

Passion Week Daily Devotional

March 29 – April 4, 2015



PRAISE CENTER CHURCH OF GOD IN CHRIST

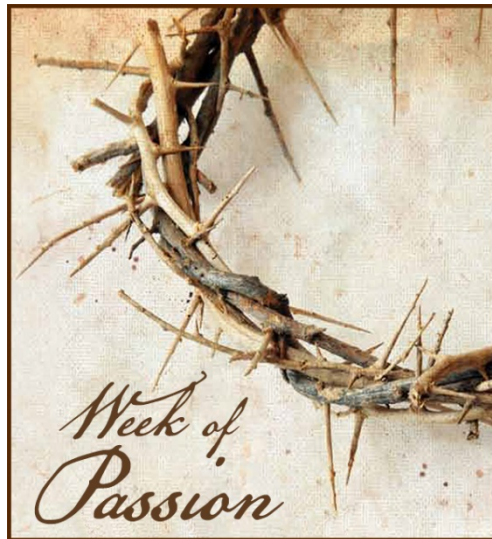
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PURPOSE

Passion Week is a time we remember the events of Jesus between Palm Sunday and His Resurrection. We see the passion Jesus lived and the passion for which He died.

Passion Week is a marvelous opportunity for Christian growth. It offers incredible potential for satisfying spiritual hunger. We grow in Passion Week not by imitating Christ's last days, but we grow as the Holy Spirit works through the Gospel and Sacrament that we hear and receive during these days. We can share in Jesus' passion through our worship of Him and in our proclamation of His gospel.



HOLY WEEK DEVOTIONAL

Palm/Passion Sunday: Philippians 2:6-11

Monday: Isaiah 42:1-4

Tuesday: Isaiah 49:1-4

Wednesday: Matthew 26:14-16

Maundy Thursday: John 13:12-16

Good Friday: Isaiah 53:1-5

Saturday: Romans 6:3-11

Resurrection Sunday: John 20:1-9



WHAT HAPPENED ON THIS DAY?

- On the way to Jerusalem - Jesus asks Peter and John to go to Bethphage and bring him a colt of a donkey that had never been ridden.
 - Bethphage means house of figs. It also refers to a species of late season figs that never appear ripe, even when they are edible. ¹

| Activity | Matthew | Mark | Luke | John |
|--------------------------------|----------------|----------------|-----------------|-----------------|
| Triumphal entry into Jerusalem | 21:1-11 | 11:1-11 | 19:29-44 | 12:12-19 |

- Riding on a colt was a statement of meekness. The people expected the Messiah to arrive more majestically. In short, it was the meekness of majesty, which was manifested, entering the city with royal authority.
 - Think of the thoughtfulness of Jesus in having the mother accompany the colt - no separation anxiety for mother or colt. The Master doesn't overlook any details.
- The date of the triumphal entry into Jerusalem corresponds with the tenth day of Nisan - the day on which the paschal lamb was chosen for sacrifice and separated from the flock for the Passover meal later in the week. ² Look for the pattern of reasons why Jesus waited until the week of the Passover. Note the symbolism alludes to the Lamb of God being set aside for sacrifice.
- The palm branches were used not only to wave in praise and jubilation, but also to keep the dust settled by placing them on the ground since people were out in force to sing "Hosanna in the highest...peace in heaven and glory in the highest."
- There is an interesting contrast between the multitude of the heavenly host at Jesus' birth singing "Peace on earth" and this earthly group singing "Peace in heaven."
- The people were singing the Passover Psalm, which they would sing in a few days, that refers to the Messiah. ³
- Jesus planned his entry as a [counter procession](#) to the Roman entry on the West side of the city. Jesus entered from the East.

Returned to Bethany



Monday – The anointing at Bethany: John 12:1-11, Mark 14:3- 9

WHAT HAPPENED ON THIS DAY?

| Activity | Matthew | Mark | Luke | John |
|--|----------|----------|----------|------|
| <u>Barren fig tree</u> | 21:18-19 | 11:12-14 | | |
| Second cleansing of the Temple | 21:12-17 | 11:15-19 | 19:45-48 | |
| <ul style="list-style-type: none"> The guilty fled, but the blind and lame stepped forward to be healed. Jesus and his disciples returned to Bethany. Barclay shows us where Jesus got his strength. "Before he joined battle with men he sought the presence of God. It was only because each day he faced God that he could face men with such courage."⁴ | | | | |

Tuesday – Cleansing the Temple: John 12:37-38, 42-50, Mark 11:15-19

WHAT HAPPENED ON THIS DAY?

This was the last day of Jesus' public ministry and his last day in the Temple. He arrived early in the city and didn't leave for Bethany until late that night. Some scholars refer to this as the day of controversy and others as the day of rejection. It was both.⁵

| Activity | Matthew | Mark | Luke | John |
|---|----------|----------|--------|------|
| Fig tree withered | 21:20-22 | 11:20-26 | | |
| <ul style="list-style-type: none"> The fig tree represented the barrenness of Jerusalem. Peter points out the fig tree is withered. Jesus responds with, "Have faith in God." Jesus gives his disciple a lesson on prayer that includes instructions on forgiveness. The disciples are going to have to rely on prayer and forgiveness to get through the next few days. | | | | |
| Jesus' authority is challenged | 21:23-27 | 11:27-33 | 20:1-8 | |
| <ul style="list-style-type: none"> The chief priest, the scribes, and elders were waiting for Jesus. They wanted to find out by what authority he could whip the money changers out of the Temple. This was a trick question. If Jesus responded by saying that he had the authority to do it, they would just arrest him for megalomania. If he responded that his orders were from God, they would arrest him for blasphemy. Jesus read their motive as if it were posted on a billboard. He agreed to answer their question if they would answer his first. He asked them whether John the Baptist's work, in their opinion, was human or divine. If they replied divine, then they would have to accept Jesus as the Messiah, because that was the basis of John's preaching. If they said human, then the people who followed John would undoubtedly riot. They had to admit they didn't know. It was the responsibility of the Sanhedrin to know the difference between true and false prophets and they had to shamefully admit they didn't know. Thus, Jesus didn't need to answer their question. | | | | |
| Activity | Matthew | Mark | Luke | John |
| Parables of watchfulness to the nation: | | | | |
| Of two sons | 21:28-32 | | | |

| Activity | Matthew | Mark | Luke | John |
|---|-----------------|-----------------|-----------------|------|
| Vineyard of the wicked husbandmen | 21:33-46 | 12:1-12 | 20:9-19 | |
| Marriage of king's son | 22:1-14 | | | |
| <ul style="list-style-type: none"> All three of these parables indict the Jewish leaders. In the parable of the two sons, the Jewish leaders represent the unsatisfactory son, who did not do his father's will. They are the wicked husbandmen in the next parable. And lastly, they are the condemned guests at the king's feast. | | | | |
| 3 questions by Jewish parties: | 22:15-40 | 12:13-34 | 20:20-40 | |
| <ul style="list-style-type: none"> The Jewish leaders take aim at Jesus, expecting to discredit him in front of the same audience. | | | | |
| Tribute to Caesar | | | | |
| <ul style="list-style-type: none"> The Pharisees asked if it was lawful to pay tribute to Rome. If Jesus said it wasn't lawful, they would just report him to the Roman authorities and wipe their hands clean of the matter. If he said it was lawful, the Jews would reject him because God was their only King. His questioners knew he was in a no-win situation. Jesus asked whose image was on the coin. When they replied Caesar, he told them to give back to Caesar the things that were Caesar's, but give to God what belongs to Him. | | | | |
| Resurrection | | | | |
| <ul style="list-style-type: none"> The Sadducees, who don't believe in resurrection, asked him who this woman who was widowed and remarried seven times would belong to in the resurrection. Jesus points out how clueless they are in understanding the scriptures. You can't think of heaven in the same way you think of life on earth. Heaven is not a continuation of this world. So their question is irrelevant. | | | | |
| The Great Commandment | | | | |
| <ul style="list-style-type: none"> Matthew tells the story as though the lawyer is continuing the tirade against Jesus. Mark sees it differently. He describes the lawyer showing appreciation for Jesus' routing of the questioners. Jesus simply states the two commandments as they are listed in Deut. 6:5 - loving God with all your heart, soul, and might, and Lev. 19:18 - loving your neighbor as yourself. | | | | |
| Jesus' irrefutable question about Christ | 22:41-46 | 12:35-37 | 20:41-44 | |
| Denunciation of Scribes and Pharisees - eight woes | 23:1-39 | 12:38-40 | 20:45-47 | |
| <ul style="list-style-type: none"> The whole thrust behind the "woes" was to point out to the Scribes and Pharisees the fact that life wasn't about them, but about God. Our lives should direct people to God, not to us personally. | | | | |

| | | | | |
|--|-------------------|----------------|----------------|----------|
| Widow's mites | | 12:41-44 | 21:1-4 | |
| Greeks (Gentiles) seek Jesus | | | | 12:20-36 |
| <ul style="list-style-type: none"> The Gentiles asked Jesus to be their teacher.⁶ This was an opportunity to escape death. Jesus replied: John 12:27,28 (to .) Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. | | | | |
| Rejection of Christ by Jews | | | | 12:37-50 |
| Jesus foretells destruction of the Temple | 24:1,2 | 13:1,2 | 21:5,6 | |
| Olivet discourse in "code" | 24:3-25:46 | 13:3-37 | 21:7-38 | |
| Destruction of Jerusalem | | | | |

| Activity | Matthew | Mark | Luke | John |
|--|---------------------|---------------------|-----------------|------|
| Signs of Christ's Coming, | | | | |
| Last Judgment | | | | |
| Parables of warning: | | | | |
| Fig tree and young leaves | 24:32,33 | 13:28,29 | 21:29-31 | |
| Household and porter watching | | 13:34-36 | | |
| The ten virgins | 25:1-13 | | | |
| The talents | 25:14-30 | | | |
| <ul style="list-style-type: none"> These parables highlight the importance of watchfulness and action: household and porter; the ten virgins; and the talents. To read the signs of the times, you need to be alert. A thief doesn't send you an announcement of his arrival: his weapon is surprise. All the virgins had lamps. The foolish just had a different expectation of when they would buy or borrow oil. When Jesus speaks of talents, he is letting his disciples know they had better use the knowledge the Master has given them. | | | | |
| Description of Last Judgment | 25:31-46 | | | |
| Conspiracy of chief priests and Judas | 26:1-5,14-16 | 14:1,2,10,11 | 22:1-6 | |

Wednesday – Betrayal by Judas: John 13:21-35, Matthew 26:1-5, 14-25

WHAT HAPPENED ON THIS DAY?

The record is silent. A day of rest and prayer.



WHAT HAPPENED ON THIS DAY?

| Activity | Matthew | Mark | Luke | John |
|--|-----------------|-----------------|-----------------|-----------------|
| Last Supper: | 26:17-35 | 14:12-31 | 22:7-38 | 13-17 |
| Observance of Passover, | | | | |
| <ul style="list-style-type: none"> In Moses' Passover in Egypt, death was merely avoided. In the Passover Jesus celebrated, death wasn't avoided: it was confronted and conquered for all mankind. | | | | |
| Washing of disciples' feet | | | | 13:1-20 |
| <ul style="list-style-type: none"> A lesson in true greatness. Love is always willing to serve. Jesus was purifying their footsteps. He let them know they didn't need to be afraid to take the first step in loving. To follow in Jesus' footsteps means to walk with love, act with love, talk with love. The service of love is a constant cleansing of one's walk and life. | | | | |
| Naming of betrayer | 26:21-25 | 14:18-21 | 22:21-23 | 13:21-30 |
| Instituting of Lord's Supper | 26:26-29 | 14:22-25 | 22:17-20 | |
| <p>The order of the last supper is in 13 steps [some books show more steps, others fewer steps, so this is a general guideline]</p> <ol style="list-style-type: none"> The head of the company, Jesus in this case, opens with a prayer and Gives the 1st cup of wine for everyone in the company to drink. The head of the company washes his hands. This is where, it is believed, Jesus washed the disciples' feet. The head of the company dips some of the bitter herbs into the salt water or vinegar and speaks a blessing, eats some of the herbs and hands them to the others. The unleavened bread is broken into pieces, reserving half to be eaten after the supper, called the after dish. The 2nd cup is filled and the youngest in the company (John) is instructed to ask questions about the significance of the Passover. Psalms 113 and 114 are sung. The 3rd cup of wine is filled, followed by prayer, and they all drink the cup. Everyone washes his hands. Supper begins by eating the unleavened bread and bitter herbs and the lamb. Everyone in the group must eat at least an olive size portion of the lamb. All of the lamb is to be consumed or destroyed. No bones of the lamb are to be broken. The after dish of the bread broken earlier is eaten. It is believed this is where Jesus said, "Take eat, this is my body." The 4th cup of wine is the point when Jesus told them to all drink of it, this was his blood. Conclude with hymns and prayers. Psalms 115-118 and the Great Hallel – Psalm 136. | | | | |
| Foretelling of Peter's denial | 26:33-34 | 14:27-31 | 22:32-34 | 13:37-38 |
| Discourses: | | | | |

| Activity | Matthew | Mark | Luke | John |
|---|--------------------|---------------------|-----------------|-----------------|
| Christ the way, truth, life, | | | | 14: 1-15 |
| Promises the Comforter | | | | 14:16-31 |
| The vine and the branches | | | | 15:1-27 |
| Jesus' going and returning | | | | 16:1-33 |
| Intercessory prayer | | | | 17:1-26 |
| This truly is the Lord's prayer. Read the whole prayer. Verses 1-5, Jesus is talking about himself; verses 6-19 are for his disciples; verses 20-23 are for each of us. We didn't get left out of that prayer. Verses 24-26 are the doxology. | | | | |
| Jesus prayer in Gethsemane | 26:30,36-46 | 14:26, 32-42 | 22:39-46 | 18:1 |
| Betrayal and arrest | 26:47-56 | 14:43-52 | 22:47-53 | 18:2-12 |
| Healing of Malchus' ear | | | 22:51 | |
| Jewish ecclesiastical trial: | | | | |
| Before Annas - | | | | 18:13-23 |
| <ul style="list-style-type: none"> • Jesus is brought before an ex-high priest who has no authority. | | | | |
| Before Caiaphas and Sanhedrin | 26:57-75 | 14:53-72 | 22:54-65 | 18:24-27 |



Good Friday - The Passion of our Lord: John 18: 1-40, 19:1-37

WHAT HAPPENED ON THIS DAY?

| Activity | Matthew | Mark | Luke | John |
|---|--|-----------------|----------------------|---------------------|
| Peter's Denial | 26:69-74 | 14:66-72 | 22:54-65 | 18:25-27 |
| Before Sanhedrin at daybreak | 27:1,2 | 15:1 | 22:55-71 | |
| Judas hangs himself (Acts 1:16-20) | 27:3-10 | | | |
| <p>Most people believe that Judas hanged himself, per the account in Matthew. Luke has an interesting account in Acts when he says, Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. Acts 1:18 Some scholars contend that, in the process of hanging himself, he slipped and impaled himself on a sharp rock. Still others contend that Judas was murdered. We have no biblical account for the latter.</p> | | | | |
| Roman civil trial | | | | |
| Before Pilate | 27:2,11-14 | 15:1-5 | 23:1-5 | 18:28-38 |
| Before Herod (Antipas) | | | 23:6-12 | |
| <p>With Jesus being a Galilean, Pilate feared taking action since Galilee was out of his jurisdiction. Pilate sent Jesus to Herod Antipas. Herod could easily have saved Jesus. He wanted Jesus to perform a miracle or two and answer his questions, but Jesus didn't do or say anything. Herod's guards dressed him in a purple robe, pushed a crown of thorns into his head. They hit and spit on Jesus before leading him back to Pilate.</p> | | | | |
| Before Pilate | 27:15-31 | 15:6-20 | 23:13-25 | 18:39-19:16 |
| Crucifixion at Golgotha (Calvary) | 27:32-56 | 15:21-41 | 23:26-49 | 19:17-37 |
| Seven Last Sayings of Jesus: | 27:46 | 15:34 | 23:34, 43, 46 | 19:26-28, 30 |
| 1. Luke 23:34 | Then said Jesus, Father, forgive them; for they know not what they do. | | | |
| 2. Luke 23:43 | And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. | | | |
| 3. John 19:26,27 | Woman, behold thy son! Then saith he to the disciple, Behold thy mother! | | | |
| 4. Matt 27:46 Ps 22:1 | And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? | | | |
| 5. John 19:28 | After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. | | | |

| | | | | |
|---|---|-----------------|-----------------|-----------------|
| 6. John 19:30 | When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. | | | |
| 7. Luke 23:46 | And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: | | | |
| Darkness, earthquake; Veil of the Temple is rent | 27:50-54 | 15:33,38 | 23:44,45 | |
| Burial in tomb | 27:57-61 | 15:42-47 | 23:50-56 | 19:38-42 |



Holy Saturday: Matthew 27:57-66, John 19:38-42

WHAT HAPPENED ON THIS DAY?

| Activity | Matthew | Mark | Luke | John |
|---|----------|------|------|------|
| Sealing of tomb, guard set | 27:62-66 | | | |
| After the Sabbath. Mary Magdalene and others purchase spices to anoint the body | | 16:1 | | |

Resurrection Sunday: Matthew 28:1

WHAT HAPPENED ON THIS DAY?

| Activity | Matthew | Mark | Luke | John |
|---|----------|----------|----------|----------|
| The empty tomb | 28:1-8 | 16:2-8 | 24:1-8 | 20:1-10 |
| Appearance to Mary Magdalene | | 16:9-11 | | 20:11-18 |
| To the women | 28: 9,10 | | 24:9-11 | |
| Report of the guard | 28:11-15 | | | |
| Appearance to the two disciples on the way to Emmaus | | 16:12,13 | 24:13-32 | |
| Luke records two people walking with Jesus. One was Cleopas, the other is unnamed. Scholars believe that, when there is no name, it was probably a woman. This may have been Cleopas' wife. | | | | |
| Appearance to Simon Peter | | | 24:33-35 | |
| Appearance to company of disciples (except Thomas) | | 16:14 | 24:36-43 | 20:19-23 |
| Activity | Matthew | Mark | Luke | John |
| Next 40 days before ascension | | | | |
| Appearances: | | | | |
| To disciples at Jerusalem; Thomas now convinced | | | | 20:24-31 |
| To seven disciples at Sea of Galilee; the seaside Morning Meal and the charge to Simon Peter: "Feed my sheep" | | | | 21:1-24 |
| Instructions to Apostles and 500 others on mountain in Galilee | 28:16-20 | 16:15-18 | | |
| To all of the Apostles | | | 24:44-49 | |
| Ascension Probably at Olivet near Bethany | | 16:19 | 24:50,51 | |