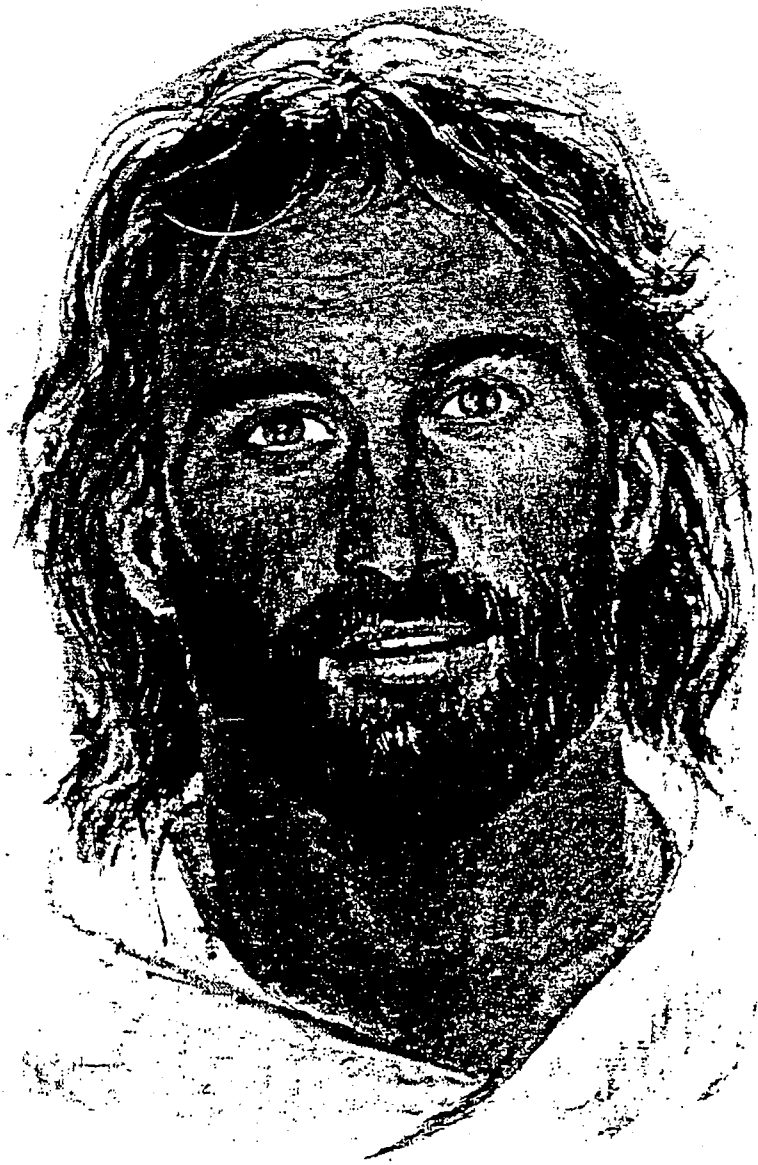


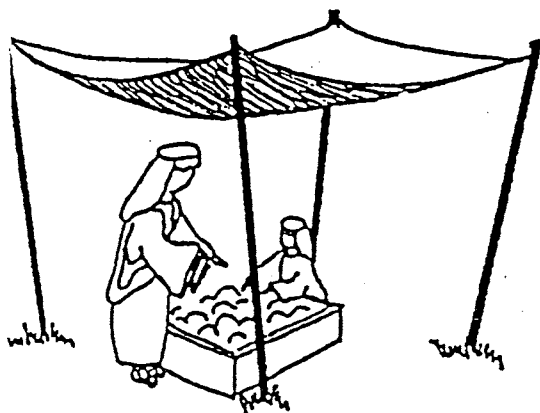
MARKETPLACE



Year E

The Promised Messiah

His childhood, His ministry, His mission



MARKETPLACE - 29 A.D.

"A Bibletimes Experience"

This unique **EXPERIENCIAL APPROACH** to learning program recreates a Bibletimes village, **MARKETPLACE**, and is designed to lead children through dynamic experiences of scripture. The purpose is to help the Bible come alive to the children as they experience for themselves what it was like to live in Bible times.

A carefully thought-out curricula of six cycles taught in sequence for six summers has been designed to enhance and give a specific theme for each year. A child who attends all six years will have an exposure to the word of God from the beginning in the Old Testament to the end of the New Testament.

- Year A GENESIS, THE BEGINNING focuses on the goodness of God's creation and fall of man and the story of Noah and the flood.
- Year B WE ARE A COVENANT PEOPLE takes us from the call of Abraham to the exodus. The forming of God's chosen people, His covenant with them, their lives in Palestine and Egypt, and God's saving deeds in bringing them forth from Egypt, Abraham, Jacob and Moses are the main characters for this study.
- Year C GROWING IN FAITHFULNESS. From Exodus to the Exile. The living of the Sinai covenant in the Promised Land, the time of judges and kings, the reign of David, and the preaching of the prophets. Joshua, Ruth, and David are some of the "faithful" we will study.
- Year D SING UNTO THE LORD A NEW SONG is the time of the Exile, including the story of Esther and the promises of God as told by the prophets. The return from Exile, resettlement in Palestine, and the renewal of the Covenant with Ezra. God's people begin to hope in the promise of the Messiah. Daniel, Ezra, Esther and Nehemiah are studied.
- Year E THE PROMISED MESSIAH. Jewish customs, culture, and celebrations played an important role in the childhood, ministry, and mission in the life of Jesus. Special focus is on the Passover and how this event affected His life.
- Year F THE BODY OF CHRIST is a study of the early church from Pentecost to the deaths of Peter and Paul in Rome. The spread from Judea through the Empire. The growth and life of the early church and the beginning of the persecutions. Peter, Paul, and Lydia are focus.

MEMORY VERSES for SALVATION BRACELET

KNOT (Represents when you were born.)

Jeremiah 1:4 "I chose you before I gave you life."

BLACK (Represents spiritual darkness because of sin)

Romans 3:23 "For all have sinned, and come short of the glory of God."

RED (Represents the blood Jesus shed to pay the penalty for our sins.)

Romans 5:8 "While we were yet sinners Christ died for us."

WHITE (Represents forgiveness and cleansing to those who trust in Christ.)

Psalms 51:7 "Wash me, and I shall be whiter than snow."

BLUE (Represents public profession declared by baptism.)

Romans 6:4 "We were buried with Him through baptism."

GREEN (Represents spiritual growth which occurs as we pray, worship,
read the Bible, etc.)

2 Peter 3:18 "Grow in grace and in the knowledge of our Lord and Savior
Jesus Christ."

YELLOW (Represents heaven and glory with Christ.)

Revelations 2:10 "Be faithful until death and I will give you a crown of
life."

KNOT (Represents the end of life when every person will stand before
God.)

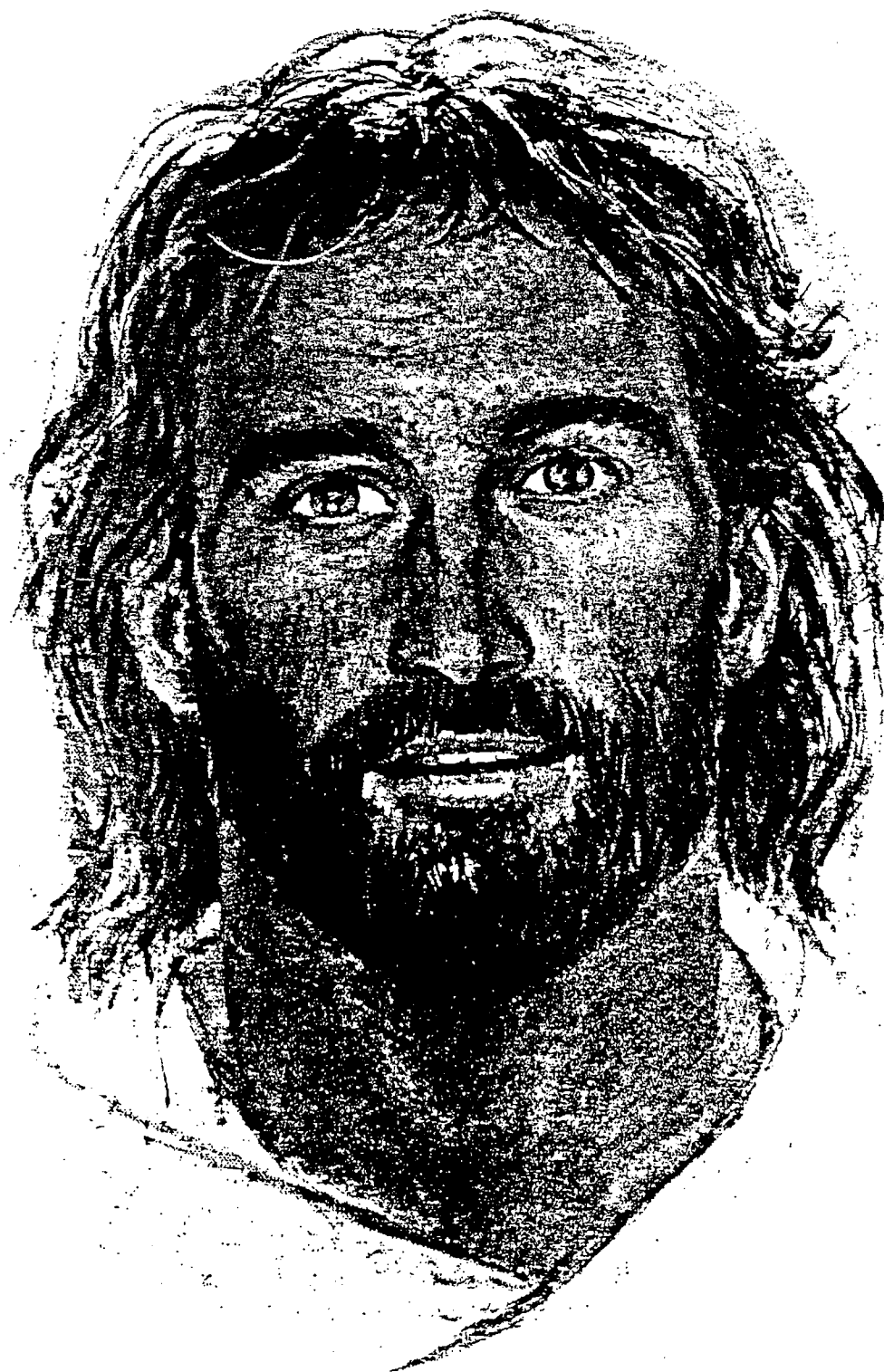
Hebrews 9:27 "Everyone must die once, and after that be judged by
God."

CLEAR (Represents Christ's clear call to repent and put our faith in Him
alone.)

John 14:6 "Jesus answered, 'I am the way, the truth, and the life; no one
comes to the Father except by me'."

The children will receive a praying hands pin for reciting the Lord's
Prayer; Luke 11:2-4, Matthew 6:9-13.

J E S U S



**Growing in Strength, Wisdom, and Grace
His Childhood**

Luke 2:40

Most of us hear, at least yearly, about the unusual birth of JESUS. He was born of a virgin into a Jewish family in Bethlehem. The angels told the shepherds. On the eighth day, He was presented at the Temple. A star pointed the way for the Magi. Joseph was warned to flee with his family to Egypt to escape Herod's madness in killing all baby boys two years of age and under. When Herod was no longer ruler, they returned.

Luke 2:39-40

"...they returned to Galilee, to their own city of Nazareth. And the Child continued to grow and become strong, increasing in wisdom; and the grace of God was upon Him."

Scripture does not tell us about His childhood until he was twelve. Therefore, in light of the Jewish customs, traditions and the culture of that day, we present that this was probably what the life of the boy, JESUS, was like.

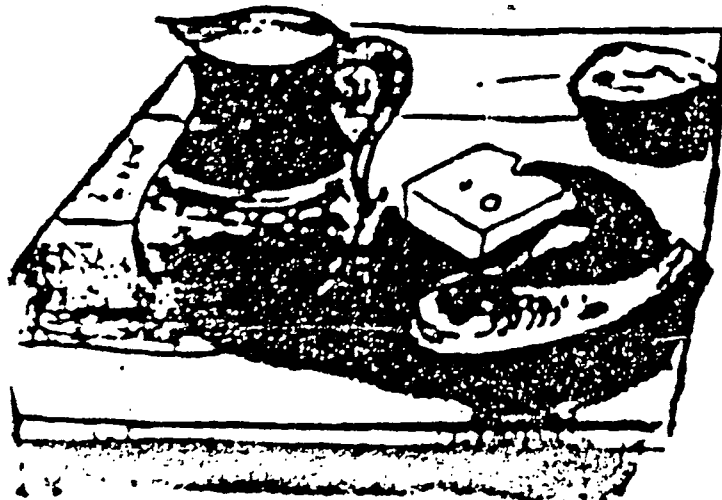


JESUS was reared in a tiny town called Nazareth of parents who were not rich or famous. The province that He lived in was ruled by Rome. His father, Joseph, was a skilled carpenter. His mother, Mary, was a grand cook and knew how to weave beautiful cloth. They lived in a very simple home with walls made of clay and windows that were small and high. (The picture on the previous page shows what a typical home looked like.) The floor was made of dirt, packed hard and smooth. At night, they slept on sleeping mats on the floor. On hot summer nights the family would carry their mats to the roof top to sleep.

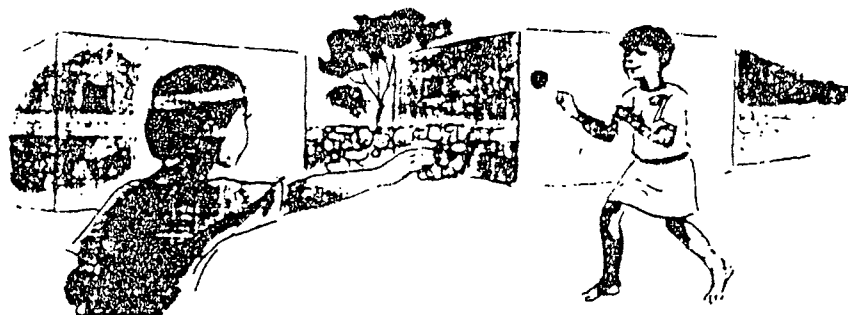
JESUS, Mary, and Joseph wore four basic pieces of clothing -- a shirt, a robe, a belt, and a head covering. A shawl, called a *tallith* was put on during prayer times by all of the men and boys while the ladies and girls wore veils.



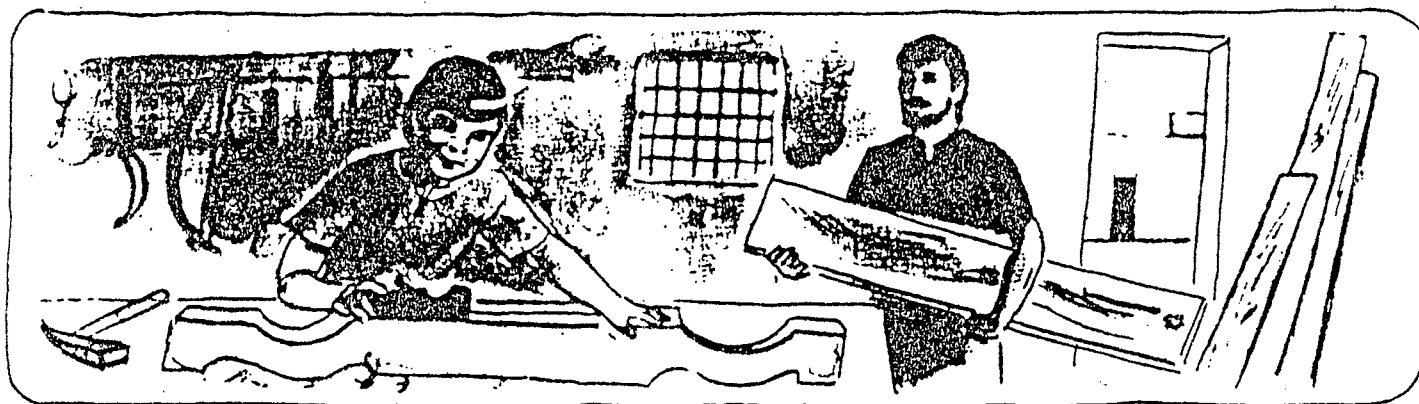
JESUS was probably like most children. He liked to eat. His favorite foods were figs and the honey cakes his mother baked. He also like fish, cheeses, goat's milk, and mutton (sheep) stew. And he loved the bread his mother made.



JESUS liked to play, too. He enjoyed running along the shore of the Sea of Galilee twenty miles away. Perhaps he searched there for beautiful smooth stones or shells. He went swimming. He enjoyed rock climbing and exploring in the hills nearby. He played with balls made from cloth, and toy tools, and other toys made from wood.



In Palestine, a family was expected to train every son for a trade. As a boy, JESUS was learning to be a carpenter. He spent many hours with Joseph. Matthew 13:55. The shop was on a street filled with little booths for craftsmen and merchants. JESUS already knew how to use the hammer, saw, axe, nail and line. Now he was ready to work on a yoke for oxen. Joseph explained how to plane the wood to make it smooth. The yoke had to be planed until it was very smooth, so no splinters would hurt the oxen. (Matthew 11:29 "Take my yoke up on you" Matthew 11:30 "...for my yoke is very easy.")



At home, he was taught to say certain prayers and the Ten Commandments (Exodus 20). When JESUS was five, he went to school. Imagine a school with no books, no homework, no desks or chalkboards, no paper and pencils -- and no girls. Was there ever a school like that? Yes, the synagogue school in JESUS' time. The synagogue school was a room attached to the synagogue. All boys from five through twelve were sent to this school. Little boys just beginning school and big boys in their last year sat in the same room and had the same teacher.

When JESUS and his friends came into the schoolroom, they did not sit at desks, but on the floor. The rabbi (teacher) sat on a stool before a low reading stand.



Only one subject was taught -- the Old Testament. The students practiced writing by scratching letters on pieces of broken clay pots. The classroom was noisy. Everybody studied out loud. The boys chanted verses in a singsong voice and swayed their bodies in rhythm to the chant.

The first book taught in the synagogue school was Leviticus. (Why Leviticus? Because it gave the laws and regulations for worship, including instructions on ceremonial cleanness, moral laws, holy days, the sabbath year and the Year of Jubilee.) Then the students memorized Genesis, and the other books of the Torah (the first five books of the Old Testament). No wonder the synagogue school was called "beth hasefer", which means "House of Book." The whole purpose of the school was to teach *the* Book -- the Torah, God's Law.

From their earliest days, Jewish boys and girls were taught that they belonged to a nation that God had chosen to be His own people. Their lives were filled with reminders of what God had done in their history and of their responsibility to love, honor, and praise Him for His goodness. There were everyday reminders like the prayers in homes and the *mezuzahs* on the doorposts. (Mezuzahs were boxes containing *shema*; Deuteronomy 6:4-5.)



And there were great religious festivals. Some lasted a day, some a week, but each was for the purpose of thanksgiving and praise.

Then there was a special day that was neither a feast or festival. It came every week, not once a year. It was the *sabbath* day.

Hear, O Israel:
The Lord is our God, the Lord is One.

THE SH'MA BLESSING

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.



Two blasts from a trumpet came from the direction of the synagogue. It was a signal Joseph and JESUS listened for. They put away their tools, just as farmers unhitched their oxen and merchants closed their shops. At home, Mary was hiding her dough trays, distaffs, churns, and other tools of her work.

It was late Friday afternoon. The sun would set in half an hour. No work would be done from that moment until sunset the next day.

For the sabbath eve, every member of the family bathed and put on clean clothes.

When another trumpet blast sounded, the mother lit the sabbath lamp. At exactly the same time, little lights sprang up in all the village homes. Children watching the lights said, "The sabbath has begun to shine."

Mealtime was a happy time. The father blessed the mother and the mother blessed the children, using special words from the Bible (Torah). The father said a blessing over the loaf, then passed it to each family member who broke off pieces to eat. The father then thanked God for the food and the meal began.

On the sabbath morning, people walked to services at the synagogue. A synagogue was always built on the highest hill in town to prevent other buildings from "looking down" on the house of worship. Also, a synagogue was built so that people faced Jerusalem as they worshipped.



The day came when JESUS officially "grew up." In Palestine, a boy became a man on his twelfth birthday. From that time onwards, he was personally responsible for keeping the law: he was eligible to be a witness in a law court; he could take part in the reading of the Scripture Lesson and the discussion in the synagogue. A ceremony initiating the boy into becoming *Bar Mitzvah*, a son of the law, was held in the synagogue.

Having become officially an adult, JESUS had to fulfill certain religious duties. Every adult male Jew was obliged to attend three annual festivals in Jerusalem: PASSOVER, Pentecost, and Tabernacles. Greatest of all was the PASSOVER, for which the most careful preparation had to be made. For six weeks, as the time for it approached, it was the subject of sermons in the synagogue and lessons in school. Like other Jewish boys, JESUS prepared to attend his first PASSOVER.

All Jews from all countries traveled to Jerusalem for PASSOVER. They began their long journeys from Africa, Italy, Greece, Egypt and Mesopotamia by donkey, ox cart, and by foot -- most traveling in caravans for safety. They had to arrive early because the law stated that anyone coming from a country outside of Israel could not worship in the Temple before undergoing seven days of ritual purification.

Jerusalem was a hundred miles from Nazareth, and the caravan from the village, slow moving for the sake of the mothers and children, took about a week on the journey.

What a thrill it was when the temple came into sight!

The temple was covered all over with plates of gold of great weight and, at the rising of the sun, reflected back a very fiery splendour and made those who forced themselves to look upon it turn away their eyes, just as they would at the sun's own rays. The temple appeared to strangers when they were at a distance like the mountain covered with snow, for those parts of it which were not gilt were exceedingly white! As they marched on their way, and especially as they were climbing Mount Sion to the sacred city, the pilgrims sang what the English Bible calls "The Songs of Ascents," found in Psalms 120-134.

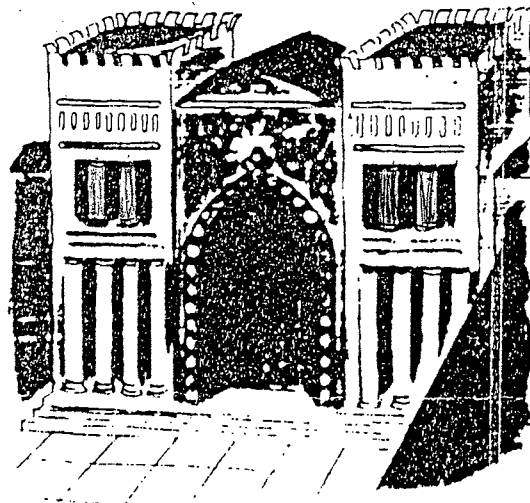
"I was glad when they said unto me, Let us go into the house of the Lord!" (Psalms 122:1)

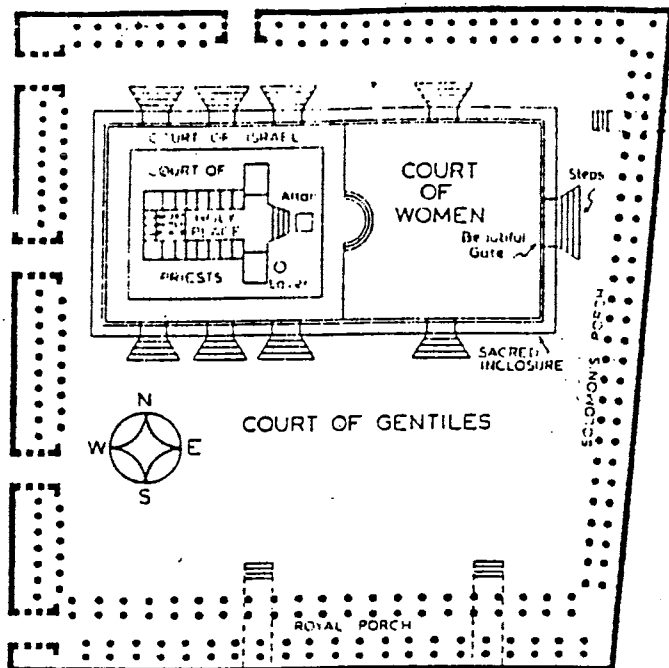
What would Jesus see when he came into Jerusalem for the first time?

Outside the walls, he would see the freshly whitewashed tombs (Matthew 23:27-28) customarily repainted for PASSOVER and to warn the many visitors that these caves were used to bury their dead. Other caves were used to keep livestock (such as the one in Bethlehem that sheltered Mary and Joseph at the birth of JESUS).

As he came to the city gates, he would see both sides of the road lined with scaffolds for those who were to be executed.

Next, the temple.





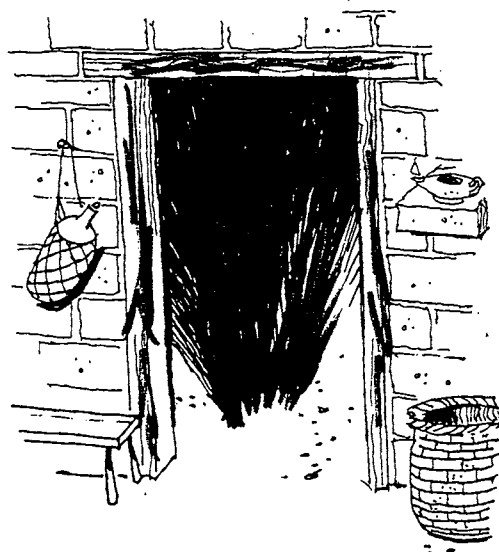
JESUS would be instructed beforehand as to layout of the temple; it was built in a series of courts. The outermost was the Court of the Gentiles, into which anyone might come but beyond which no Gentile must pass (Jews only). Next was the Court of the Women, into which all Jews could enter but beyond which no woman must go. Then came the Court of the Israelites, beyond which no layman must venture.

Finally, there was the Court of Priests, with the great altar and, at the far end, the Holy Place and the Holy of Holies, which no one might enter except the High Priest, and he only once a year on the Day of Atonement.

The Court of the Gentiles presented an extraordinary spectacle. In it, the merchants who sold pigeons and lambs for the sacrifices had their shops, and the money-changers had their tables. The place was like a busy market rather than part of the Temple. (Later JESUS would say, "...My house shall be a house of prayer, but you have made it a robbers' den..." Luke 19:46; Matthew 21:12-13.)

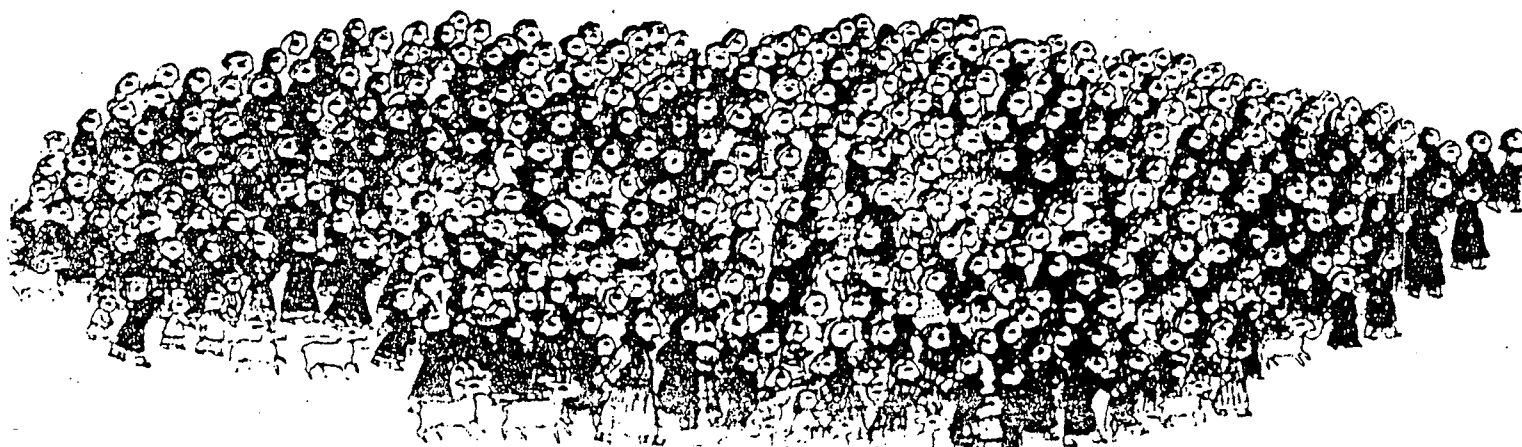
The main part of the PASSOVER Meal (called *seder*) was the lamb. It commemorated the deliverance from Egypt, when a terrible plague broke Pharaoh's resistance and he allowed the Israelites to depart.

An angel of death was to pass through the land and slay the first-born son in every Egyptian household. To keep their own homes unscathed, the Israelites were instructed to mark the lintel of their doorposts with the blood of a lamb, and the avenging angel would *pass over* the houses so marked. The PASSOVER feast was eaten in the evening in the homes of the people, but, before that, the lamb, which was the main part of the feast, first had to be offered in the Temple.



The blood of the animal was sacred to God, for the Jews identified the blood with the life. The lamb, therefore, had to be slaughtered by a priest and its blood poured on the altar. Exodus 12.

The number of lambs sacrificed -- 256,000 -- gives us an idea of the number of people in Jerusalem at PASSOVER time. A PASSOVER house gathering had to consist of a minimum of ten people each to a lamb. This means that well over 2,560,000 people were packed into Jerusalem at PASSOVER time.



It was JESUS who was holding in his arms the lamb which the group from Nazareth wished sacrificed. He handed over the lamb with a look of intense sorrow in his eyes. The week of travel and four days of observing the lamb to make sure he was without spot or blemish, had created a bond between the two. In his heart, JESUS seemed to be sharing the tragedy of the lamb, while a Levite's voice was repeating Isaiah's famous words:



"He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he openeth not his mouth."
Isaiah 54:7

When the lamb was handed back to be the PASSOVER Meal, its body was slit down the middle and kept open by two pieces of wood -- in the form of a cross.

So the ancient ritual unfolded. It was partly memory of the past:

"O Lord, thou hast given us this day of the PASSOVER that we may relieve our exodus. Glory to thee, O Lord, who blesseth Israel and the feasts thereof."

It was partly hope for the future:

"This is the bread of affliction that our fathers ate in the land of Egypt. He who hungers, let him come and eat with us. This night we are in bondage; tomorrow we shall be free."

In this way, they remembered the day when God had delivered them from bondage in Egypt and hoped for the day when God would deliver them from bondage to Rome.

Blessed are You, Lord,

בָּרוּךְ אַתָּה יי

our God, King of the universe,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

who chose us

אֲשֶׁר בָּחַר בָּנוּ

from all the peoples,

מִכָּל הָעַמִּים

After the week of celebration, the time came for Joseph and Mary to set out with the caravan on the return journey to Nazareth. The women left first because they walked more slowly with the children. The men followed later. The men caught up and they were all together at the evening halting place. It was then that Mary and Joseph discovered that JESUS was not with them. Up to that time, neither had worried, because Mary had thought he was with Joseph, and Joseph supposed he was with his mother. They hurried to the caravan master who told them that he must be with the other children in the center of the caravan, but JESUS was not there. There was nothing to do but go back to Jerusalem and look for him.



What had JESUS been doing in his time alone in Jerusalem? He had seen the women of the streets flirt with the Roman soldiers. He had seen criminals being led to the place of execution, carrying the cross.

With sinking hearts, Joseph and Mary searched all through the streets of Jerusalem, but they could not find him.

At last, they turned their footsteps to the Temple. The Sanhedrin, the supreme court of Jews, which settled all points of faith and doctrine, ethics, and law, was in session. They normally met in private, but during PASSOVER time, the court met publicly in the Temple colonnades. Its arguments and discussions for this one week were open to all. And it was there that Joseph and Mary found JESUS, young as he was, listening to the members of the Sanhedrin, speaking and asking them questions, taking a full part in the discussions.



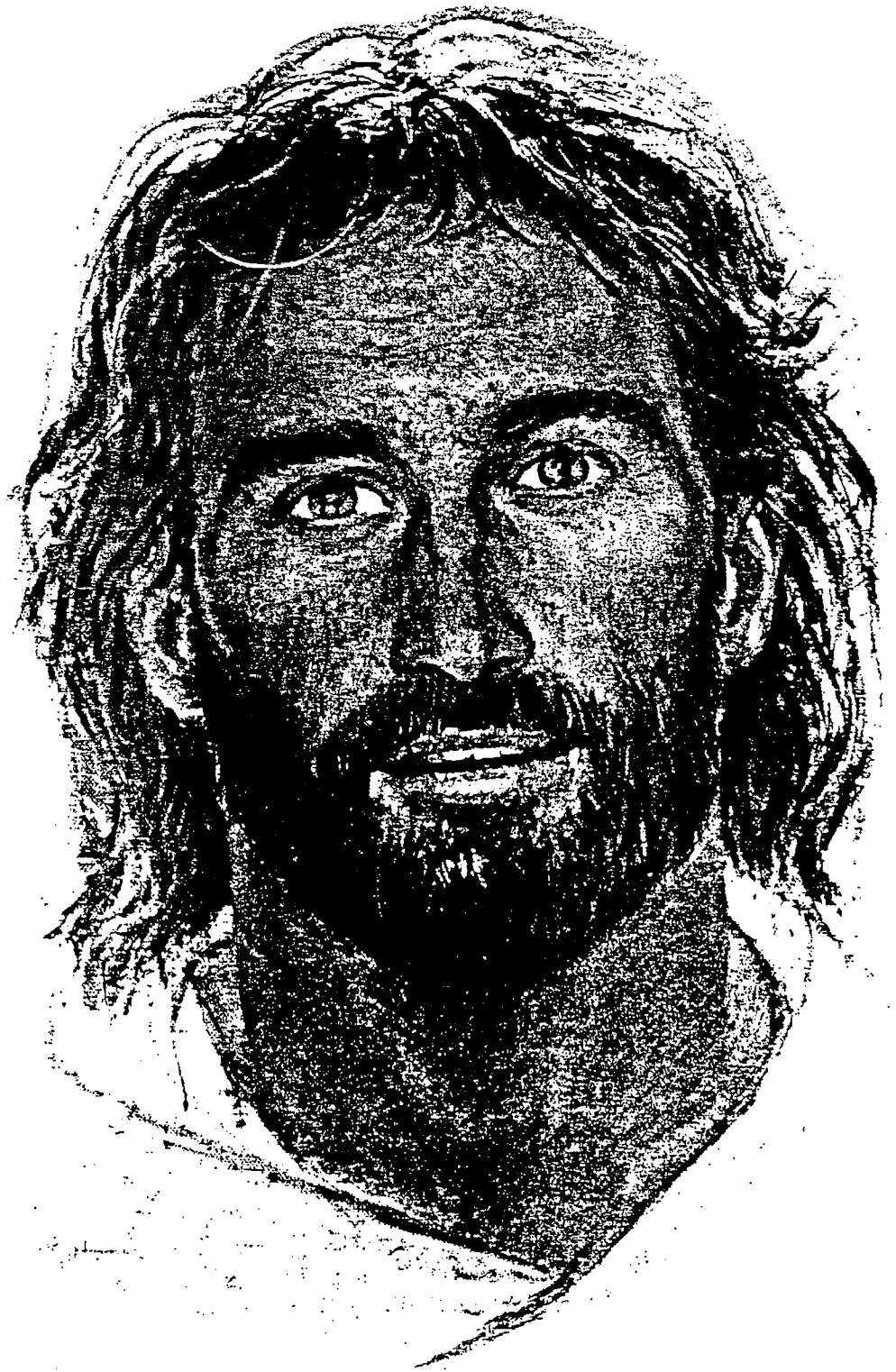
Mary went to JESUS, "Son," she said, "why did you do this to us? Your father and I have been searching everywhere for you, and we have been desperately worried."

"Why were you looking for me?" said Jesus. "Did you not know that I had to be in my Father's house?" Luke 2:41

Then JESUS went back with them obediently, back to Nazareth.



J E S U S



Disciples, Parables, Prayer
His Ministry

Luke 4:18-19

HERE COMES A MIRACLE

Words and Music by Ray Boltz and Steve Millikan

They followed Him on dusty roads
Wherever He would lead
Multitudes would gather
As He healed each disease
With eyes of wonder they would watch
As He would stop to pray
And when He spoke the word of faith
You could hear them say

Here comes a miracle
Here comes a miracle
Can't you feel it in the air
That look is on His face
His glory is in this place
And I know a miracle is near

The lame could walk
The deaf could hear
Blinded eyes could see
And those who had been bound for years
Were suddenly set free
They came in desperation
The hurting and the poor
But when they saw Him through the crowd
They knew what was in store

Here comes a miracle
Here comes a miracle

Can't you feel it in the air
That look is on His face
His glory is in this place
And I know a miracle is near

And still today we follow Him
We claim His Word is true
And nothing is impossible
What He says He will do
And though this world may doubt us
And though they laugh and stare
Some day all men will see the Truth
When we see Him in the air

Here comes a miracle
Here comes a miracle
Can't you feel it in the air
That look is on His face
His glory is in this place
And I know a miracle is near

Here comes a miracle

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When JESUS was thirty years of age, He left the carpenter shop of Joseph and began His ministry for His heavenly father. He became a helper of all -- His disciples -- His friends -- strangers -- and even enemies. He blessed, helped, and healed men, women, and children.

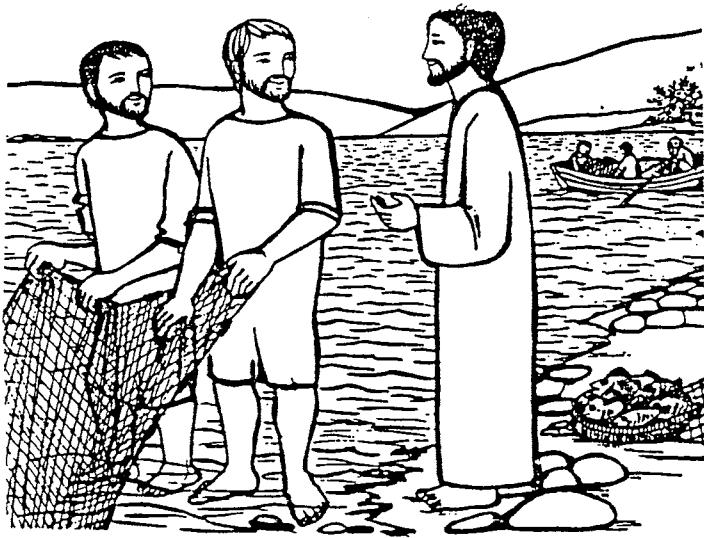


DISCIPLES

JESUS chose twelve men to be His disciples. Matthew 10:2-4; Mark 3:16-19; and Luke 6:12-16 tell us that "...He appointed them and sent them out to cast out unclean spirits, to heal every kind of disease...".

- | | |
|----------------------------|-----------------------------------|
| - Simon Peter | - Matthew |
| - John | - Thomas |
| - James | - James, son of Alphaneus |
| - Andrew, brother of Peter | - Thaddaeus (Judas), son of James |
| - Philip | - Simon the Zealot |
| - Bartholomew | - Judas Iscariot |

FISHERS OF MEN



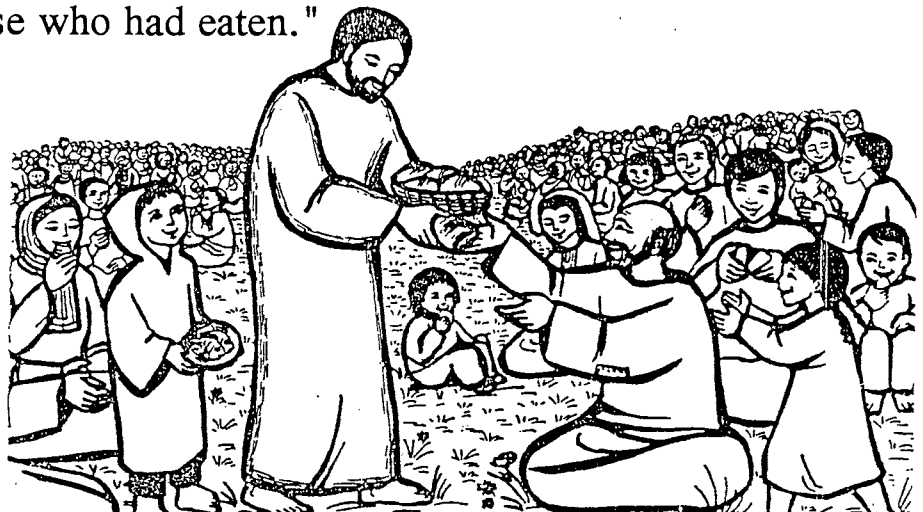
"Now it came about that while the multitude were pressing around Him and listening to the word of God, He was standing by the lake of Gennesaret (Sea of Galilee); and He saw two boats lying at the edge of the lake; but the fishermen had gotten out of them, and were washing their nets. And He got into one of the boats, which was Simon's and asked him to put out a little way from the boat. And when He had finished speaking, He said to Simon, "Put out into the deep water and let down your nets for a catch." And Simon answered and said,

"Master, we worked hard all night and caught nothing, but at Your bidding, I will let down the nets." And when they had done this, they enclosed a great quantity of fish; and their nets began to break; and they signaled to their partners in the other boat for them to come and help them. And they came, and filled both of the boats, so that they began to sink. But when Simon Peter saw that, he fell down at JESUS' feet saying, "Depart from me, for I am a sinful man, O Lord!" For amazement had seized him and all his companions because of the catch of fish ~~which~~ they had taken; and so also James and John, sons of Zebedee, who were partners with Simon. And JESUS said to Simon, "Do not fear, from now on you will be catching men." And when they had brought their boats to land, they left everything and followed Him."

FEEDING THE MULTITUDES

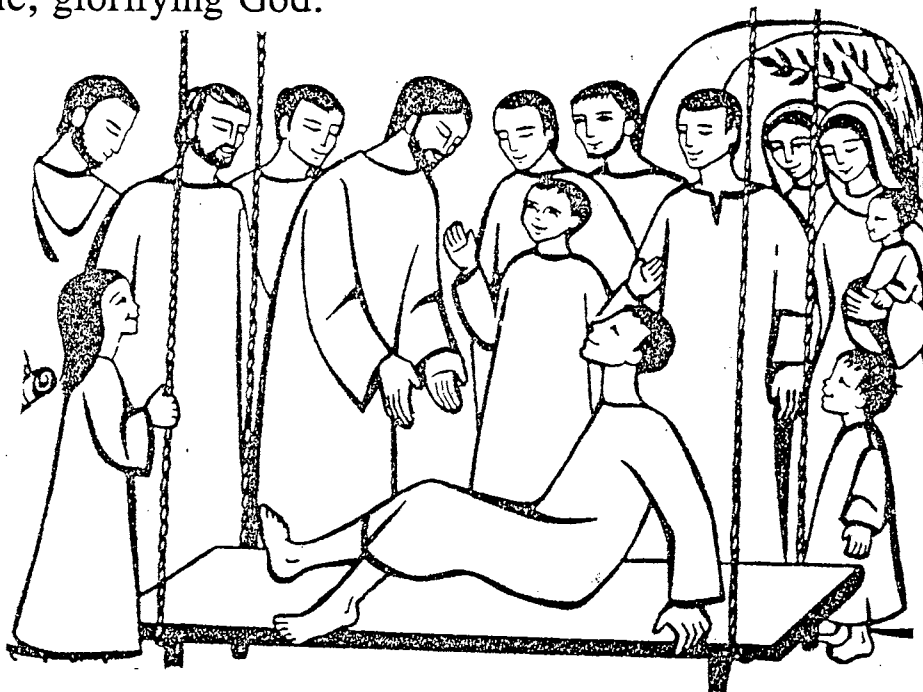
Although Luke 9:12-17 and Mark 6:33-44 tell us the story of the feeding of the multitude with five barley loaves and a couple of fish, we turn to John 6:1-14 because it is there that we find the source of the bounty in the form of a small lad:

"After these things JESUS went away to the other side of the Sea of Galilee. And a great multitude was following Him, because they were seeing the signs which He was performing on those who were sick. And JESUS went up to the mountain, and there He sat with His disciples. Now the PASSOVER, the feast of the Jews, was at hand. JESUS therefore lifting up His eyes, and seeing that a great multitude was coming to Him, said to Philip, "Where are we to buy bread, that these may eat?" And this He was saying to test him; for He Himself knew what He was intending to do. Philip answered Him, "Two hundred Denarii worth of bread is not sufficient for them, for everyone to receive a little." One of His disciples, Andrew, Simon Peter's brother, said to Him, "There is a lad here who has five barley loaves and two fish, but what are these for so many people?" JESUS said, "Have the people sit down." Now there was much grass in the place. So the men sat down, in number about five thousand. JESUS therefore took the loaves; and having given thanks, He distributed to those who were seated; likewise also of the fish as much as they wanted. And when they were filled; He said to His disciples, "Gather up the leftover fragments that nothing may be lost." And so they gathered up, and filled twelve baskets with fragments from the five barley loaves, which were left over by those who had eaten."



HEALER

"And it came about one day that He was teaching; and there were some Pharisees (Pharisees were an influential group of religious leaders who were considered "custodians" of the oral law. They adhered strictly to the religious laws.) and teachers of the law sitting there, who had come from every village of Galilee and Judea and from Jerusalem; and the power of the Lord was present for Him to perform healing. And behold, some men were carrying on a bed a man who was paralyzed; and they were trying to bring him in, and to set him down in front of Him (JESUS). And not find a way to bring him in because of the crowd, they went up on the roof and let him down through the tiles with his stretcher, right in the center, in front of JESUS. And seeing their faith, He said, "Friend, your sins are forgiven you." And the scribes and the Pharisees began to reason, saying, "Who is this man who speaks blasphemies? (cursing/profanity against God) Who can forgive sins, but God alone?" But JESUS, aware of their reasonings, answered and said to them, "Why are you reasoning in your hearts? Which is easier to say, 'You're sins have been forgiven' or 'Rise and walk'? But in order that you may know that the Son of Man has authority on earth to forgive sins," He said to the paralytic. "I say to you, rise, and take up your stretcher and go home." And at once he rose up before them, and took up what he had been lying on, and went home, glorifying God."



Luke 5:17-25

PARABLES

A *parable* has been described as "an earthly story with a heavenly meaning."

This teaching method was used most effectively by JESUS. The *parable*, or story based on circumstances familiar to the hearers, but setting forth eternal truths that the people need yet to learn. In telling these, JESUS dealt with subjects so familiar to His hearers that they became interested and involved. The story-comparisons, or *parables*, served a purpose for three different groups in JESUS' audience:

- 1 The critics could find no solid ground in the *parables* for accusations against Him.
- 2 The *parables* formed a test of the moral state of His hearers. The crowds could listen and remember, then perhaps listen again and learn, if they had interest in spiritual things and were willing to exert the effort to understand. If not, their interest would be readily apparent.
- 3 The disciples, who were interested, could seek out application for their immediate instruction and spiritual growth.

Great multitudes gathered to hear Him. Once the crowd pressed Him so that He got into a boat. There He told the *parable* of the Sower found in Mark 4:1-20:

"...the sower went out to sow; and it came about that as he was sowing, some seed fell beside the road, and the birds came and ate it up. And other seed fell on the rocky ground where it did not have much soil; and immediately it sprang up because it had no depth of soil. And after the sun had

risen, it was scorched; and because it had not root, it withered away. And other seed fell among the thorns, and the thorns came up and choked it, and it yielded no crop. And other seeds fell into the good soil and as they grew up and increased, they yielded a crop and produced thirty, sixty, and a hundredfold...He who has ears to hear, let him hear."



As soon as He was alone His followers, along with the twelve, began asking Him about the *parables*.

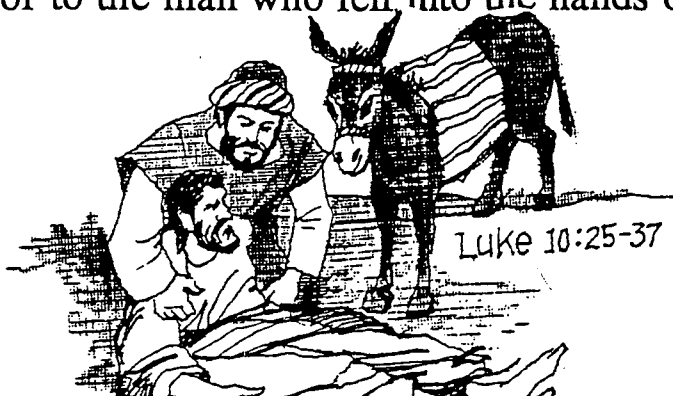
Mark 4:13-20 gives us His explanation.

"And He said to them, "Do you not understand this *parable*? ... The sower sows the word. And these are the ones who are beside the road where the word is sown; and when they hear, immediately Satan comes and takes away the word which has been sown in them. And in a familiar way these are the ones on whom seed was sown on the rocky places, who, when they hear the word, immediately receive it with joy; and they have no firm root in themselves, but are only temporary; then, when affliction or persecution arises because of the word, immediately they fall away. And others are the ones on whom seed was sown among the thorns; these are the ones who have heard the word, and the worries of the world, and the deceitfulness of riches, and the desires for other things enter in and choke the word, and it becomes unfruitful. And those are the ones on whom seed was sown on the good soil; and they hear the word and accept it, and bear fruit, thirty, sixty, and hundredfold."

It has been stated that there are over fifty *Parables* found in God's Word. The most familiar ones are:

THE GOOD SAMARITAN

JESUS told his followers a story to which they listened with deepening interest. "There was a man," He said, "who was on his way down from Jerusalem to Jericho, when he fell into the hands of brigands. They stripped him naked, and beat him up, and went away and left him more dead than alive. It so happened that a priest was coming down the road. When the priest saw him, he passed by on the opposite side of the road. In the same way, a Levite arrived at the spot. He went and looked at the man, and then passed by on the opposite side of the road. A Samaritan who was on the road, came to where the man was lying. He was heart-sorry when he saw the state the man was in. He went up to him, and poured oil and wine on his wounds, and bandaged him. Then he put the man on his beast, and took him to an inn, where he looked after him throughout the night. Next morning, he took out two silver coins and gave them to the inn keeper. "Look after him," he said, "and, if you incur any additional expense, I'll square it up with you on my way back." Which of these three would you say was a neighbor to the man who fell into the hands of the brigands?



Another story JESUS told was the Parable of THE PRODIGAL SON.

"There was a man," JESUS said to them, "who had two sons. The younger of them said to his father, "Father, give me the share of your estate which is coming to me anyway."

And the father divided his whole estate between them. Soon after, the younger son turned the whole of his inheritance into ready money, and went off to a distant country.

There he squandered his whole fortune in a career of debauchery. When he had run through everything he had, a severe famine fell on the land, and he was nearly destitute. So he went and took service with a citizen of that country who sent him out to his farm to herd pigs. He longed to satisfy the pangs of his hunger with the carob pods which the pigs were eating, and no one gave him anything.



When he came to his senses, he said to himself, "So many of my father's hired servants have more food than they can eat, and here am I, ready to die of starvation! I will start out, and go to my father, and I will say to him, 'Father, I have sinned against God and against you. I am no longer fit to be regarded as your son. Take me back as one of your hired servants.'"

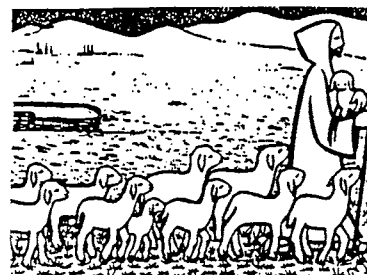
So he set out, and went back to his father. His father saw him coming a long way away, and he was heart-sorry for him. He came running, and threw his arms round his neck, and kissed him.



The son said to him, "Father, I have sinned against God and against you. I am no longer fit to be regarded as your son." But his father said to the servants, "Quick! Bring out the best robe and dress him in it. Give him a ring to wear on his finger, and shoes for his feet. Bring the specially fattened calf and kill it. Let us eat and celebrate, for this son of mine was dead and has come to life again; he was lost and has been found." So they began to celebrate.

St. Luke in Chapter 14:3-7 tells another *parable*, THE LOST SHEEP.

"Suppose one of you has a hundred sheep and loses one of them -- what does he do? He leaves the other ninety-nine sheep in the pasture and goes looking for the one that got lost until he finds it.



When he finds it, he is so happy that he puts it on his shoulders and carries it back home. Then he calls his friends and neighbors together and says to them, "I am so happy I found my lost sheep. Let us celebrate!" In the same way, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine respectable people who do not need to repent."

The Parables of Jesus Christ

Parable	Matthew	Mark	Luke
1. Lamp Under a Basket	5:14-16	4:21, 22	8:16, 17 11:33-36
2. A Wise Man Builds on Rock and a Foolish Man Builds on Sand	7:24-27		6:47-49
3. Unshrunk (New) Cloth on an Old Garment	9:16	2:21	5:36
4. New Wine in Old Wineskins	9:17	2:22	5:37, 38
5. The Sower	13:3-23	4:2-20	8:4-15
6. The Tares (Weeds)	13:24-30		
7. The Mustard Seed	13:31, 32	4:30-32	13:18, 19
8. The Leaven	13:33		13:20, 21
9. The Hidden Treasure	13:44		
10. The Pearl of Great Price	13:45, 46		
11. The Dragnet	13:47-50		
12. The Lost Sheep	18:12-14		15:3-7
13. The Unforgiving Servant	18:23-35		
14. The Laborers in the Vineyard	20:1-16		
15. The Two Sons	21:28-32		
16. The Wicked Vinedressers	21:33-45	12:1-12	20:9-19
17. The Wedding Feast	22:2-14		
18. The Fig Tree	24:32-44	13:28-32	21:29-33
19. The Wise and Foolish Virgins	25:1-13		
20. The Talents	25:14-30		
21. The Growing Seed		4:26-29	
22. The Absent Householder		13:33-37	
23. The Creditor and Two Debtors			7:41-43
24. The Good Samaritan			10:30-37
25. A Friend in Need			11:5-13
26. The Rich Fool			12:16-21
27. The Watchful Servants			12:35-40
28. The Faithful Servant and the Evil Servant			12:42-48
29. The Barren Fig Tree			13:6-9
30. The Great Supper			14:16-24
31. Building a Tower and a King Making War			14:25-35
32. The Lost Coin			15:8-10
33. The Lost Son			15:11-32
34. The Unjust Steward			16:1-13
35. The Rich Man and Lazarus			16:19-31
36. Unprofitable Servants			17:7-10
37. The Persistent Widow			18:1-8
38. The Pharisee and the Tax Collector			18:9-14
39. The Minas			19:11-27

PRAYER

Prayer, communion with His heavenly father, was a necessity in JESUS' life. Not only on special occasions as His baptism (Luke 3:21); choosing the Twelve Disciples (Luke 6:12); Gethsemane (Luke 22:41); but also as a regular practice (Luke 5:16; Matthew 14:23; and Mark 1:35).

In Luke 11:1 we find JESUS' teaching on prayer:

One day JESUS was praying in a certain place. When He finished, one of His disciples said to Him, "Lord, teach us to pray, just as John taught his disciples." He said to them, "When you pray, say:

**Father,
Hallowed be your name,
Your kingdom come,
Give us each day our daily bread
Forgive us our sins,
for we also forgive everyone who sins against us,
And lead us not into temptation.**

EVERY REQUIREMENT FOR PRAYER, EVERY ELEMENT FOR WORSHIP, EVERY PERSPECTIVE OF INTERCESSION AND PETITION IS COVERED IN THIS PRAYER. IT IS A TRUE PATTERN FOR ALL PRAYER.

The Lord's model prayer was given in answer to a request and is similar to the one found in Matthew 6:9-13, where it is a part of the Sermon on the Mount. It was not meant to be a prayer said by rote. JESUS was using the same manner of instruction that the rabbis of the day used. He was teaching an index for prayer -- a collection of brief sentences each of which suggested a subject for prayer. Nowhere else do we find the disciples asking Him to teach them to pray. Yet, we find here a pattern of how we are to pray. It begins with WORSHIP or the recognition of the worth-ship of our Father, God.

Who is qualified to call God "Father"? Read John 3:5. JESUS tells Nicodemus that we must "be born into the family." See also John 1:12-13; Ephesians 1:13-14; and Romans 8:14-15 which tells us we can cry, "ABBA, Father." Prayer is a privilege reserved for those who are truly children of God. The only prayer of the sinner that God hears is the cry of confession.

To "hallow God's name" is to focus on who God is -- His character. It is to reverence His holy name in worship.

"Thy kingdom come." This shows our allegiance to God's sovereignty or rule.

"Thy will be done..." This show submission to His will. We are submitting to His control.

The petition and intercession of asking for His provision in "Give us this day our daily bread" shows that not only are we asking for physical nourishment but spiritual and emotional nourishment on a daily basis.

Confessing to God that I need for Him to forgive me has a condition -- as I forgive others. This is hard! God's forgiveness to me is related to the forgiveness I show to others!

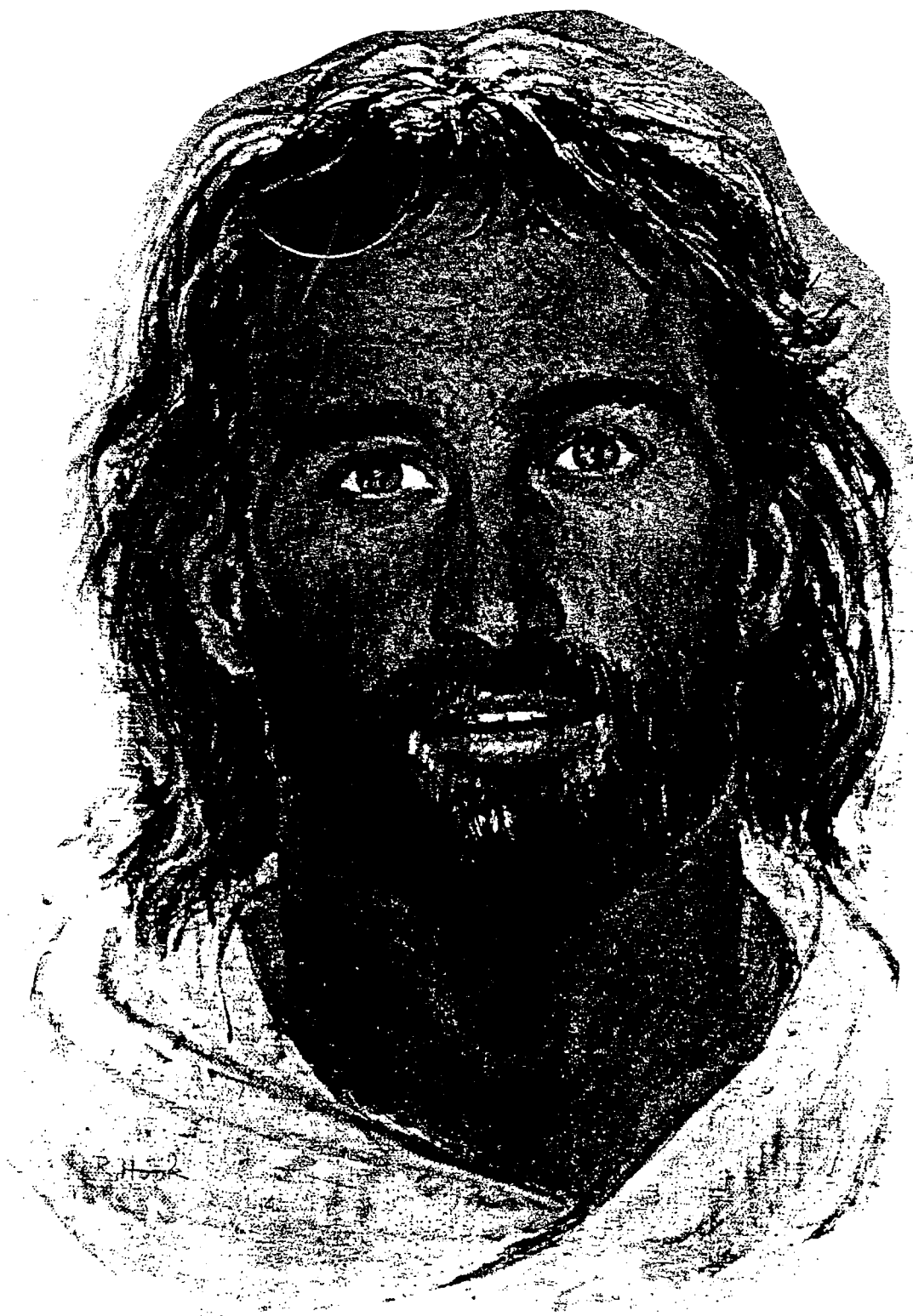
"Lead us not into temptation," shows that when those who follow JESUS experience times of hardship and trial, they can call on God's support to help them remain steadfast. This is deliverance and protection from forces beyond one's control. Temptation is an enticement to sin. I am acknowledging to God that I need His deliverance and His strength.

The Lord's Prayer is known throughout the world. It has as much meaning today as it did on the day it was first taught. When we find ourselves reciting it without thought, we should remind ourselves of the simple sincerity of JESUS praying on a hillside. We can once again feel the awe of a God who loves us and calls us to a close relationship.

Children see others pray. They can understand that prayer is a dialogue with God. It is talking and listening. Children want to learn how to pray, yet they, like adults, wonder if God really hears them and answers their prayers. Our challenge as tribal mothers, storytellers, and teachers is to help them understand that because God loves, God listens. Help your children understand that they can pray anytime. Be sensitive to children who do not have a healthy relationship to their father. Help them understand the loving qualities of God even when this may not be felt in the home.



J E S U S



Redeemer, Savior, Lord
His Mission

Luke 22:15-20

"And after He had said these things, He was going on ahead, ascending to Jerusalem.

And it came about that when He approached Bethphage and Bethany, near the mount that is called Olivet, He sent two of the disciples,

saying, "Go into the village opposite you, in which as you enter you will find a colt tied, on which no one yet has ever sat; untie it, and bring it here.

And if anyone asks you, "Why are you untying it?" thus shall you speak, "The Lord has need of it."

Luke 9:51 tells us that JESUS had "steadfastly set His face to go to Jerusalem." The time for Passover was near. Passover was one of the most important feasts of the Jewish calendar (Leviticus 23) and all the Jewish men were expected to go to Jerusalem to celebrate. The Passover commemorates the deliverance of the Children of Israel from their bondage and slavery in Egypt and was a time for both remembering and rejoicing. (Exodus 11-12) Thousands upon thousands of excited pilgrims crowded in and around Jerusalem during that time, causing the Romans to be concerned with possible uprisings. Passover had strong political overtones, and it was the ideal time for some would-be messiah to attempt to overthrow Rome. This explains why King Herod and Pontius Pilate, the Roman governor, were in Jerusalem. They wanted to help keep the peace.

This is the only time in His ministry that JESUS actually planned and promoted a public demonstration. Up to this time, He had cautioned people not to tell who He was and He had deliberately avoided public

scenes. Why? Zechariah 9:9 had prophesied that the Messiah would come on a lowly donkey, the royal animal of Jewish monarchs. (I Kings 2:32f) The young colt had never been ridden, but its rider was the King who "has dominion over...all sheep and oxen, yea, and the beasts of the field." (Psalms 8:6-7) Another reason for this public presentation was that it forced the Jewish leaders to act. When they saw the spontaneous demonstration of the people, they concluded that JESUS had to be destroyed (John 12:19).

The people acclaimed JESUS as their King by their words and their deeds. They shouted HOSANNA which means, "Save now!" They were quoting from Psalms 118:25-26.

"O LORD, do save, we beseech Thee;
O LORD, we beseech Thee, do send prosperity!
Blessed is the name of the one who comes in the
name of the LORD."

Later JESUS Himself would refer to this psalm and apply it to Himself. (Matthew 21:42)



This Passover crowd was composed of at least three groups; the Jews who lived in Jerusalem, the crowd from Galilee, and the people who saw JESUS raise Lazarus from the dead (John 12:17-18). Sharing the news of this miracle undoubtedly helped to draw such a large crowd. The people wanted to see this miracle-worker for themselves.

But the Jews still did not recognize JESUS as their King. Their spiritual blindness was caused in part by their religious leaders who had robbed them of the truth of their own Word and had substituted man-made traditions. The leaders were not interested in the truth but only with protecting their own interests.

This begins the events of JESUS' final week, called *Passion Week*.

- 1 **FRIDAY** JESUS arrives in Bethany six days before the Passover. He spends some time with Mary, Martha, Lazarus. Mary anoints the feet.
- 2 **SATURDAY** Sabbath from Friday sunset to Saturday sunset.
- 3 **SUNDAY** THE FIRST DAY OF THE WEEK
Triumphal Entry into Jerusalem.
- 4 **MONDAY** JESUS cursed the fig tree; cleansed the temple.
(These actions stiffened the determination of the Pharisees to get rid of Him.)
- 4 **TUESDAY** JESUS debated with the Pharisees/Sadducees and put them to shame (Mark 12:13-27).
He outlined a prophetic explanation to His disciples at the Mt. of Olives. (During this time, Judas made arrangements to betray JESUS to the Jewish leaders (Mark 14:12-25).

JESUS answered questions from the Sadducees about the resurrection of the dead (Matthew 22:23-33) and questions from a lawyer about the greatest commandment (Matthew 23:34-40). He gave a lengthy denunciation of the hypocrisy of the Pharisees (Matthew 23:1-39),

One of the lengthy discourses of JESUS on this day was the Olivet Discourse given on the Mount of Olives (Matthew 24-25). JESUS used the picture of the destruction of

Jerusalem in A.D. 70 as a description of God's punishment on evil during the tribulation period preceding the return of Christ. In A.D. 70 Roman armies destroyed Jerusalem. The temple of God was defiled by the presence of pagan Roman soldiers in those sections of the temple reserved for the priests. JESUS used this national tragedy to give a picture of what God would do in the last times as He faced and overcame evil. Paul described this outbreak of evil in the great tribulation in 2 Thessalonians 2:3-12.

In JESUS' discourse, His return would follow the period of tribulation (Matthew 24:29-31). JESUS warned that those who saw the destruction during the tribulation should recognize that His return was not far away (Matthew 24:32-35). JESUS stated that He did not know the exact time of His return, but He urged believers to live in such a way that they would be ready whenever it occurred (Matthew 24:37-44).

JESUS concluded His presentation on the Mount of Olives by presenting a vivid picture of the final judgment (Matthew 25:31-46). This final judgment will be universal, for all nations are involved in it (Matthew 25:32). The Lord will judge the nations for the works they have performed or omitted (Matthew 25:34-36). We understand that these works are the result of (or indicate a lack of) a living faith and are not the basis of our salvation (Ephesians 2:8-10). As Paul indicated in Romans 2:6, the Lord will judge people on the basis of their deeds. These deeds will be the sign and evidence of genuine faith or will indicate the lack thereof.

- 6 **WEDNESDAY** The Gospels do not record any incident on this day.
- 7 **THURSDAY** In the evening JESUS met with His disciples in the Upper Room to celebrate the Passover (Mark 14:12-25).
In presenting the loaf and cup to the disciples at the close of the Passover meal, He instituted the "Lord's Supper." The picture of the Last Supper comes into sharper focus when the account of Scripture is compared with the ancient order of the Passover service:

THE KIDDISH:

And he took the cup, and gave thanks, and said, "Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come (Luke 22:17-18).

THE FIRST WASHING OF HANDS:

He riseth from supper, and laid aside his garments, and took a towel, and girded Himself...and began to wash the disciples' feet (John 13:4-5).

(Table of food brought; bitter herbs dipped in salt water; table of food removed; second cup of wine poured; ritual questions asked; ritual answer given; table of food brought back; explanation of lamb, bitter herbs, and unleavened bread; first part of Hallel; second cup taken; second washing of hands; one wafer of break broken; and thanks over bread recited.)

BROKEN PIECES OF BREAD DIPPED IN BITTER HERBS AND CHAROSETH, AND HANDED TO ALL:

And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon (John 13:26).

Then said JESUS unto Him, "That thou doest, do quickly. He then having received the sop went immediately out" (John 13:27b, 30a).

(The Paschal meal eaten; hands washed a third time; third cup poured.)

BLESSING AFTER MEALS:

JESUS the same night in which He was betrayed took bread; and when He had given thanks, He broke it, and said, "Take, eat: this is my body, which is broken for you: this do in remembrance of me (I Corinthians 11:23-24).

BLESSING OVER THIRD CUP (CUP OF REDEMPTION):

After the same manner also He took the cup, when he had supped, saying, "This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me (I Corinthians 11:25).

(Third cup taken; second part of Hallel recited; fourth cup poured and taken.)

CLOSING SONG OR HYMN:

And when they had sung a hymn, they went out into the Mount of Olives (Matthew 26:30).

The first hand washing by the host set him apart from the rest of the company. It showed that He was the most important person at the table. In washing the disciples' feet, JESUS used this part of the regular ritual to teach His lesson of humility and love. He acted out the role of a slave when He girded Himself with the towel and washed their feet. He knew that the Father had given Him all things; even the wind and the sea obeyed Him. Yet He humbled Himself. He taught them that it was not the ceremonial rite, but the act born of faith and love, that was important. And so He took upon Himself the most humiliating task and truly loved them *all* to the end. He even washed the feet of Judas!

It was during the ceremony of dipping the second sop into the bitter herbs that JESUS said, "One of you shall betray me" (Matthew 26:21). Peter motioned to John, who was reclining so that he leaned on JESUS' bosom, to ask who the betrayer was. JESUS whispered His answer: "He it is to whom I shall give a sop" (John 13:26).

One may wonder why John did nothing to stop Judas. But it must be remembered that the statement could have been taken to mean any one of them at the table. They all partook of the sop, although Judas probably received it first. After the sop, Judas went out into the night to finish his Satan-inspired work. Because he left before eating the Passover, he had, in fact, excommunicated himself from the congregation. Neither did he have any part in the new memorial that came after supper.

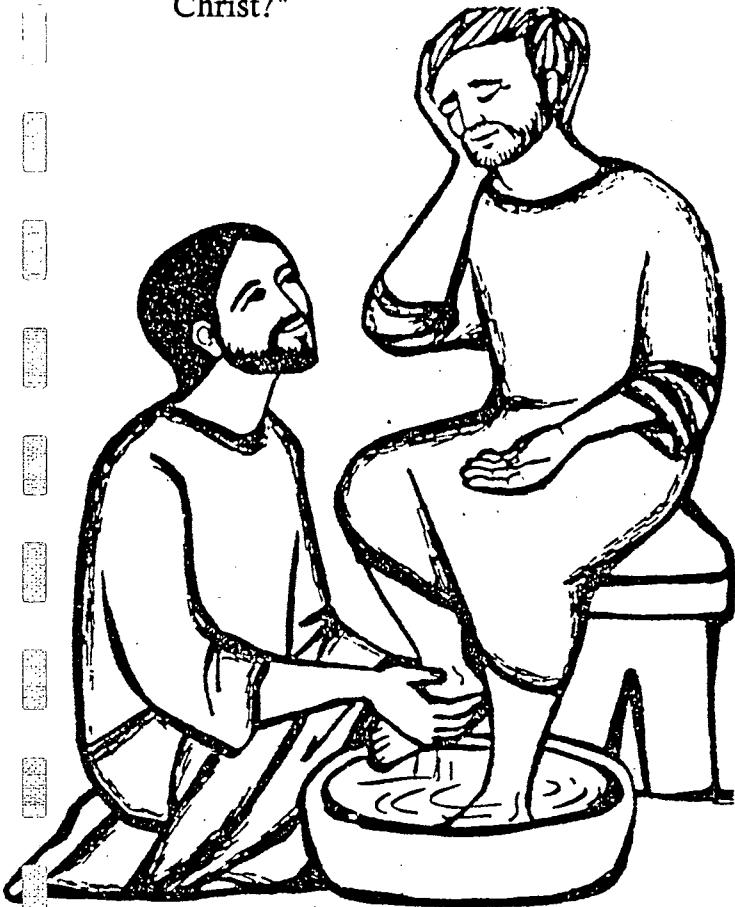
The bread that JESUS broke for the bitter sop was not the bread of which He said, "This is my body" (Matthew 26:28b). That came later. We see this from the account that He took that bread *after* He first gave thanks at the end of the meal; *then* He broke it and gave it to them, saying, "This is my body which is given for you: this do in remembrance of me" (Luke 22:19, cf. I Corinthians 11:24).

Not only were the words shocking. It was a very unusual act, for after supper no other food was to be eaten. JESUS here instituted the new memorial. He was teaching the disciples in cryptic terms that after His death, the Paschal lamb would no longer have the same significance. It was the memorial of physical, historical redemption, but only a shadow of the ultimate redemption soon to come. He was about to become the better sacrifice, to die once, for all (Hebrews 9:14-15, 23-26). Looking to the time when Israel would be left without an altar and without a sacrifice, He used the *aphikomen* (after dish) for the first time to represent not only the Paschal lamb, but His own body!

And then He took up the wine again and prepared the third cup for them: "Likewise also the cup after supper, saying, "This cup is the new testament in my blood, which is shed for you" (Luke 22:20). He who was the great "I AM" come in the flesh and stood before them on other occasions saying, "I am the way, the truth, and the life" (John

14:6); "I am the door" (10:9); "I am the light of the world" (8:12); "Before Abraham was, I am" (8:58). Now He had one more great truth to impart to those who could receive it. He was telling, in effect: "I am the true Passover Lamb who will be offered up for your redemption. This warm, red wine, which you drink tonight as a symbol of joy, is to remind you evermore of My life's blood, which will be poured out as an atonement for you!"

The gospel account of the Last Supper mentions only two of the four seder cups -- the first and the third. According to early Jewish tradition, these two were the most important. The first cup was special because it consecrated the entire Passover ritual that followed. But the Mishnah states that the third cup was the most significant of all. The third cup had two names: the "cup of blessing," because it came after the blessing or grace after meals, and the "cup of redemption," because it represented the blood of the Paschal lamb. It was of *this* cup that JESUS said, "This is my blood of the new testament (covenant)" (Matthew 26:28). It is *this* cup of blessing that Paul mentions in I Corinthians 10:16: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"



When the supper was ended, JESUS rose for the table, laid aside his garments, and took and fastened a towel about him. Pouring water into a basin, He began to wash the disciples' feet and to wipe them with the towel He had wrapped around him.

When He came to Simon Peter, Peter said to Him, "Lord, do you wash my feet?"

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

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

JESUS answered him, saying, "If I do not wash you, you have no part with me."

Then Peter said to Him, "Lord, not my feet only, but also my hands and my head." But JESUS answered and said, "He who is clean needs only to wash his feet to be clean all over. And you are clean -- but not all of you." JESUS added the words "not all of you" for He knew who was betraying Him.

After He had washed their feet and had taken His garments and was seated again, He said to them, "Do you know what I have done to you? You call me Master and Lord, and you speak well, for so I am. If I then, your Lord and Master, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you.

"Truly, truly I say to you, the servant is not greater than his lord, nor is he that is sent greater than he that sent him. If you know these things, happy are you if you do them."

Then they sang a hymn of praise to God the Father and went out into the night to pray.

"And he came out and proceeded as was His custom to the Mount of Olives; and the disciples also followed Him.

And when He arrived at the place, He said to them, "Pray that you may not enter into temptation."

And He withdrew from them about a stone's throw, and He knelt down and began to pray, saying

"Father, if Thou art willing, remove this cup from Me,. yet not My will, but Thine be done."

And being in agony He was praying fervently; and His sweat became like drops of blood, falling down upon the ground.

And when He rose from prayer, He came to the disciples and found them sleeping...



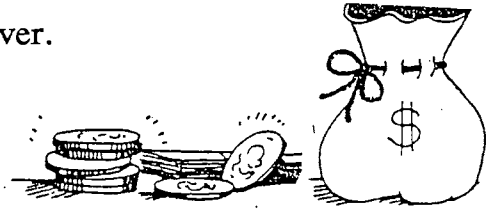
Thursday continued...

Behind Judas was a crowd of men carrying torches. They planned to arrest JESUS. The kiss was a signal. Shouting and screaming, the crowd grabbed JESUS and made Him their prisoner.



It was while JESUS was praying in the garden that Judas came to him and kissed him on the cheek. It was the sign of betrayal.

For this, Judas would receive thirty pieces of silver.



JESUS' TRIAL

When the Jewish leaders had arrested JESUS, they set about to find Him guilty of breaking their own laws. To accomplish this, they brought Him before some Jewish leaders.

Among the Jewish leaders before whom JESUS appeared were Annas, the former high priest, and Caiaphas, the current high priest (John 18:12-14). The Jewish leaders quickly tried to convene a meeting of the Sanhedrin, and JESUS later appeared before the entire body (Mark 15:1). The Jews collected some false witnesses whose accounts about JESUS could not agree (Matthew 26:59-61). Later Caiaphas succeeded in leading JESUS to claim that He would come again to earth as Son of man, a blasphemous statement to the Jews (Matthew 26:64-66).

Almost every feature of JESUS' trial was a perversion of Jewish justice. Jewish legal procedure demanded that a trial started during the daytime be adjourned before night if unfinished. JESUS' trial started at night and went on all during the night. Jewish trial law also provided that no one could be convicted on his own testimony. That was the basis for Jewish conviction of JESUS, for Caiaphas accused JESUS on the basis of His response (Mark 14:60-64).

- 1 Why did the Jewish leaders have to take JESUS to Pilate?

- 2 What Jewish law did the Jewish leaders claim JESUS had broken?

- 3 What Roman law did the leaders claim JESUS has broken?

8 FRIDAY



After the Sandhedrin found JESUS guilty of blasphemy, they took Him before the Roman governor Pontius Pilate to ask Pilate to crucify Him (John 18:28-32), for the Jews could not carry out capital punishments without Roman approval. A Roman governor likely would not sentence someone to death for blasphemy. He would, however, fiercely oppose insurrection. The Jews accused JESUS of misleading the nation, forbidding the payment of taxes to Caesar, and claiming to be a King (Luke 23:2). Pilate found it hard to believe that these charges were valid (John 19:4). He weakly tried to release JESUS (John 19:12), but the Jewish leaders had stirred up the crowd to demand JESUS' crucifixion. When Pilate asked them which prisoner they wanted to have released, he probably hoped that JESUS' reputation would lead the crowd to call for His release. The crowd screamed out in unison for the release of Barnabas, a real rebel (Mark 15:11). (The Jewish leaders had done their work behind the scenes!)

Pilate reluctantly delivered JESUS to be prepared for crucifixion. He sentenced JESUS to a scourging, a beating which generally preceded crucifixion. The Roman soldiers mocked JESUS by twisting a crown of thorns and calling Him, "King of the Jews." The Roman leaders also compelled JESUS to bear the cross to Calvary. When His strength gave way, they pressed Simon into service (Matthew 27:27-32).

JESUS' DEATH AND BURIAL

The Romans used crucifixion as a brutal method of execution for slaves and criminals. The place of crucifixion was Golgotha, which means "Place of the Skull" (Matthew 27:33). The Roman execution squad nailed JESUS to the cross and placed Him between two thieves (Luke 23:32-33). JESUS hung on the cross for six hours, from around 9 am - 3 pm.

Seven Last Sayings of JESUS on the Cross

- "Father, forgive them" (Luke 23:34)
- "With me in paradise" (Luke 23:43)
- "Here is your son...Here is your mother" (John 19:26-27)
- "Why have you forsaken me" (Matthew 27:46)
- "I am thirsty" (John 19:28)
- "It is finished" (John 19:30)
- "Into your hands I commit" (Luke 23:46)

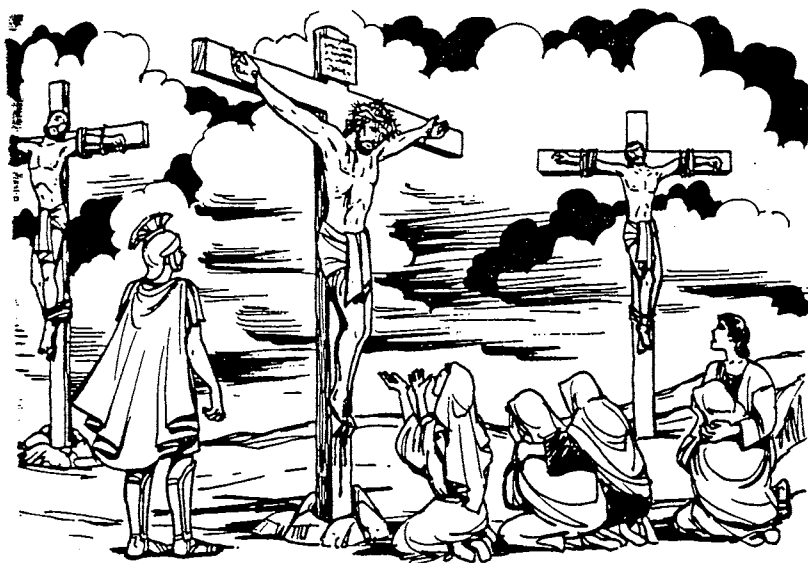
Crucifixion was more brutal than the gas chamber or the electric chair today because the victims died a slow, painful death. Nailing a victim to the cross did not injure any vital organs. A combination of pain, slow loss of blood, and heat exhaustion resulted in death.

THE DEATH OF JESUS

Luke 23:35-47

John 19:25-30

Mark 15:27-39



CALVARY

WATCH THE LAMB

Words and Music by Ray Boltz

Walking on the road to Jerusalem
The time had come to sacrifice again
My two small sons they walked beside me
on the road
The reason that they came was to watch the
lamb

Daddy, daddy what will we see there
There's so much we don't understand
So I told them of Moses and Father Abraham
And then I said dear children watch the lamb

For there will be so many in Jerusalem today
We must be sure the lamb doesn't run away
And I told them of Moses and Father Abraham
And then I said dear children watch the lamb

When we reached the city I knew something
must be wrong
There were no joyful worshippers no joyful
worship songs
I stood there with my children in the midst
of angry men
And then I heard the crowd cry out crucify
Him
We tried to leave the city but we could not
get away
Forced to play in this drama a part I did not
wish to play
Why upon this day were men condemned
to die
Why were we standing here where soon
they would pass by

I looked and said even now they come
The first one cried for mercy, the people
gave him none
The second one was violent, he was
arrogant and loud
I still can hear his angry voice screaming at
the crowd

Then someone said there's Jesus and I
scarced believed my eyes
A man so badly beaten He barely looked alive
Blood poured from His body from the thorns
upon His brow
Running down the cross and falling to the
ground

I watched Him as He struggled I watched Him
as He fell
The cross came down upon His back, the
crowd began to yell
In that moment I felt such agony in that
moment I felt such loss
Until a Roman soldier grabbed my arm and
screamed "you carry His cross"

At first I tried to resist him then his hand
reached for his sword
And so I knelt and took the cross from the
Lord
I placed it on my shoulder and started down
the street
The blood that He'd been shedding was
running down my cheek

They led us to Golgotha they drove nails deep
in His feet and hands
And yet upon the cross I heard Him pray
"Father forgive them"
Oh never have I seen such love in any other
eyes

"Into thy hands I commit My spirit" He prayed
and then He died

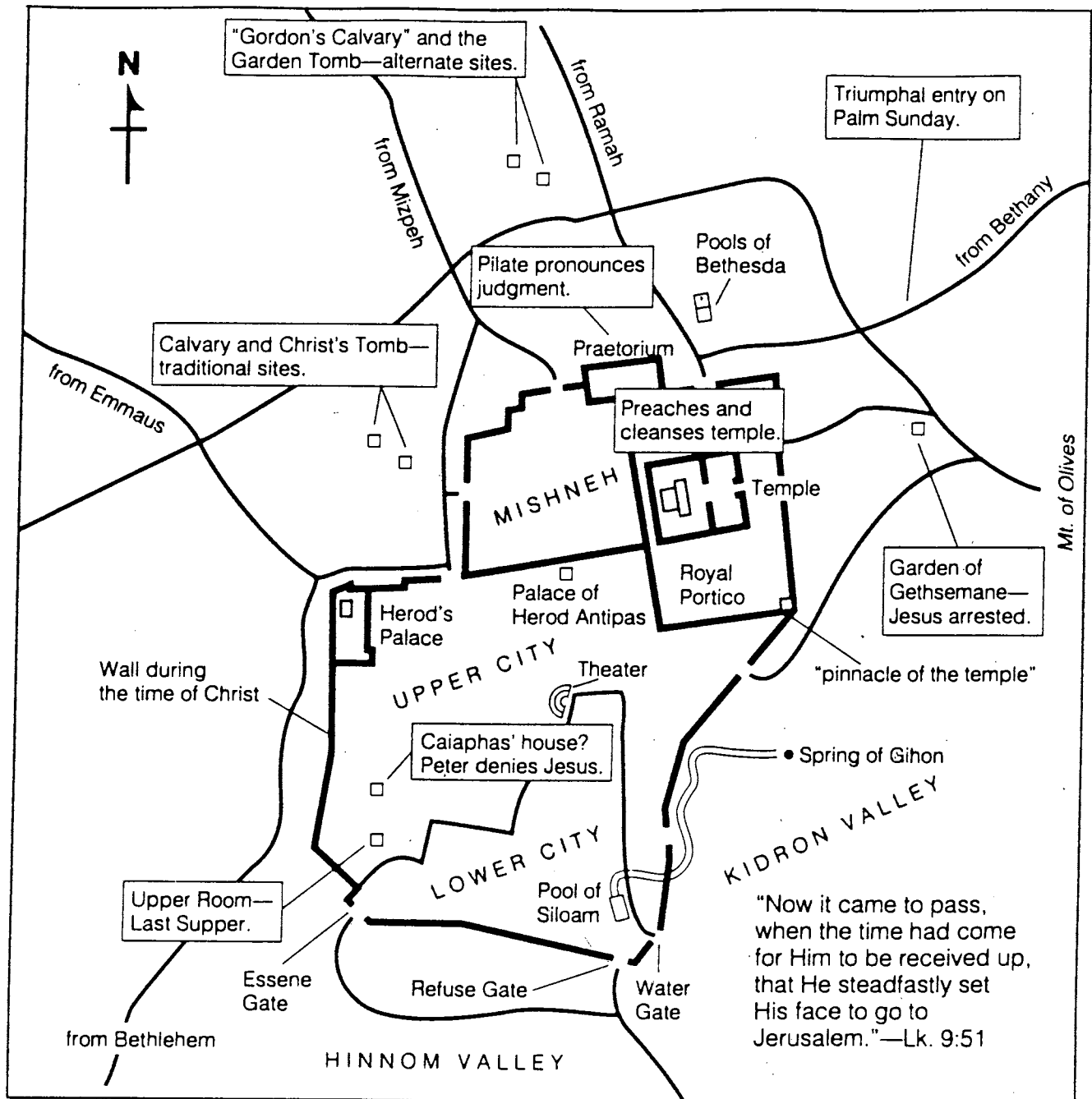
I stood for what seemed like years I'd lost all
sense of time
Until I felt two tiny hands holding tight to mine
My children stood there weeping I heard the
oldest say
Father please forgive us the lamb ran away

Daddy, daddy what have we seen here
There's so much that we don't understand
So I took them in my arms and we turned and
faced the cross
And then I said dear children
Watch The Lamb

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Christ's Trial and Crucifixion



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9 SUNDAY

The Resurrection and Ascension

JESUS remained in the tomb from Friday evening until Sunday morning. He was buried for a portion of three days, and by Jewish standards this amounted to three days.

Those who had buried JESUS in the tomb of Joseph Arimathea were sure that He was dead (Luke 23:50-56). The Roman government had placed guards at the entrance of JESUS' tomb to prevent the theft of His body (Matthew 27:62-66). The women who came to the tomb early on Sunday morning found the tomb empty (Luke 24:1-3). The dramatic power of JESUS' resurrection so frightened the guards that they fainted with fear (Matthew 28:4).



After the resurrection JESUS appeared to Peter, James, Paul, the apostles, and to over 500 Christians on a Galilian hillside (I Corinthians 15:5-8; Matthew 28:16-20). He also appeared early in the morning (John 20:11-18), at midday (Luke 24:13-35), in the evening (John 20:19-23), in an enclosed room (John 20:26), and along a seashore (John 21:1-14).

In addition to the above evidences, the birth of the church and the proclamation of the disciples are further evidences of the resurrection. Before the resurrection JESUS' followers were defeated, dejected, and bewildered. After the resurrection they glowed with confidence and were fearless before the might of Rome and the rage of the Jews (Acts 4:1-21). The resurrection of JESUS CHRIST is the best explanation for their pulsating power.

After a postresurrection ministry of 40 days, JESUS returned to heaven (Luke 24:50-53). No one has seen Him on earth since that time. His returning to heaven is a sign of the completion of His work and reflects the majesty which He is due (Hebrews 1:3). In heaven today He prays for His people (Hebrews 7:25; I John 2:1). From heaven, He will one day return to reign on earth in glory (Acts 1:11).

He's Alive!

The gates and doors were barred and all the windows fastened down
I spent the night in sleeplessness - rose at every sound.
Half in hopeless sorrow, Half in fear, the day
would find the soldiers breaking through to drag us all away.

Just about the dawn I heard something at the wall.
The gate began to rattle, a voice began to call.
I went down to the window, looked out into the street
Expecting guards and torches, the sound of soldier's feet.

There was no one there but Mary. so I went down to let her in.
John stood there beside me as she told us where she'd been.
She said, "They've moved Him in the night and none of us know where."
She said, "The stone's been rolled away, and now his body isn't there."

We both ran to the garden; John ran on ahead.
We found the stone and the empty tomb just the way that Mary said.
The winding sheet they'd wrapped him in was just an empty shell.
How and where they'd taken him was more than I could tell.

Something strange had happened there, just what I didn't know.
John believed a miracle; I just turned to go.
Circumstances and speculation couldn't lift me very high.
I'd seen them crucify Him; then I saw Him die.

Back inside the house again the guilt and anguish came.
Everything I promised Him, just added to my shame.
When at last it came to choices, I denied I knew His name!
Even if He was alive, it wouldn't be the same.

Suddenly the air was filled with a strange and sweet perfume.
Light that came from everywhere drove shadows from the room.
JESUS stood before me with His arms held open wide.
I fell down at His feet, clung to them and cried.

He raised me to my feet and as I looked into His eyes,
Love was shining out from them like sunlight through the skies.
Guilt and my confusion disappeared in sweet release,
And every fear I ever had just melted into peace.

He's alive! He's alive!

He's alive and I'm forgiven, Heaven's gates are open wide.

He's alive! He's alive!

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