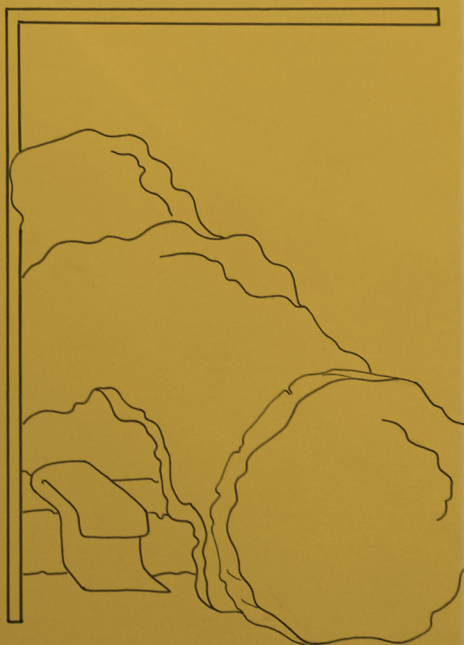
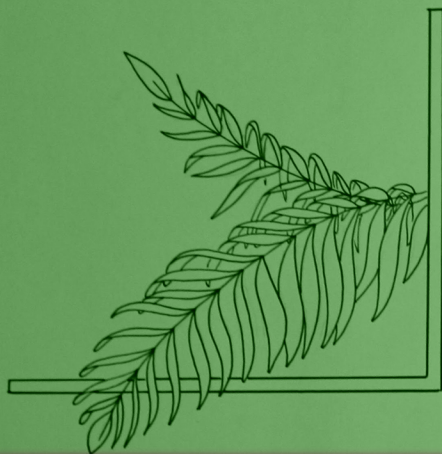


Devotions for
Easter Week



Introduction to this Devotional

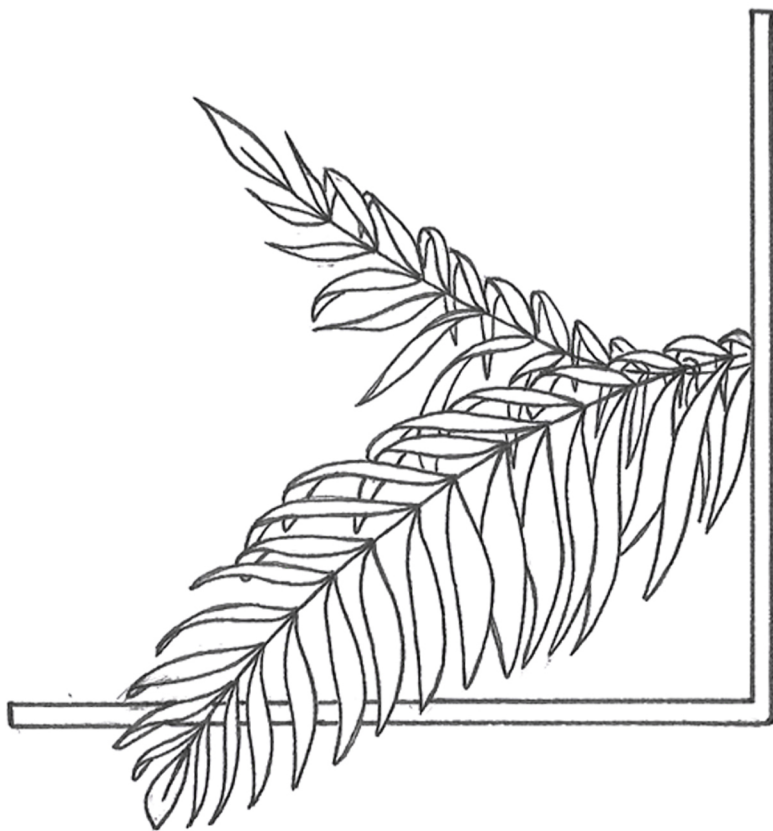
While we at Denton Bible don't celebrate every feast or day on the church calendar like those from more liturgical backgrounds, we do slow down and remember the times of year that are central to our faith: Christmas and Easter. Our hope is that the week leading up to Easter will be an intentional time for you to stop and remember what Christ accomplished for us. Our Staff and Elders have come together to produce this resource for you to do just that this Easter. You will see that there are two devotionals each for Palm Sunday, Maundy Thursday, and Good Friday. You may use these as morning and evening devotionals on those days or spread them out over the week. There is one devotional on Easter Sunday, and the design is that it will be a companion piece to one of our Easter services. After the last resource, you will see a list of the events of each day of this week as given to us in the four Gospels.

We pray that this resource will help deepen your love for God and the work Christ accomplished for us during the first Easter, or Holy Week. We pray that if you are not a believer, that God will use this resource and this week to draw you to Himself, and that you would join the family of God. If you are reading this and do not call Denton Bible your church home, we invite you to join us and would love to help you get plugged into this amazing fellowship of believers. It's a wonderful place to call home.

Blessings,

Denton Bible Church Staff

HOSANNA



HOSANNA

Palm Sunday

“Living in the Middle of a Prophecy”

For some reason, the disciples were clueless. I have wondered why they could not connect the dots: the Messiah entering Jerusalem, a donkey, Zechariah prophecy.

You know the story. Jesus asked his disciples to get the donkey to ride down the hill from the Mount of Olives into the city of Jerusalem. People recognized Him and began to celebrate with waved palm branches, strewn coats, and shouted Hosannas.

John 12:12-13

The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying out, “Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!”

From our vantage point, we can easily see that Jesus was intentionally revealing His royal identity as He rode into Jerusalem to make His claim on His Kingdom.

John 12:14-15

And Jesus found a young donkey and sat on it, just as it is written, “Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey’s colt!”

Zechariah had envisioned this day long ago, the time when the Messiah would come to rule in peace over the nation.

Zechariah 9:9-10

Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey. I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall speak peace to the nations; his rule shall be from sea to sea, and from the River to the ends of the earth.

We have a good idea what Jesus understood about the day, but how about those who were there? If interviewed, what would have been the bystanders' comments? The John narrative reports that they were thinking about the miracles that Jesus had done. If they were looking for a king, who better than a miracle worker!

The palm-waving crowd may have had some idea, but their expectations of a king who would defeat the Roman legions to bring Israel into national prominence and peace would have been misguided. He came to conquer, all right. However, He came to conquer by His surrender to death.

As I said before, the disciples of His traveling band were clueless. This seems plain enough.

John 12:16

His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about him and had been done to him.

The Jewish rulers may have had the Zechariah's proclamation about a donkey-riding Messiah ringing loudly in their ears, yet the sound of the marching Roman legions coming to crush any military coup reverberated larger. If Jesus attempted a revolt, they feared ultimate destruction.

John 11:48-50

"If we let him go on like this, everyone will believe in him, and the Romans will come and take away both our place and our nation." But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all. Nor do you understand that it is better for you that one man should die for the people, not that the whole nation should perish."

What was Jesus Himself thinking, as He swayed back and forth on the back of the young donkey? Luke actually tells us.

Luke 19:41-44

And when he drew near and saw the city, he wept over it, saying, "Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes. For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation."

As a procession descended into the valley, preparing to rise up toward the Temple Mount, this very moment existed as one of the major focal points in all of time and space in God's epic of redemptive history. This was ground zero. The hopes and fears of all the years of Hebrew prophecy longed for this single donkey ride. These folks became the actors at a climax in the divine story.

Just five chapters later, Zechariah foretold Jesus' next time to come down that same road of that same mountain.

Zechariah 14:4

On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward.

Zechariah 14:9

And the LORD will be king over all the earth. On that day the LORD will be one and his name one.

Similarly, God is still working out His grand redemptive story, and we are the participants. Often, we walk around in our mundane moments without any awareness of the great saga of rescue and reconciliation that God is carrying out in us and through us. It is a marvelous story. As we await Jesus' next trip down the Mount of Olives, let us live in hope, faithfulness, and anticipation. At least, let us not be clueless.

Palm Sunday

Who is this Man?

In Matthew 21:1-11, we see Jesus on his way to Jerusalem. In gentleness He rides a donkey as crowds follow and cheer and wave palm branches, not knowing that Jesus is heading to the cross. As Jesus rides into Jerusalem, the city is stirred and says, “Who is *this*?”

Jesus, the Word, became flesh. The One who offers living water. The Bread of Life. The Way, the Truth, and the Life. He is the suffering servant of Isaiah, the only begotten Son of God. In this text, the people knew Him as prophet, but Jesus calls Himself King (John 18:36). Our King stepped down from His throne so that He might taste death for us. This is the Gospel of Jesus Christ: “Whoever believes in Him shall not perish, but have eternal life” (John 3:16).

At this moment in Matthew 21, Jesus stands in the shadow of the cross. He went to Jerusalem willingly, knowing that He would suffer much. How thankful I am that He went! For by the wounds of Christ I have been healed. I have found freedom from my bonds of sin. In Christ there is no longer any condemnation for me.

Do you know this man? Have you experienced the wondrous freedom and cleansing by the blood of Christ? I long for you to know Him and His forgiveness. Believe in the name of the Lord Jesus, and you will be saved.

Once we know Jesus, we are called to serve Him. In verses 2-3, Jesus has His disciples go and untie a donkey and colt because, “the Lord has need of them.” Today, the Lord has need of you. Today, He is calling you. In Matthew 9:27, Jesus told his disciples, “The harvest is plentiful, but the workers are few.” Will you answer the call? Are you willing to be a worker for Christ Jesus, our Lord, Savior, and King?

I plead with you, answer the call. Humbly and gently submit to Christ. Go and make disciples.

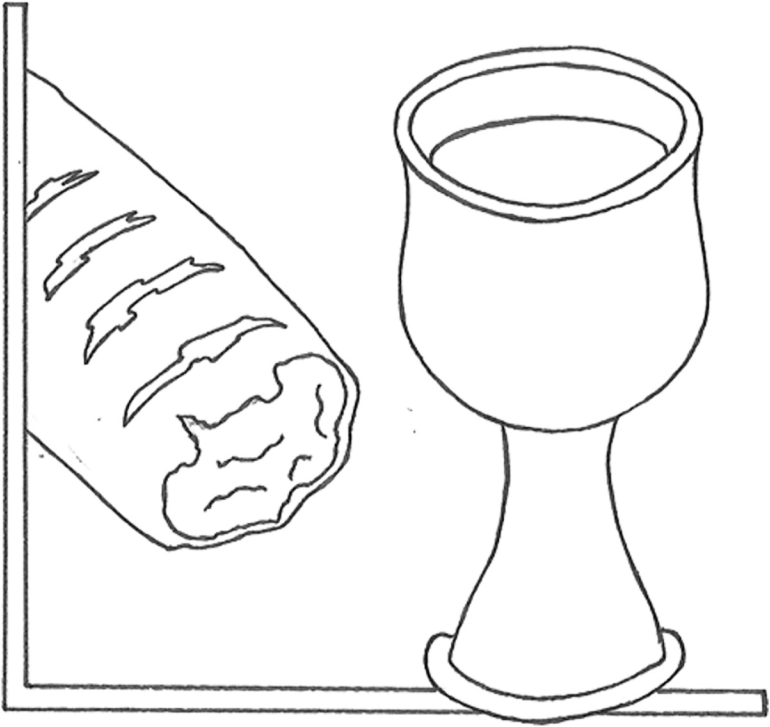
As we read further, we see Jesus is faithful. He bore the cross. Now is your turn: daily bear your cross for Christ.

In verse 7 of this passage, we see Jesus sitting on coats and riding on a donkey. In the book of Revelation, we get a glimpse of the return of Jesus, and it is a very different scene. In Revelation 19:11-16, Jesus returns to earth as King of Kings and Lord of Lords. Jesus gently rode on a donkey and toward the cross *for* us, but in Revelation 19, He rides as a conquering King *with* us (those who belong to Christ). It is said “the armies of heaven follow Him.” Do you follow Him? My desire is to give up everything to live zealously for my Savior, Jesus.

“He is no fool who gives what he cannot keep, to
gain what he cannot lose.”

Jim Elliot

MY BODY



MY BLOOD

Maundy Thursday

Scripture Reference: John 13

Historically, *Maundy Thursday* is celebrated on the Thursday before Easter Sunday, commemorating the act of Christ washing His disciples' feet and giving them a new commandment. The word *maundy* is taken from the Latin *mandatum*, which means mandate (command) in English. So, Maundy Thursday is Mandate Thursday.¹ Its significance lies in the fact that in a matter of hours, Christ will be betrayed, denied, abandoned, unjustly accused, beaten, mocked, scourged, and killed by the most gruesome method of execution: a Roman cross.

Biblical Affirmations

The night before Jesus' crucifixion, He celebrated the Last Supper—also called Communion—with His disciples. The Old Testament implications for this meal could not be more apparent. Jesus chose to celebrate this Last Supper during the time of the Passover Feast, which was a Jewish celebration commemorating God's final judgment on the Egyptians. According to Exodus 12, the Passover Feast remembers a time when God “smote the Egyptians” but spared the Israelites (Ex. 12:27). God's judgment had passed over homes covered with blood, sparing

¹ F. L. Cross and E. A. Livingstone, eds., *Dictionary of the Christian Church*, 3rd edition (Peabody, MA: Hendrickson Publishers, 2007), 1059.

those who were inside. Only now, God's judgment was about to fall on Christ; He would have no escape. In the coming hours, Jesus's blood (Heb. 9:14) would be spilled on a cross, and He would receive God's judgment for sin (1 Cor. 15:3) so that His followers would receive His life (Gal. 2:20) demonstrated by love (1 Cor. 13).

After supper, Jesus, in an act of humility, washed His disciples' feet. When He had finished, Jesus asked them, "Do you know what I have done to you" (John 13:12b)? It is important to note that Judas was about to betray Him, Peter was about to deny Him, and His closest followers were about to abandon Him. Knowing this, Jesus still instructs them, "If I, then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example that you should do as I did to you" (John 13:14-15). Why would this lesson be so vital for them and us today?

By the end of John 13, Christ declared a new way for the disciples to relate to each other and ultimately testify to their relationship to God. In John 13:34, Jesus declared, "A new commandment I give to you." Whoa. To give a new commandment is unthinkable in the Jewish religious system. For thousands of years, their laws and commandments were given only by God and explained only by men of God, yet Christ turns things over by providing a new commandment. In essence, this announcement directly opposes Him to the ruling religious authorities. He is, in effect, making Himself out to be God.

But then, He clarifies what the new commandment is. In John 13:34, Christ says this new commandment is "that you love one another, even as I have loved you, that you also love one another." In other words, this new commandment is that Christ's followers love each other the same way Christ loves them. It is a love with incomprehensible bounds. However, the Lord goes on to provide the "why," or the purpose, for this

new commandment: “By this all men will know that you are My disciples, if you have love for one another”(John 13:35).

Thus, Christ’s new commandment is built on the principle of a love shared from a love received so that all men know who Christ’s followers are. It has a purpose.

What is the Purpose of Maundy Thursday?

The purpose of this new commandment is that the love of Christ’s followers for one another reflects the love Christ has for them and declares to a watching world that they are His disciples.

How Does this Apply to Us Today?

Maundy Thursday calls Christ’s followers to identify with Him as they ***lead as servants***. Thus, disciples of Christ are willing to humbly serve other Christians because they know it displays their love for Christ.

Maundy Thursday calls Christ’s followers to view their love for other followers of Christ as an essential ***evangelistic tool***. Thus, disciples of Christ choose to love and serve other Christ-followers—however difficult that might be—so that a watching world will know they are followers of Christ.

Maundy Thursday

Scripture Reference: Matthew 26:26-29

Maundy Thursday is the Thursday before Easter Sunday, when Christ shared His final Passover before His crucifixion. The New Testament celebration of the Lord's Supper finds its precursor in the Old Testament celebration of Passover. Though significant in redemptive history to commemorate God's act of deliverance of Israel from slavery in Egypt, Passover liturgy took on new and greater dimensions when Jesus singled out the bread and wine from the rest of the meal. The bread, which Jesus said was His body, would soon be broken for His disciples. Likewise, He took the wine from the meal and stated it was His blood. Jesus took what once represented temporal rescue from physical bondage and transformed it into that which celebrates spiritual and eternal deliverance. The Passover lamb slaughtered in the Old Testament foreshadowed the final sacrifice of the perfect sacrificial Lamb of God on the cross (1 Pet. 1:18-19). The Lord's Supper symbolizes both the union believers have with Christ and the unity shared with one another (1 Cor. 10:16-17). The Lord's Supper is a *present* act of worship within the church, where the people of God remember the *past* act of Christ's death, burial, and resurrection for sinners and His *future* glory and kingdom to come (Luke 22:18). In it we celebrate our communion with Him and His Body, the joy of His presence, and our allegiance to Him.

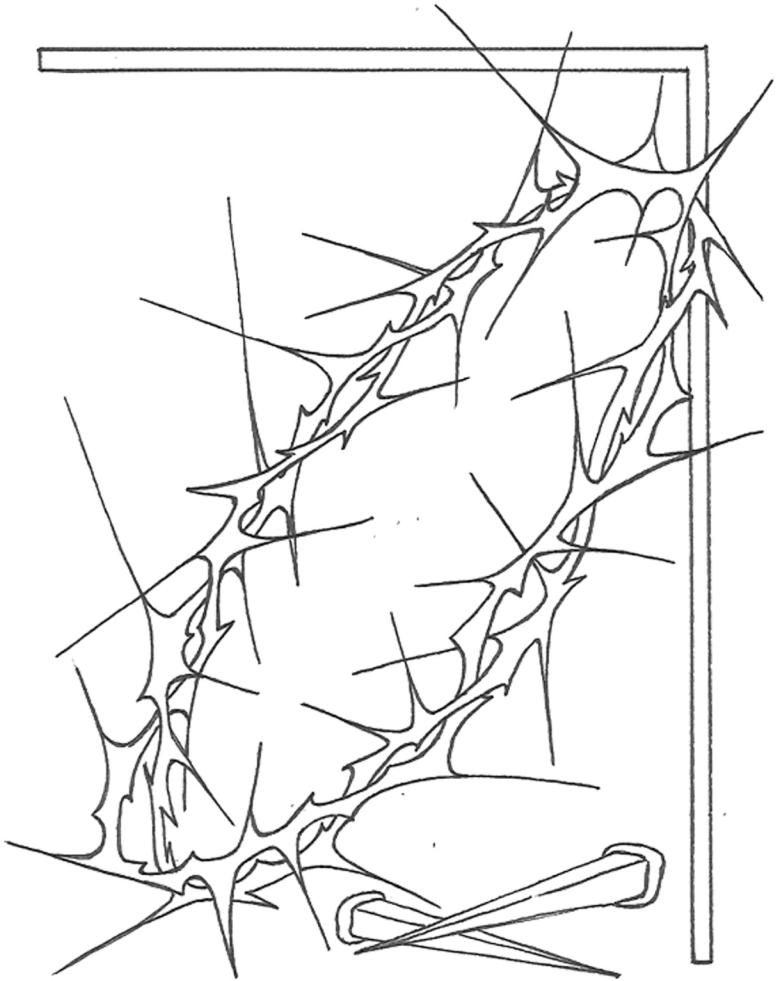
Discussion:

Discuss the relevance of the three elements of time (past, present, future) found in celebrating the Lord's Supper.

Prayer:

Father, thank you for your past, present, and future faithfulness of eternal deliverance, hope, and life in Jesus Christ, our substitute Lamb, risen Lord, and exalted King.

IT IS



FINISHED

Good Friday

On the Friday just before Easter Sunday, Christians commemorate an event that forever changed mankind's relationship to God. However, the day stirs ostensibly incompatible emotions. On the one hand, Good Friday is a celebration. Yet, on the other hand, it evokes a mood of somber reflection. This day's seemingly contrary feelings result from recalling the death of Jesus Christ. An obvious question follows: how can death be a cause for celebration?

Biblical Affirmations

In Matthew 21-27, Scripture explains that on the Sunday before Good Friday, as Jesus Christ made His way into Jerusalem, He was greeted with shouts of acclamation and acts of adoration. The people came out of the city and, seeking to honor who they perceived as their Messiah, laid down branches from the trees and spread coats on the road for a royal, albeit meager, entrance into King David's ancient city. Consequently, they greeted Him with shouts of distinctly religious overtones, proclaiming, "Blessed is He who comes in the name of the Lord" (Matt. 21:9). Indeed, Christ did come in the Name of the Lord, but not in the way the people or His disciples had envisioned.

In fact, the events that transpired on Good Friday challenged the expectations of the leading religious figures, Christ's closest followers, and the other Jewish faithful anticipating liberation from their Roman-Gentile-oppressors. When those expectations were not met, what followed was a torrent of cruelty, ranging from betrayal (Matt. 26:48-49) and denial (Matt. 26:69-74), to physical abuse (Mark 15:19) and calling for

Christ's blood to be on them and their children (Matt. 27:25). In the span of merely a few days, praise had turned to persecution. Why? What made the people cry, "Crucify Him! His blood be on us and on our children!" (Matt. 27:22, 25)? What did they not understand about Jesus? The answer to these questions gets at the heart of the goodness of Good Friday.

Making the Connection

In a few short moments, Christ's blood would undoubtedly be poured out, staining the timbers of the trees He had created, covering the spikes of the ore He had spoken into existence, and dripping down the thorns now growing after sin had made its entrance into God's originally pristine world. The fact that the religious leaders were surprised only revealed their misunderstanding of God's Word. It was all for the coming of One, whose substitutionary death for sin was prophesied centuries before (Isa. 53:5-6). Moreover, the prophet, ensuring God's people would recognize His substitutionary aim, declared, "...the Lord was pleased to crush Him, putting Him to grief; if He would render Himself as a guilt offering..." (Isa. 53:10a).

Therefore, when Jesus Christ was nailed to the cross, He not only saved His followers from God's wrath (Rom. 5:9), fulfilled ancient prophecy (Isa. 53), and stood in the place of mankind (2 Cor. 5:21), but He also realized what all the Jewish sacrificial types, copies, and shadows had been pointing to all along (1 Cor. 15:45; Heb. 8:5). At the heart of the Mosaic sacrificial ceremonies now stood its fulfillment. Christ's blood was agonizingly poured out so that every shadow would know its form, every copy would know its shape, and every type would know its design. Indeed, He will one day be the conquering King (Rev. 19), but first, He is the Lamb of God who takes away the world's sin (John 1:29).

What is the Purpose of Good Friday?

Originally, mankind walked in fellowship with God (Gen. 3:8). However, that relationship was marred when Adam and Eve transgressed God's command (Gen. 3:6). Their feeble attempt to "cover" their shame was insufficient. However, God's love was expressed as He covered them with animal skins—the first substitutionary sacrifice (Gen. 3:21). From then on, the Scriptures unfold the relational significance of how the shedding of an animal's blood covers sin and restores mankind to God. However, an animal is imperfect—it is only a temporary solution to mankind's sin problem. A greater solution is needed: Christ, the perfect sacrifice. Through Christ, God forgives sins and offers mankind their only hope of being reconciled to God. Good Friday is good because God's love was extended through Christ's sacrifice.

How Does this Apply to Us Today?

Good Friday calls Christ's followers to a posture of ***humble gratitude*** as they reflect on the fact that Christ's blood was poured out to forgive their sins, ensuring their reconciliation with God. Thus, disciples of Christ, having received such grace and being full of gratitude, are now free and able to offer grace to others.

Good Friday calls Christ's followers to be ***initiators of reconciliation*** as they reflect on God's initiative in reconciling them to Himself by pouring His judgment on Christ. Thus, disciples of Christ initiate reconciliation, seeking to restore broken relationships because God, through Christ, restored their broken relationship to Him.

Good Friday

“Six Hours One Friday”

We all remember where we were when significant events happened in our lives. Moments such as a marriage proposal, the birth of a child, or tragic news from our world are recorded in our memories. They are days not forgotten. One day long ago rises above all in importance. Specifically, there were six hours one Friday that changed the world, history, and eternity forever.

It is a Friday in A.D. 33, just outside of Jerusalem, Israel. Jesus of Nazareth, a man called a prophet by some, a rebel by others, and the Son of God by many, is betrayed by a friend and arrested by Roman soldiers. Overnight he was beaten and put through the mockery of six trials with trumped-up charges. After being accused by false witnesses, He is sentenced to die by Roman crucifixion. Early in the morning, Jesus is forced to carry a heavy wooden cross down a pathway called the Via Dolorosa, or the Way of Suffering. He is headed to the place of execution called Golgotha.

It is 9 AM Friday morning. Jesus has many wounds on His body. There are punctures, abrasions, lacerations, contusions, incisions, and perforations. Isaiah prophesied of the Messiah to come, saying, “His face was marred more than any man.” An onlooker would see the form of a grotesquely disfigured human body and gasp. From 9 in the morning until noon, this Suffering Servant hangs in agony. Men crucified with Him curse Him. Others mock. Jesus speaks three of His last seven sayings during the first hours of this morning.

It's 12 PM, midday, and an amazing darkness falls over the land. The phenomenon lasts for the next three hours. How descriptive is this happening! At the darkest time in human history, the murder of the sinless Son of God takes place. God causes the earth to be dark. How dark it was! In the next three hours, Jesus speaks His last four sayings.

It is 3 PM, afternoon. Jesus, the Messiah, breathes His last. The God-man is dead. The curtain in the Jerusalem temple is torn from the top to the bottom. All over the earth, rocks are split, revealing creation's awareness of this event. At this time, Passover lambs in the temple are being prepared for slaughter. The soldiers, in an effort to speed up death, break the legs of the two other men nailed to crosses.

When they come to Jesus, they find Him already dead, fulfilling another prophecy, "Not a bone of Him will be broken." Jesus suffered on Calvary for six hours. This was the most important six hours in history, soon to be followed by a Sunday like no other.

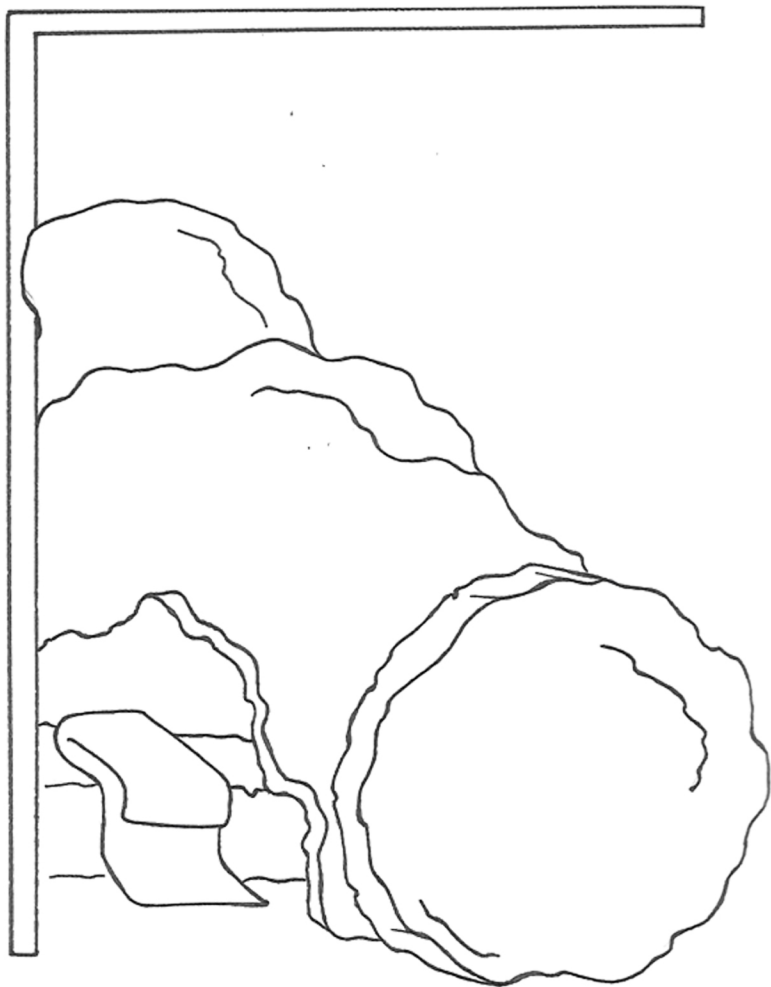
Jesus' body remains on the cross until the time of the evening sacrifice. He had done His Father's will, dying for the sin of mankind: "For God so loved that He gave..." Joseph of Arimathea and Nicodemus take the body of Jesus off the cross. He is buried at sundown before the beginning of the Sabbath.

This is the most significant day in the history of mankind. Jesus' sacrifice was a demonstration of the greatest love ever known to man. We call this Good Friday. It is the Best Friday.

All of this took place in six hours one Friday. Some call this the end of Jesus' life and ministry. It is not the end, but just the end of the beginning,

'cause Sunday's coming...

HE IS



RISEN

Easter Sunday

Scripture Reference: 1 Corinthians 15:1-34

There is a road outside of Oxford called “Addison’s Walk” that takes you around a small island near the university. It’s a walk that was made famous by the testimony of C.S. Lewis. On one particular September night in 1931, the atheist Lewis was taking a walk and debating Christianity’s place as just another myth with his friends J.R.R. Tolkien and Hugo Dyson. As a “fellow” at Oxford teaching English literature, Lewis was well acquainted with classical myths. To our modern ears, when we hear myth, we think of something that is inherently false. This isn’t what Lewis and Tolkien understood myths to be. Myths, in the sense Lewis and Tolkien understood them, communicate truth about a reality that reaches beyond our usual experience. Classic mythologies are various cultures’ attempts to explain how the world has meaning.

In several mythologies, there are stories of dying gods, and Lewis always said they moved him deeply, as long as they weren’t found in the gospels. As he debated with Tolkien and Dyson, a distinction was made by Tolkien that ended up being one of the key moments in Lewis coming to know Christ. The “myth” of Christ was working on him like the other myths, with the significant distinction that it historically happened and that there are definite historical consequences, evidenced throughout church history, as a result of it. The “myth” had become fact. This Easter, let’s look at what the historic resurrection of Christ means for us.

In 1 Corinthians 15, Paul addresses how crucial the factual, historical event of Christ’s resurrection is for our faith in Christ, as the substitutionary atonement needed to restore our relationship with God.

He begins the chapter by saying that the resurrection is consistent with the Old Testament (vv. 3-4). He then physically appeared to Peter, the twelve, and then 500 more (vv. 5-9), an overwhelming number of witnesses to this historic event. But how does this impact us now and in the future?

Paul goes on to tell us that if Christ was not raised from the dead, then *one*, our faith has been in vain (14), *two*, we are misrepresenting God (15), *three*, we have not been cleansed from our unrighteousness and still remain in our sins (17), and *four*, we are to be pitied most among all people (19). Our present state depends fully on the fact that Christ was raised from the dead. We can only experience mercy and forgiveness from God if Christ is who He says He is and was raised from the dead on that first Easter morning. Because Christ *did* rise from the dead, our hope is not only in this life (19), but in the life to come as well.

In verses 21-22, Paul shows us how salvation through Christ brings life to those who were dead through the sin of Adam. This life will culminate in a future event, where we in Christ will experience the resurrection of our own bodies when we reign with Him in the coming Millennial Kingdom (24). Our present state before God, and our future with Him, rests on the finished work of Christ's death and resurrection.

In 1938, Tolkien coined the term "eucatastrophe," which means "a sudden joyous turn." It explains the moment in a story when impending doom seems the greatest, but then, suddenly, a change of events happens and good triumphs. Popular examples of this are the kiss that saves Snow White, the unlikely destruction of the ring in Tolkien's Lord of the Rings, and the resurrection of Aslan after being slain by the White Witch. The joy we feel when experiencing these happy endings is because they echo the "Great Eucatastrophe" revealed in the Gospels: as Tolkien says, the eucatastrophe of human history was the Incarnation of Christ, and that

the eucatastrophe of the Incarnation was His resurrection. This Easter Sunday, let's celebrate the great eucatastrophe where "myth became fact," as we pause and reflect on our present and future hope. Before our families get together for a large Easter meal, and before our kids go hunt for eggs, let's take a time to remember and proclaim, "Christ has died, Christ has risen, and Christ will come again."

The Events of Holy Week

These are the days of the final week in Jesus' earthly, human life, and resurrection, using the modern-day/night cycle—midnight to midnight—and using our calendar to relate to our days of the week.

FRIDAY BEFORE HOLY WEEK

Scripture Reference: Matt. 12:1: “Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead.”

People: Mary, Martha, Lazarus (friends, companions, hosts).

Jesus on this day: encouragement, rest, love, fellowship, and the reminder that there is something special about being with good friends.

PALM SUNDAY

Scripture References: Matt. 21:1, Mark 11:1, Luke 19:29, John 12:12.

Jesus on this day: triumphal entry into Jerusalem, Palm Sunday, branches, donkey, humility instead of pomp and circumstance, not the kind of king the Jews were expecting, “Hosanna,” rocks along the road.

Location: spends the night in Bethany 2 miles away.

MONDAY

Scripture References: Matt. 21:12, Mark 11:22, Luke 19:45.

Jesus on this day: leaves Bethany, curses the fig tree that failed to bear fruit, on the way into the city, weeps over Jerusalem, cleanses the temple for the second time in His ministry, house of prayer, den of thieves, late in the day, looks into the Temple and then leaves the city.

Location: spends the night in Bethany.

TUESDAY

Scripture References: Matt. 21:20, Mark 11:20, Luke 20:36, John 12:20.

Jesus on this day: leaves Bethany, finds the fig tree withered, teaches about faith, returns to the Temple, confounds and pronounces woes upon His enemies, “blind guides, whitewashed tombs (look good on outside but inside are full of dead men’s bones), brood of vipers (snakes),” Jesus prophesies of destruction of Israel, His second coming, end times, final judgment, Judas bargains with the Sanhedrin to betray Him.

Location: leaves city to Mt. of Olives, Olivet Discourse on way back to Bethany, spends the night in Bethany.

WEDNESDAY

Scripture Reference: no record in the Gospels

Jesus on this day: much activity as Jesus prepares for the Last Supper and as Judas and the Sanhedrin prepare for Jesus’ arrest

Location: remains in Bethany throughout the day, stays the night there, this would be His final visit with His friends before He would die.

MAUNDY THURSDAY

Scripture Reference: Matt. 26:1, Mark 14:1, Luke 22:1.

Jesus on this day: Peter and John sent to make preparation for the Passover meal, after sunset, He eats a meal with the twelve, washes disciples’ feet, Upper Room Discourse, “I won’t eat this meal again until heaven,” communion, from this night forward, is to be observed in remembrance of Jesus’ death until He comes again, Lord’s Supper instituted, Judas leaves to Garden of Gethsemane, Jesus’ agony, betrayal by Judas’ kiss/arrest by Sanhedrin.

Location: to the house of the High Priest as Sanhedrin is convened, Peter denies Jesus.

GOOD FRIDAY

Oh, Friday. We call it “Good Friday,” but really it is the “Best Friday.”
Scripture References: Luke 23:44, Matt. 26:1, Mark 14:53, Luke 22:54, John 18:13.

Jesus on this day: He is betrayed and arrested.

The trials of Jesus: *first* during the night-time hours before Annas, who looks for an accusation and bides time until Sanhedrin is gathered at Caiaphas-High Priest’s house; *second* (main) before Sanhedrin where He is condemned and misused; *third* is immediately at dawn (meanwhile, Peter denies Jesus a third time & Jesus looks upon him), the condemnation is repeated, and then Jesus is taken to the Romans; *fourth* before Pilate; *fifth* before Herod (looks for a miracle); *sixth* before Pilate where Jesus is scourged, and the city cries, “Crucify Him.”

Jesus endures false accusations, condemnation, mockery, beatings, and abandonment and is finally turned over to be crucified. He was mocked by the Roman soldiers and spat upon. He is given the crown of thorns. Judas hangs himself. Jesus bears His cross to the gate on the north of the city. When Jesus could carry the cross no more, a man from Cyrene, named Simon, was compelled to carry the cross the rest of the way. Jesus is crucified (crucified means to hang on a cross until dead). Jesus has a crown of thorns on His brow, He has been beaten on His back, His beard has been pulled, and the hair plucked from His face. He has been pummeled in the face by the fists of Roman soldiers. He is nailed through both feet to fasten Him to the cross. He is nailed in both hands pinning Him to the wood. “Outside the camp,” the Messiah is killed.

SATURDAY

Scripture Reference: Matt. 27:66.

On this day: at the request of the Jewish leadership, Pilate grants a guard and sets a seal on the tomb of Jesus, we are not told of what happened while Jesus was in the tomb, many believe He went and preached to the faithful that had already died, some believe He went to condemn disobedient angels, still others think His Spirit was in Noah preaching.

I believe He preached Himself to the OT people. Whatever He preached, it was one of the greatest sermons ever!

EASTER SUNDAY

Scripture References: Mark 28:1, Mark 16:1, Luke 24:1, John 20:1.

Jesus on this day: It's a little before sunrise. The powerful Spirit of God Himself is present in the tomb. Jesus Christ rises from the dead, passing through the burial clothes. The stone is rolled away, not for Jesus to get out, but for the world to get in and see. He was gone.

Jesus makes 5 appearances on the Resurrection Day:

1. To Mary Magdalene (a message to the disciples)
2. To the other women who come to the tomb, intending to complete the burial preparation of His body (Salome, Joanna, Mary, the mother of James)
3. To two disciples on the Road to Emmaus ("Did not our hearts burn...")
4. To Simon Peter (nowhere recorded, but alluded to in Luke 24:33 and 1 Cor. 15:5)
5. To the astonished disciples (Thomas is absent)

