Pilate said to them, “Depart, you have a watch, make it as secure as you can. So, they went, and made the sepulcher secure, sealing the stone, and setting a watch” (Mt 27:62–66). Jesus’s Resurrection John 20 “Early, the first day of the week, when it was still dark, [as it began to dawn came Mary Magdalene and the other Mary to see the sepulcher (Mt 28:1).], and [Mary Magdalene] saw the stone removed, away from the sepulcher.” [“Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, from who he had cast seven devils” (Mk 16:9). “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 on it. His countenance was like lightning, and his raiment white as snow: And because of the fear of him the keepers shook and became as dead men. And the angel answered and said to the women, ‘Fear ye not: for I know that you seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly and tell his disciples that he is *risen from the dead, and behold, he goes before you into Galilee; there ye shall see him! I have told you!’ And with fear and great joy; they quickly departed from the sepulcher and ran to bring word to his disciples. And as they went to tell his disciples, behold, Jesus met them, saying, ‘All hail.’ And they came and held him by the feet and worshipped him. Then said Jesus to them, ‘Be not afraid: go tell my brethren that they go to Galilee, and there they shall see me’” (Mt 28:2–10). “It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things to the apostles. And their words seemed to them like idle tales, and they didn’t believe them. Then Peter arose and ran to the sepulcher” (Lk 25:10–12).] Then she runs, and comes to Simon Peter, and to the other disciple, who Jesus loved, and says to them, ‘They have taken away the Lord out of the sepulcher, and we know not where they have laid him.’ Therefore, Peter and that other disciple went out, and came to the sepulcher. So, they both ran together: and the other disciple outran Peter and came first to the sepulcher. And he, stooping down, and looking in, saw the linen clothes lying; still, he [did] not enter. Then comes Simon Peter following him, and he went into the sepulcher, and sees the linen clothes laid up, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then that other disciple, (Thought to be John, the author of the Gospel of John) which also came first went into the sepulcher, and he saw, and believed.



For they did not yet know the scripture, that he must *rise again from the dead. Then the disciples again went away to their own home. But Mary stood near the sepulcher weeping outside: and as she wept, she stooped down, and looked into the sepulcher, and sees two angels in white sitting, where the body of Jesus had lain, one at the head, and the other at the feet. And they said to her, ‘Woman, why [are] you weeping?’ She says to them, ‘Because they have taken away my Lord, and I don’t know where they have laid him.’ Jesus’s Resurrection Appearances And when she had said this, she turned herself around, and saw Jesus standing, and didn’t know that it was Jesus. Jesus said to her, ‘Woman, why [are] you weeping? Who [are] you seeking?’ She, supposing him to be the gardener, said to him, ‘Sir, if you have carried him here, tell me where you have laid him, and I will take him away.’ Jesus says to her, ‘Mary.’ She turned herself, and said to him, ‘Rabboni;’ which is to say, ‘Master’. Jesus says to her, ‘Don’t touch me; for I am not yet ascended to my Father: but go to my brethren, and say to them, I ascend to my Father, and your Father; and to my God, and your God.’ Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things to her. [“Now when they were going, behold, some of the watch came into the city, and showed to the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave a great amount of money to the soldiers, saying, ‘Say, his disciples came by night, and stole him away while we slept. And if this comes to the governor’s ears, we will persuade him and keep you safe.’ So, they took the money and did as they were taught, and this saying is commonly reported among the Jews until this day. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted” (Matt 28:11–17).] Then being the first day of the week, the same day at evening, where the disciples were assembled for fear of the Jews, [even] when the doors were shut Jesus came and stood in the midst, and says to them, ‘Peace be to you.’ And after he had spoken, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus’s Commission Then said Jesus to them again, ‘Peace be to you: as my Father has sent me, even so I send you.’ And when he had said this, he breathed on them, and said to them, ‘Receive ye the Holy Ghost: Whoever sins ye remit, they are remitted to them; and whoever sins ye retain, they are retained.’ Thomas Doubts But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. Therefore, the other disciples said to him, ‘We have seen the Lord.’ But he said to them, ‘Except I shall see in his hands the print of the nails and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.’ And again, after eight days his disciples were indoors, and Thomas with them: then, the door being shut, Jesus appeared and stood in the middle, and said, ‘Peace be to you.’ Then he said to Thomas, ‘Reach here your finger, and see my hands; also reach here your hand, and thrust it into my side: and be not faithless but believing.’ And Thomas answered and said to him, ‘My Lord and my God.’ Jesus said to him, ‘Thomas, because you have seen me, you have believed: blessed are they that have not seen and yet have believed.’ [Peter, “For there is no other name under heaven given among men, whereby we must be saved” (Acts 4:12). Mary, “My soul does magnify the Lord, and my spirit has rejoiced in God my Savior. —for, behold, from this point forward, all generations shall call me blessed. For he that is mighty has done great things to me; and holy is his name” (Lk 1:46–49). Samaritans, “For we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world” (Jn 4:42). John, “The Father sent the Son to be the Savior of the world” (1 Jn 4:14). Jude, “To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen” (Jd 1:25). Paul, “we trust in the living God, who is the Savior of all men, especially of those that believe” (1 Ti 4:10). God the Father, “A voice from heaven, saying, This, is my beloved Son, in who I am well pleased” (Mt 3:17). Jesus, “For God so loved the world, that he gave his only begotten Son, that whoever believes in him should not perish, but have everlasting life” (Jn 3:16).] Believe What is Written And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (John 20:1–31).

Apostle Paul, the Gospel “Moreover, brethren, I declare to you the ***gospel** which I preached to you, which also ye have **received**, and wherein ye **stand**; By which also ye are **saved**, if ye **keep** in memory what I **preached** to you, unless ye have **believed** in **vain**. For I **delivered** to you first of all that which I **also received**, how that **Christ *died** for our sins **according to the scriptures**; And that he was ***buried**, and that he ***rose** again the **third day according to the scriptures**. —The **first man** is of the earth, **earthy**: the **second man** is the Lord **from heaven**. As is the **earthy**, such **are** they also that are **earthy**: and as is the **heavenly**, such **are** they also that are **heavenly**. And as we have borne the image of **[Adam]** the **earthy**, we **shall also** bear the image of **[Jesus]** the **heavenly**. Now this I say, brethren, that **flesh and blood** **cannot inherit the kingdom of God**; neither does **corruption** inherit incorruption. **Behold, I show you a mystery**; We shall not all sleep, but **we shall all be changed**, in a moment, in the twinkling of an eye, at the **last trump**: for the **trumpet shall sound**, and the **dead shall be raised** incorruptible, and **we shall be changed**. For this corruptible must **put on** incorruption, and this mortal must **put on** immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is **written**, **Death is swallowed up in victory**. **O death**, where is your sting? **O grave**, where is your victory? **The sting** of death is **sin**; and **the strength** of sin is **the law**. But **thanks be to God**, which gives us **the victory** through our Lord **Jesus** Christ. Therefore, my beloved brethren, **be** ye **steadfast, unmovable**, always **abounding** in the **work of the Lord**, forasmuch as ye know that **your labor** is not in **vain** in the Lord” **(1 Cor 15:1–4, 47–58)**. “**Blessed be the God and Father** of our Lord Jesus Christ, which according to his abundant mercy **Has begotten us Again to A Lively Hope by the Resurrection of Jesus Christ from the Dead**, to **one** inheritance **incorruptible**, and **undefiled**, even that **fades not** away, **reserved** in heaven for you, Who are **kept by** the **power of God** through **faith** unto **salvation** ready to be **revealed** in the **last time**” **(1 Pet 1:3–5)**. **JESUS**, “I tell you the truth; It is expedient for you that I go away: for if I [do] not go away, the **Comforter (Holy Spirit)** will not come to you; but if I depart, I will send **him** to you. And when **he** comes, **he will reprove** the world of **sin**, and of **righteousness**, and of **judgment**: **Of sin**, because they **believe not** in me; **Of righteousness**, because I go to my Father, and ye [will] no longer see me; **Of judgment**, because the prince of this world is judged. I still have many things to say to you, but ye cannot bear them now. However, when **he**, the **Spirit of truth**, has come, **he will guide** you into all truth: for **he** shall not speak of himself; but whatever **he** shall **hear**, that **he** shall **speak**, and **he** will **show** you things to come. **He** shall **glorify** me: for **he** shall **receive** of mine and shall **show** it to you. All the things that the Father has are mine:” **(Jn 16:7–15)**. “Forasmuch as ye know that ye were **NOT redeemed with corruptible things**, as, **silver** and **gold**, from your **vain behavior** received by **tradition** from your fathers; **But with the precious blood of Christ**, as of a **la**  **b** without blemish and without spot” **(1 Pet 1:18–19)**. “They which came out of great tribulation, and have **washed** their robes, and made them **white** in the **blood** of the **Lamb**. —And they sung a **new song**, saying, ‘You are worthy to take the book, and to open the seals thereof: for you were **slain**, and have **redeemed us** to God by **your blood** out of every **kindred**, and **tongue**, and **people**, and **nation**.’ —**Worthy** is the **Lamb** that was **slain** to receive **power** and **riches**, and **wisdom**, and **strength**, and **honor**, and **glory**, and **blessing**. —A **pure** river out of [the] **water of life**, clear as crystal, proceeding out of the **throne** of **God** and of the **Lamb**.” **(Rev 7:14; 5:9, 12; 22:1) KJV Modified**

“JESUS. He shall be **great** and shall be called the **Son of the Highest**: and the **Lord God** shall give to **him** the **throne** of **his father David**: And **he** shall **reign** over the house of **Jacob forever**; and of **his** **Kingdom** **there shall be no end**” **(Lk 1:31–33)**.

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“Therefore, be ye followers of God, like dear children; and walk in love, like Christ also has loved us, and for us, has given himself as one offering even a sacrifice to God for a sweet-smelling savor —He that loves his wife, loves himself. For no man in time past ever hated his own flesh; but nourishes and cherishes it, even as the Lord the church: [“Which he has purchased with his own blood” (Acts 20:28).] For, we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church” (Eph 5:1–2, 28–32). Before his arrest Jesus was teaching his disciples about the Kingdom of Heaven: “Then shall the kingdom of heaven be likened to ten virgins, which took their lamps, and went out to meet the bridegroom. And five of them were wise, and five were foolish ... the bridegroom came; and they that were ready went in with him to the marriage and the door was shut. Afterward the other virgins came also saying, ‘Lord, Lord, open to us.’ But he answered and said, ‘Truly I say to you, I [do] not know you.’ Therefore, Watch for ye know neither the day nor the hour when the Son of man comes ... When the Son of man shall come in his glory, and all the holy angels with him, then he shall sit on the throne of his glory: And he shall separate them from one another, as a shepherd divides his sheep from the goats.” And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say to them on his right hand, ‘Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came to me.’ Then shall the righteous answer him, saying, ‘Lord, when did we see you, hungry, and fed you? Or thirsty, and gave you a drink? When did we see you, a stranger, and took you in? Or naked, and clothed you? Or when did we see you, sick, or in prison, and came to you?’ And the King shall answer and say to them, ‘Truly I say to you, Inasmuch, as ye have done it to one of the least of these, my brethren, ye have done it to me”’ (Mt 25:1-2, 10–13, 31–40).

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