

**THE PASSION OF JESUS.
FIRST SERIES. SEVEN
DISCOURSES FOR LENT**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649668021

The Passion of Jesus. First Series. Seven Discourses for Lent by S. Baring Gould

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Cover @ 2017

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The Passion of Jesus.

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FIRST SERIES.

SEVEN DISCOURSES FOR LENT.

BY

S. BARING GOULD, M.A.,

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"LEST SERMONS ON THE MYSTERY OF SUFFERING," "THE VILLAGE

PULPIT," "THE PREACHER'S POCKET," "SILVER STORR,"

"A COURSE OF SERMONS ON THE SEVEN LAST WORDS,"

"SERMONS TO CHILDREN," ETC., ETC.

London:

SKEFFINGTON & SON, 163, PICCADILLY, W.

1885.

1101 J. 5.

Preface.

THE following Seven Discourses on the events of the Passion, from the Council of the Jews against Jesus, on the Monday in Holy Week, to the Betrayal by Judas, are the first of a Series. Should God permit, it will be followed by a Second next year (1886), carrying on the events to the Crucifixion. Then the Series on the Seven Last Words, issued in 1884, will serve as a Third and concluding Series.

These Discourses or Lectures may very appropriately be used throughout Lent, either on Sunday, or at one of the Week-day Evening Services.

Among the hypotheses for fixing the date of the Passion, that has been taken, which presents least difficulties, S. John indeed fixes it distinctly enough, and the difficulties that have arisen have sprung from the conjecture that Jesus ate the Passover on the Paschal night. Now, He came to fulfil the Law, He was the True Paschal Lamb. He died on Friday, which, that year, coincided with the day on which the Lambs were slain, and Friday night was the night of the Passover. He could not eat the Paschal Supper on that night,

therefore He ate it with the Twelve on the night previous. If we accept this explanation, the difficulties disappear. S. John says plainly (xiii. 1.) that Jesus ate the Passover "on the day before the Feast," *πρὸ τῆς ἑορτῆς*. In xix. 14, 31, 42, S. John emphatically lays down that Christ was arraigned before Pilate, and crucified, on the eve of the Passover, while the Jews were preparing to eat it. The lambs bled in thousands in the Temple, at the time that Jesus, of whom they were types, bled on Calvary. When He was laid in the grave, evening set in, and then the Jews ate their Paschal Supper. With this agrees the statement of the Jews themselves in the Talmud, "Jesus was crucified on the Ereb Pesach," that is, on the preparation day for the Passover.

All the difficulty has arisen from the suggestion that Jesus ate the Passover on the proper day, a supposition which goes clean against the distinct and emphatic statements of S. John.

The Paschal Supper was eaten, says S. Matthew, (xxvi. 17) "On the first day of unleavened bread." S. Mark, "On the first day of unleavened bread, when they killed the passover." (xiv. 12.) S. Luke says, "Then came the day of unleavened bread, when the passover must be killed." (xxii. 7.)

Now, the difficulty arises from the Hebrew being without a comparative, and *πρῶτη τῶν ἀζύμων* means, not the first of two days, but, the day before that of unleavened bread, *πρῶτη* stands for *πρωτέρα*. Then, again, it has been objected, if Christ ate the Passover on the day before the proper day, how was it that a lamb was ready? But provision was made by the Jewish Rabbis

for the contingency of there being more lambs to be slain than could be killed at sunset on the Day of the Preparation, it was allowable to slay them the day before. S. John says (xix. 14) that Jesus died *παρασκευῇ τοῦ πάσχα*, on the eve of the Passover; this is a translation of the Hebrew Ereb Pesach. S. Matthew says of the Saturday, "The next day, that followed the Day of the Preparation," (xxvii. 52) and S. Mark of Good Friday, "Now when even was come, because it was the Preparation, that is, the day before the Sabbath," (xv. 42.) It seems from this all abundantly clear that Good Friday was the Preparation Day, the day of unleavened bread, and that it was after sunset on that day, according to modern reckoning, at the beginning of the Saturday, according to Jewish reckoning, that the Passover was eaten. If we suppose that Jesus anticipated the eating of the Paschal Supper, every difficulty disappears; not only so, but various points come out in great distinctness, shewing the type fulfilled in the antitype.

Lew Trenchard,

Devon,

Jan. 21. 1885.

Contents.

I.

The Council.

PAGE

PSALM II. 2.

"The rulers take counsel together against the Lord, and
against His Anointed."

1

II.

The Thirty Pieces of Silver.

S. MATT. XXVI. 15.

"They covenanted with him for thirty pieces of silver." 16

III.

The Passover.

S. MATT. XXVI. 18.

"My time is at hand; I will keep the Passover at thy
house with My disciples."

29

IV.

The Last Discourse.

S. JOHN XV. 11.

"These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." 42

V.

The Prayer and Hymn.

S. JOHN XVII. 1.

"These words spake Jesus, and lifted up His eyes to Heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son may glorify Thee." 54

VI.

The Agony in the Garden.

S. LUKE XXII. 44.

"And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground." 68

VII.

The Betrayal.

S. MATT. XXVI. 47.

"Lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people." 83
