

***Holy Week,
Christian Passover,
& Resurrection***

3 books compiled in 1



Geoff Waugh

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*Logo: scribe's lamp & parchment
and servant's basin & towel
in the light of the cross*

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Jerusalem Model

Looking from the east

Temple Mount and Golden Gate

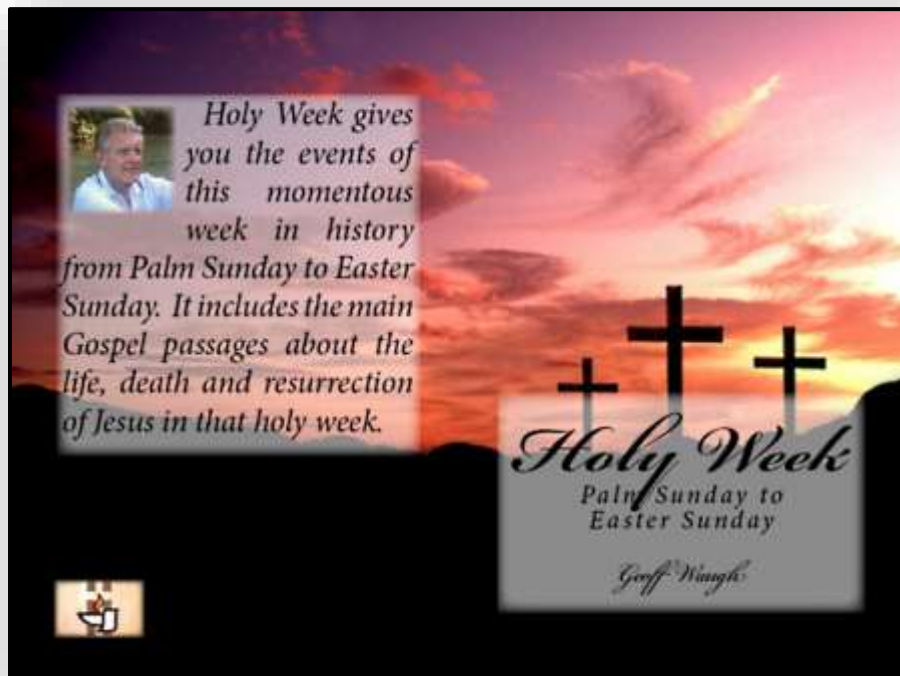
with path into Kidron Valley foreground

Roman Antonia fortress right of Temple

Walled city west of Temple in background

Book 1

Holy Week





Jerusalem looking north

Temple Mount centre

Zion south from Temple Mount

Kidron Valley & Mount of Olives east

Golgotha north west

Introduction

This book, ***Holy Week***, gives you the events of that historic week, the most important week in history. It is based on Mark's Gospel, but expanded with accounts from other gospels added.

This book contains selections from ***The Lion of Judah (4): The Death of Jesus***, also expanded here to include further details.

The name Joshua/Jesus/Yeshua means God saves, or God is salvation. That is why the angel announcing his birth said, "... you are to name him Joshua/Jesus (Yeshua), for he will save his people from their sins" (Matthew 1:21). It is the same name as Moses' general, Joshua, who led the Israelites into their promised land.

The Greek word Ἰησοῦς (*Iesous*, Yeshua) is translated mostly as *Jesus*, but also as *Joshua*. English translations of the New Testament traditionally use 'Jesus' when the reference is to Yeshua of Nazareth and commonly 'Joshua' for anyone else. Yeshua is translated 'Joshua' in these verses in modern versions:

Luke 3:29 – the son of Joshua (Jose in KJV)

Acts 7:45 – Our ancestors in turn brought it in with Joshua when they dispossessed the nations that God drove out before our ancestors.

Hebrews 4:8 – For if Joshua had given them rest, God would not speak later about another day.

So in English the name Jesus became unique and sacred for Jesus of Nazareth, the Son of God, the Saviour of the world.

This book tells the profound story of how Jesus fulfilled his destiny as the 'Messiah' (from Hebrew) or the 'Christ' (from Greek), God's Anointed Servant and Son. Through his death and resurrection he established his everlasting kingdom.

Jesus, the Messiah, the Christ, lived and died and rose again and reigns in glory. He is with all, and in all, who trust in him. You can respond to him as you read about him in this book. It is a devotional guide for you.

Jesus fulfilled prophecy

*Many passages in the Old Testament find their fulfilment in Jesus. See my book **The Lion of Judah (2) The Reign of Jesus** for many more examples. Here are a few passages that apply specifically to his death.*

John the Baptist, the prophetic forerunner for the Messiah announced that Jesus was the Lamb of God who takes away the sin of the world (John 1:29; also 1:35).

This profound declaration about Jesus identified him as the fulfilment of the sacrificial lambs including those offered every year at Passover. Passover commemorated the Hebrews' deliverance from Egypt when those who sacrificed a lamb without spot or blemish and smeared its blood on their doorposts and the lintel above were saved from the angel of death who killed all the first born males in Egypt that night.

Jesus fulfilled the Passover in himself, the Lamb of God. He gave new meaning and significance to that Passover meal at the Last Supper on the same Jewish day (commencing after sunset) that he died as the Lamb of God who takes away the sin of the world.

Jesus spoke about the way he would die by referring to the snake lifted up on a pole so that anyone who looked to it would be saved from the serpents' poison (John 3:14-16; see Numbers 21:9).

Jesus' Galilean ministry culminated in taking the disciples away from the crowds into the hills north of Lake Galilee. At Caesarea Philippi, near Mt Hermon, Peter declared that Jesus was indeed the Messiah, the Son of God, and Jesus foretold his death and resurrection (Matthew 16:13-28; Mark 8:27-38; Luke 9:18-27).

Peter, James and John witnessed the Transfiguration where Moses and Elijah talked with Jesus about his approaching death.

²⁸ Now about eight days after these sayings Jesus took with him Peter and John and James, and went up on the mountain to pray. ²⁹ And while he was praying, the appearance of his face changed, and his clothes became dazzling white. ³⁰ Suddenly they saw two men, Moses and Elijah, talking to him. ³¹ They appeared in glory and were speaking of his departure, which he was about to accomplish at Jerusalem. (Luke 9:28-31)

God spoke from the cloud: This is my Son, my Beloved/Chosen, whom I love; listen to him (see Matthew 17:1-8; Mark 9:2-8; Luke 9:28-36; 2 Peter 1:16-18).

The Transfiguration, a pivotal event told around the middle of the Synoptic Gospels, marks the beginning of Jesus' final journey – to Jerusalem and death.

Jesus Foretold his Death and Resurrection

Jesus told his disciples three times about his approaching death and resurrection, but they did not comprehend. They were afraid to ask him about it.

Jesus spoke about this:

First, at Caesarea Philippi (Matthew 16:21-28; Mark 8:31-38; Luke 9:21-27).

Second, in Galilee (Matthew 17:22-23; Mark 9:30-32; Luke 9:43-45).

Third, near Jerusalem (Matthew 20:17-19; Mark 10:32-34; Luke 18:31-34).

Here is Jesus' disciple Matthew's report of those three declarations by Jesus:

Jesus Foretells His Death and Resurrection

²¹From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. ²²And Peter took him aside and began to rebuke him, saying, 'God forbid it, Lord! This must never happen to you.' ²³But he turned and said to Peter, 'Get behind me, Satan! You are a stumbling-block to me; for you are setting your mind not on divine things but on human things.' (Matthew 16:21-23)

Jesus Again Foretells His Death and Resurrection

As they were gathering in Galilee, Jesus said to them, 'The Son of Man is going to be betrayed into human hands, ²³and they will kill him, and on the third day he will be raised.' And they were greatly distressed. (Matthew 17:22-23)

A Third Time Jesus Foretells His Death and Resurrection

While Jesus was going up to Jerusalem, he took the twelve disciples aside by themselves, and said to them on the way, ¹⁸'See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death; ¹⁹then they will hand him over to the Gentiles to be mocked and flogged and crucified; and on the third day he will be raised.' (Matthew 20:17-19)

At Bethany on the eastern slopes of the Mount of Olives, Jesus foretold his approaching death after Mary anointed him with expensive perfume.

Mary Anoints Jesus

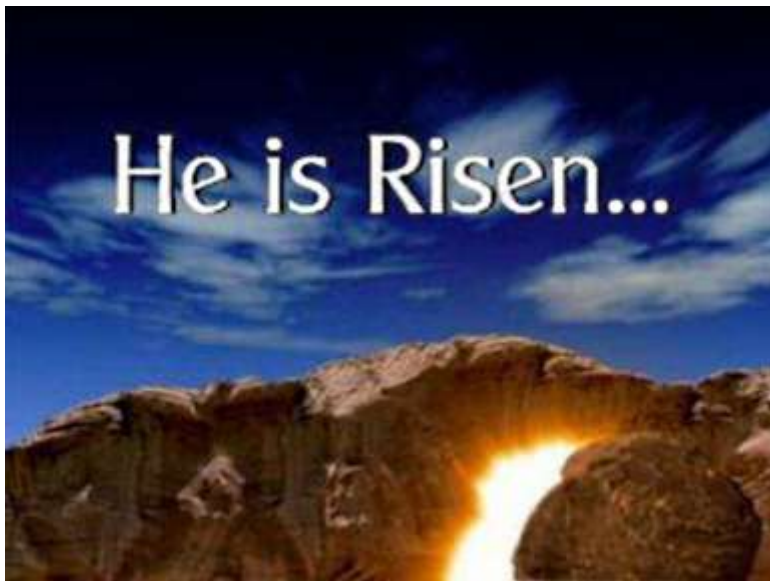
Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. ² There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. ³ Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. ⁴ But Judas Iscariot, one of his disciples (the one who was about to betray him), said, ⁵ 'Why was this perfume not sold for three hundred denarii and the money given to the poor?' ⁶ (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) ⁷ Jesus said, 'Leave her alone. She bought it so that she might keep it for the day of my burial. ⁸ You always have the poor with you, but you do not always have me.' (John 12:1-8).

See also:

By pouring this ointment on my body she has prepared me for burial.
(Matthew 26:12)

She has done what she could; she has anointed my body beforehand for its burial. (Mark 14:8)

So now we look at the events of Holy Week.



Holy Week

Holy week, from Jesus' triumphal entry into Jerusalem on Palm Sunday to his death and resurrection, is by far the greatest week in history. Christians celebrate that week each year and the world joins in with Easter festivities, even for those unaware of the significance of Easter. In many countries the name given is a form of Pesach (English translation 'Passover'). Easter is the name for April in Old English.

Jesus, the Lamb of God, the Son of God, the Saviour of the world, chose to be crucified in Jerusalem at the Passover festival. He became our Passover Lamb, slain from the foundation of the world. The Old Testament points to Jesus, the Messiah, God's Anointed One. The New Testament tells his story and calls us to respond in faith to his gift of salvation and eternal life.

This chart summarizes the main events of that momentous week in Jerusalem. Then I add a selection of significant Scripture passages which highlight events of that Holy Week. Due to different emphases in each gospel, the chronological order is not always clear. The tables are one possibility. This chronology and charts are adapted and used with permission from Believe: <http://mb-soft.com/believe/txh/gospgosp.htm>

Holy Week: Confrontation

Description	Location	Scripture
The supper in Simon's house	Bethany	Mt 26:6-13 Mk 14:3-9 Jn 12:1-9
Mary anoints Jesus	Bethany	Mt 26:7-13 Mk 14:3-8 Jn 12:3-8
Triumphal entry into the city	Jerusalem	Mt 21:1-11 Mk 11:1-10 Lk 19:29-44 Jn 12:12-19
Survey of the Temple	Jerusalem	Mk 11:11
Retirement to Bethany	Bethany	Mk 11:11
Withering of the barren fig-tree	Olivet	Mt 21:18-19 Mk 11:12-14
Second cleansing of the Temple	Jerusalem	Mt 21:12-17 Mk 11:15-19 Lk 19:45-48
Retirement to Bethany	Bethany	Mt 21:17 Mk 11:19
The lesson of the fig-tree	Olivet	Mt 21:20-22 Mk 11:20-25

Holy Week, Christian Passover & Resurrection

Discourses in the Temple:	Jerusalem	Mk 11:26
The rulers' question	Jerusalem	Mt 21:23-27 Mk 11:27-33 Lk 20:1-8
The parable of the two sons	Jerusalem	Mt 21:28-32
Parable of the wicked husbandmen	Jerusalem	Mt 21:33-46 Mk 12:1-12 Lk 20:9-19
Parable of the wedding garment	Jerusalem	Mt 22:1-14
The subtle questions:-		
1) of the Pharisees – the tribute money	Jerusalem	Mt 22:15-22 Mk 12:13-17 Lk 20:20-26
2) of the Sadducees – the resurrection	Jerusalem	Mt 22:23-33 Mk 12:18-27 Lk 20:27-39
3) of the Lawyer – the great commandment	Jerusalem	Mt 22:34-40 Mk 12:28-34
Our Lord's counter question	Jerusalem	Mt 22:41-46 Mk 12:35-37 Lk 20:41-44
Scribes and Pharisees denounced	Jerusalem	Mt 23:13-33
The widow's mite	Jerusalem	Mk 12:41-44 Lk 21:1-4
The coming of the Greeks	Jerusalem	Jn 12:20-36
The departure to the Mt of Olives	Olivet	Mt 24:1-3 Mk 13:1-3
Prediction 1: the destruction of Jerusalem	Olivet	Mt 24:3-28 Mk 13:3-23 Lk 21:5-24
Parable of fig-tree and all the trees	Olivet	Mt 24:32,33 Mk 13:28,29 Lk 21:29-32
Prediction 2: of the second coming	Olivet	Mt 24:28-51 Mk 13:23-37 Lk 21:24-36
Parable of the householder	Olivet	Mk 13:34
Parables:- The ten virgins	Olivet	Mt 25:1-13
Parables:- The talents	Olivet	Mt 25:14-30
Parables:- The sheep and the goats	Olivet	Mt 25:31-46
The Sanhedrin in council	Jerusalem	Mt 26:3-5 Mk 14:1-2 Lk 22:1-2
Compact of the traitor	Jerusalem	Mt 26:14-16 Mk 14:10,11 Lk 22:3-6

The Last Supper

Preparation of the Passover	Jerusalem	Mt 26:17-19 Mk 14:12-16 Lk 22:7-13
Washing the apostles' feet	Jerusalem	Jn 13:1-17
The breaking of bread	Jerusalem	Mt 26:26 Mk 14:22 Lk 22:19
'One of you shall betray me'	Jerusalem	Mt 26:21 Mk 14:18 Lk 22:21 Jn 13:21
'Is it I?'	Jerusalem	Mt 26:22-25 Mk 14:19
Giving of the dipped bread	Jerusalem	Jn 13:26,27
Departure of Judas Iscariot	Jerusalem	Jn 13:30
Peter warned	Jerusalem	Mt 26:34 Mk 14:30 Lk 22:34 Jn 13:38
Blessing the cup	Jerusalem	Mt 26:27,28 Mk 14:23,24 Lk 22:17
The discourses after supper	Jerusalem	Jn 14:1-16:33
Christ's prayer for his apostles	Jerusalem	Jn 17:1-17:26
The hymn	Jerusalem	Mt 26:30 Mk 14:26

Gethsemane and Trials

The agony	Gethsemane	Mt 26:37 Mk 14:33 Lk 22:39 Jn 18:1
The thrice-repeated prayer	Gethsemane	Mt 26:39-44 Mk 14:36-39 Lk 22:42
Sweat and angel support	Gethsemane	Lk 22:43,44
The sleep of the apostles	Gethsemane	Mt 26:40-45 Mk 14:37-41 Lk 22:45,46
Betrayal by Judas	Gethsemane	Mt 26:47-50 Mk 14:34,44 Lk 22:47 Jn 18:2-5
Peter smites Malchus	Gethsemane	Mt 26:51 Mk 14:47 Lk 22:50 Jn 18:10

Holy Week, Christian Passover & Resurrection

Jesus heals the ear of Malchus	Gethsemane	Lk 22:51
Jesus forsaken by disciples	Gethsemane	Mt 26:56 Mk 14:50
Jesus led to Annas	Jerusalem	Jn 18:12,13
Jesus tried by Caiaphas	Jerusalem	Mt 26:57 Mk 14:53 Lk 22:54 Jn 18:15
Peter follows Jesus	Jerusalem	Mt 26:58 Mk 14:54 Lk 22:55 Jn 18:15
The high priest's adjuration	Jerusalem	Mt 26:63 Mk 14:61
Jesus condemned, buffeted, mocked	Jerusalem	Mt 26:66,67 Mk 14:64,65 Lk 22:63-65
Peter's denial of Christ	Jerusalem	Mt 26:69-75 Mk 14:66-72 Lk 22:54-62 Jn 18:17-27
Jesus before Pilate	Jerusalem	Mt 27:1,2 Mk 15:1 Lk 23:1 Jn 18:28
Repentance of Judas	Jerusalem	Mt 27:3
Pilate comes out to the people	Jerusalem	Jn 18:29
Pilate speaks to Jesus privately	Jerusalem	Jn 18:33
Pilate orders him to be scourged	Jerusalem	Mt 27:26 Mk 15:15 Jn 19:1
Jesus crowned with thorns	Jerusalem	Mt 27:29 Mk 15:17 Jn 19:2
'Behold the man'	Jerusalem	Jn 19:5
Jesus accused formally	Jerusalem	Mt 27:11 Mk 15:2 Lk 23:2
Jesus sent by Pilate to Herod	Jerusalem	Lk 23:6-11
Jesus mocked, arrayed in purple	Jerusalem	Lk 23:6-11
'Behold your King'	Jerusalem	Jn 19:14
Pilate desires to release him	Jerusalem	Mt 27:15 Mk 15:6 Lk 23:17 Jn 19:12
Pilate's wife message	Jerusalem	Mt 27:19
Pilate washes his hands	Jerusalem	Mt 27:24
Pilate releases Barabbas	Jerusalem	Mt 27:26
Pilate delivers Jesus to be crucified	Jerusalem	Mt 27:26 Mk 15:15 Lk 23:25 Jn 19:16

Crucifixion

Simon of Cyrene carries the cross	Jerusalem	Mt 27:32 Mk 15:21 Lk 23:26
They give Jesus vinegar and gall	Golgotha	Mt 27:34 Mk 15:23 Lk 23:36
They nail him to the cross	Golgotha	Mt 27:35 Mk 15:24,25 Lk 23:33 Jn 19:18
The superscription	Golgotha	Mt 27:37 Mk 15:26 Lk 23:38 Jn 19:19
1) Father, forgive them	Golgotha	Lk 23:34
His garments parted, and vesture allotted	Golgotha	Mt 27:35 Mk 15:24 Lk 23:34 Jn 19:23
Passers-by rail, the two thieves revile	Golgotha	Mt 27:39-44 Mk 15:29-32 Lk 23:35
The penitent thief	Golgotha	Lk 23:40
2) Today you will be with me ...	Golgotha	Lk 23:43
3) Woman, behold your son. ...	Golgotha	Jn 19:26,27
Darkness over all the land	Golgotha	Mt 27:45 Mk 15:33 Lk 23:44,45
4) My God, my God, why ... ?	Golgotha	Mt 27:46 Mk 15:34
5) I thirst	Golgotha	Jn 19:28
The vinegar	Golgotha	Mt 27:48 Mk 15:36 Jn 19:29
6) It is finished	Golgotha	Jn 19:30
7) Father, into your hands ...	Golgotha	Lk 23:46
Rending of the veil	Jerusalem	Mt 27:51 Mk 15:38 Lk 23:45
Graves opened, saints resurrected	Jerusalem	Mt 27:52
Testimony of Centurion	Golgotha	Mt 27:54 Mk 15:39 Lk 23:47
Watching of the women	Golgotha	Mt 27:55 Mk 15:40 Lk 23:49
The piercing of his side	Golgotha	Jn 19:34
Taking down from the cross	The Garden	Mt 27:57-60 Mk 15:46 Lk 23:53 Jn 19:38-42
Burial by Joseph of Arimethea, Nicodemus	The Garden	Mt 27:57-60 Mk 15:46 Lk 23:53 Jn 19:38-42
A guard placed over the sealed stone	Garden	Mt 27:65,66

Resurrection

Description	Location	Scripture
Women carry spices to the tomb	The Garden	Mt 28:1 Mk 16:1,2 Lk 24:1
The angel had rolled away the stone	Garden	Mt 28:2
Women announce the resurrection	Jerusalem	Mt 28:8 Lk 24:9,10 Jn 20:1,2
Peter and John run to the tomb	Garden	Lk 24:12 Jn 20:3
The women return to the tomb	Garden	Lk 24:1
The guards report to the chief priests	Jerusalem	Mt 28:11-15
APPEARANCES OF CHRIST		
1) To Mary Magdalene	Garden	Mk 16:9,10 Jn 20:14
‘All hail! Fear not. Touch me not’	Garden	Mt 28:9 Jn 20:17
2) To the women returning home	Garden	Mt 28:9-10
3) To two disciples going to Emmaus	Emmaus Road	Mk 16:12 Lk 24:13
4) To Peter	Jerusalem	1Co 15:5 Lk 24:34
5) To ten Apostles in the upper room	Jerusalem	Lk 24:33 Jn 20:19-23
6) To eleven Apostles in the upper room	Jerusalem	Mk 16:14 Jn 20:26-29
7) To 500 at once Miracle – Draught of fishes	Unknown	1 Cor 15:6
8) To James	Unknown	1 Cor 15:6
Draught of fishes	Galilee	Jn 21:1-11
9) To disciples at sea of Tiberias	Galilee	Jn 21:1-14
10) To eleven disciples on a mountain	Galilee	Mt 28:16-20
11) Eating together	Jerusalem	Acts 1:4-5
12) THE ASCENSION	Mt of Olives Bethany	Mk 16:19 Lk 24:50-51 Acts 1:6-9

Key Passages

Holy Week: the last week of the earthly life of Jesus may be summarized this way as a general guide. The different Gospels record different events, each one telling the Gospel, the good news, in their own way. So this arrangement is just an estimate of the sequence of the momentous developments in Holy Week.

This summary follows the outline in Mark's Gospel:

Palm Sunday - Day of Demonstration
Mark 11:1-11 (Zech 9:9) - Jesus enters Jerusalem

Monday - Day of Authority
Mark 11:12-19 - fig tree, temple cleansed

Tuesday - Day of Conflict
Mark 11:20 - 13:36 - debates with leaders

Wednesday - Day of Preparation
Mark 14:1-11 - anointed at Bethany

Thursday - Day of Farewell
Mark 14:12-42 - last supper

Good Friday - Day of Crucifixion
Mark 14:43 - 15:47 - trials and death

Saturday - Day of Sabbath
Mark 15:46-47 - tomb sealed

Easter Sunday - Day of Resurrection
Mark 16:1-18 - resurrection appearances

The following selections give highlights of key events that week.

These passages remind us of events from the most momentous week in all history, and indeed in all eternity. The Lamb of God, slain from the foundation of the world, took our sin upon himself, died in our place, and conquered death. He alone is the Saviour of the World. All who believe in him, all who trust him, will not die but live for ever with him.

Palm Sunday - Day of Demonstration

Mark 11:1-11 (Zech 9:9) - Jesus enters Jerusalem

Jesus' Triumphal Entry into Jerusalem

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples ² and said to them, 'Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. ³ If anyone says to you, "Why are you doing this?" just say this, "The Lord needs it and will send it back here immediately.'" ⁴ They went away and found a colt tied near a door, outside in the street. As they were untying it, ⁵ some of the bystanders said to them, 'What are you doing, untying the colt?' ⁶ They told them what Jesus had said; and they allowed them to take it. ⁷ Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. ⁸ Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. ⁹ Then those who went ahead and those who followed were shouting, 'Hosanna!

Blessed is the one who comes in the name of the Lord!

¹⁰ Blessed is the coming kingdom of our ancestor David!

Hosanna in the highest heaven!'

¹¹ Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve. (Mark 11:1-11)

This took place to fulfil what had been spoken through the prophet, saying,

'Tell the daughter of Zion,
Look, your king is coming to you,
humble, and mounted on a donkey,
and on a colt, the foal of a donkey.'

(Matthew 21:4-5; see Zechariah 9:9)

The crowds that went ahead of him and that followed were shouting,

'Hosanna to the Son of David!
Blessed is the one who comes in the name of the Lord!
Hosanna in the highest heaven!'

(Matthew 21:9; see Mark 11:10-11; Luke 19:38; Psalm 118:25-26)

Jesus said to them, 'Yes; have you never read,

"Out of the mouths of infants and nursing babies
you have prepared praise for yourself"?'

(Matthew 21:16; see Psalm 8:2)

Monday - Day of Authority

Mark 11:12-19 - fig tree, temple cleansed

Jesus Curses the Fig Tree

On the following day, when they came from Bethany, he was hungry. ¹³ Seeing in the distance a fig tree in leaf, he went to see whether perhaps he would find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. ¹⁴ He said to it, 'May no one ever eat fruit from you again.' And his disciples heard it.

Jesus Cleanses the Temple

Then they came to Jerusalem. And he entered the temple and began to drive out those who were selling and those who were buying in the temple, and he overturned the tables of the money-changers and the seats of those who sold doves; ¹⁶ and he would not allow anyone to carry anything through the temple.

¹⁷ He was teaching and saying, 'Is it not written,

"My house shall be called a house of prayer for all the nations"?

But you have made it a den of robbers.'

¹⁸ And when the chief priests and the scribes heard it, they kept looking for a way to kill him; for they were afraid of him, because the whole crowd was spellbound by his teaching. ¹⁹ And when evening came, Jesus and his disciples went out of the city. (Mark 11:12-19)

Then Jesus entered the temple and drove out all who were selling and buying in the temple, and he overturned the tables of the money-changers and the seats of those who sold doves. ¹³ He said to them,

'It is written,

"My house shall be called a house of prayer";

but you are making it a den of robbers.'

(Matthew 21:12-13; see Mark 11:15-18; Luke 19:45-48; John 2:13-17; Isaiah 56:7; Jeremiah 7:11)

Each day Jesus was teaching at the temple, and each evening he went out to spend the night on the hill called the Mount of Olives, ³⁸ and all the people came early in the morning to hear him at the temple. (Luke 21:15 NIV)

Tuesday - Day of Conflict

Mark 11:20 - 13:36 - debates with leaders

The Lesson from the Withered Fig Tree

In the morning as they passed by, they saw the fig tree withered away to its roots. ²¹ Then Peter remembered and said to him, 'Rabbi, look! The fig tree that you cursed has withered.' ²² Jesus answered them, 'Have faith in God. ²³ Truly I tell you, if you say to this mountain, "Be taken up and thrown into the sea", and if you do not doubt in your heart, but believe that what you say will come to pass, it will be done for you. ²⁴ So I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours.

²⁵ 'Whenever you stand praying, forgive, if you have anything against anyone; so that your Father in heaven may also forgive you your trespasses.'

Jesus' Authority Is Questioned

Again they came to Jerusalem. As he was walking in the temple, the chief priests, the scribes, and the elders came to him ²⁸ and said, 'By what authority are you doing these things? Who gave you this authority to do them?' ²⁹ Jesus said to them, 'I will ask you one question; answer me, and I will tell you by what authority I do these things. ³⁰ Did the baptism of John come from heaven, or was it of human origin? Answer me.' ³¹ They argued with one another, 'If we say, "From heaven", he will say, "Why then did you not believe him?"' ³² But shall we say, "Of human origin?"—they were afraid of the crowd, for all regarded John as truly a prophet. ³³ So they answered Jesus, 'We do not know.' And Jesus said to them, 'Neither will I tell you by what authority I am doing these things.' (Mark 11:20-33)

The Question about the Resurrection

Some Sadducees, who say there is no resurrection, came to him and asked him a question, ... ²⁴ Jesus said to them, 'Is not this the reason you are wrong, that you know neither the scriptures nor the power of God? (Mark 12:18, 24)

The First Commandment

One of the scribes came near and heard them disputing with one another, and seeing that he answered them well, he asked him, 'Which commandment is the first of all?' ²⁹ Jesus answered, 'The first is, "Hear, O Israel: the Lord our God, the Lord is one; ³⁰ you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." ³¹ The second is this, "You shall love your neighbour as yourself." There is no other commandment greater than these.' ³² Then the scribe said to him, 'You are right, Teacher; you have truly said that "he is one, and besides him there is no other"; ³³ and "to love him with all the heart, and with all the understanding, and with all the strength", and "to love one's neighbour as oneself",—this is much more important than all whole burnt-offerings and sacrifices.' ³⁴ When Jesus saw that he answered wisely, he said to him, 'You are not far from the kingdom of God.' After that no one dared to ask him any question.

(Mark 12:28-34)

Jesus said to them, 'Have you never read in the scriptures:

"The stone that the builders rejected
has become the cornerstone;
this was the Lord's doing,
and it is amazing in our eyes"?

(Matthew 21:42; see Mark 12:10-11; Luke 20:17; Psalm 118:22-23)

The Destruction of the Temple Foretold

As he came out of the temple, one of his disciples said to him, 'Look, Teacher, what large stones and what large buildings!' ² Then Jesus asked him, 'Do you see these great buildings? Not one stone will be left here upon another; all will be thrown down.'

³ When he was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, ⁴ "Tell us, when will this be, and what will be the sign that all these things are about to be accomplished?" ⁵ Then Jesus began to say to them, 'Beware that no one leads you astray. ⁶ Many will come in my name and say, "I am he!" and they will lead many astray. ⁷ When you hear of wars and rumours of wars, do not be alarmed; this must take place, but the end is still to come. ⁸ For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. This is but the beginning of the birth pangs. (Mark 13:1-8)

The Coming of the Son of Man

But in those days, after that suffering,
the sun will be darkened,

and the moon will not give its light,

²⁵ and the stars will be falling from heaven,

and the powers in the heavens will be shaken.

²⁶ Then they will see "the Son of Man coming in clouds" with great power and glory. ²⁷ Then he will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven. (Mark 13:24-27)

And this good news of the kingdom will be proclaimed throughout the world, as a testimony to all the nations; and then the end will come. (Matthew 24:14)

Wednesday - Day of Preparation

Mark 14:1-11 - anointed at Bethany

The Plot to Kill Jesus

It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; ² for they said, 'Not during the festival, or there may be a riot among the people.'

The Anointing at Bethany

While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. ⁴ But some were there who said to one another in anger, 'Why was the ointment wasted in this way? ⁵ For this ointment could have been sold for more than three hundred denarii, and the money given to the poor.' And they scolded her. ⁶ But Jesus said, 'Let her alone; why do you trouble her? She has performed a good service for me. ⁷ For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. ⁸ She has done what she could; she has anointed my body beforehand for its burial. ⁹ Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.'

Judas Agrees to Betray Jesus

Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. ¹¹ When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him. (Mark 14:1-11)

Now the festival of Unleavened Bread, which is called the Passover, was near. ² The chief priests and the scribes were looking for a way to put Jesus to death, for they were afraid of the people. ³ Then Satan entered into Judas called Iscariot, who was one of the twelve; ⁴ he went away and conferred with the chief priests and officers of the temple police about how he might betray him to them. ⁵ They were greatly pleased and agreed to give him money. ⁶ So he consented and began to look for an opportunity to betray him to them when no crowd was present. (Luke 22:1-5)

Thursday - Day of Farewell

Mark 14:12-42 - last supper

See also the book *Christian Passover Service*

The Passover with the Disciples

On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, 'Where do you want us to go and make the preparations for you to eat the Passover?' ¹³ So he sent two of his disciples, saying to them, 'Go into the city, and a man carrying a jar of water will meet you; follow him, ¹⁴ and wherever he enters, say to the owner of the house, "The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?"' ¹⁵ He will show you a large room upstairs, furnished and ready. Make preparations for us there.' ¹⁶ So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.

¹⁷ When it was evening, he came with the twelve. ¹⁸ And when they had taken their places and were eating, Jesus said, 'Truly I tell you, one of you will betray me, one who is eating with me.' ¹⁹ They began to be distressed and to say to him one after another, 'Surely, not I?' ²⁰ He said to them, 'It is one of the twelve, one who is dipping bread into the bowl with me. ²¹ For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.' (Mark 14:12-21)

The Institution of the Lord's Supper

While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, 'Take; this is my body.' ²³ Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. ²⁴ He said to them, 'This is my blood of the covenant, which is poured out for many. ²⁵ Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.' (Mark 14:22-25)

The Dispute about Greatness

A dispute also arose among them as to which one of them was to be regarded as the greatest. ²⁵ But he said to them, 'The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. ²⁶ But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. ²⁷ For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves. (Luke 22:24-27)

Jesus Washes the Disciples' Feet

Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.

² And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray Him, ³ Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God,

⁴ rose from supper and laid aside His garments, took a towel and girded Himself. ⁵ After that, He poured water into a basin and began to wash the disciples' feet, and to wipe *them* with the towel with which He was girded. ...

¹² So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you? ¹³ You call Me Teacher and Lord, and you say well, for *so* I am. ¹⁴ If I then, *your* Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵ For I have given you an example, that you should do as I have done to you. ¹⁶ Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. ¹⁷ If you know these things, blessed are you if you do them. (John 13:1-5, 12-17 NKJV)

The New Commandment

Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, "Where I am going, you cannot come." ³⁴ I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. ³⁵ By this everyone will know that you are my disciples, if you have love for one another.' (John 13:33-35)

Jesus the Way to the Father

'Do not let your hearts be troubled. Believe in God, believe also in me. ² In my Father's house there are many dwelling-places. If it were not so, would I have told you that I go to prepare a place for you? ³ And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. ⁴ And you know the way to the place where I am going.' ⁵ Thomas said to him, 'Lord, we do not know where you are going. How can we know the way?' ⁶ Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through me. ⁷ If you know me, you will know my Father also. From now on you do know him and have seen him.'

(John 14:1-7)

The Promise of the Holy Spirit

'If you love me, you will keep my commandments. ¹⁶ And I will ask the Father, and he will give you another Advocate, to be with you for ever. ¹⁷ This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you.

(John 14:15-17)

Jesus Prays for His Disciples

After Jesus had spoken these words, he looked up to heaven and said, 'Father, the hour has come; glorify your Son so that the Son may glorify you, ² since you have given him authority over all people, to give eternal life to all whom you have given him. ³ And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. ⁴ I glorified you on earth by finishing the work that you gave me to do. ⁵ So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.

'I ask not only on behalf of these, but also on behalf of those who will believe in me through their word,²¹ that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. (John 17:15, 20-21)

Peter's Denial Foretold

When they had sung the hymn, they went out to the Mount of Olives.²⁷ And Jesus said to them, 'You will all become deserters; for it is written,

"I will strike the shepherd,
and the sheep will be scattered."

²⁸ But after I am raised up, I will go before you to Galilee.' ²⁹ Peter said to him, 'Even though all become deserters, I will not.' ³⁰ Jesus said to him, 'Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.' ³¹ But he said vehemently, 'Even though I must die with you, I will not deny you.' And all of them said the same. (Mark 14:26-31; Zechariah 13:7)

Jesus Prays in Gethsemane

They went to a place called Gethsemane; and he said to his disciples, 'Sit here while I pray.' ³³ He took with him Peter and James and John, and began to be distressed and agitated. ³⁴ And he said to them, 'I am deeply grieved, even to death; remain here, and keep awake.' ³⁵ And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. ³⁶ He said, 'Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.' ³⁷ He came and found them sleeping; and he said to Peter, 'Simon, are you asleep? Could you not keep awake one hour? ³⁸ Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.' ³⁹ And again he went away and prayed, saying the same words. ⁴⁰ And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. ⁴¹ He came a third time and said to them, 'Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. ⁴² Get up, let us be going. See, my betrayer is at hand.' (Mark 14 32-42)

The Betrayal and Arrest of Jesus

Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. ⁴⁴ Now the betrayer had given them a sign, saying, 'The one I will kiss is the man; arrest him and lead him away under guard.' ⁴⁵ So when he came, he went up to him at once and said, 'Rabbi!' and kissed him. ⁴⁶ Then they laid hands on him and arrested him. ⁴⁷ But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. ⁴⁸ Then Jesus said to them, 'Have you come out with swords and clubs to arrest me as though I were a bandit? ⁴⁹ Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.' ⁵⁰ All of them deserted him and fled. (Mark 14:43-50)

Good Friday - Day of Crucifixion

Mark 14:43 – 15:47 - trials and death

Jesus faced trials with Annas, Chaiphaz, Pilate, Herod and back to Pilate before his crucifixion by around 9 o'clock that day.

Luke gave details of those years of Jesus' ministry, beginning with John the Baptist and culminating in his death and resurrection:

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, ... ² while Annas and Caiaphas were high priests, the word of God came to John the son of Zacharias in the wilderness. ³ And he went into all the region around the Jordan, preaching a baptism of repentance for the remission of sins (Luke 3:1-2).

John and Luke add more details about Annas and Caiaphas:

Jesus before the High Priest

Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him ¹³ and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴ Caiaphas was the one who had advised the Jewish leaders that it would be good if one man died for the people (John 18:12-14 NIV).

Peter Disowns Jesus

Then seizing him, they led him away and took him into the house of the high priest. Peter followed at a distance. ⁵⁵ And when some there had kindled a fire in the middle of the courtyard and had sat down together, Peter sat down with them. ⁵⁶ A servant girl saw him seated there in the firelight. She looked closely at him and said, "This man was with him."

⁵⁷ But he denied it. "Woman, I don't know him," he said.

⁵⁸ A little later someone else saw him and said, "You also are one of them." "Man, I am not!" Peter replied.

⁵⁹ About an hour later another asserted, "Certainly this fellow was with him, for he is a Galilean."

⁶⁰ Peter replied, "Man, I don't know what you're talking about!" Just as he was speaking, the rooster crowed. ⁶¹ The Lord turned and looked straight at Peter. Then Peter remembered the word the Lord had spoken to him: "Before the rooster crows today, you will disown me three times." ⁶² And he went outside and wept bitterly. (Luke 22:54-62)

The High Priest Questions Jesus

Meanwhile, the high priest questioned Jesus about his disciples and his teaching.

²⁰ "I have spoken openly to the world," Jesus replied. "I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. ²¹ Why question me? Ask those who heard me. Surely they know what I said."

²² When Jesus said this, one of the officials nearby slapped him in the face. "Is this the way you answer the high priest?" he demanded.

²³ "If I said something wrong," Jesus replied, "testify as to what is wrong. But if I spoke the truth, why did you strike me?" ²⁴ Then Annas sent him bound to Caiaphas the high priest. (John 18:19-24 NIV)

Jesus before the Council

They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. ⁵⁴ Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. ⁵⁵ Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. ⁵⁶ For many gave false testimony against him, and their testimony did not agree. ⁵⁷ Some stood up and gave false testimony against him, saying, ⁵⁸ "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'" ⁵⁹ But even on this point their testimony did not agree. ⁶⁰ Then the high priest stood up before them and asked Jesus, 'Have you no answer? What is it that they testify against you?' ⁶¹ But he was silent and did not answer. Again the high priest asked him, 'Are you the Messiah, the Son of the Blessed One?' ⁶² Jesus said, 'I am; and

"you will see the Son of Man seated at the right hand of the Power", and "coming with the clouds of heaven."

⁶³ Then the high priest tore his clothes and said, 'Why do we still need witnesses?

⁶⁴ You have heard his blasphemy! What is your decision?' All of them condemned him as deserving death. ⁶⁵ Some began to spit on him, to blindfold him, and to strike him, saying to him, 'Prophesy!' The guards also took him over and beat him. (Mark 14:53-65)

Jesus before Pilate

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. ² Pilate asked him, 'Are you the King of the Jews?' He answered him, 'You say so.' ³ Then the chief priests accused him of many things. ⁴ Pilate asked him again, 'Have you no answer? See how many charges they bring against you.' ⁵ But Jesus made no further reply, so that Pilate was amazed. (Mark 15:1-5)

Jesus before Herod

When Pilate heard this, he asked whether the man was a Galilean. ⁷ And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. ⁸ When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. ⁹ He questioned him at some length, but Jesus gave him no answer. ¹⁰ The chief priests and the scribes stood by, vehemently accusing him. ¹¹ Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. ¹² That same day Herod and Pilate became friends with each other; before this they had been enemies.

(Luke 23:6-12)

Pilate Hands Jesus over to Be Crucified

Now at the festival he used to release a prisoner for them, anyone for whom they asked. ⁷ Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. ... ¹⁵ So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. (Mark 15:6-7, 15)

The Soldiers Mock Jesus

Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. ¹⁷ And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. ¹⁸ And they began saluting him, 'Hail, King of the Jews!' ¹⁹ They struck his head with a reed, spat upon him, and knelt down in homage to him. ²⁰ After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

(Mark 15:16-20)

The Crucifixion of Jesus

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. ²² Then they brought Jesus to the place called Golgotha (which means the place of a skull). ²³ And they offered him wine mixed with myrrh; but he did not take it. ²⁴ And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

²⁵ It was nine o'clock in the morning when they crucified him. ²⁶ The inscription of the charge against him read, 'The King of the Jews.' ²⁷ And with him they crucified two bandits, one on his right and one on his left. ²⁹ Those who passed by derided him, shaking their heads and saying, 'Aha! You who would destroy the temple and build it in three days, ³⁰ save yourself, and come down from the cross!' ³¹ In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, 'He saved others; he cannot save himself. ³² Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.' Those who were crucified with him also taunted him. (Mark 15:21-32)

Luke gives further details.

Two other men, both criminals, were also led out with him to be executed. ³³ When they came to the place called the Skull, they crucified him there, along with the criminals – one on his right, the other on his left. ³⁴ Jesus said, ‘**Father, forgive them, for they do not know what they are doing.**’ And they divided up his clothes by casting lots.

³⁵ The people stood watching, and the rulers even sneered at him. They said, ‘He saved others; let him save himself if he is God’s Messiah, the Chosen One.’

³⁶ The soldiers also came up and mocked him. They offered him wine vinegar ³⁷ and said, ‘If you are the king of the Jews, save yourself.’

³⁸ There was a written notice above him, which read: THIS IS THE KING OF THE JEWS.

³⁹ One of the criminals who hung there hurled insults at him: ‘Aren’t you the Messiah? Save yourself and us!’

⁴⁰ But the other criminal rebuked him. ‘Don’t you fear God,’ he said, ‘since you are under the same sentence? ⁴¹ We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong.’

⁴² Then he said, ‘Jesus, remember me when you come into your kingdom.’

⁴³ Jesus answered him, ‘**Truly I tell you, today you will be with me in paradise.**’ (Luke 23:32-43)

John gives further details.

Pilate had a notice prepared and fastened to the cross. It read: **JESUS OF NAZARETH, THE KING OF THE JEWS.** ²⁰ Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. ²¹ The chief priests of the Jews protested to Pilate, ‘Do not write “The King of the Jews”, but that this man claimed to be king of the Jews.’

²² Pilate answered, ‘What I have written, I have written.’

²³ When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.

²⁴ ‘Let’s not tear it,’ they said to one another. ‘Let’s decide by lot who will get it.’

This happened that the scripture might be fulfilled that said,

‘They divided my clothes among them and cast lots for my garment.’

So this is what the soldiers did.

²⁵ Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶ When Jesus saw his mother there, and the disciple whom he loved standing near by, he said to her, ‘**Woman, here is your son,**’ ²⁷ and to the disciple, ‘**Here is your mother.**’ From that time on, this disciple took her into his home.

(John 19:19-27; see Psalm 22:18)

The Death of Jesus

When it was noon, darkness came over the whole land until three in the afternoon. ³⁴ At three o'clock Jesus cried out with a loud voice, '**Eloi, Eloi, lema sabachthani?**' which means, '**My God, my God, why have you forsaken me?**'

³⁵ When some of the bystanders heard it, they said, 'Listen, he is calling for Elijah.'

³⁶ And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, 'Wait, let us see whether Elijah will come to take him down.' ³⁷ Then Jesus gave a loud cry and breathed his last. ³⁸ And the curtain of the temple was torn in two, from top to bottom. ³⁹ Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, 'Truly this man was God's Son!'

⁴⁰ There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome.

⁴¹ These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

(Mark 15:33-41)

Matthew gives further details.

And about three o'clock Jesus cried with a loud voice, '**Eli, Eli, lema sabachthani?**' that is, '**My God, my God, why have you forsaken me?**' ⁴⁷ When some of the bystanders heard it, they said, 'This man is calling for Elijah.' ⁴⁸ At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. ⁴⁹ But the others said, 'Wait, let us see whether Elijah will come to save him.' ⁵⁰ Then Jesus cried again with a loud voice and breathed his last. ⁵¹ At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. ⁵² The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. ⁵³ After his resurrection they came out of the tombs and entered the holy city and appeared to many. (Matthew 27:46-53)

John give further details

Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, '**I am thirsty.**' ²⁹ A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. ³⁰ When he had received the drink, Jesus said, '**It is finished.**' With that, he bowed his head and gave up his spirit.

³¹ Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jewish leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. ³² The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. ³³ But when they came to Jesus and found that he was already dead, they did not break his legs.

³⁴ Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. ³⁵ The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. ³⁶ These things happened so that the scripture would be

fulfilled: 'Not one of his bones will be broken,' ³⁷ and, as another scripture says, 'They will look on the one they have pierced.'
(John 19:25-37 NIV; see Psalm 34:20; 22:16; Zechariah 12:10)

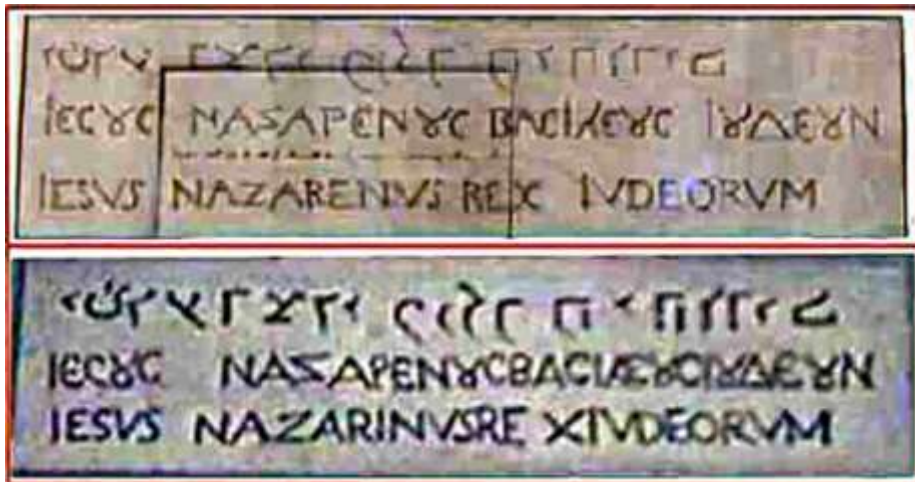
Luke gives further details.

It was now about noon, and darkness came over the whole land until three in the afternoon, ⁴⁵ for the sun stopped shining. And the curtain of the temple was torn in two. ⁴⁶ Jesus called out with a loud voice, '**Father, into your hands I commit my spirit.**' When he had said this, he breathed his last.

⁴⁷ The centurion, seeing what had happened, praised God and said, 'Surely this was a righteous man.' ⁴⁸ When all the people who had gathered to witness this sight saw what took place, they beat their breasts and went away. ⁴⁹ But all those who knew him, including the women who had followed him from Galilee, stood at a distance, watching these things.

The Burial of Jesus

It was Preparation Day (that is, the day before the Sabbath). So as evening approached, ⁴³ Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus' body. ⁴⁴ Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died. ⁴⁵ When he learned from the centurion that it was so, he gave the body to Joseph. ⁴⁶ So Joseph bought some linen cloth, took down the body, wrapped it in the linen, and placed it in a tomb cut out of rock. Then he rolled a stone against the entrance of the tomb. ⁴⁷ Mary Magdalene and Mary the mother of Joseph saw where he was laid.
(Mark 15:42-47 NIV)



Ancient inscription reputedly found in Golgotha tomb by St Helena, 326AD,
25cm walnut wood sign (top), enhanced script (bottom).

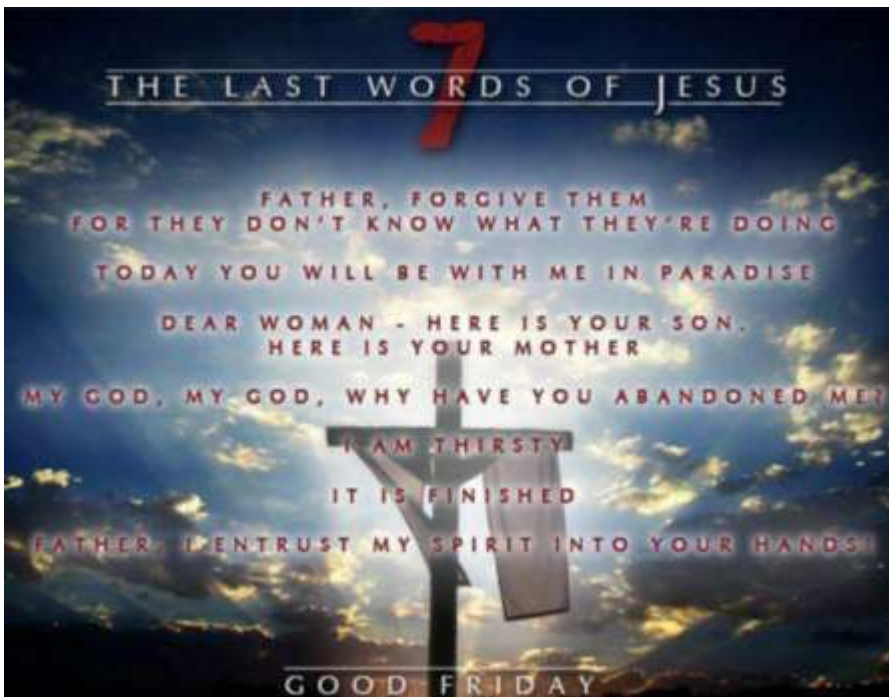
In Hebrew, Greek and Latin, from right to left (Hebrew style)
JESUS OF NAZARETH KING OF THE JEWS



Tam ve'nishlam - "It is finished", are the first two words of the Hebrew phrase, "Tam ve'nishlam Shevach La'el Boreh Olam", which means, "It is completed and fulfilled, blessed be God, the Creator of the world." The acronym for this phrase, תושלביע is written at the end of sacred Jewish writings such as books of the Bible. Thus Jesus declared that he had completed and fulfilled everything God had purposed since the creation of the world.

Source: http://www.wildolive.co.uk/the_cross.htm

It is finished – accomplished – completed – achieved – consummated – ended – done



Seven Statements on the Cross

1. *Father forgive them, for they know not what they do* (Luke 23:34).
2. *Truly, I say to you, today you will be with me in paradise* (Luke 23:43).
3. *Woman, behold your son: behold your mother* (John 19:26-27).
4. *My God, My God, why have you forsaken me*, (Matthew 27:46 and Mark 15:34; see Ps 22:1).
5. *I thirst* (John 19:28).
6. *It is finished* (John 19:30).
7. *Father, into your hands I commit my spirit* (Luke 23:46; see Psalm 31:5).

This summary uses NKJV. The Mounce translation (www.biblegateway.com) of John 19:30 is 'It is accomplished.' Traditionally, these seven statements are called words of

1. *Forgiveness*,
2. *Salvation*,
3. *Relationship*,
4. *Abandonment*,
5. *Distress*,
6. *Triumph*, and
7. *Reunion*.

Contexts of the Seven Statements on the Cross

When they came to the place called the Skull, they crucified him there, along with the criminals – one on his right, the other on his left. ³⁴Jesus said, **‘Father, forgive them, for they do not know what they are doing.’** (Luke 23:34 NIV)

There was a written notice above him, which read: THIS IS THE KING OF THE JEWS.

³⁹One of the criminals who hung there hurled insults at him: ‘Aren’t you the Messiah? Save yourself and us!’

⁴⁰But the other criminal rebuked him. ‘Don’t you fear God,’ he said, ‘since you are under the same sentence? ⁴¹We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong.’

⁴²Then he said, ‘Jesus, remember me when you come into your kingdom.’

⁴³Jesus answered him, **‘Truly I tell you, today you will be with me in paradise.’** (Luke 23:42-43 NIV)

Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶When Jesus saw his mother there, and the disciple whom he loved standing near by, he said to her, **‘Woman, here is your son,’** ²⁷and to the disciple, **‘Here is your mother.’** From that time on, this disciple took her into his home. (John 19:25-27 NIV)

From noon on, darkness came over the whole land^[a] until three in the afternoon.

⁴⁶And about three o’clock Jesus cried with a loud voice, ‘Eli, Eli, lema sabachthani?’ that is, **‘My God, my God, why have you forsaken me?’**

(Matthew 27:45-46; see Ps 22:1)

Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, **‘I am thirsty.’** ²⁹A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. (John 19:28-29 NIV)

When he had received the drink, Jesus said, **‘It is finished.’** With that, he bowed his head and gave up his spirit. (John 19:30 NIV)

It was now about noon, and darkness came over the whole land until three in the afternoon, ⁴⁵for the sun stopped shining. And the curtain of the temple was torn in two. ⁴⁶Jesus called out with a loud voice, **‘Father, into your hands I commit my spirit.’** When he had said this, he breathed his last.

(Luke 23:46 NIV; see Psalm 31:5)

Saturday - Day of Sabbath

Mark 15:46-47 - tomb sealed

The burial of Jesus

So Joseph bought some linen cloth, took down the body, wrapped it in the linen, and placed it in a tomb cut out of rock. Then he rolled a stone against the entrance of the tomb. ⁴⁷ Mary Magdalene and Mary the mother of Joseph saw where he was laid. (Mark 15:46-47 NIV)

The women who had come with Jesus from Galilee followed Joseph and saw the tomb and how his body was laid in it. ⁵⁶ Then they went home and prepared spices and perfumes. But they rested on the Sabbath in obedience to the commandment. (Luke 23:54 NIV)

The Guard at the Tomb

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate ⁶³ and said, 'Sir, we remember what that impostor said while he was still alive, "After three days I will rise again."⁶⁴ Therefore command that the tomb be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, "He has been raised from the dead", and the last deception would be worse than the first.' ⁶⁵ Pilate said to them, 'You have a guard of soldiers; go, make it as secure as you can.' ⁶⁶ So they went with the guard and made the tomb secure by sealing the stone. (Luke 23:62:66 NIV)

Christ's Suffering and Ours

For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, ¹⁹ by whom also He went and preached to the spirits in prison, ²⁰ who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. ²¹ There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ, ²² who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.

(1 Peter 3:18-22 NKJV)

Easter Sunday - Day of Resurrection

Mark 16:1-18 - resurrection appearances

The Resurrection of Jesus

When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might go to anoint Jesus' body. ² Very early on the first day of the week, just after sunrise, they were on their way to the tomb ³ and they asked each other, "Who will roll the stone away from the entrance of the tomb?"

⁴ But when they looked up, they saw that the stone, which was very large, had been rolled away. ⁵ As they entered the tomb, they saw a young man dressed in a white robe sitting on the right side, and they were alarmed.

⁶ "Don't be alarmed," he said. "You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him. ⁷ But go, tell his disciples and Peter, 'He is going ahead of you into Galilee. There you will see him, just as he told you.'"

⁸ Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone, because they were afraid.

(Mark 16:1-8 NIV)

After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.

² There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. ³ His appearance was like lightning, and his clothes were white as snow. ⁴ The guards were so afraid of him that they shook and became like dead men.

⁵ The angel said to the women, "Do not be afraid, for I know that you are looking for Jesus, who was crucified. ⁶ He is not here; he has risen, just as he said. Come and see the place where he lay. ⁷ Then go quickly and tell his disciples: 'He has risen from the dead and is going ahead of you into Galilee. There you will see him.' Now I have told you."

⁸ So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples. ⁹ Suddenly Jesus met them. "Greetings," he said. They came to him, clasped his feet and worshiped him. ¹⁰ Then Jesus said to them, "Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me."

(Matthew 28:1-10 NIV)

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. ² So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." ³ Then Peter and the other disciple set out and went towards the tomb. ⁴ The two were running together, but the other disciple outran Peter and reached the tomb first. ⁵ He bent down to look in and saw the linen wrappings lying there, but he did not go in. ⁶ Then Simon Peter came,

following him, and went into the tomb. He saw the linen wrappings lying there, ⁷ and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. ⁸ Then the other disciple, who reached the tomb first, also went in, and he saw and believed; ⁹ for as yet they did not understand the scripture, that he must rise from the dead. ¹⁰ Then the disciples returned to their homes. (John 20:1-9)

Jesus Appears to Mary Magdalene

But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; ¹² and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. ¹³ They said to her, 'Woman, why are you weeping?' She said to them, 'They have taken away my Lord, and I do not know where they have laid him.' ¹⁴ When she had said this, she turned round and saw Jesus standing there, but she did not know that it was Jesus. ¹⁵ Jesus said to her, 'Woman, why are you weeping? For whom are you looking?' Supposing him to be the gardener, she said to him, 'Sir, if you have carried him away, tell me where you have laid him, and I will take him away.' ¹⁶ Jesus said to her, 'Mary!' She turned and said to him in Hebrew, 'Rabbouni!' (which means Teacher). ¹⁷ Jesus said to her, 'Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, "I am ascending to my Father and your Father, to my God and your God."' ¹⁸ Mary Magdalene went and announced to the disciples, 'I have seen the Lord'; and she told them that he had said these things to her. (John 20:11-18)

Jesus Appears to the Disciples

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, 'Peace be with you.' ²⁰ After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. ²¹ Jesus said to them again, 'Peace be with you. As the Father has sent me, so I send you.' ²² When he had said this, he breathed on them and said to them, 'Receive the Holy Spirit. ²³ If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.' (John 20:19-23)

'These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the Psalms must be fulfilled.' Then he opened their minds to understand the scriptures, ⁴⁶ and he said to them, 'Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, ⁴⁷ and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. (Luke 24:44-47)

More details are given in the book, *The Lion of Judah (5) The Resurrection of Jesus*.

The Resurrection and Ascension

Resurrection Appearances

Resurrection Sunday

Mary Magdalene - Mark 16:9, John 20:11-18

The Women - Matthew 28:9-10

Cleopas and friend, Emmaus Road – Mark 16:12-13, Luke 24:13-34

Simon Peter - Luke 24:34, 1 Corinthians 15:5

The Disciples, Upper Room - Mark 16:14, Luke 24:36-49, John 20:19-23,
1 Corinthians 15:5

40 Days - Acts 1:3

Disciples with Thomas, one week later - John 20:24-29

500 at once - 1 Corinthians 15:6

James - 1 Corinthians 15:7

Galilee beach - John 21:1-25

Galilee Mountain - Matthew 28:16-20

Eating in Jerusalem – Acts 1:4-5

Mount of Olives, Ascension - Acts 1:6-9

These books give further details of the Resurrection Appearances:

The Lion of Judah: 5 The Resurrection of Jesus

Risen: 12 Resurrection Appearances

Reflections on Jesus' Death and Resurrection

*In the cross of Christ I glory,
towering o'er the wrecks of time;
all the light of sacred story
gathers round its head sublime.*

*Bane and blessing, pain and pleasure,
by the cross are sanctified;
peace is there that knows no measure,
joys that through all time abide.*

(John Bowring, 1792-1872)

The following reflections on the death of Jesus are brief selections from the New Testament and from a few other sources.

New Testament

This brief selection of New Testament passages gives references to Jesus' death on the cross with key statements highlighted in bold print.

Peter, preaching on the Day of Pentecost and speaking to the religious leaders showed how Jesus fulfilled Scripture.

For David says concerning him,

"I saw the Lord always before me,

for he is at my right hand so that I will not be shaken;

²⁶ therefore my heart was glad, and my tongue rejoiced;
moreover, my flesh will live in hope.

²⁷ For you will not abandon my soul to Hades,

or let your Holy One experience corruption.

²⁸ You have made known to me the ways of life;

you will make me full of gladness with your presence."

(Acts 2:25-28; see Psalm 16:8-11)

In this way God fulfilled what he had foretold through all the prophets, that **his Messiah would suffer**.¹⁹ Repent therefore, and turn to God so that your sins may be wiped out,²⁰ so that times of refreshing may come from the presence of the Lord, and that he may send the Messiah appointed for you, that is, Jesus,²¹ who must remain in heaven until the time of universal restoration that God announced long ago through his holy prophets.

(Acts 3:18-21; see Deuteronomy 18:15, 18-19; Genesis 22:18; 26:4; 28:14).

The early church drew on the Messianic Scriptures in their praying.

‘Sovereign Lord, who made the heaven and the earth, the sea, and everything in them, ²⁵ it is you who said by the Holy Spirit through our ancestor David, your servant:

“Why did the Gentiles rage,
and the peoples imagine vain things?
²⁶ The kings of the earth took their stand,
and the rulers have gathered together
against the Lord and against his Messiah.”
(Acts 4:24-26; see Psalm 2:1-2)

Philip explained the Scriptures about the Messiah to the Ethiopian.

Now the passage of the scripture that he was reading was this:

**‘Like a sheep he was led to the slaughter,
and like a lamb silent before its shearer,
so he does not open his mouth.**

³³ In his humiliation justice was denied him.

Who can describe his generation?

For his life is taken away from the earth.’

³⁴ The eunuch asked Philip, ‘About whom, may I ask you, does the prophet say this, about himself or about someone else?’ ³⁵ Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus.
(Acts 8:32-35; see Isaiah 53:7-8)

Paul and others proclaimed the power of Jesus’ death and resurrection.

For Christ did not send me to baptise, but to preach the gospel – not with wisdom and eloquence, **lest the cross of Christ be emptied of its power.** ¹⁸ For **the message of the cross** is foolishness to those who are perishing, but to us who are being saved it is the power of God. (1 Corinthians 1:17-18 NIV)

Imitating Christ’s Humility

Let the same mind be in you that was in Christ Jesus,

⁶ who, though he was in the form of God,

did not regard equality with God

as something to be exploited,

⁷ but emptied himself,

taking the form of a slave,

being born in human likeness.

And being found in human form,

⁸ he humbled himself

and became obedient to the point of death—

even death on a cross.

⁹ Therefore God also highly exalted him

and gave him the name

that is above every name,
¹⁰ so that at the name of Jesus
every knee should bend,
in heaven and on earth and under the earth,
¹¹ and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.
(Philippians 2:5-11)

The Supremacy of Christ

He is the image of the invisible God, the firstborn of all creation; ¹⁶ for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. ¹⁷ He himself is before all things, and in him all things hold together. ¹⁸ He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. ¹⁹ For in him all the fullness of God was pleased to dwell, ²⁰ and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by **making peace through the blood of his cross.**
(Colossians 1:15-20)

When you were dead in your sins and in the uncircumcision of your flesh, God made you alive with Christ. He forgave us all our sins, ¹⁴ having cancelled the charge of our legal indebtedness, which stood against us and condemned us; he has taken it away, **nailing it to the cross.** ¹⁵ And having disarmed the powers and authorities, he made a public spectacle of them, **triumphing over them by the cross.** (Colossians 2:13-15)

God Has Spoken by His Son

Long ago God spoke to our ancestors in many and various ways by the prophets, ² but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. ³ He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. **When he had made purification for sins,** he sat down at the right hand of the Majesty on high, ⁴ having become as much superior to angels as the name he has inherited is more excellent than theirs. (Hebrews 1:1-4)

Dying and Rising with Christ

Do you not know that all of us who have been baptized into Christ Jesus were **baptized into his death?** ⁴ Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. (Romans 6:3-4)

The Institution of the Lord's Supper

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, ²⁴and when he had given thanks, he broke it and said, **'This is my body that is for you.** Do this in remembrance of me.' ²⁵In the same way he took the cup also, after supper, saying, **'This cup is the new covenant in my blood.** Do this, as often as you drink it, in remembrance of me.' ²⁶For as often as you eat this bread and drink the cup, **you proclaim the Lord's death until he comes.** (1 Corinthians 11:23-26)

A reflection on the Lord's Supper.

An unknown devotional writer has observed:

It was at the "Last Supper" (the very evening Jesus was betrayed) the Lord carefully conducted the first Communion service. In Paul's account of the event (in 1 Corinthians 11) he describes how when we celebrate Communion, we need to take a fourfold look.

1. We look back - "You proclaim the Lord's death" (1 Corinthians 11:26) ... We look back to the cross. We are reminded of our Lord's sacrifice, how He gave Himself unselfishly and completely for the atonement of our sins.

2. We look within - "Everyone ought to examine themselves before they eat of the bread and drink from the cup." (1 Corinthians 11:28 NIV). We look at ourselves, our lives and deep into our hearts. God wants us to acknowledge our own sins and humbly ask for forgiveness.

3. We look around - "Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf" (1 Corinthians 10:17). The third look is to the brothers and sisters around us. We give thanks to God for **you** and our Christian family. We need one another.

4. We look ahead - "Until he comes" (1 Corinthians 11:26) ... We look ahead to the future. We look forward to the time when He will come again and we will have Communion with our Lord in His kingdom (Matthew 26:29; 1 Corinthians 11:26). I'm trusting you're looking forward to His coming with joy not fear.

The Revelation

Revelation, the last book in the Bible, proclaims the significance of Jesus' death and resurrection. The Lamb of God is the Lion of Judah.

Behold, He is coming with clouds, and every eye will see Him, **even they who pierced Him**. And all the tribes of the earth will mourn because of Him. Even so, Amen. (Revelation 1:7 NKJV; see Zechariah 12:10)

See, **the Lion of the tribe of Judah, the Root of David, has conquered**, so that he can open the scroll and its seven seals.
(Revelation 5:5; see Genesis 49:10; Psalm 110:1)

They sing a new song:

'You are worthy to take the scroll
and to open its seals,

for you were slaughtered and by your blood you ransomed for God

saints from¹ every tribe and language and people and nation;

¹⁰ you have made them to be a kingdom and priests serving our God,
and they will reign on earth.'

Then I looked, and I heard the voice of many angels surrounding the throne and the living creatures and the elders; they numbered myriads of myriads and thousands of thousands, ¹² singing with full voice,

'Worthy is the Lamb that was slaughtered

to receive power and wealth and wisdom and might
and honour and glory and blessing!'

¹³ Then I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, singing,

'To the one seated on the throne and to the Lamb

be blessing and honour and glory and might
for ever and ever!'

(Revelation 5:9-14; see Exodus 19:6; Psalm 2:7-8; Isaiah 53:5-6; 61:6)

Then the kings of the earth and the magnates and the generals and the rich and the powerful, and everyone, slave and free, hid in the caves and among the rocks of the mountains, ¹⁶ calling to the mountains and rocks, 'Fall on us and hide us from the face of the one seated on the throne and from **the wrath of the Lamb**; ¹⁷ for the great day of their wrath has come, and who is able to stand?' (Revelation 6:15-17)

The Multitude from Every Nation

After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and **before the Lamb**, robed in white, with palm branches in their hands.

¹⁰ They cried out in a loud voice, saying,

'Salvation belongs to our God who is seated on the throne, and **to the Lamb!**'

¹¹ And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshipped God, ¹² singing,

'Amen! Blessing and glory and wisdom
and thanksgiving and honour
and power and might
be to our God for ever and ever! Amen.'

¹³ Then one of the elders addressed me, saying, 'Who are these, robed in white, and where have they come from?' ¹⁴ I said to him, 'Sir, you are the one that knows.' Then he said to me, 'These are they who have come out of the great ordeal; they have washed their robes and made them white in **the blood of the Lamb.**

¹⁵ For this reason they are before the throne of God,
and worship him day and night within his temple,
and the one who is seated on the throne will shelter them.

¹⁶ They will hunger no more, and thirst no more;
the sun will not strike them,
nor any scorching heat;

¹⁷ for **the Lamb at the centre of the throne** will be their shepherd,
and he will guide them to springs of the water of life,
and God will wipe away every tear from their eyes.' (Revelation 7:9-17)

Then I heard a loud voice in heaven, proclaiming,
'Now have come the salvation and the power
and the kingdom of our God
and the authority of his Messiah,
for the accuser of our comrades has been thrown down,
who accuses them day and night before our God.

¹¹ But they have conquered him by **the blood of the Lamb**
and by the word of their testimony,
for they did not cling to life even in the face of death.
(Revelation 12:10-11)

The Lamb and the 144,000

Then I looked, and there was **the Lamb**, standing on Mount Zion! And with him were one hundred and forty-four thousand who had his name and his Father's name written on their foreheads. ² And I heard a voice from heaven like the sound of many waters and like the sound of loud thunder; the voice I heard was like the sound of harpists playing on their harps, ³ and they sing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the one hundred forty-four thousand who have been redeemed from the earth. ⁴ It is these who have not defiled themselves with women, for they are virgins; **these follow the Lamb** wherever he goes. They have been redeemed from humankind as first fruits for God and **the Lamb**, ⁵ and in their mouth no lie was found; they are blameless. (Revelation 14:1-5)

They sing the song of Moses, the servant of God, and **the song of the Lamb**:

‘Great and amazing are your deeds,

Lord God the Almighty!

Just and true are your ways,

King of the nations!

⁴ Lord, who will not fear

and glorify your name?

For you alone are holy.

All nations will come

and worship before you,

for your judgements have been revealed.’

(Revelation 15:3-4; see Exodus 15:1-18)

These are united in yielding their power and authority to the beast; ¹⁴ they will make war on **the Lamb**, and **the Lamb will conquer them**, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful.’ (Revelation 17:13-14)

And the angel said to me, ‘Write this: Blessed are those who are invited to the **marriage supper of the Lamb**.’ And he said to me, ‘These are true words of God.’ (Revelation 19:9)

Vision of the New Jerusalem

I saw no temple in the city, for its temple is the Lord God the Almighty and **the Lamb**. ²³ And the city has no need of sun or moon to shine on it, for the glory of God is its light, and **its lamp is the Lamb**. ²⁴ The nations will walk by its light, and the kings of the earth will bring their glory into it. ²⁵ Its gates will never be shut by day—and there will be no night there. ²⁶ People will bring into it the glory and the honour of the nations. ²⁷ But nothing unclean will enter it, nor anyone who practises abomination or falsehood, but only those who are written in **the Lamb’s book of life**. (Revelation 21:22-27)

The River of Life

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of **the Lamb** ² through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. ³ Nothing accursed will be found there any more. But the throne of God and of **the Lamb** will be in it, and his servants will worship him; ⁴ they will see his face, and his name will be on their foreheads. ⁵ And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign for ever and ever. (Revelation 22:1-5)

Other Sources

Reports in Wikipedia give details about Jesus' execution mentioned in three non-Christian sources from antiquity, by Josephus, Tacitus, and Mara bar Serapion.

Josephus, Jewish historian

The *Testimonium Flavianum* (meaning the testimony of Flavius Josephus) is the name given to the passage found in his work, *Antiquities of the Jews*, written around 93–94 AD, in Book 18, Chapter 3, 3 (possibly edited):

"About this time there lived Jesus, a wise man, if indeed one ought to call him a man. For he was one who performed surprising deeds and was a teacher of such people as accept the truth gladly. He won over many Jews and many of the Greeks. He was the Christ. And when, upon the accusation of the principal men among us, Pilate had condemned him to a cross, those who had first come to love him did not cease. He appeared to them spending a third day restored to life, for the prophets of God had foretold these things and a thousand other marvels about him. And the tribe of the Christians, so called after him, has still to this day not disappeared."

Tacitus, Roman historian and senator

Tacitus referred to Christus, his execution by Pontius Pilate and the existence of early Christians in Rome in his final work, *Annals* (written ca. AD 116), Book 15, Chapter 44. The context of the passage is the six-day Great Fire of Rome that burned much of the city in AD 64 during the reign of Roman Emperor Nero. Tacitus never accused Nero of playing the lyre while Rome burned - that statement came from Cassius Dio, who died in the 3rd century. But Tacitus did suggest that Nero used the Christians as scapegoats (translation from Latin by A J Church and W J Brodribb, 1876):

"Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judæa, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind."

Mara Bar-Serapion, Syriac writer

Mara Bar-Serapion's letter to his son is preserved in a 6th or 7th century manuscript and was composed sometime between 73 AD and the 3rd century. He examines the executions of Socrates, Pythagoras, and the Jews' wise king. William Cureton published an English translation in 1855.

"What else can we say, when the wise are forcibly dragged off by tyrants, their wisdom is captured by insults, and their minds are oppressed and without defence? What advantage did the Athenians gain from murdering Socrates? Famine and plague came upon them as a punishment for their crime. What advantage did the men of Samos gain from burning Pythagoras? In a moment their land was covered with sand. What advantage did the Jews gain from executing their wise king? It was just after that their kingdom was abolished. God justly avenged these three wise men: the Athenians died of hunger; the Samians were overwhelmed by the sea and the Jews, desolate and driven from their own kingdom, live in complete dispersion. But Socrates is not dead, because of Plato; neither is Pythagoras, because of the statue of Juno; nor is the wise king, because of the 'new law' he laid down."

A contemporary Jewish Christian leader made this observation.

Michael Evans, Jewish Christian

I was told by a distinguished rabbi about the ceremony when the Children of Israel presented lambs to the priest. The lamb would be impaled on a horizontal and vertical pole. Its back would be flayed to ensure it was a spotless lamb. None of its bones would be broken, and the blood would be drained from the lamb.

Does that sound familiar? The lamb was roasted on two poles forming a cross. Jesus Christ, the Lamb of God, was placed on a cross. His hands and feet were pierced, and none of His bones were broken. Jesus was crucified on the very day the Passover lambs were being offered up.

By Dr Michael Evans (Jerusalem Prayer Team)

The message of this whole book can be summarized in the words of the most famous verse in the Bible:

**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.
(John 3:16 NKJV)**

Conclusion

Book 1: Holy Week

The Tree

A great prison warden, Kenyon Scudder, often told this story of a modern-day miracle. A friend of his happened to be sitting in a railway coach next to a young man who was obviously depressed. Finally the man revealed that he was a convict returning from a distant prison. His imprisonment had brought shame on his family and they had neither visited him nor written often. He hoped, however, that this was only because they were too poor to travel, too uneducated to write. He hoped, despite the evidence, that they had forgiven him.

To make it easy for them, however, he had written them to put up a signal for him when the train passed their little farm on the outskirts of town. If his family had forgiven him they were to put up a white ribbon in the big apple tree near the line. If they didn't want him back they were to do nothing, and he would stay on the train, go far away, probably become a hobo.

As the train neared his home town his suspense became so great he couldn't bear to look out the window. His companion changed places with him and said he would watch for the apple tree. In a minute, he put his hand on the young convict's arm. "There it is," he whispered, his eyes bright with sudden tears. "It's all right. *The whole tree is white with ribbons*" (*The Christian Herald*, January 1961).

It's all right. The whole tree is red with blood.

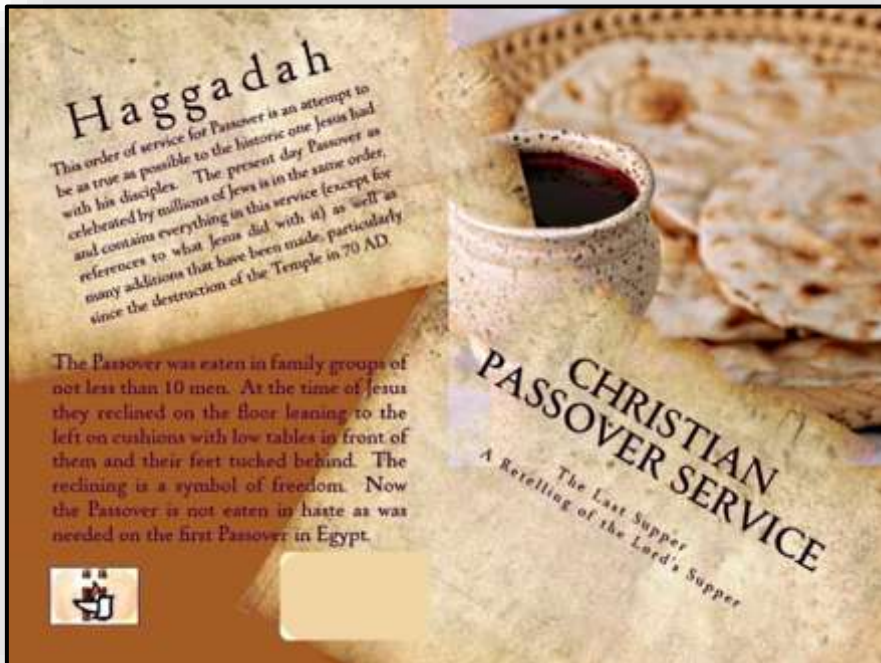
"He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed" (1 Peter 2:24).

We celebrate our eternal reunion, forgiven and clean.

This story from The Christian Herald, 1961, precedes the famous 1970s song "Tie a yellow ribbon 'round the ole oak tree" about a similar story of a man returning home on a bus after three years imprisonment.

Book 2

Christian Passover



Haggadah

[Christian Passover Service](#)

The Last Supper

A Retelling of the Lord's Supper



Sunset over Jerusalem

Eastern wall with Golden Gate
in the foreground

Contents

Book 2

Christian Passover

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The First Passover

The LORD said to Moses and Aaron in the land of Egypt: ² This month shall mark for you the beginning of months; it shall be the first month of the year for you. ³ Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. ⁴ If a household is too small for a whole lamb, it shall join its closest neighbour in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. ⁵ Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. ⁶ You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. ⁷ They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. ⁸ They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. ⁹ Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. ¹⁰ You shall let none of it remain until the morning; anything that remains until the morning you shall burn. ¹¹ This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the LORD. ¹² For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgements: I am the LORD. ¹³ The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.

¹⁴ This day shall be a day of remembrance for you. You shall celebrate it as a festival to the LORD; throughout your generations you shall observe it as a perpetual ordinance. ¹⁵ Seven days you shall eat unleavened bread; on the first day you shall remove leaven from your houses, for whoever eats leavened bread from the first day until the seventh day shall be cut off from Israel. ¹⁶ On the first day you shall hold a solemn assembly, and on the seventh day a solemn assembly; no work shall be done on those days; only what everyone must eat, that alone may be prepared by you. ¹⁷ You shall observe the festival of unleavened bread, for on this very day I brought your companies out of the land of Egypt: you shall observe this day throughout your generations as a perpetual ordinance. ¹⁸ In the first month, from the evening of the fourteenth day until the evening of the twenty-first day, you shall eat unleavened bread. ¹⁹ For seven days no leaven shall be found in your houses; for whoever eats what is leavened shall be cut off from the congregation of Israel, whether an alien or a native of the land. ²⁰ You shall eat nothing leavened; in all your settlements you shall eat unleavened bread.

(Exodus 12:1-20)



Christ, our Passover Lamb, has been sacrificed for us

(1 Corinthians 5:7)

THE PASSOVER

HAGGADAH - The Telling

HAGGADAHS contain the Passover Service.

This order of service for Passover is an attempt to be as true as possible to the historic one Jesus had with his disciples. The present day Passover as celebrated by millions of Jews is in the same order, and contains everything in this service (except for references to what Jesus did with it) as well as many additions that have been made, particularly since the destruction of the Temple in 70 AD.

ITEMS USED

HAGGADAHS - Passover Order of Service.

UNLEAVENED BREAD - "Matzo" (pierced and striped)
Available from delicatessens or David Jones.

BITTER HERBS - 2 kinds:
1st Dipping - parsley or lettuce,
2nd Dipping - grated horse radish or grated onion
(about 1 teaspoon per person).

CHAROSETH - mixture to resemble mortar used in slavery.
Chopped apples (allow to turn brown - no lemon juice),
Chopped walnuts, sultanas or raisins or dates,
with a little honey and wine to stick it together.

CANDLES - 2 white candles and candle holders; matches.

SALT WATER or VINEGAR - for 1st Dipping.

ROAST LAMB - other foods optional: dates, figs, olives, grapes, onions,
cucumber, garlic, melon, lentils.

RED WINE mixed with water - each person drinks 4 cups of it.

CUSHIONS - to recline on.

PRESENTATION

The Passover was eaten in family groups of not less than 10 men. At the time of Jesus they reclined on the floor leaning to the left on cushions with low tables in front of them and their feet tucked behind. Reclining is a symbol of freedom. The Passover is not eaten in haste as was needed on the first Passover in Egypt. One's best festive clothes are worn in honour of the occasion. Psalms were sung; appropriate worship songs may be used. The prayers are read in unison, unless otherwise indicated.



THE PASSOVER SERVICE

1. LIGHTING THE CANDLES

The lady of the house lights the candles and says:

Blessed are you, Lord our God, King of the Universe, who has sanctified us by your commandments and has commanded us to kindle the Festival light.

Blessed are you, Lord our God, King of the Universe, who has preserved us alive and sustained us and brought us to this season.

[As the woman begins the Service and gives light to the Passover table, so it was a woman who began the redemptive career of Messiah our Passover by giving birth to the Light of the World.]

2. FIRST CUP - Cup of Blessing

Fill the first cup.

Blessed are you, Lord our God, King of the Universe, Creator of the fruit of the vine.

Blessed are you, Lord our God, King of the Universe, who chose us above all nations, and hallowed us with your precepts. So you gave us, O Lord God, in your love, Sabbaths for rest, anniversaries for gladness, feasts and holy days for rejoicing, and this Passover day, season of our freedom in love - a holy convocation, in memory of our coming out of Egypt. For you have put your choice in us and have sanctified us of all peoples, and have given us your Sabbath and holy festivals as an inheritance, in love and desire, in joy and gladness.

Blessed are you, Lord who sanctified the Sabbath, Israel and the festive seasons.

Blessed are you, Lord our God, King of the Universe, who has preserved us alive and sustained us and brought us to this season.

Drink the first cup.

3. WASHING THE HANDS

Blessed are you, Lord our God, King of the Universe, who has sanctified us with your commandments and has enjoined us concerning the washing of our hands.

[Concerning the washing, it is written: John 13:1-5.]

*Dip fingers into water
or follow Jesus' example and instruction.*

4. FIRST DIPPING - Bitter Herb in Salt Water

Blessed are you, Lord our God, King of the Universe, Creator of the fruit of the earth.

Leader:

The rabbis say that the bitter greens represent life. The salt water represents tears. So life is immersed in tears, as it was for our ancestors in Egypt.

Dip parsley (or lettuce) in salt water and eat.

5. THE FOUR QUESTIONS

Asked by youngest son able to read.

Why is this night different from all other nights?

1. On all other nights we eat either leavened or unleavened bread; on this night why do we eat only unleavened bread?

2. On all other nights we eat herbs of every kind; on this night why do we eat only bitter herbs?

3. On all other nights we eat meat roasted, stewed or boiled; on this night why do we eat only roasted meat?

4. On all other nights we do not dip the sop once; on this night why do we dip twice?

The Answer - telling of the Passover story.

Our father, Jacob lived in a country called Canaan (now called Israel). Jacob, who was an old man, had many children and grandchildren and also many flocks of sheep and herds of cattle. One year when the rainy season came and there should have been a great deal of rain to fill the cisterns and wells to make the grass grow green, there was no rain. The next year again there was no rain. The wells dried up, the grass withered and there was no water and no food for people or beasts. Jacob decided to pack all his goods and all his belongings and with his sons and his shepherds and his flocks, to go down to the land of Egypt where there was water and food enough to spare, and where Joseph, his long lost son, was waiting for him.

That is how the children of Israel (because Jacob's other name was Israel) came into Egypt and settled there and lived happily in the green fields by the Nile River. Those were good years while Joseph lived and a kindly Pharaoh ruled over Egypt. The children of Israel and their flocks prospered and multiplied.

The time came when Joseph grew old and died and so did all his brothers and the good Pharaoh who had welcomed the children of Israel to Egypt. Later, a bad Pharaoh ruled and said to his people, "See, there are too many children of Israel living with us. Let us be cruel to them. Let us make them build cities and storehouses for us, and we will not pay them but we shall beat them till they can work no harder." And so it happened that the free Israelites were enslaved and cruelly treated and forced to bake bricks in the hot Egyptian sun.

Because we were slaves to Pharaoh in Egypt the Lord our God brought us out with a mighty hand and an outstretched arm. If the Most Holy (blessed is he!), had not brought our ancestors out of Egypt, we, and our children, and our children's children, would still continue in bondage to the Pharaohs in Egypt.

Blessed is he who keeps his promise to Israel. Blessed is the Most Holy, who premeditated the end of the captivity that he might do what he had promised to our father Abraham, as it is said: And he said to Abraham, "Know for certain that your seed shall be strangers in a land that is not theirs and shall serve them, and they shall afflict them 400 years. And also that nation whom they shall serve, will I judge; and they shall go out with great substance."

It is this same promise which has been the support of our ancestors and of us also; for not only one nation has risen up against us, but in every generation there are some who rise up against us to annihilate us. But the Most Holy (blessed is he!), has delivered us out of their hand. And the Lord brought us out from Egypt with a strong hand and with an outstretched arm, with terror, and with signs and wonders.

Read Exodus 7: 1 - 14.

6. THE PLAGUES.

Fill second cup. Leader says:

Though we celebrate our liberation, our happiness is not complete as long as others remain bound to slavery and death.

Leader raises cup and continues:

A full cup is a symbol of complete joy. Let us, therefore, diminish our cups as we recall the plagues which befell the Egyptians.

Each participant empties a drop from his cup for each one of the ten plagues:

Blood. Frogs. Lice. Flies. Cattle
disease. Boils. Hail. Locusts. Darkness. Slaying the first-born.

7. PASCHAL LAMB, UNLEAVENED BREAD, BITTER HERB

Leader: Whoever does not mention the three things used on the Passover has not done his duty, and these are: the paschal lamb, the unleavened bread and the bitter herb (Exodus 12:8).

Show lamb to the company.

Why do we eat the paschal lamb?

To protect the children of Israel, God commanded the head of each household to sacrifice a spotless lamb and to apply its blood to the doorway of his home, first to the top of the doorway, the lintel, and then to the two side posts. The paschal lamb signifies that the Most Holy (blessed is he!) passed over our fathers' houses in Egypt, as it is said: You shall say, "It is the Lord's sacrifice of the Passover because he passed over the houses of the children of Israel in Egypt when he smote the Egyptians and delivered our houses" (Exodus 12:27).

[Concerning the Messiah, it is written:

Isaiah 53:7; John 1:29; 1 Peter 1:18; Rev. 5:12.]

Show unleavened bread to the company.

Why do we eat unleavened bread?

There was not enough time for the dough of our ancestors to leaven before the Supreme King of Kings (blessed is he!) appeared to them and redeemed them,

as it is said: "They baked unleavened bread of the dough which they brought out of Egypt, for it was not leavened because they were thrust out of Egypt and could not tarry because they had no time to prepare food for themselves" (Ex. 12:39).

Show bitter herb to the company.

Why do we eat bitter herb?

The Egyptians embittered the lives of our ancestors in Egypt, as it is said: "They embittered their lives with cruel bondage, in mortar and brick and in all kinds of labour in the field; all their service in which they made them labour with rigour" (Ex. 1:14).

It is therefore incumbent on every Israelite, in every generation, to look upon himself as if he had actually gone out from Egypt, as it is said: "And you shall declare to your son, on that day, saying, 'This is done because of what the Lord did for me when I came out from Egypt. It was not our ancestors only that the Most Holy (blessed is he!) redeemed from Egypt, but us also he redeemed with them, as it is said, 'And he brought us out that he might bring us to the land which he swore to give to our fathers.'""

We therefore are privileged to thank, praise, adore, glorify, extol, honour, bless, exalt, and reverence him who did all the miracles for our ancestors and us. He brought us from bondage to freedom, from sorrow to joy, from mourning into holy days, from darkness to great light, and from servitude to redemption; so therefore let us sing to him a new song, Hallelujah!

8. SECOND CUP - Cup of Thanksgiving

Psalms 113 and 114 are recited.

Blessed are you, Lord our God, who has redeemed us and redeemed our fathers from Egypt.

Blessed are you, Lord our God, King of the Universe, Creator of the fruit of the vine.

Drink the second cup.

9. SECOND DIPPING - The Mixture (Charoseth)

The Leader breaks a piece of unleavened bread (Matzo).

This is the bread of affliction and poverty.

Blessed are you, Lord our God, King of the universe, who brings forth bread from the earth.

Blessed are you, Lord our God, who sanctified us with your commandments and commanded us to eat unleavened bread.

All take a piece of unleavened bread with bitter herbs on it and dip into the mixture (charoseth) and eat.

The charoseth is to remind us of the bricks we made while in bondage. We may ask ourselves, "Why should it taste so sweet?" The rabbis respond: "Even the bitterest of labour tasted sweet when we knew that redemption drew near."

[Jesus commented that one who had dipped his hand in the bowl with him would betray him (Mt. 26:20-23).]

10. THE PASSOVER MEAL

All eat the roast lamb and food in a relaxed way, without ceremony.

NOTE: Lamb is no longer eaten at Passover since the destruction of the second temple in 70 AD. Other roast meat is eaten instead.

At the end of the meal everything is cleared away except the unleavened bread and wine.

GRACE AFTER THE MEAL:

[Traditionally, grace is said after the meal.]

Blessed be the name of the Lord, now and forever;
Blessed be our God whose food we have eaten and
through whose goodness we live.

PRAYER:

Blessed are you, Lord our God, King of the Universe, who feeds the whole world with your goodness, and with your grace, kindness and mercy gives food to every creature; for your mercy endures forever.

And through your great goodness sustenance has never failed us, and may it not fail us for ever and ever, for the sake of your great name; for you are the God who feeds and sustains all, and deals bountifully with all, and provides food for all the creatures that you have created.

Blessed are you, O Lord, who gives food to all.



11. COMMUNION INSTITUTED

Read John 6: 32 - 35.

Jesus took the bread and gave thanks...

Blessed are you, Lord our God, King of the Universe,
who brings forth bread from the earth.

... and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me"
(Luke 22:19).

[The bread is unleavened; it is striped and it is pierced.
Even so the Messiah was unleavened, that is sinless;
Even so the Messiah was striped by the Roman whip;
Even so the Messiah was pierced by the nails in his hands
and his feet and by the spear in his side.]

(Read Isaiah 53:5
But He *was* wounded for our transgressions,
He was bruised for our iniquities;
The chastisement for our peace *was* upon Him,
And by His stripes we are healed. (NKJV))

Break and eat the bread together.



12. THIRD CUP - Cup of Redemption

Fill the third cup.

Concerning this cup, it is written:

In the same way, after the supper he took the cup, saying, "This cup is the new covenant in my blood, which is poured out for you" (Luke 22:20).

Blessed are you, Lord our God, King of the Universe, Creator of the fruit of the vine.

Drink the third cup.

13. FOURTH CUP - Cup of Praise

Fill the fourth cup.

Psalms 115 - 118 are recited.

Blessed are you, Lord our God, King of the Universe, Creator of the fruit of the vine.

Drink the fourth cup.

14. THE GREAT PRAISE - Final Song

Psalm 136 is recited.

When they had sung a hymn they went out to the Mount of Olives (Mark 14:26).

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Prepared by Geoff Waugh in consultation
May be used with acknowledgement

JESUS WASHES THE DISCIPLES' FEET

Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.

² And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon's *son*, to betray Him, ³ Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, ⁴ rose from supper and laid aside His garments, took a towel and girded Himself.

⁵ After that, He poured water into a basin and began to wash the disciples' feet, and to wipe *them* with the towel with which He was girded. ⁶ Then He came to Simon Peter. And *Peter* said to Him, "Lord, are You washing my feet?"

⁷ Jesus answered and said to him, "What I am doing you do not understand now, but you will know after this."

⁸ Peter said to Him, "You shall never wash my feet!"

Jesus answered him, "If I do not wash you, you have no part with Me."

⁹ Simon Peter said to Him, "Lord, not my feet only, but also *my* hands and *my* head!"

¹⁰ Jesus said to him, "He who is bathed needs only to wash *his* feet, but is completely clean; and you are clean, but not all of you." ¹¹ For He knew who would betray Him; therefore He said, "You are not all clean."

¹² So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you? ¹³ You call Me Teacher and Lord, and you say well, for *so* I am. ¹⁴ If I then, *your* Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵ For I have given you an example, that you should do as I have done to you. ¹⁶ Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. ¹⁷ If you know these things, blessed are you if you do them.

(John 13:2, 15-17 NKJV).

THE DISPUTE ABOUT GREATNESS

A dispute also arose among them as to which one of them was to be regarded as the greatest. ²⁵ But he said to them, "The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. ²⁶ But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. ²⁷ For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves. (Luke 22:24-27)



Max Greiner sculpture

MANDATUM – A NEW COMMANDMENT

“Mandatum”, meaning a commandment. Jesus Christ, at the Last Supper, commanded:

‘A new commandment I give to you that you love one another. As I have loved you, so you must love one another.

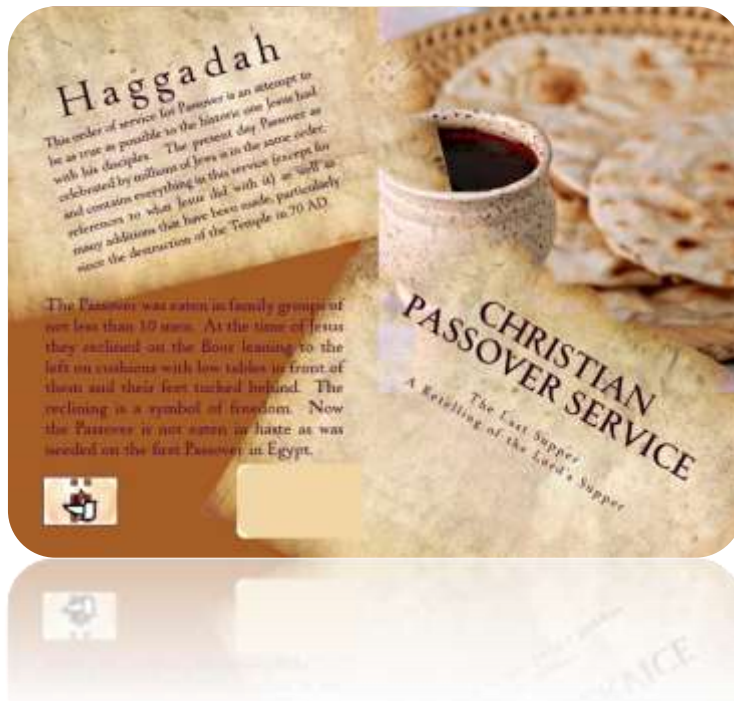
By this all will know that you are my disciples, if you have love for one another.’ (John 13:34-35).

SUMMARY

This order of service for Passover is an attempt to be as true as possible to the historic one Jesus had with his disciples. The present day Passover as celebrated by millions of Jews is in the same order, and contains everything in this service (except for references to what Jesus did with it) as well as many additions that have been made, particularly since the destruction of the Temple in 70 AD.

This Christian Passover Service reflects the Lord's Last supper now remembered in communion, the Eucharist or the Lord's Supper. You can adapt this service to any communion, home group or Christian Passover Service.

You can add foot washing as part of your celebration. We have often found that powerful. We have also found that prayers for healing are very significant and powerful in these celebrations of communion, the Eucharist or the Lord's Supper.



Book 3

Resurrection



12 Resurrection Appearances

A Mysterious Month

A month that changed the world



Israel from space

Galilee, 700 feet below sea level

Dead Sea, 1300 feet below sea level

Galilee to Jerusalem, 100 miles

Coast to Jordan River, 50 miles

Contents

Book 3

Resurrection

A Mysterious Month

12 Resurrection Appearances of Jesus

A month that changed the world

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PREFACE

A Mysterious Month

That month changed the world.

The mysterious month transformed the lives of people involved, and eventually changed the history of the world.

Eye-witnesses wrote their reports on parchments in the Greek language, now incorporated into the New Testament, the most translated book in the world. All or part of it is translated into around 3,000 languages and the whole Bible translated into over 500 languages. I use the New Revised Standard Version (NRSV) in this book with other translations added occasionally.

This story covers the most momentous month in history because it not only affected those involved but also changed the lives of countless millions through history since.

This first part of this book is reproduced in more detail in my book ***The Lion of Judah: The Resurrection of Jesus***. There I include many extra passages, some from Paul's letters and others from various passages in the New Testament including The Revelation.

Here I reproduce the Bible passages in *italics*. These passages, translated from the original eye-witness reports, tell the astounding story of that mysterious month.

Matthew, Mark and John were there personally. Luke gathered his reports from eye-witnesses for his two books, the Gospel of Luke and The Acts of the Apostles.

Jesus appeared mysteriously for 40 days, just over a calendar month from the full moon at Passover until his ascension beyond the clouds. As Jesus' friends stared at the clouds, two men in shining clothes told them that one day Jesus would return in the same way he had just ascended. The mystery continues!



The Angel's quote on the door of the Garden Tomb in Jerusalem

A Mysterious Month

Most people involved at the beginning of that mysterious month thought the unbelievable rumours were impossible, and said so. Loudly.

Only a few, very few at first, thought it may have happened. Even after a month some still doubted that it actually happened.

They saw the awful, brutal execution. Jesus had been severely flogged and tortured early that morning before his execution. The conquering Romans made sure their victims suffered maximum agony and humiliation on thousands of crosses, suffering publicly and slowly in excruciating pain to their last agonized breath. That's how we got our English words *excruciate* (ex-crux - out of the cross) and *agony* from the Greek word *agon* (struggle or contest).

Romans crucified their victims along the main road just outside a town or village. They lopped trees and their victims carried the crossbar to the dreadful execution site where they were nailed to the crossbar and hoisted onto a tree trunk or stake. Peter later wrote that Jesus *bore our sins in His own body on the tree* (1 Peter 2:24). The execution place just outside Jerusalem's city wall was called the place of the skull, with graves nearby. There are many graves just outside that city wall even today.

Eye-witnesses saw and heard the horrendous spectacle, a few like John from nearby. Spectators taunted the central victim: *And the people stood by, watching; but the leaders scoffed at him, saying, 'He saved others; let him save himself if he is the Messiah of God, his chosen one!'* The soldiers also mocked him, coming up and offering him sour wine, and saying, *'If you are the King of the Jews, save yourself'* (Luke 23:35-37)

The three struggling victims gasped out brief cries, one with angry accusations: *One of the criminals who were hanged there kept deriding him and saying, 'Are you not the Messiah? Save yourself and us!'* (Luke 23:39).

Soldiers divided the victims' clothes among themselves, gambling for some. Eventually they smashed the legs of the two victims still alive so they died quickly, no longer able to push up from their spiked feet to gasp more breath. Religious leaders wanted them off the crosses before the Sabbath began at sunset.

But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at

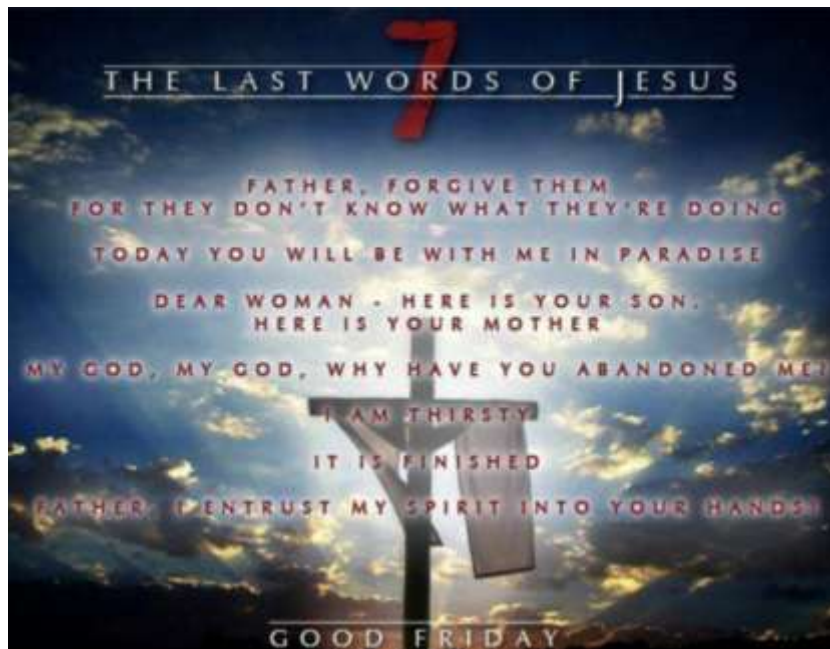
once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.)

And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things (John 19:33-35; Luke 23:48-49).

The mystery deepened rapidly. Matthew, the disciple who had been a despised tax collector for Rome, reported that *the curtain of the temple was torn in two from top to bottom. The earth shook, the rocks split and the tombs broke open. The bodies of many holy people who had died were raised to life. They came out of the tombs after Jesus' resurrection and went into the holy city and appeared to many people (Matthew 27:51-52).*



**Model of Jerusalem in Jesus' time, Temple Mount left (east)
Pool of Bethesda (sheep pool) and Antonia Fortress alongside,
Herod's Palace right (west), Golgotha just outside walls**



Jesus gave these seven statements while he was dying in agony.

1. *Father forgive them, for they know not what they do* (Luke 23:34).
2. *Truly, I say to you, today you will be with me in paradise* (Luke 23:43).
3. *Woman, behold your son: behold your mother* (John 19:26-27).
4. *My God, My God, why have you forsaken me*, (Matthew 27:46 and Mark 15:34; see Ps 22:1).
5. *I thirst* (John 19:28).
6. *It is finished* (John 19:30).
7. *Father, into your hands I commit my spirit* (Luke 23:46; see Psalm 31:5).

This summary uses NKJV. The Mounce translation of John 19:30 says '*It is accomplished*' (www.biblegateway.com).

Can you imagine the disciples' grief and horror?

Jesus' friends thought their beloved hero really was the Messiah, their God-given King. Many of them expected him to free them from the terrible tyranny of Rome, but now those Romans had publicly executed him as they did to criminals and political enemies.

Only five days earlier the excited crowds welcomed him to Jerusalem as their long awaited Messiah and deliverer, shouting '*Hosanna! Blessed is the one who comes in the name of the Lord — the King of Israel!*'

That momentous week went something like this.

Palm Sunday, a day of Demonstration.

Jesus entered Jerusalem on a donkey, welcomed by big crowds and alarming religious and political leaders.

Monday, a day of Authority.

Jesus cursed a fig tree which withered and he cleansed the temple of traders calling them a den of thieves. He provoked temple authorities.

Tuesday, a day of Conflict.

Jesus debated with religious leaders pointing out their errors on key issues such as life beyond death and religious rules.

Wednesday, a day of Preparation.

Jesus visited friends at Bethany including Lazarus (raised from death) and his sisters and he was anointed with expensive perfume.

Thursday, a day of Farewell.

Jesus celebrated the Passover with his disciples, now called the Last Supper, and he washed their feet dressed as a servant in a towel.

Good Friday, the day of Crucifixion.

Jesus was arrested, faced religious and political trials, was flogged, mocked, crucified, and his body laid in a new, unused tomb.

Saturday, the day of Sabbath.

Jesus' body lay in the tomb which was sealed with a large stone and guarded by soldiers.

Easter Sunday, the day of Resurrection.

Jesus alive? Rumours spread. Guards from the tomb, directed by religious leaders, spread the rumour that Jesus' disciples came while the soldiers slept and stole the body. Most people believed their story.

Eye-witnesses had another more astounding story. Some people believed them. Many did not, and many still do not believe that it literally happened. Some still think it is a symbolic story.

Here are 12 resurrection events as told by the witnesses:

Resurrection Sunday

1) Mary Magdalene

When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might go to anoint Jesus' body. ² Very early on the first day of the week, just after sunrise, they were on their way to the tomb ³ and they asked each other, 'Who will roll the stone away from the entrance of the tomb?' ⁴ But when they looked up, they saw that the stone, which was very large, had been rolled away. ⁵ As they entered the tomb, they saw a young man dressed in a white robe sitting on the right side, and they were alarmed.

⁶ 'Don't be alarmed,' he said. 'You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him. ⁷ But go, tell his disciples and Peter, "He is going ahead of you into Galilee. There you will see him, just as he told you."

⁸ Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone, because they were afraid. ⁹ When Jesus rose early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had driven seven demons. ¹⁰ She went and told those who had been with him and who were mourning and weeping. ¹¹ When they heard that Jesus was alive and that she had seen him, they did not believe it. (Mark 16:9-11)

Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance. ² So she came running to Simon Peter and the other disciple, the one Jesus loved, and said, 'They have taken the Lord out of the tomb, and we don't know where they have put him!'

³ So Peter and the other disciple started for the tomb. ⁴ Both were running, but the other disciple outran Peter and reached the tomb first. ⁵ He bent over and looked in at the strips of linen lying there but did not go in. ⁶ Then Simon Peter came along behind him and went straight into the tomb. He saw the strips of linen lying there, ⁷ as well as the cloth that had been wrapped round Jesus' head. The cloth was still lying in its place, separate from the linen. ⁸ Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed. ⁹ (They still did not understand from Scripture that Jesus had to rise from the dead.) ¹⁰ Then the disciples went back to where they were staying. ¹¹ Now Mary stood outside the tomb crying. As she wept, she bent over to look into the tomb ¹² and saw two angels in white, seated where Jesus' body had been, one at the head and the other at the foot. ¹³ They asked her, 'Woman, why are you crying?'

'They have taken my Lord away,' she said, 'and I don't know where they have put him.' ¹⁴ At this, she turned round and saw Jesus standing there, but she did not realise that it was Jesus. ¹⁵ He asked her, 'Woman, why are you crying? Who is it you are looking for?'

Thinking he was the gardener, she said, 'Sir, if you have carried him away, tell me where you have put him, and I will get him.'

¹⁶ Jesus said to her, 'Mary.' She turned towards him and cried out in Aramaic, 'Rabboni!' (which means 'Teacher').

¹⁷ Jesus said, 'Do not hold on to me, for I have not yet ascended to the Father. Go instead to my brothers and tell them, "I am ascending to my Father and your Father, to my God and your God."' "

¹⁸ Mary Magdalene went to the disciples with the news: 'I have seen the Lord!' And she told them that he had said these things to her.

(John 20:1-18)

2) The Women

After the Sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. ² And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. ³ His appearance was like lightning, and his clothing white as snow. ⁴ For fear of him the guards shook and became like dead men. ⁵ But the angel said to the women, 'Do not be afraid; I know that you are looking for Jesus who was crucified. ⁶ He is not here; for he has been raised, as he said. Come, see the place where he lay. ⁷ Then go quickly and tell his disciples, "He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him." This is my message for you.' ⁸ So they left the tomb quickly with fear and great joy, and ran to tell his disciples. ⁹ Suddenly Jesus met them and said, 'Greetings!' And they came to him, took hold of his feet, and worshipped him. ¹⁰ Then Jesus said to them, 'Do not be afraid; go and tell my brothers to go to Galilee; there they will see me.' (Matthew 28:1-10)

3) Cleopas and Friend on the Emmaus Road

After this he appeared in another form to two of them, as they were walking into the country. ¹³ And they went back and told the rest, but they did not believe them. (Mark 16:12-13)

Now that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem. ¹⁴ They were talking with each other about everything that had happened. ¹⁵ As they talked and discussed these things with each other, Jesus himself came up and walked along with them; ¹⁶ but they were kept from recognising him.

¹⁷ He asked them, 'What are you discussing together as you walk along?'

They stood still, their faces downcast. ¹⁸ One of them, named Cleopas, asked him, 'Are you the only one visiting Jerusalem who does not know the things that have happened there in these days?'

¹⁹ 'What things?' he asked.

'About Jesus of Nazareth,' they replied. 'He was a prophet, powerful in word and deed before God and all the people. ²⁰ The chief priests and our rulers handed him over to be sentenced to death, and they crucified him; ²¹ but we had hoped

that he was the one who was going to redeem Israel. And what is more, it is the third day since all this took place. ²² In addition, some of our women amazed us. They went to the tomb early this morning ²³ but didn't find his body. They came and told us that they had seen a vision of angels, who said he was alive. ²⁴ Then some of our companions went to the tomb and found it just as the women had said, but they did not see Jesus.'

²⁵ He said to them, 'How foolish you are, and how slow to believe all that the prophets have spoken! ²⁶ Did not the Messiah have to suffer these things and then enter his glory?' ²⁷ And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

²⁸ As they approached the village to which they were going, Jesus continued on as if he were going further. ²⁹ But they urged him strongly, 'Stay with us, for it is nearly evening; the day is almost over.' So he went in to stay with them.

³⁰ When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. ³¹ Then their eyes were opened and they recognised him, and he disappeared from their sight. ³² They asked each other, 'Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?'

³³ They got up and returned at once to Jerusalem. There they found the Eleven and those with them, assembled together ³⁴ and saying, 'It is true! The Lord has risen and has appeared to Simon.' ³⁵ Then the two told what had happened on the way, and how Jesus was recognised by them when he broke the bread. (Luke 24:13-35)

4) Simon Peter

There they found the Eleven and those with them, assembled together ³⁴ and saying, "It is true! The Lord has risen and has appeared to Simon." (Luke 24:33-34 NIV)

For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, ⁴ that he was buried, that he was raised on the third day according to the Scriptures, ⁵ and that he appeared to Cephas, and then to the Twelve. (1 Corinthians 15:3-5)

Jesus gave Simon the name Cephas or Peter, from the word for *rock* in Aramaic (*kepha*) and Greek (*petra*): 'You are Simon son of John. You are to be called Cephas' (which is translated Peter). (John 1:42)

5) The Disciples behind locked doors

Later Jesus appeared to the Eleven as they were eating; he rebuked them for their lack of faith and their stubborn refusal to believe those who had seen him after he had risen. (Mark 16:14)

While they were still talking about this, Jesus himself stood among them and said to them, 'Peace be with you.'

³⁷ They were startled and frightened, thinking they saw a ghost. ³⁸ He said to them, 'Why are you troubled, and why do doubts rise in your minds? ³⁹ Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have.'

⁴⁰ When he had said this, he showed them his hands and feet. ⁴¹ And while they still did not believe it because of joy and amazement, he asked them, 'Do you have anything here to eat?' ⁴² They gave him a piece of broiled fish, ⁴³ and he took it and ate it in their presence.

⁴⁴ He said to them, 'This is what I told you while I was still with you: everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.'

⁴⁵ Then he opened their minds so they could understand the Scriptures. ⁴⁶ He told them, 'This is what is written: the Messiah will suffer and rise from the dead on the third day, ⁴⁷ and repentance for the forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. ⁴⁸ You are witnesses of these things. ⁴⁹ I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high.' (Luke 24:36-49)

On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jewish leaders, Jesus came and stood among them and said, 'Peace be with you!' ²⁰ After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord. ²¹ Again Jesus said, 'Peace be with you! As the Father has sent me, I am sending you.' ²² And with that he breathed on them and said, 'Receive the Holy Spirit. ²³ If you forgive anyone's sins, their sins are forgiven; if you do not forgive them, they are not forgiven.' (John 20:19-23)

Forty Days

He appeared to them over a period of forty days and spoke about the kingdom of God. (Acts 1:3)

6) The Disciples with Thomas, one week later

Now Thomas (also known as Didymus), one of the Twelve, was not with the disciples when Jesus came. ²⁵ So the other disciples told him, 'We have seen the Lord!' But he said to them, 'Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe.'

²⁶ A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, 'Peace be with you!' ²⁷ Then he said to Thomas, 'Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe.' ²⁸ Thomas said to him, 'My Lord and my God!' ²⁹ Then Jesus told him, 'Because you have seen me, you have believed; blessed are those who have not seen and yet have believed.' (John 20:24-29)

7) 500 together

After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. (1 Corinthians 15:6)

8) James

James, the brother of Jesus, became a key leader in the church in Jerusalem. Jesus' mother Mary and his brothers James, Joseph (Joses), Jude (Judas) and Simon were involved in the church from the beginning (Mark 6:3; Matthew 13:55; Acts 1:14). James and Jude wrote letters now included in the New Testament.

Paul persecuted Christians but changed after he saw Jesus in a vision. He summarized some of Jesus' resurrection appearances: *Then he appeared to James, then to all the apostles, ⁸ and last of all he appeared to me also, as to one abnormally born. (1 Corinthians 15:7-8)*

9) 7 disciples on the Galilee Shore

Afterwards Jesus appeared again to his disciples, by the Sea of Galilee. It happened this way: ² Simon Peter, Thomas (also known as Didymus), Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together.

³ 'I'm going out to fish,' Simon Peter told them, and they said, 'We'll go with you.' So they went out and got into the boat, but that night they caught nothing.

⁴ Early in the morning, Jesus stood on the shore, but the disciples did not realise that it was Jesus.

⁵ He called out to them, 'Friends, haven't you any fish?'

'No,' they answered.

⁶ He said, 'Throw your net on the right side of the boat and you will find some.' When they did, they were unable to haul the net in because of the large number of fish.

⁷ Then the disciple whom Jesus loved said to Peter, 'It is the Lord!' As soon as Simon Peter heard him say, 'It is the Lord,' he wrapped his outer garment round him (for he had taken it off) and jumped into the water. ⁸ The other disciples followed in the boat, towing the net full of fish, for they were not far from shore, about a hundred metres. ⁹ When they landed, they saw a fire of burning coals there with fish on it, and some bread.

¹⁰ Jesus said to them, 'Bring some of the fish you have just caught.' ¹¹ So Simon Peter climbed back into the boat and dragged the net ashore. It was full of large fish, 153, but even with so many the net was not torn. ¹² Jesus said to them, 'Come and have breakfast.' None of the disciples dared ask him, 'Who are you?' They knew it was the Lord. ¹³ Jesus came, took the bread and gave it to them, and did the same with the fish. ¹⁴ This was now the third time Jesus appeared to his disciples after he was raised from the dead.

¹⁵ When they had finished eating, Jesus said to Simon Peter, 'Simon son of John, do you love me more than these?'

'Yes, Lord,' he said, 'you know that I love you.'

Jesus said, 'Feed my lambs.'

¹⁶ Again Jesus said, 'Simon son of John, do you love me?'

He answered, 'Yes, Lord, you know that I love you.'

Jesus said, 'Take care of my sheep.'

¹⁷ The third time he said to him, 'Simon son of John, do you love me?'

Peter was hurt because Jesus asked him the third time, 'Do you love me?' He said, 'Lord, you know all things; you know that I love you.'

Jesus said, 'Feed my sheep. ¹⁸ Very truly I tell you, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go.' ¹⁹ Jesus said this to indicate the kind of death by which Peter would glorify God. Then he said to him, 'Follow me!'

²⁰ Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and had said, 'Lord, who is going to betray you?') ²¹ When Peter saw him, he asked, 'Lord, what about him?'

²² Jesus answered, 'If I want him to remain alive until I return, what is that to you? You must follow me.' ²³ Because of this, the rumour spread among the believers that this disciple would not die. But Jesus did not say that he would not die; he only said, 'If I want him to remain alive until I return, what is that to you?'

²⁴ This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true.

²⁵ *Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written. (John 21:1-25)*

10) Galilee Mountain

¹⁶ *Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. ¹⁷ When they saw him, they worshipped him; but some doubted. ¹⁸ Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me. ¹⁹ Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.'* (Matthew 28:16-20)

11) Eating in Jerusalem

On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. ⁵ For John baptized with water, but in a few days you will be baptized with the Holy Spirit." (Acts 1:4-5 NIV)

12) The Ascension

Luke described Jesus' ascension in two passages.

When he had led them out to the vicinity of Bethany, he lifted up his hands and blessed them. ⁵¹ While he was blessing them, he left them and was taken up into heaven. (Luke 24:50-51)

Then they gathered round him and asked him, 'Lord, are you at this time going to restore the kingdom to Israel?'

⁷ *He said to them: 'It is not for you to know the times or dates the Father has set by his own authority. ⁸ But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.'*

⁹ *After he said this, he was taken up before their very eyes, and a cloud hid him from their sight.*

¹⁰ *They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. ¹¹ 'Men of Galilee,' they said, 'why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.'* (Acts 1:6-11)

Here is a summary of those 12 eye-witness accounts about their encounters with the physical, resurrected body of Jesus.

Resurrection Sunday

- 1 Mary Magdalene - Mark 16:9, John 20:11-18
- 2 The Women - Matthew 28:9-10
- 3 Cleopas and friend, Emmaus Road – Mark 16:12-13, Luke 24:13-34
- 4 Simon Peter - Luke 24:34, 1 Corinthians 15:5
- 5 The Disciples - Mark 16:14, Luke 24:36-49, John 20:19-23

40 Days - Acts 1:3

- 6 Disciples with Thomas, one week later - John 20:24-29
- 7 500 followers together - 1 Corinthians 15:6
- 8 James - 1 Corinthians 15:7
- 9 7 on Galilee Shore - John 21:1-25
- 10 Galilee Mountain - Matthew 28:16-20
- 11 Eating in Jerusalem – Acts 1:4-5
- 12 The Ascension, Mount of Olives - Acts 1:6-9



Resurrection

The Resurrection and the Great Forty Days		
Description	Location	Scripture
Women carry spices to the tomb	The Garden	Mt 28:1 Mk 16:1,2 Lk 24:1
The angel had rolled away the stone	The Garden	Mt 28:2
Women announce the resurrection	Jerusalem	Mt 28:8 Lk 24:9,10 Jn 20:1,2
Peter and John run to the tomb	The Garden	Lk 24:12 Jn 20:3
The women return to the tomb	The Garden	Lk 24:1
The guards report these things to the chief priests	Jerusalem	Mt 28:11-15
APPEARANCES OF CHRIST AFTER HIS RESURRECTION		
1) To Mary Magdalene: 'All hail! Fear not. Touch me not'	The Garden	Mt 16:9,10 Jn 20:14
2) To the women returning home: 'Go tell my brothers that they go into Galilee - there shall they see me'	The Garden	Mt 28:9, 10
3) To two disciples going to Emmaus (explaining prophecies on the passion)	Emmaus Road	Mk 16:12 Lk 24:13
4) To Peter	Jerusalem	1Cor 15:5

		Lk 24:34
5) To ten Apostles:	Jerusalem	Lk 24:33 Jn 20:19
Peace be unto you. As my Father has sent me, so send I you. Receive the Holy Spirit. Whoever's sins you remit, etc	Jerusalem	Jn 20:2-23
6) To the eleven Apostles	Jerusalem	Mk 16:14 Jn 20:26
'Peace be unto you'	.	Jn 20:26
To Thomas: Reach out your finger, etc Blessed are they that have not seen, yet have believed	Jerusalem	Jn 20:27, 29
7) To 500 together	Unknown	1 Cor 15:6
8) To James	Unknown	1 Cor 15:
9) To 7 disciples at the sea of Tiberius, including a miracle draught of fishes	Galilee	Jn 21:1-24
To Peter; Feed my sheep, feed my lambs	Galilee	Jn 21:15-17
10) To the 11 disciples on a mountain: All authority has been given to me in heaven and on earth. Go therefore and make disciples of all nations, ... Lo, I am with you always even to the end of the age.	Galilee	Mt 28:16-20
11) Eating together in Jerusalem	Jerusalem	Acts 1:4-5
12) The Ascension	Mt of Olives Bethany	Mk 16:19 Lk 24:50-51 Acts 1:9-11

Due to different emphases in each gospel, the chronological order is not always clear. These tables are one possibility. This chronology is adapted and used with permission from Believe: <http://mb-soft.com/believe/txh/gospgosp.htm>



Israel, 1981-1982

Photos from *Risen!*

Part 2

Our Month in Israel

We walked where Jesus walked.



Jerusalem, Temple Mount with Dome of the Rock, Western Wall & Plaza left of mount, Kidron Valley and Mount of Olives east, right, and Golgotha to north-west beyond old walls.



Old City of Jerusalem looking north, Temple Mount centre (Dome of the Rock where Temple was), Western or Wailing Wall on west side of trees on the Temple Mount, with Zion down the ridge south, the Kidron Valley and the Mount of Olives east. Calvary west of the Temple Mount, just outside the original city walls.



Jerusalem, looking west from the Mount of Olives with the Temple Mount on the eastern edge of the Old City



**Western Wall of the Temple Mount
Place of prayer for Jews
Western Wall Plaza**



Western Wall of the Temple Mount
Original wall from Jesus' time
Sacred place for Jews to pray
Ground level higher now over ruins
Top of ancient arch doorway visible



Entrance to Church of the Holy Sepulchre
Traditional site of Calvary with
an ancient tomb nearby outside original city walls



Garden Tomb
Ancient tomb in beautiful peaceful garden
Possible resurrection site just outside Old City



**Sea of Galilee looking toward the eastern hills
from Tiberius**



North West Sea of Galilee



Capernaum with Bethsaida and hills north of Galilee Lake



Old City of Jerusalem

The Old City of Jerusalem stands high among surrounding hills. David's city of Zion continues south, sloping down the ridge with the Kidron Valley and the Mount of Olives a short walk to the east. Gates into the Old City today are the Jaffa (west), New, Damascus, Herod's (north), Stephen's or Lion, Golden – walled in (east), Dung and Zion (south) Gates. We stayed at Christ Church hospice near the Jaffa Gate. I walked around the floodlit Old City walls each night for seven days, beginning and ending at a different gate each time, remembering and meditating on what happened there.



Old City of Jerusalem

The 500 year old Crusader era walls of the Old City of Jerusalem today are around 4,000 meters (2.5 miles) in length, 12 meters (40 feet) high and about 2.5 meters (8 feet) thick. I walked on top of the northern walls from the Jaffa Gate to Lion's Gate, including many steps and ramparts.

The Old City covers roughly 220 acres (one square kilometre) with seven open gates (Jaffa, New, Damascus, Herod's, Lions'/St. Stephen's, Dung, Zion). The East Gate or Golden Gate is closed.



Old City of Jerusalem

Crusader walls of 1,000 years ago surround the Old City of Jerusalem today. The city of Jesus' day was about half this size, west and south of the high Temple Mount made from huge limestone. The temple entrance was where the Golden Gate is today, now walled in, facing east. The Golden Gate and Stephen's (Lion) Gate faced the sunrise and the Mount of Olives (where Jesus ascended) with the Olive groves of Gethsemane on its slopes. Calvary, Golgotha (the place of a skull) would be just outside the original city walls.



**Walls of the Old City of Jerusalem from the south
and eastern wall with the Golden Gate and graves**



Addendum

The Old City of Jerusalem

The current Old City of Jerusalem is crammed inside the 500 year-old Crusader city walls, around. You can walk the circuit around those impressive walls in an hour. I did that each night in my first week in Jerusalem, appreciating the floodlit ancient paths and scenes just outside the city walls with its seven open gates in the walls then.

Abraham may have walked there on Mount Moriah, willing to sacrifice his son Isaac, but God provided the ram. Caleb and Joshua spied out the land and Caleb claimed that mountain when Joshua's armies repossessed the land. We walked there.

David in nearby Bethlehem eight miles south, and chose Jerusalem, Zion City, as his capital built on the ridge just south of the temple mount which he prepared for his son Solomon who built the first temple there. This was the capital for the nation and then for the Tribe of Judah all through their thousand year history. We walked there.

Destroyed by the armies of Persia, the walls and then the temple were restored after the Babylonian exile in the time of Nehemiah and Ezra with the same temple mount but a smaller city wall than today. We walked there.

Then came Jesus, and his family, and his disciples, and his followers. Not only did he cleanse the temple, but near there, just outside the old city walls he became our eternal sacrifice on the cross. There he rose again from a new nearby tomb and there he appeared again to his disciples many times. And from the nearby Mount of Olives, east, he ascended. We walked there.

There the Holy Spirit came in power, transforming believers. There Peter preached, Stephen was the first martyr near Stephen's Gate beside the temple, and there Paul contended with religious leaders. We walked there.

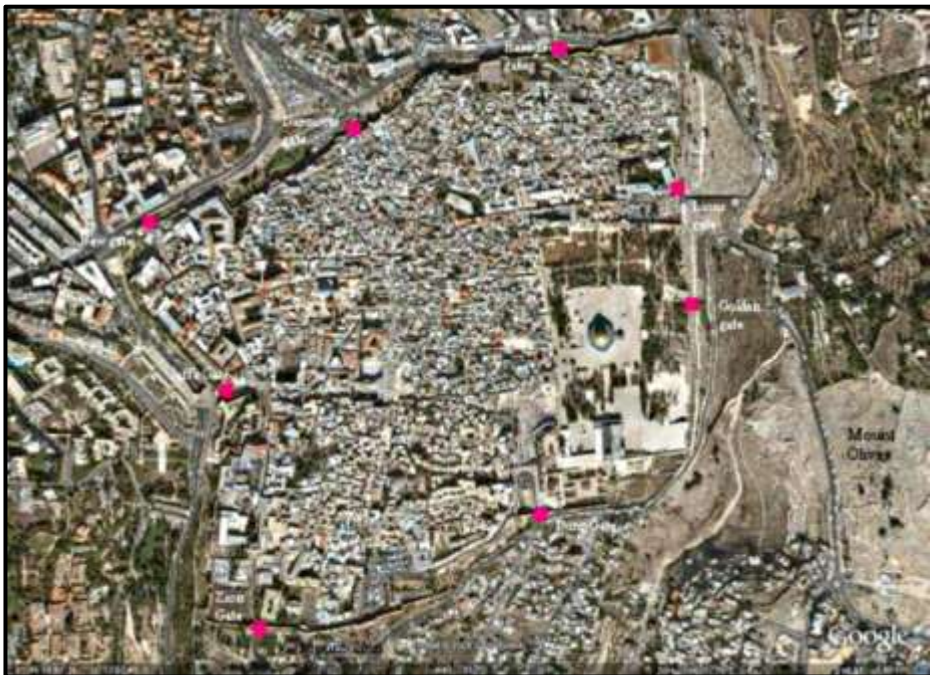
Those walls and the temple were again destroyed during the Jewish War with Rome in AD70. Remains of their last stand at Masada and the huge man-made Roman ramp hill are still there. We walked there too.

This Addendum gives you more detail about the current walls and city gates of the Old City of Jerusalem. My friend Elisha from India gathered the following information during his recent visit to Israel.

Gates of Jerusalem

The gates of Jerusalem today mostly date from the time when Suleiman the Magnificent (1520-1566) rebuilt the walls. Work began in 1537 and was not completed until 1541. The length of the walls is 4,018 meters (2.5 miles), their average height is 12 meters (39.37 feet) and the average thickness is 2.5 meters (8.2 feet). You can walk on top of the northern walls from the Jaffa Gate to Lion's Gate, including many steps and ramparts.

The Old City covers roughly 220 acres (one square kilometre). The Old City has seven open gates (Jaffa, New, Damascus, Herod's, Lions'/St. Stephen's, Dung, Zion). The East Gate or Golden Gate is closed.



Old City of Jerusalem
Gates marked in red

Jaffa Gate

It is named because of the road leading to the port city of Jaffa (Joppa), this gate is the only one on the western side of the Old City. It is one of busiest gates, located right above the Hinnom valley, west. On the inside it opens between the Armenian and the Christian Quarters.

In ancient days, pilgrims used to dock at the Mediterranean port of Jaffa. From Jaffa, if they walked east for 40 miles for three days or more along the Jaffa Road, they would have reached the Jaffa Gate. That's how it got its name. Now Jaffa is a suburb of Tel-Aviv. Today the Jaffa Gate is widely used for commerce as well as for access to the Holy sites by tourists and pilgrims.

The Jaffa Gate also faces Hebron where Abraham is buried. The Arabic name for Jaffa Gate is Bab el-Halil, Gate of the Friend or Hebron Gate. In Islam Abraham's title is Friend of God. The gate offers easy access to the Citadel Museum and a walk on the ramparts.

Until the end of the 19th century, the early Ottoman rulers kept the Jaffa Gate locked from sunset to dawn for security reasons. Jaffa Gate was locked every night to keep out marauders, hyenas, jackals and dragons. The dragons may have been imaginary but the others were real. Travelers arriving at dusk had to carry lanterns so they could be identified and admitted into the city. Latecomers had to sleep outside the walls and wait until dawn when the Jaffa Gate opened. On Fridays the gate was locked so that infidels would not take over the city while Muslims were busy praying.

Jewish visitors entering the Jaffa Gate were required to tear their clothes as a sign of mourning for the lost city of David. A rabbi would be stationed at the gate to supervise the ceremony. The entrance in Jaffa Gate is angled which makes the entrance for automobiles very difficult. Vehicle traffic moves through the opening in the wall right next to the Jaffa Gate.

The hole in the gate was cut in 1898 by the Ottoman rulers to accommodate the visiting ally, the German Kaiser Wilhelm II, who entered the city in a horse carriage accompanied by other German dignitaries.

On December 11, 1917 British general Edmund Allenby entered Jerusalem through the Jaffa Gate as a victor after routing the Ottoman army. Before entering the city he dismounted and together with his officers entered Jerusalem on foot so he would not be seen by the locals as a conqueror. He later accepted the official surrender from the Turkish representatives at the Citadel's Tower of David, located nearby.



**Jaffa Gate a century ago
and today with road access**

New Gate

Its Hebrew name is Sha'ar Hadash and its Arabic name is Bab el Jedid, both meaning "new." This is the only Old City entryway not part of the original design of the 16th century walls. The New Gate is located on the north-western side of the Old City and represents the closest physical entrance to Jerusalem's Christian Quarter. It's the newest of all Jerusalem gates and was constructed in 1896 by the Turkish Sultan Abdul Hamid II, that's why it is sometimes called the Gate of Hamid.

The New Gate is a modest structure, not nearly as grand as the other Jerusalem gates in stature or in history. It was built at the request of some European governments who had influence with Sultan Hamid. They convinced the Turkish authorities to open a breach in the existing wall and to make a gate out of it. It was needed because the Christian population of the Holy City was growing outside the Old City walls and the New Gate gave them direct access into the Christian Quarter and the Church of the Holy Sepulchre.

After Israel's War of Independence of 1948 the Jordanian Authorities ended up in control of East Jerusalem. The international cease-fire line separating Israelis and Arabs crossed just near the New Gate so the Jordanians sealed it off completely. It was kept sealed until 1967 when as a result of the Six Day War, the Israelis ended up in possession of East Jerusalem and all the city gates. They reopened the New Gate, allowing full access to the Holy City for all religious denominations.



Damascus Gate

The Damascus Gate is the largest and most decorative of all the Jerusalem gates. It was built in 1541 AD by the Ottoman ruler Suleiman The Magnificent on the top of two older gates, one built by Herod the Great and another one built by the Roman Emperor Hadrian. It was primarily built for defensive purposes with slits for firing at attackers and an opening for pouring boiling oil on enemy soldiers trying to climb the wall.

The name Damascus Gate derives from the fact that it was a starting point for early travellers on their way to the city of Damascus in Syria. Muslims also refer to it as the Column Gate or the Gate of the Pillar because of the column inside the gate that allowed people to calculate the distance to Damascus.

The Damascus Gate is located on the northern side of the city and leads directly into the Muslim Quarter of East Jerusalem. On Fridays the crowds of Muslim worshipers make their way through the Damascus Gate to East Jerusalem after the morning prayers at Al-Aqsa mosque on Mount Moriah. There is a spacious plaza in front of the gate where the street vendors sell souvenirs and refreshments especially useful during the hot summer days. On Fridays and Saturdays it is the busiest gate leading into the city, with hundreds and sometimes thousands of shoppers looking for bargains, home-grown spices or fresh fruits.

The Jews call it the Shechem Gate as it also leads to the city of Shechem to the north of Jerusalem. On his way to Canaan, Abraham travelled through Shechem where he built an altar and offered his first sacrifice to God. It later became the first capital of the Kingdom of Israel. Presently Shechem is called Nablus and is the third largest Palestinian city.





Damascus Gate a century ago and now

Herod's Gate

Herod's Gate is located in the north-eastern section of Jerusalem's Old City. It opens up into the heart of the Muslim Quarter which is full of small shops and houses. The gate is believed to be named after Herod the Great who rebuilt the Jewish Temple around 26 BC, although some sources believe that it was named after his son, Herod Antipas. Reconstruction of the temple under Herod began with a massive expansion of the Temple Mount. The old temple built by Zerubbabel was replaced by a magnificent edifice. Herod's Temple was one of the larger construction projects of the 1st century BC. Jesus' disciples commented on this: *Then as He went out of the temple, one of His disciples said to Him, "Teacher, see what manner of stones and what buildings are here!" And Jesus answered and said to him, "Do you see these great buildings? Not one stone shall be left upon another that shall not be thrown down"* (Mark 13:1-2). The Romans destroyed the temple and the city in 70 AD.

Herod's Gate is also known as Sheep's Gate because it led to the sheep market in ancient times. The Sheep Gate is mentioned by Nehemiah who came to Jerusalem with his followers to rebuild the desolate city. Nehemiah 3:1 says, "Eliashib the high priest and his fellow priests went to work and rebuilt the Sheep Gate. They dedicated it and set its doors in place, building as far as the Tower of the Hundred, which they dedicated, and as far as the Tower of Hananel".

Throughout the history of Jerusalem Herod's Gate was a place of a non-stop bloodshed. Most invaders, including the Babylonians, Romans and Crusaders, came to Jerusalem from the North and inevitably had to use the Sheep's Gate and adjacent walls to get into the City.

Herod's Gate also is known as Flower Gate because of the floral designs engraved on the wall above the gate. Another reason it's called Flower Gate is because the local merchants sell fruits and flowers near the entrance.



Herod's Gate a century ago and now
Northern wall, east of Damascus Gate

Lions Gate or Stephen's Gate

Lions' Gate is another name for this eastern entrance into the Old City because of the four lions that decorate the gate's façade, reportedly placed there because of a dream of the builder Suleiman.

This gate is so named because of the tradition that the first Christian martyr was stoned outside this gate. However an earlier tradition locates this execution outside a north gate of the city. Christians have identified this gate with Stephen's name in honour of his martyrdom outside the city (Acts 7:58-60).

This gate now gives access from near the Temple Mount for small vehicles to the road in the Kidron Valley east of Jerusalem.



**Lion's Gate or Stephen's Gate
Eastern Wall access to
The Mount of Olives**

Golden Gate

The Golden Gate is the only readily visible gate in the east wall. Its architectural style indicates that it was constructed by the Omayyad caliph Abd al-Malik (685-708 AD) when he refurbished the Temple Mount and constructed the Dome of the Rock (691 AD), a Muslim shrine not a mosque. The Golden Gate stands on the site of the original eastern entrance to the city. Monolithic stones in the wall just above ground have been identified as 6th century BC masonry from the time of Nehemiah (see Nehemiah 3:29, "East Gate").

Closed by the Muslims in 810, reopened in 1102 by the Crusaders, it was walled up by Saladin after regaining Jerusalem in 1187. Ottoman Sultan, Suleiman the Magnificent, rebuilt it together with the city walls, but walled it up in 1541, and it stayed that way until today.

While Suleiman may have taken this decision purely for defensive reasons, in Jewish tradition this is the gate through which the Anointed One (Messiah) will enter Jerusalem, and it is suggested that Suleiman the Magnificent sealed off the Golden Gate to prevent the Messiah's entrance. The Ottomans also built a cemetery in front of the gate, in the belief that the precursor to the Anointed One, Elijah, would not be able to pass through the Golden Gate and thus the Anointed One would not come.

The Muslim cemetery still blocks the entrance. The Eastern Gate has remained sealed since that time just as prophesied in Ezekiel 44. The world would call that an "amazing coincidence." I call it a "God-incidence." Many believe that the Eastern Gate confirms the ancient prophecy.

The gate has been closed, walled in, for most of 12 centuries from 810 AD. It faces the Mount of Olives right across the Kidron valley. Jesus entered into city on Palm Sunday through the eastern Gate. An Eastern gate into the temple was called the "Beautiful Gate" in Acts 3:2, 10. The modern term "Golden Gate" may have been derived from the Latin Vulgate version of the Bible: When Jerome translated the text of Acts 3:2 he changed the Greek **oraia** (meaning "beautiful") into the similar sounding Latin **aurea** ("golden"). So the Latin Vulgate text reads "Golden Gate" instead of "Beautiful Gate."

The Golden Gate is a structure that consists of the two gates that lead directly to the Temple Mount. The southern part of the gate is called the Gate of Mercy (Shaar Harashamim in Hebrew) as in ancient times Jews would pray in front of the gate asking the Almighty for mercy. The northern part is called the Gate of Repentance (Shaar Teshuvah in Hebrew). During the time of the First Temple period this was the closest entrance to the Temple of Solomon.



Golden Gate in the eastern wall

Dung Gate

The Dung Gate is located on the South Eastern side of the Old City. It's the only gate that opens up into the Jewish Quarter and is most often used by the pedestrians and the vehicles to get to the Western Wall, the most sacred place in Judaism.

From inside the city, to reach the gate, one would walk downhill and it's where Old City residents, over the centuries, would throw their garbage. The Dung Gate is today one of the cleanest areas in the Old City.

The Hebrew name for Dung Gate, Sha'ar Ha'ashpot, can be traced back to biblical times. During the Temple period, Jewish priests performed thousands of animal sacrifices that produced an enormous amount of waste which was taken out of the City through the Dung Gate to be disposed of in the Kidron Valley nearby.

Sha'ar Ha'ashpot is mentioned in the book of Nehemiah as the gate used to take "piles of sweepings off the streets". Nehemiah 3:14 mentions the Dung Gate in relation to the rebuilding process of the second Temple: "Malkijah son of Recab, head of the district of Beth Hakkerem, worked on the Dung Gate. He rebuilt it and positioned its doors, its bolts, and its bars".

It is not clear if the biblical Dung Gate was located exactly at the same spot as the current gate because throughout the history the walls of Jerusalem were destroyed and rebuilt several times. But the old gate was located at least within the vicinity of the current structure.

In 1949, as a result of the Armistice Agreement between Israel and Jordan, the Dung Gate fell under Jordanian Control. The Jordanians renovated the structure built by the Ottomans by widening it in order to accommodate vehicles. In 1967, after the Six Day War, Israel captured East Jerusalem with the Temple Mount and the Western Wall. For the first time since 1948, Jews were able to pray at the Western Wall of the Temple Mount.

Currently the Dung Gate is the only entrance for the Jews to the Temple Mount. The Dung Gate is also referred to as the Gate of Silwan due to its close proximity to the Arab village of Silwan. In Arabic the gate is called Bab el Mugarbi meaning the gate of the North Africans. During the Turkish times in 16th century there was a neighbourhood inside the Dung Gate, close to the Wailing Wall called the Mugarbi neighbourhood whose residents had originated from North Africa. The Moors have not lived in the city for centuries but the name remains.



**Dung Gate in the southern wall
Access to the Western Wall Plaza**

Zion Gate

The Zion Gate is located on the south western side of the Old City. Its Arabic name Bab Nabi Daud, "Gate of the Prophet David", came about because David's tomb that supposedly rests on Mount Zion is only a few steps away. Outside the gates to the south is a hill called Mount Zion after which the Zion Gate was named.

The current structure was built by Suleiman the Magnificent. It allows a convenient entrance into the Armenian and Jewish Quarters. The entrance through the Zion Gate is L-shaped. It was constructed that way in order to slow down the potential invaders from entering the city in a rapid fashion. Today the Zion Gate is used by both pedestrians and motorists.

One of the main attractions of Mount Zion is a Tomb of David where King David is believed to be buried. That is why Muslims call it the Gate of the prophet David. Zion Gate is also called a Gate to the Jewish Quarter because of its close proximity to it and the fact that during periods of the Ottoman rule the keys to the gate were given to the city's Jews. Mount Zion is also a place where Christians believe the Last Supper took place in the Upper Room.

During the War of Independence in 1948, the Zion Gate was a major battleground in a fight between the Jewish and Arab forces. As a reminder of those events, the Zion Gate is covered with bullet holes providing the visitors with a glimpse into how fierce the fight was for the ownership of the Holy City.

While the Israelis won the War of Independence, they did not succeed in holding on to the Eastern part of Jerusalem and the Jewish Quarter which fell under the Jordanian control. Zion Gate also ended up in Jordanian hands and the area around it was called a "No-Man's-Land" because it was heavily mined and under constant sniper fire.

For 19 years from 1948 to 1967 the Jordanians kept the Zion Gate closed. That changed after the Six-Day War, when Israel took control of the entire Jerusalem and cleaned up the mess left behind by the Jordanian forces who kept the city in terrible shape. They reopened the Zion Gate and allowed full access to the holy places for all religions.



**Zion Gate, bullet marked from the war
Access to Zion City south**

The Walls and Gates

I walked the 2.5 miles around those walls each night during my first week in Jerusalem. So much to remember from 3,000 years of history.

We arrived in Jerusalem and discovered it was the first day of Hanukkah, the Jewish winter celebration of the Festival of Lights commemorating the cleansing of the temple following the Maccabean Revolt (167 to 160 BC) against the Greek Seleucid Empire (312-63 BC) and the Hellenistic influence on Jewish life. One bowl of olive oil found in the temple had enough oil to burn for one day but miraculously lasted for eight days until extra oil could be prepared.

So each night of that first week there for eight days a lamp was lit on the huge Menorah in the temple western wall plaza.

Then we celebrated Christmas in Jerusalem and visited Bethlehem by bus, 8 miles south, on Christmas Day. During the time of David and Jesus Jerusalem and Bethlehem were small villages or towns (walled ones were called cities). Now it is all part of the large metropolitan region.

Appendix 1

Alternate Chronology

Some scholars argue for a crucifixion on the Thursday of Holy Week followed by two Sabbath days, the Passover Sabbath on Friday and the regular Sabbath on Saturday. This chronology fits with Jesus' predictions:

For just as Jonah was for three days and three nights in the belly of the sea monster, so for three days and three nights the Son of Man will be in the heart of the earth (Matthew 12:40).

Then he took the twelve aside and said to them, 'See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished.³² For he will be handed over to the Gentiles; and he will be mocked and insulted and spat upon.³³ After they have flogged him, they will kill him, and on the third day he will rise again' (Luke 18:31-33).

James Tabor examines the gospel accounts of the last supper in his article 'The Last Days of Jesus: A Final "Messianic" Meal', reproduced by the Biblical Archaeology Society (<https://www.biblicalarchaeology.org/daily/people-cultures-in-the-bible/jesus-historical-jesus/the-last-days-of-jesus-a-final-messianic-meal/>). He writes:

The confusion arose because all the gospels say that there was a rush to get his body off the cross and buried before sundown because the "Sabbath" was near. Everyone assumed the reference to "the Sabbath" had to be Saturday so the crucifixion must have been on a Friday. However, as Jews know, the day of Passover itself is also a "Sabbath" or rest day no matter what weekday it falls on. In the year 30 AD Friday, the 15th of the Jewish month Nisan was also a Sabbath so two Sabbaths occurred back to back Friday and Saturday. Matthew seems to know this as he says that the women who visited Jesus' tomb came early Sunday morning "after the Sabbaths" (Matthew 28:1).

As is often the case, the gospel of John preserves a more accurate chronology of what went on. John specifies that the Wednesday night "last supper" was "before the festival of Passover." He also notes that when Jesus' accusers delivered him to be crucified on Thursday morning they would not enter Pilate's courtyard because they would be defiled

and would not be able to eat the Passover that evening (John 18:28). John knows that the Jews would be eating their traditional Seder meal Thursday evening.

That discussion sent me checking the plural Sabbaths in Matthew 28:1. It is plural and can be used for either Sabbaths or Sabbath, as also in Matthew 12:1. Most translators opt for singular, but a few retain the literal plural, such as these for Matthew 12:1 and 28:1.

At that time Jesus went through the grain on the Sabbath days. And his disciples were hungry, and began to pluck the ears of grain and to eat.

New Matthew Bible, © 2016 by Ruth Magnusson (Davis)

At that time did Jesus go on the sabbaths through the corn, and his disciples were hungry, and they began to pluck ears, and to eat,

Young's Literal Translation by Robert Young who compiled Young's Analytical Concordance.

After the Sabbaths, around dawn on the first day of the week, Mary Magdalene and the other Mary went to take a look at the burial site.

International Standard Version, © 1995-2014 by ISV Foundation.

The Bible passages allow for a crucifixion on the Thursday of Holy Week, and even where Sabbath is used in the singular it does indicate that they found the stone rolled away on the first day of the week after that Sabbath. That Friday may have been a special Passover Sabbath, not just the Saturday. *Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jewish leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down* (John 19:31).

Irrespective of the day, the great significance is that the Lamb of God who takes away the sin of the world was crucified on the Day of Preparation for the Passover, the day on which the Passover lamb was killed so that after sunset the Passover could be celebrated on the next Jewish day beginning after sunset.

So, like Christmas celebrating Jesus' birth, we may celebrate these events on symbolic days which remind us of the literal events, even though we may not be following their exact chronology or dates. In this book I'm content to follow the traditional chronology and dates, as in our diaries, perhaps as symbolic and liturgical reminders of the greatest events in human history.

Appendix 2

The Shroud of Turin

The Shroud of Turin is the most intensely investigated religious artefact in history. Many scholars believe it may be the linen cloth that was wrapped around Jesus' body. Its faint image shows the horrendous wounds of a crucified man with wounds exactly matching the description of Jesus' death.

Physicist, and founder of the Shroud of Turin Research Project (STURP), John P. Jackson, has proposed that the image features of the Shroud of Turin were produced by radiation emanating from the body in the Shroud at the moment of resurrection.

The shroud of Turin is a 14.3 foot by 3.7 linen cloth bearing the faint double image (ventral and dorsal) of a naked man who appears to have been crucified (together with burn marks and water stains resulting from fires, one in 1532).

There is a puncture wound on his left wrist (his right wrist is hidden from view), and there are puncture wounds on his feet as if they were pierced by a nail or nails. The back of the man is covered with over 120 scourge marks, apparently imposed by the Roman instrument of torture known as the flagrum (a whip with two or three thongs to which were attached small balls of lead). There is a large puncture wound on the right side between the ribs from which blood and a watery serum have flowed. The image resides only on top-most fibres of the threads with which the Shroud is woven, and it is a negative image.

Although very faint when viewed as a positive, the image becomes much clearer when darks and lights are reversed.

[Carbon dating in 1988 from a tiny corner of the Shroud dated the sample between 1260 and 1390 AD, but it is argued that the sample came from repaired cloth.]

If the medieval date is right, then this implies that the Shroud is a forgery, when all the scientific evidence we have other than this date implies that it is *not* a forgery: the image on the Shroud was not drawn or painted (there are no binding agents or particulates on the Shroud in the region of the image); it is a negative created at a time when

photography didn't exist, but it is not a photograph (it contains 3D information and photographs do not), it is not a contact print (parts of the Shroud that were not in contact with the body bear impressions as clear as parts that were in contact with the body); the man in the Shroud has truly been subject to horrific and mortal injuries; he has wounds associated with crucifixion, and the exit wound on the wrist contradicts depictions of the crucifixion in medieval art, but reflects the way in which people were crucified; he is covered with scourge marks clearly inflicted by the Roman instrument of the torture known as the flagrum, and he has puncture wounds on his head consistent with the wearing of a roughly prepared cap of thorns rather than the elegant wreath of thorns depicted by medieval artists; there is a large wound on his right side which matches a spear used by Roman executioners and from which post-mortem blood and a watery serum (visible only by ultraviolet fluorescence photography) have flowed; the blood on the Shroud – that of a real man – contains a high level of bilirubin, a substance associated with severe physical trauma; there are no signs of decomposition, meaning that the body was removed from the Shroud within a few days; the Shroud contains traces of pollen from plants growing only in the area of Jerusalem, some of which are extinct since antiquity, and there are microscopic traces of dirt at the foot of the man in the Shroud that only match limestone found in the area of Jerusalem.

Source: On the Physics of the Shroud of Turin, 2017, PDF. See Google for many articles and images of the Shroud of Turin.

Blood trickled from the victim's wrists down his arms, indicating that he hung from his wrists on the cross, not with his arms horizontal as in most crucifixion paintings. We do not base our faith, or hopes, on an artefact but, although controversial, it does provide confirmation of the brutal torture and trauma of crucifixion that Jesus suffered.

Akiane Kramarik became famous for her paintings and poetry, begun at age four when she started having visions of Jesus and heavenly scenes. An interesting video shows the correlation between the face on the Shroud of Turin and the painting of the vision of Jesus by Akiane: <https://www.youtube.com/watch?v=U2AdNTKcGnc>

Visions are subjective and open to interpretation, but we live in a time when increasing numbers of people, especially Muslims, are having visions of Jesus that often bring them to faith in him as their Saviour and Lord.

Appendix 3

A Green Hill

Poems, hymns and art regularly use symbolic inventions to portray the awful and awe-full crucifixion and the awesome resurrection of Jesus, as in this popular hymn by Cecil Frances Alexander (1818-1895). Jerusalem was a city set on a hill, and now extends across many hills. This hymn reminds us that “there was no other good enough to pay the price of sin”. Only God’s Son, the Messiah, could do that for us. As you finish this little book, you could pause to thank him, and trust him.

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

We may not know, we cannot tell,
What pains he had to bear,
But we believe it was for us
He hung and suffered there.

There was no other good enough
To pay the price of sin.
He only could unlock the gate
Of heaven and let us in.

Oh, dearly, dearly has he loved!
And we must love him too,
And trust in his redeeming blood,
And try his works to do.

For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.

(John 3:16-17)



Appendix 4

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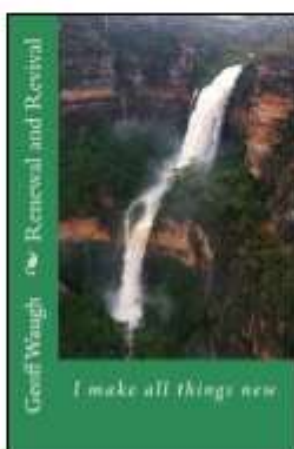
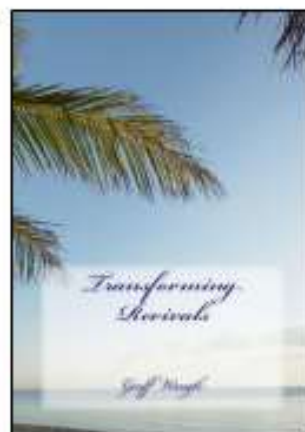
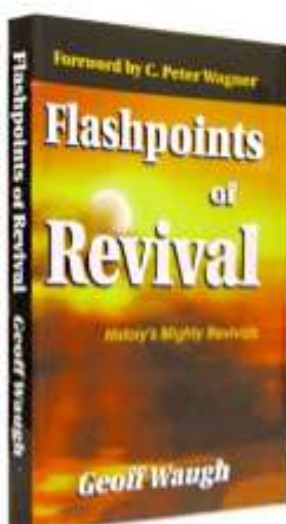
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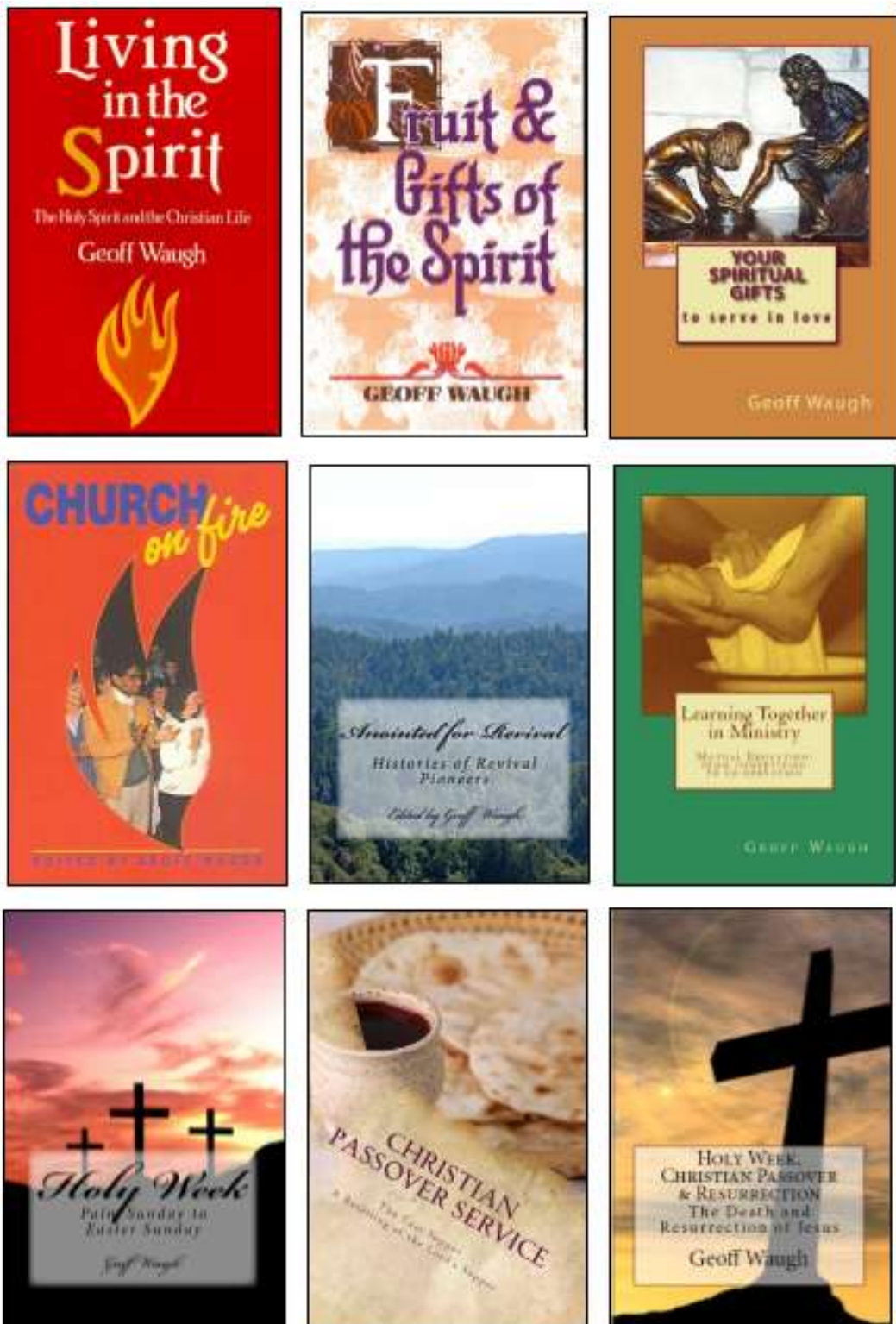
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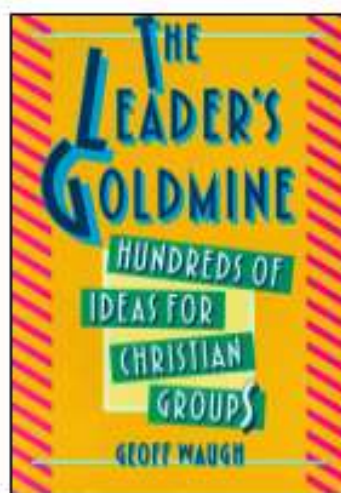
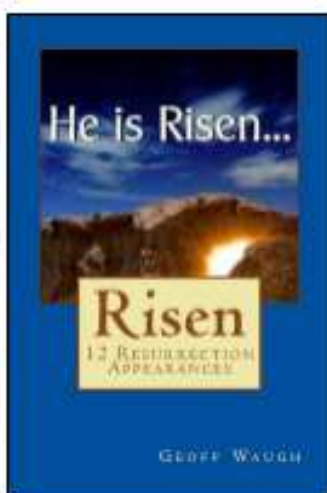
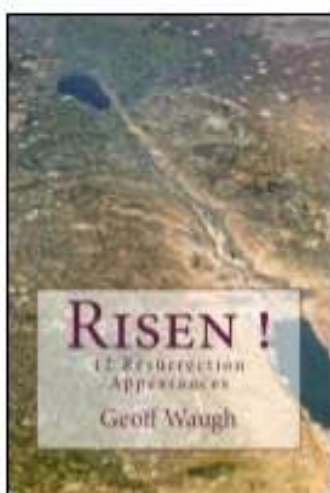
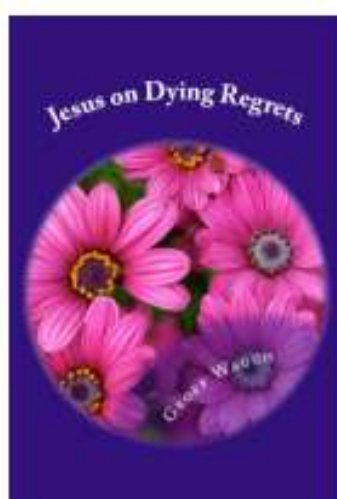
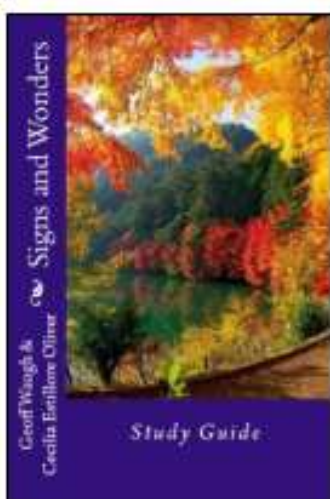
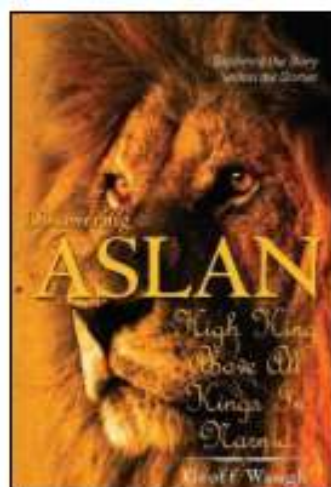
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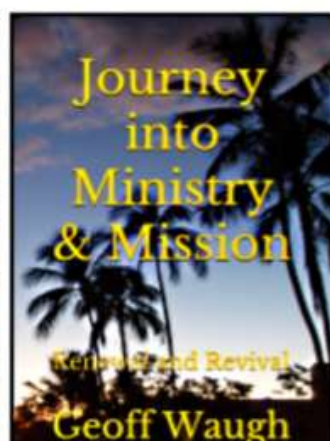
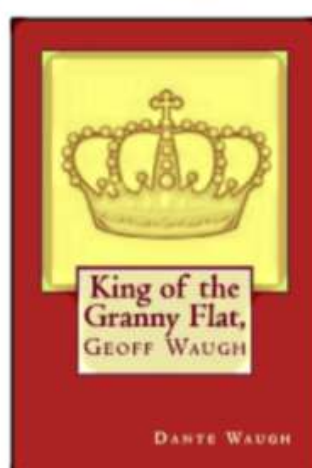
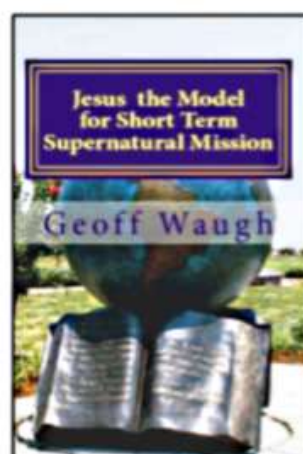
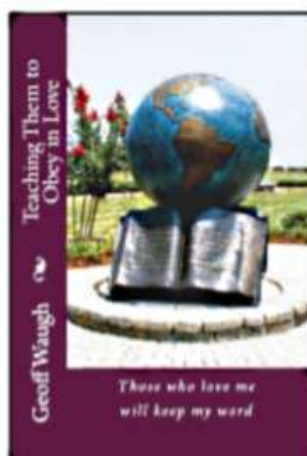
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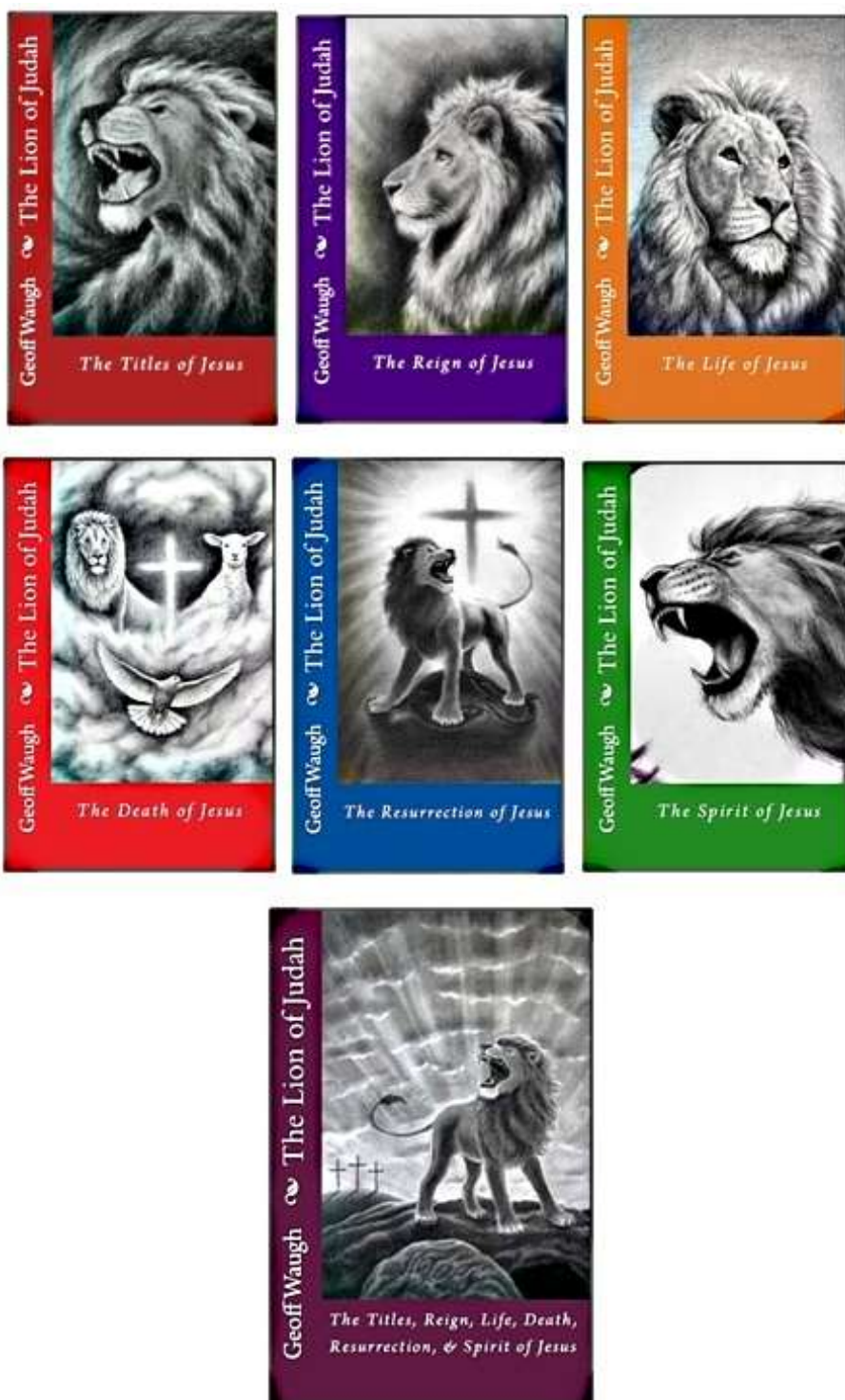
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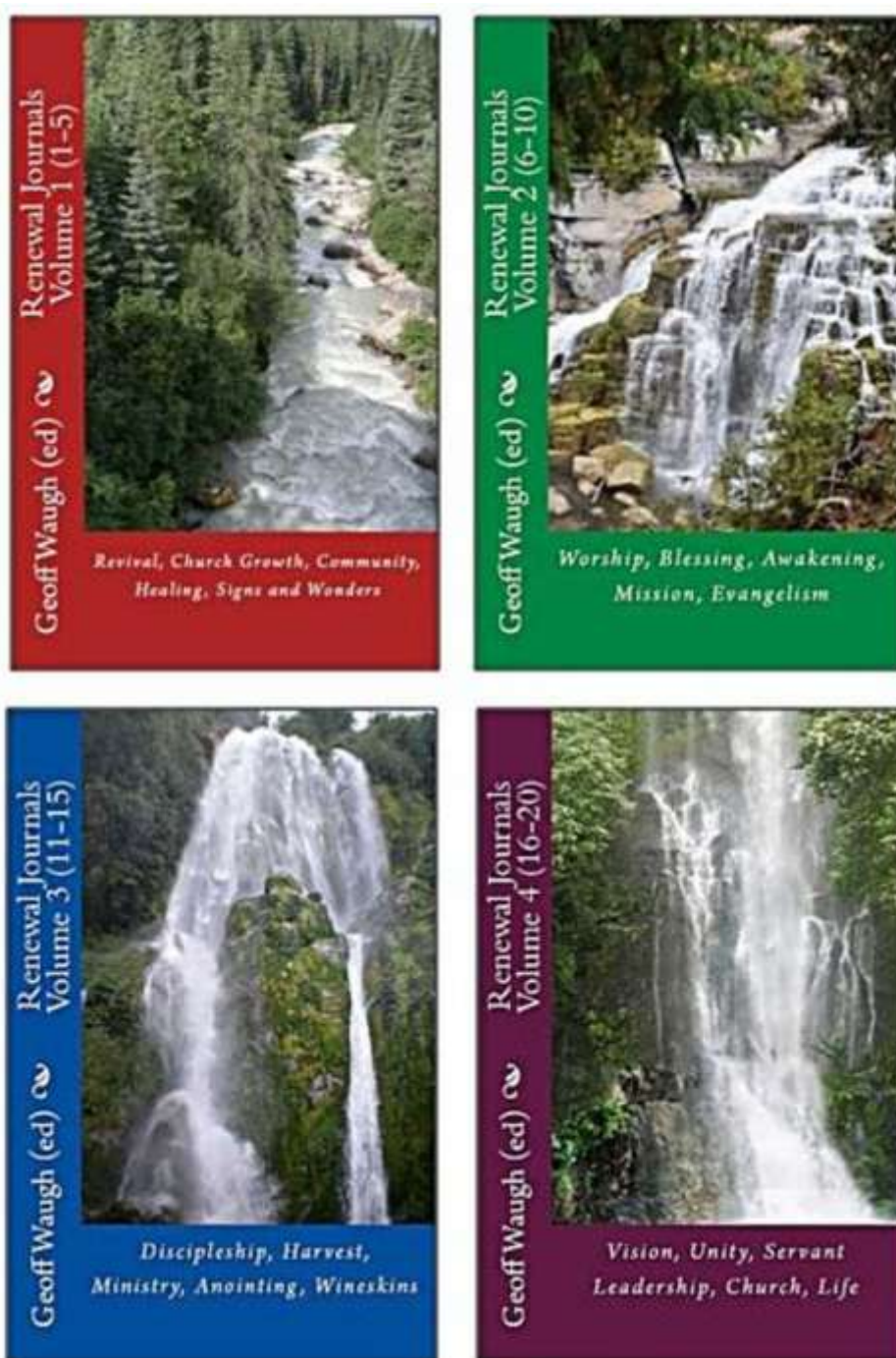
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About the Author




The Rev Dr Geoffrey Waugh is the founding editor of the *Renewal Journal* and author of books on ministry and mission. He taught Anglican, Catholic and United Church students in Trinity Theological College and the School of Theology of Griffith University and taught at Christian Heritage College in Brisbane, Australia. He taught in schools and Bible Colleges in Papua New Guinea and in the South Pacific and led short-term missions in Africa, Europe, Asia and in the South Pacific islands.


The Christmas Message

The Christmas Message

Edited by
Geoffrey Waugh



Queen Elizabeth II describes
the Significance of Christmas



The Christmas Message

Exploring the Story
within the Stories

Discovering
ASLAN
High King
Above All
Kings In
Narnia

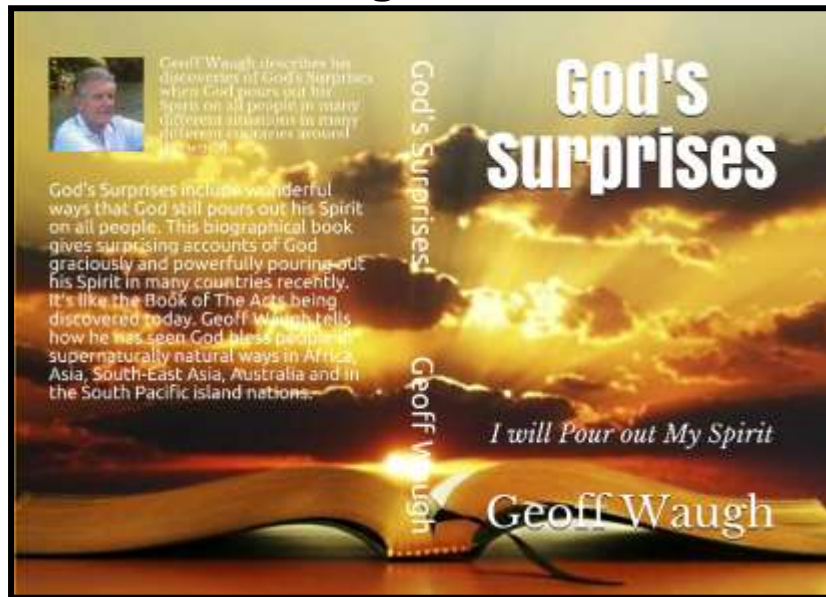
Geoff Waugh

He is the High King above all kings the King of Kings and Lord of Lords.
He is the one of the Great Rulers beyond the sea beyond the world. His name is very hidden the names of the east and brought the world into being.
His commandments are of wisdom and power in many worlds. Some creatures need to live and some men to die and some of them do. They cannot see and some have shut themselves.
He would be stronger, his rule deeper and kinder still. He was too.
He appeared unexpectedly and ended things right. He gave his life as ransom and saved the world itself. He was again to come and appeared here to bring many more.
He has wisdom in this world but in other worlds too he showed them and they are drawn. They stand in the presence of his name.
All else must be laid aside forgotten and set free. He brought life into hearts of stone. His hands give life. He saves himself in those who desire to follow and show him, and the more they know him the more they love him. He lives with watching him.
He has all wisdom in this world and in other worlds. He knows men and men have seen and shown.
He is the Lion of Judah.

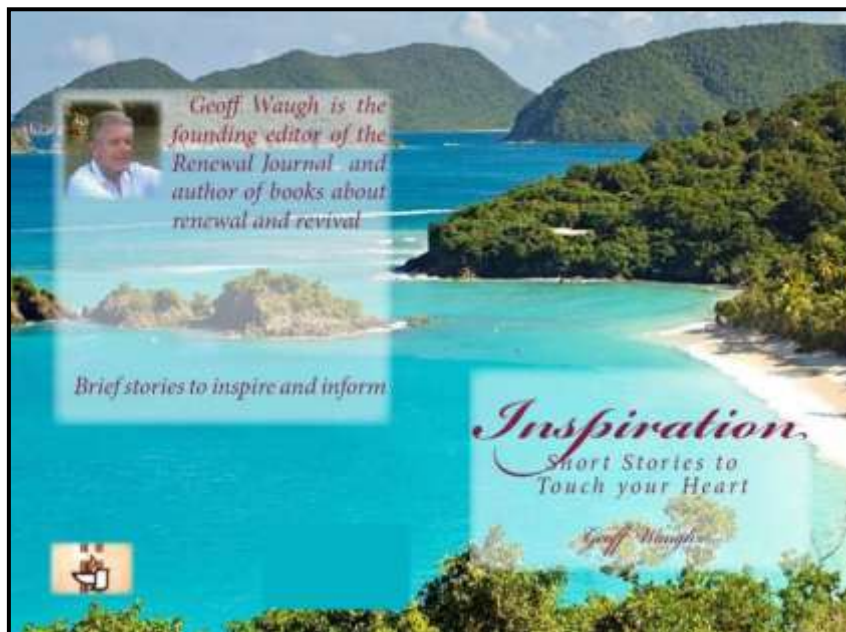
Geoff Waugh, (Oxford, Public, Temple University and University of Toronto Theological College and Christian Ministry College, in Bellevue, Australia and in 1984, University in the South Pacific). He has been to England the Great Story within the stories of The Chronicles of Narnia.

Discovering Aslan

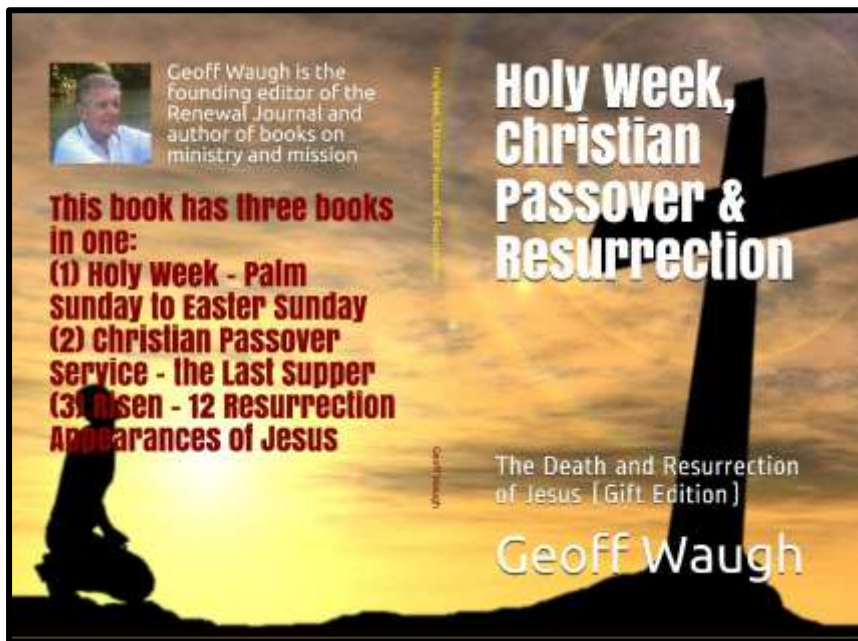
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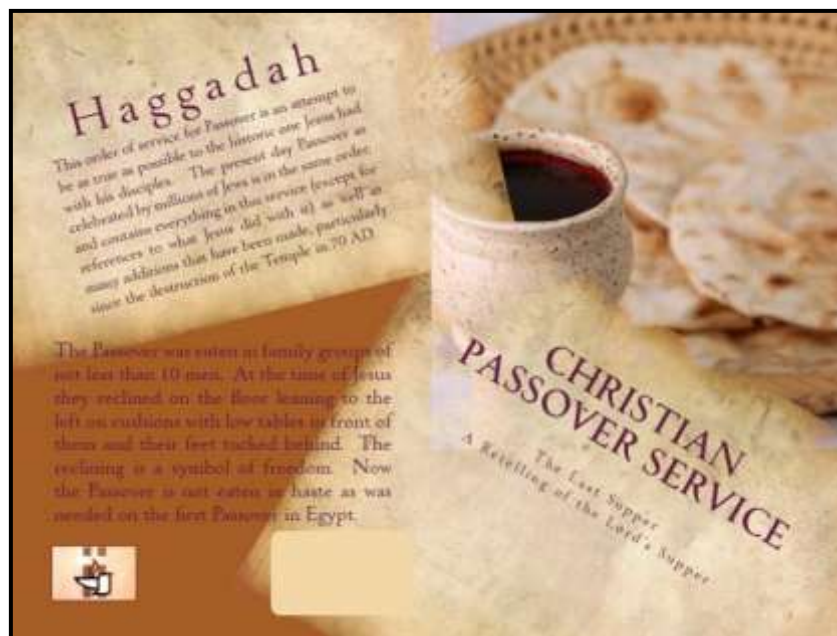
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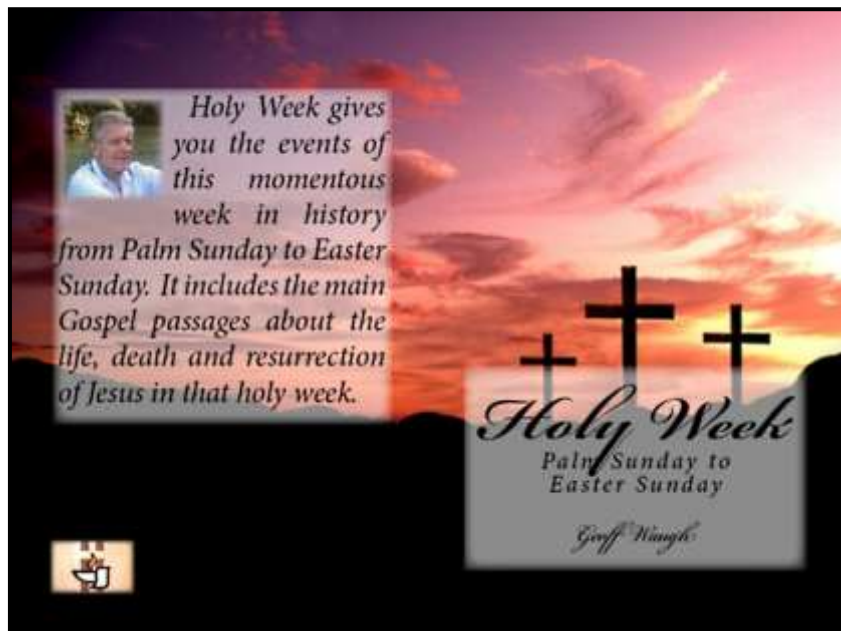


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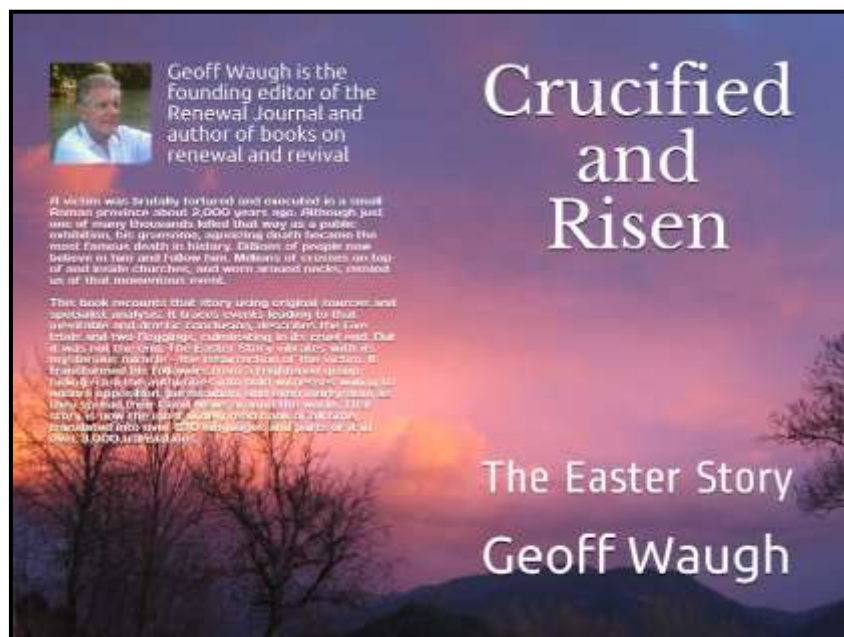


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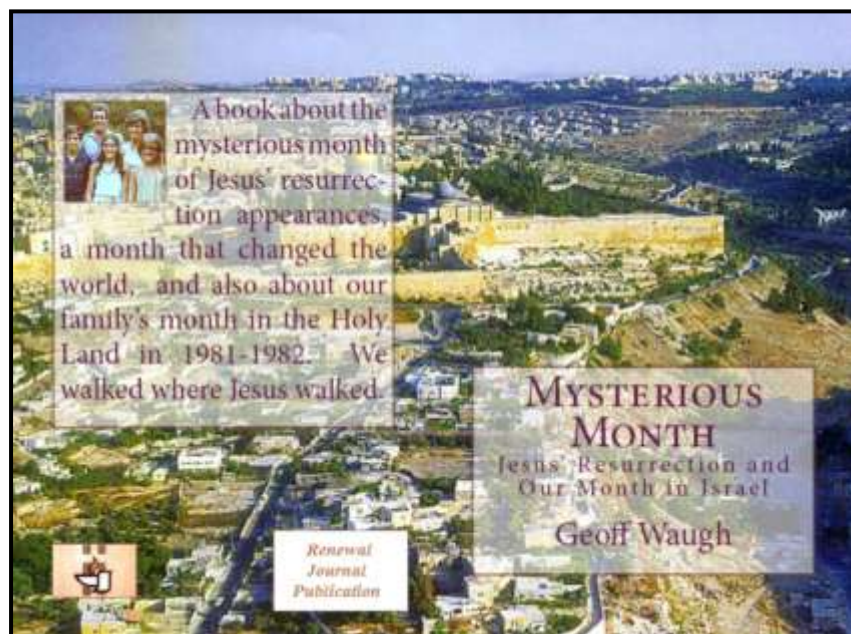
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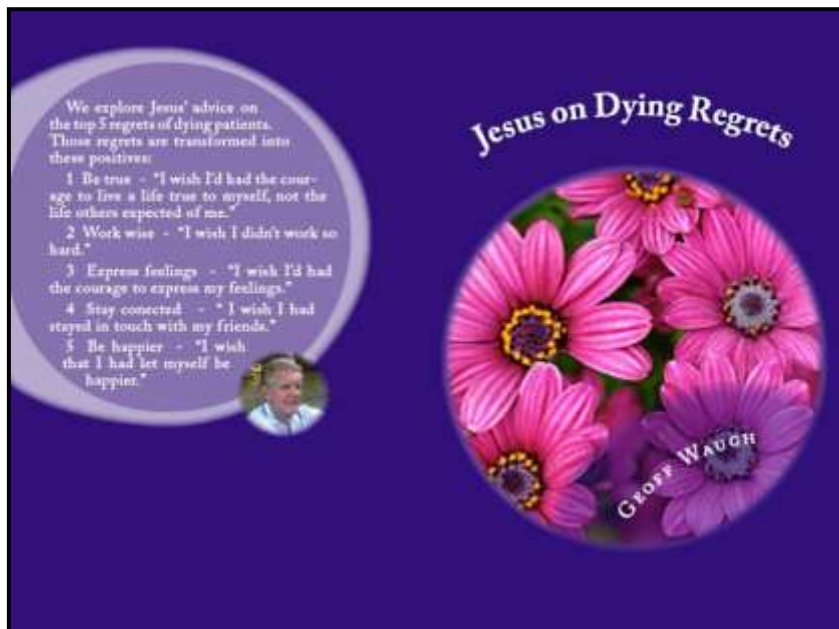
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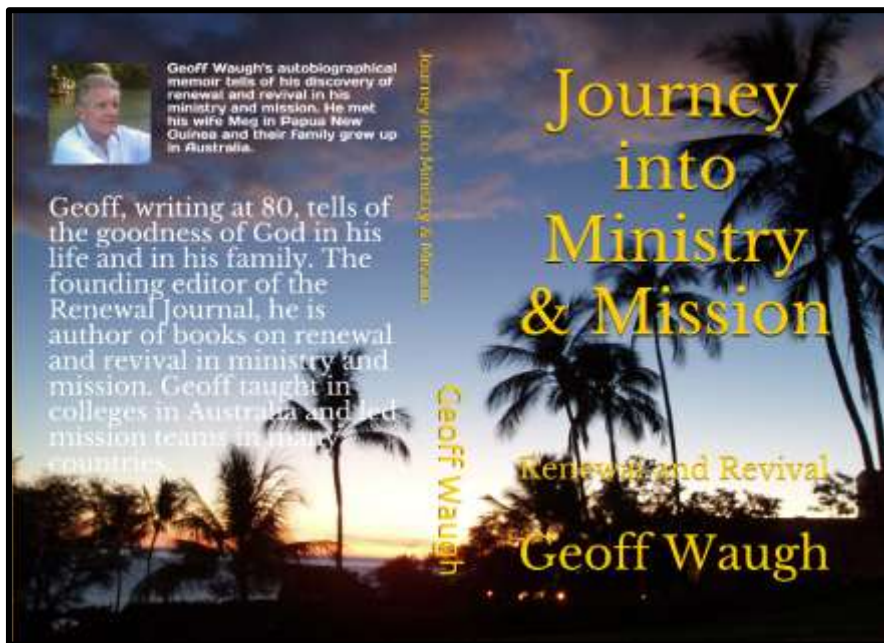
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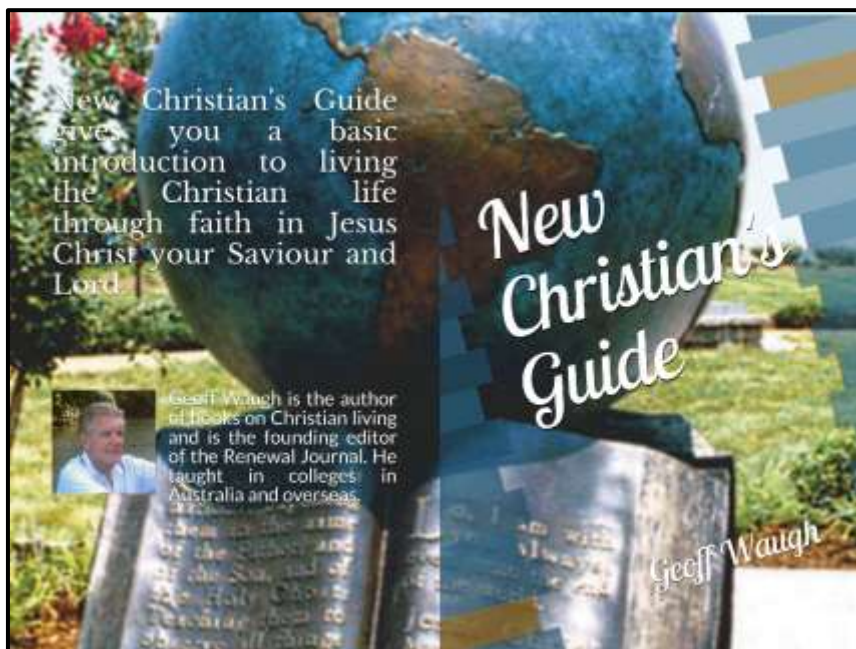
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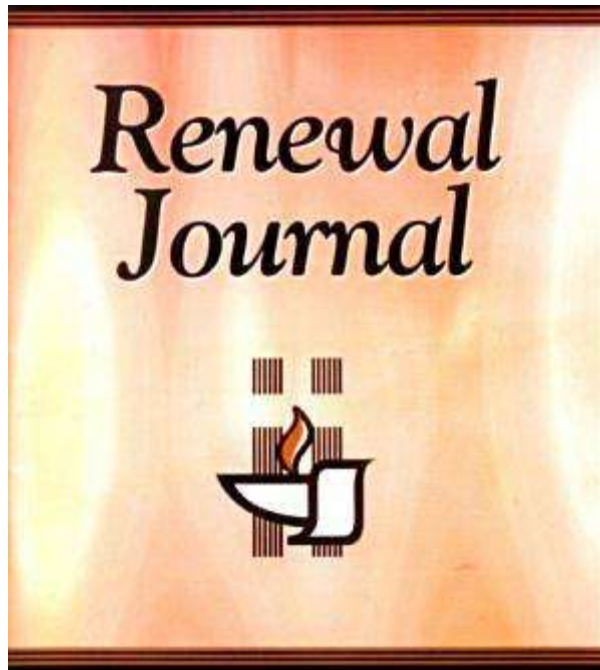
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About the Author

Rev Dr Geoff Waugh taught on renewal and revival at Alcorn College (Methodist), Trinity Theological College (Uniting, Anglican, and Catholic) and Christian Heritage College (Charismatic) in Brisbane, Australia, as well as in Bible Schools in Papua New Guinea (Baptist) and in the South Pacific Islands (with Churches of Christ and United Churches). He led short term missions and taught church leaders in Africa, Nepal, India, Sri Lanka, Burma/Myanmar, Thailand, Malaysia, the Philippines, China and in the Solomon Islands, Vanuatu and Fiji. He is the founding editor of the *Renewal Journal* and is the author of books related to renewal and revival including two translations of *Flashpoints of Revival* in Korean. Geoff, a Baptist minister, is father to three adult children and grandfather of eight, lives in an extended family household, and is grateful to his family and to God for his strong evangelical heritage and for the enriching fellowship of God's wonderfully diverse people.