



RED HILL LUTHERAN

CHURCH & SCHOOL

8:00 a.m. & 11:00 a.m.

Palm Sunday

Rev. Tom Brashears, Senior Pastor

Rev. Seth Britton, Associate Pastor

March 28, 2010

PRELUDE

Jesus, I Will Ponder Now
The Royal Banners, Forward Go

*Held
settings by Near and Held*

PALM SUNDAY RESPONSE

Psalm 118:1-2, 19-21

Pastor: Give thanks to the LORD, for he is good; his love endures forever.

People: Let Israel say: "His love endures forever."

Pastor: Open for me the gates of righteousness; I will enter and give thanks to the LORD.

People: This is the gate of the LORD through which the righteous may enter.

Pastor: I will give you thanks, for you answered me; you have become my salvation.

People: The stone the builders rejected has become the capstone; the LORD has done this, and it is marvelous in our eyes.

PROCESSIONAL SONG Rejoice and Sing, "Hosanna to the King!"

Larson

Chancel Choir

Lift up your heads, O mighty gates; behold, the King of glory waits. The King of kings is drawing near; the Savior of the world is here! Hosanna! Hosanna! Hosanna to the King of kings! Hosanna! Hosanna! With loudest praise, rejoice and sing "Hosanna to the King!"

Fling wide the portals of your heart; make it a temple, set apart from earthly use- for heaven's employ, adorned with prayer, God's love and joy. Hosanna! Hosanna! Hosanna to the King of kings! Hosanna! Hosanna! With loudest praise, rejoice and sing, "Hosanna to the King!"

Blessed! Blessed is the One who comes in the name of the Lord! Blessed! Blessed is the One who comes in the Lord. Redeemer, come, we open wide our hearts to Thee; come, and abide. Your inner presence let us feel; Your grace and love in us reveal.

Hosanna! Hosanna! Hosanna to the King of kings! Hosanna! Hosanna! With loudest praise, rejoice and sing, "Hosanna to the King!"

PALM SUNDAY RESPONSE

Psalm 118:22-29

Pastor: The stone the builders rejected has become the capstone; the LORD has done this, and it is marvelous in our eyes.

People: This is the day the LORD has made; let us rejoice and be glad in it.

Pastor: O LORD, save us; O LORD, grant us success.

People: Blessed is he who comes in the name of the LORD. From the house of the LORD we bless you.

Pastor: The LORD is God, and he has made his light shine upon us. With boughs in hand, join in the festal procession up to the horns of the altar. You are my God, and I will give you thanks; you are my God, and I will exalt you.

People: Give thanks to the LORD, for he is good; his love endures forever.

CONFESSION & FORGIVENESS *please stand*

Leader: In the name of the Father and of the Son and of the Holy Spirit.

People: Amen

Leader: Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord.

People: Amen

Leader: If we say we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God who is faithful and just will forgive our sins and cleanse us from all unrighteousness.

Silence is kept for reflection. Congregation kneels/sits

Leader: Most merciful God,

People: we confess that we are in bondage to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen.

Leader: In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God forgives us all our sins. By the authority of Jesus Christ, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the Son, and of the Holy Spirit.

People: Amen.

APOSTOLIC GREETING

Leader: From our God who loves us with an everlasting love, who brings forth a new creation in Christ, who leads us by the Spirit in the wilderness: Grace and abundant mercy be with you all.

People: And also with you.

KYRIE

Red hymnal #157 (back of book)

LENTEN SONG

All Glory Laud, and Honor

Red hymnal #344 (back of book)

PRAYER OF THE DAY

Leader: The Lord be with you.

People: And also with you.

Leader: Everlasting God, in your endless love for the human race you sent our Lord Jesus Christ to take on our nature and to suffer death on the cross. In your mercy enable us to share in his obedience to your will and in the glorious victory of his resurrection, who lives and reigns with you and the Holy Spirit, one God, now and forever.

People: Amen.

FIRST READING

NIV pew Bible page 1141

Isaiah 50:4-9

The Sovereign LORD has given me an instructed tongue, to know the word that sustains the weary. He wakens me morning by morning, wakens my ear to listen like one being taught.

⁵ The Sovereign LORD has opened my ears, and I have not been rebellious; I have not drawn back. ⁶ I offered my back to those who beat me, my cheeks to those who pulled out my beard; I did not hide my face from mocking and spitting.

⁷ Because the Sovereign LORD helps me, I will not be disgraced. Therefore have I set my face like flint, and I know I will not be put to shame. ⁸ He who vindicates me is near. Who then will bring charges against me? Let us face each other! Who is my accuser? Let him confront me!

⁹ It is the Sovereign LORD who helps me.

SECOND READING

NIV pew Bible page 1827

Philippians 2:5-11

Your attitude should be the same as that of Christ Jesus:

⁶Who, being in very nature God, did not consider equality with God something to be grasped, ⁷but made himself nothing, taking the very nature of a servant, being made in human likeness. ⁸And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!

⁹Therefore God exalted him to the highest place and gave him the name that is above every name, ¹⁰that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Reader: Here ends the reading

People: Thanks be to God.

GOSPEL ANNOUNCEMENT

Leader: The Holy Gospel according to _____.

People: **Glory to you, O Lord.**

HOLY GOSPEL

NIV Pew Bible page 1631

Luke 19:28-40

After Jesus had said this, he went on ahead, going up to Jerusalem. ²⁹As he approached Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them, ³⁰"Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. ³¹If anyone asks you, 'Why are you untying it?' tell him, 'The Lord needs it.'" "

³²Those who were sent ahead went and found it just as he had told them. ³³As they were untying the colt, its owners asked them, "Why are you untying the colt?"

³⁴They replied, "The Lord needs it."

³⁵They brought it to Jesus, threw their cloaks on the colt and put Jesus on it. ³⁶As he went along, people spread their cloaks on the road.

³⁷When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen:

³⁸"Blessed is the king who comes in the name of the Lord!"

"Peace in heaven and glory in the highest!"

³⁹Some of the Pharisees in the crowd said to Jesus, "Teacher, rebuke your disciples!"

⁴⁰"I tell you," he replied, "if they keep quiet, the stones will cry out."

GOSPEL RESPONSE

Leader: The Gospel of our Lord.

People: **Praise to you, O Christ.**

MUSIC MINISTRY

Adonai

Lauren Smith, soloist; Mike Booke and Isaiah Coughran, accompaniment.

KIDS TALK & CHILDREN'S CHURCH (11:00 ONLY)

The children are dismissed with their teachers for age appropriate activities.

Parents may pick up their children after the service.

MORNING MESSAGE

Pastor Seth Britton

For an outline of this morning's sermon, please consult the "Brick"

APOSTLES' CREED

I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit and born of the virgin Mary.

He suffered under Pontius Pilate, was crucified, died, and was buried.

He descended into hell.

On the third day he rose again.

He ascended into heaven, and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

I believe in the Holy Spirit,

the holy catholic Church, the communion of saints, the forgiveness of sins,

the resurrection of the body, and the life everlasting. Amen.

PRAYERS OF INTERCESSION *Please kneel*

PEACE

The congregation shares the peace of Christ.

Pastor: The Peace of the +Lord be with you.

People: And also with you.

GATHERING OF TITHES AND OFFERINGS

Please complete your worship response card and place it in the offering plate.

OFFERTORY

Hosanna, Loud Hosanna

Dinda

OFFERING PRAYER

Leader: Holy God, gracious and merciful, you bring forth food from the earth and nourish your whole creation. Turn our hearts toward those who hunger in any way, that all may know your care; and prepare us now to feast on the bread of life, Jesus Christ our Savior and Lord.

People: Amen

THE GREAT THANKSGIVING

Pastor: The Lord be with you.

People: And also with you.

Pastor: Lift up your hearts.

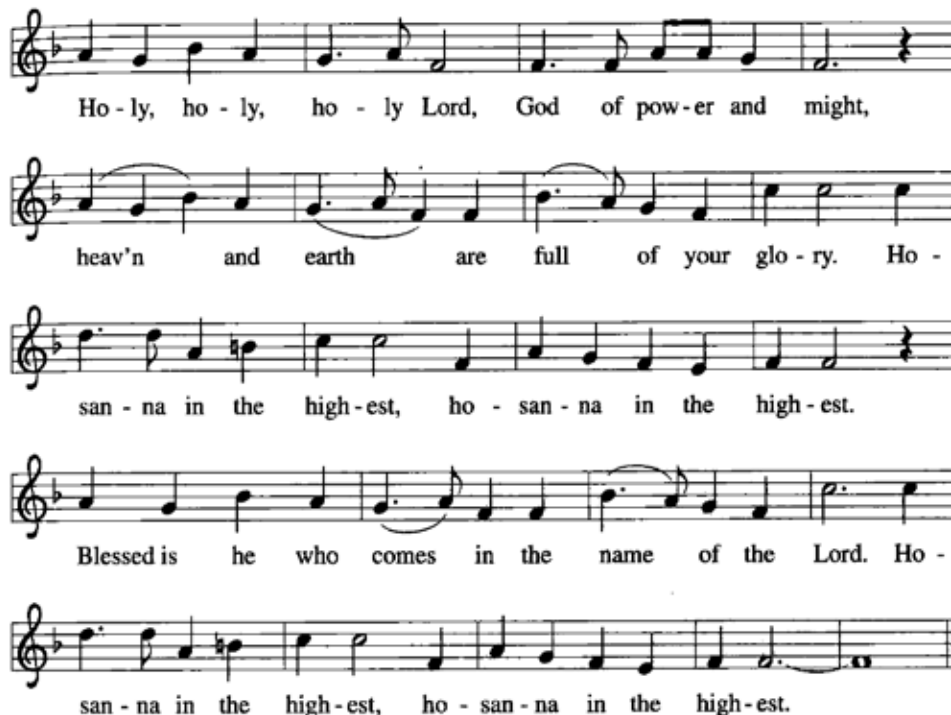
People: We lift them to the Lord.

Pastor: Let us give thanks to the Lord our God.

People: It is right to give our thanks and praise.

Pastor: It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Savior Jesus Christ; You call your people to cleanse their hearts and prepare with joy for the paschal feast, that renewed in the gift of baptism, we may come to the fullness of your grace. And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join them in exclaiming:

People:



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
heav'n and earth are full of your glo - ry. Ho -
san - na in the high - est, ho - san - na in the high - est.
Blessed is he who comes in the name of the Lord. Ho -
san - na in the high - est, ho - san - na in the high - est.

Red Hymnal #192 (back of book)

WORDS OF INSTITUTION & THE LORD'S PRAYER

COMMUNION

*In our church, all believing and baptized Christians are invited to receive communion. Please join us.
Although we use wine, a chalice of white grape juice is also available.*

LAMB OF GOD

Red Hymnal #195 (back of book)

BLESSING

SENDING SONG

My Song Is Love Unknown

Red hymnal #343 (back of book)

POSTLUDE

All Glory Laud and Honor

Dinda

Readers

8:00 Lois Landouw **9:30** Sue Bosek **11:00** Anita Hollis

Altar Guild

9:30 Pat Kramer **11:00** Sally Scalzo

Ushers

8:00 Jessie Hernandez Group **9:30** Dutch Kramer Group

11:00 Frank Schaefer Group

Greeters

8:00 a.m. Dorie Smith **9:30 a.m.** Tiffany Illingworth

11:00 a.m. Taine & Diana Howard

Communion Servers

8:00 Chuck & Lois Lindquist

9:30 Monica Tenold & Cindy Conrad,
Laurie Oard & Melinda Olmedo

11:00 Ken & Debbie Hays

Worship Leaders

Director of Liturgical Arts James M. Schaefer

Director of Music Jason Harney

Organist Dennis Siebenaler

Praise Leaders All Praise!



RED HILL LUTHERAN CHURCH & SCHOOL

THE WEEKLY BRICK

March 28, 2010.

As you come to him, the living Stone, rejected by men but chosen by God and precious to him—you also, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. - 1 Peter 2:4-5

Lenten Sermon Series: “Jesus Who?”
“How Did the World Know Jesus Was Coming?”
Luke 19:28-40

Context:

The culmination of Jesus’ earthly life and ministry is drawing near. On this day, “Palm Sunday,” Jesus entered Jerusalem in the manner of a victorious king. Those who shouted “Hosanna” understood Jesus to be the promised Messiah sent by God. God’s people knew their Savior Messiah Jesus was coming because they read, heard, and knew, their Old Testament scriptures. The way that Jesus entered Jerusalem, and the ways that Jesus fulfilled His mission, was revealed through the Old Testament scriptures hundreds of years before Christ.

Relevant Scriptures:

Luke 24:44 He said to them, “This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.

Luke 19:37-38 When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen: ³⁸“Blessed is the king who comes in the name of the Lord!” “Peace in heaven and glory in the highest

I. Jesus Arrives; the Fulfillment of the Law of Moses, the Prophets, and the Psalms. On Palm Sunday, we see the prophetic fulfillment of:

The Place: The Mount of Olives and the Temple

Zechariah 14:4 On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south.

Malachi 3:1 "See, I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come," says the LORD Almighty.

The Preparation: Securing the Donkey

Genesis 49:10-11 The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs and the obedience of the nations is his. ¹¹ He will tether his donkey to a vine, his colt to the choicest branch; he will wash his garments in wine, his robes in the blood of grapes.

The Procession: Riding on the Donkey and Garments Strewn

Zechariah 9:9-10a Rejoice greatly, O Daughter of Zion! Shout, daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey. ¹⁰ I will take away the chariots from Ephraim and the war-horses from Jerusalem...

1 Kings 1:33,40 (David) said to them: "Take your lord's servants with you and set Solomon my son on my own mule and take him down to Gihon..." ⁴⁰ And all the people went up after him, playing flutes and rejoicing greatly, so that the ground shook with the sound.

2 Kings 9:13 They hurried and took their cloaks and spread them under him on the bare steps. Then they blew the trumpet and shouted, "Jehu is king!"

The Proclamation: The "Hallel"

Psalms 118:26 Blessed is he who comes in the name of the LORD. From the house of the LORD we bless you

The Pharisees' and Jesus' Response: The Stones

Habakkuk 2:9-11 "Woe to him who builds his realm by unjust gain to set his nest on high, to escape the clutches of ruin!¹⁰ You have plotted the ruin of many peoples, shaming your own house and forfeiting your life.¹¹ The stones of the wall will cry out, and the beams of the woodwork will echo it.

Prayer/Implications:

God clearly prepared His people, through the Holy Scriptures, for the coming of Jesus. God is sovereign over history and keeps His promises! Today, we begin the most solemn week of the Christian year. Jesus enters Jerusalem as a triumphant king, but in the coming days He will be crucified and buried. However, because of the resurrection Jesus is alive today, seated in Heaven, and will one day return to make all things new!

WEEKLY BIBLE STUDY

☐ **Day #1--Monday, March 29th** Read: *Mark 11:15-17; Matthew 21:12-13; Luke 19:45-46*

Yesterday began Holy Week. This week, Holy Week, the BRICK will focus on the final days of Jesus as He walks towards the cross. The daily readings are taken primarily from the Gospel of Mark and correspond to that day in Holy Week according to Mark. (I will also add some cross references as well).

St. Augustine referred to Holy Week as the "Great Week" as it reflected the salvific fulfillment for humankind. Additionally, Holy Week provides both the content and purpose for the church's work in the world.

Unless the Church can learn to identify itself with Christ in His death and resurrection, unless it can, on Palm Sunday, approach His victory through death, die with Him on Good Friday and rise with Him at the culmination of the Paschal Vigil, it cannot accomplish its mission, which is not only to proclaim the good news but to embody it and make it the pattern of its corporate life, even as Christ Himself not only proclaimed the Gospel but was and is the Gospel. (J. Gordon Davies. "Holy Week: A Short History." *Manual on the Liturgy*. [Minneapolis: Augsburg Publishing House, 1979]).

On Monday of Holy Week, Jesus "cleared" or "Cleansed" the Temple. (The Temple in Jerusalem was divided into various courts. There would be a large outer "Court of the Gentiles" surrounding the inner sacred courts of the temple itself. No Gentile was allowed beyond this outer court. It would be in the "Court of the Gentiles" that the high priest Caiaphas had authorized a market for the sale

of ritually pure items necessary for temple sacrifice: wine, oil, salt, approved sacrificial animals and birds. A theological complication of buying and selling involved the money used. Roman money was considered unclean and had to be “changed” into Jewish coinage. The money changers provide such a service. Also, the annual half-shekel temple tax (See Exodus 30:12-16) was required of all male Jews 20 years of age and older. A surcharge was permitted in these financial dealings and of course, fraud and theft were not uncommon. What is the point? All of this buying, selling, money changing, and carrying merchandise through the temple (see Mark 11:16) was taking place in the “Court of the Gentiles!” Jesus was outraged by this blatant disregard for the temple area specifically set apart for Gentile use. This was a judgment on the temple; an action that only the coming messiah would accomplish. Jesus was claiming authority over the temple! (See Hosea 9:15; Malachi 3:1-5).

□ **Day #2--Tuesday, March 30th Read:** Mark 12:1-40; Matthew 21:33-46.

On this day we see Jesus’ authority is challenged. He is teaching through stories that confront the Jewish leaders. The Greeks ask to see Jesus (See John 12:20-26) and in response Jesus gives what is known as the “Olivet Discourse.” It is likely here where Judas agrees to betray Jesus. We focus on one element today and this is Jesus’ “Parable of the Tenants.” This parable was a clear indictment of the religious leader’s corruption and disobedience of God. In the parable, the rejection of the owner’s son (Jesus) was really a rejection of the owner (God). The leaders’ rejection of John the Baptist and of Jesus was a rejection of God Himself. In verses 10-11, Jesus focused the application of the parable to Himself as the Son and affirmed this by quoting, word for word, Psalm 118:22-23. This Psalm would be recognized by the religious leaders as a Messianic Psalm. Jesus transitions the metaphors from “son/tenants” to “stone/builders.” The corner stone (capstone) was considered the most important stone of a building. This would also render a parabolic allusion to Jesus’ resurrection and exaltation. A slain son cannot be resurrected but a rejected stone can be retrieved and used.

In v.12, the religious leaders were looking to arrest Jesus because they now realized that Jesus was talking about them! However, knowing that Jesus had a popular following they looked for ways to secretly get rid of him

□ **Day #3--Wednesday, March 31st Read:** John 13:21-30

On this day, most commentators believe that Jesus likely spent the day in Bethany with his disciples. Probably in the home of Mary, Martha, and Lazarus. Today, we focus on the reality that Judas was already looking to betray Jesus and that all the powers of death and hell were mounting against Jesus. The irony is that Jesus spends a day, perhaps in leisure, with Judas who would betray him, Peter who would deny him, and the other disciples who would leave him. The deserting of His disciples, as well as the emotional and physical sufferings He will undergo, all are reasons what this week is often referred to as “The Week of the Passion.” Today, I give you this thought to consider from Henri Nouwen:

“Passion is a kind of waiting—waiting for what other people are going to do. Jesus went to Jerusalem to announce the good news to the people of that city. And Jesus knew he was going to put a choice before them: Will you be my disciple, or will you be my executioner? There will be no middle ground here. Jesus went to Jerusalem to put people in a situation where they had to say ‘Yes,’ or ‘No.’ This is the great drama of Jesus’ passion: he had to wait upon how people were going to respond. What would they do? Betray him or follow him?” (Henri J.M. Nouwen. *Eternal Seasons*, 102).

□ **Day #4--Thursday, April, 1st Read:** Mark 14 **Maundy Thursday Service, 7:00 pm.**

Today is Maundy Thursday. On this day Jesus speaks to the disciples in the upper room, has his “last supper” with the disciples, washes the disciples’ feet, struggles in Gethsemane, is betrayed, arrested, disowned by Peter, and tried by Jewish and Roman authorities. Maundy Thursday begins what is known as the “Triduum” or the “Three Days:” Maundy Thursday, Good Friday, and the Vigil of Easter. These three sacred days are seen as one celebration that is the core of Christianity. Each celebration informs and is fulfilled by the others. Today, Jesus gives a “new commandment” (from the Latin, “*Mandatum*” [Maundy] meaning “mandate” and *Novum* meaning “new”). The new commandment is to “love one another even as I have loved you.” His love is a love demonstrated by the washing of the disciples’ feet and is contrasted with Judas’ betrayal. Jesus institutes Holy Communion as a remembrance of His death and resurrection and a “foretaste” of the heavenly feast to come.

Chapter 14 of Mark’s gospel begins a description of the preparations necessary for Passover. In Mark 14:22, Jesus took the bread (Greek: *arton*, an unleavened flat cake), offered thanks (Greek: *eulogēsa*; See also Mark 6:41) breaks the bread and gives it to the disciples. Jesus says “Take it” (with an “eat” implied) and says, “This is my body.” Similarly, after the meal (See 1 Corinthians 1:25), Jesus takes a cup, likely containing both red wine and water, gives thanks (again Greek: *eucharistēsas*; See Mark 8:6-7; here is where we get the word “Eucharist”), and gave it to the disciples. Assuming Jesus followed the established Passover ritual this was the third of four prescribed cups of wine (“the cup of thanksgiving”; See 1 Corinthians 10:16) which concluded the main portion of the meal. Likely, Jesus did not drink the fourth cup, the “cup of consummation.” The significance of that cup still lies in the future when Jesus and His followers will be together again in His kingdom (See Luke 22:29-30).

In Mark 14: 24, Jesus refers to the cup as a covenant. The Greek word *diathēkē* (“covenant”) refers not to an agreement between two equals (a different Greek word, *synthēkē*), but rather to an arrangement established by one party, in this case God. The other party—you and me—cannot alter it; we can only accept or reject it. The New Covenant is God’s new arrangement in dealing with people, based on Christ’s death (See Hebrews 8:6-13). The spiritual blessings Israel expected God to grant in the last days are *now* mediated through Christ’s death to all who believe.

□ **Day #5--Friday, April, 2nd Read:** Mark 15:1-40

Good Friday Service, 7:00 pm.

The culmination of Jesus' mission is taking place. Jesus was born to die. Christmas becomes Good Friday. Jesus resolutely "set his face" toward Jerusalem for this very moment and it is on Calvary's hill that the power of God is revealed. The trial of Jesus took place before Roman political and religious authorities and comprised three phases: the initial interrogation by Pilate (See Matthew 27:2, 11-14; Luke 23:1-5; John 18:28-38). A second interrogation by Herod Antipas (See Luke 23:5-12); and a final arraignment before Pilate. It was at this third phase where Pilate sought Barabbas' release, and the verdict of crucifixion was rendered. (See Matthew 27:15-26; Luke 23:13-25; John 18:39-19:16). Before the Sanhedrin Jesus was condemned for blasphemy under Jewish law. Before Pilate, Jesus was tried for treason under Roman law. On both occasions, and for both reasons, He was sentenced to die. A destiny which Jesus described many times (See Mark 10:33-34). Jesus is beaten and flogged prior to crucifixion, a common Roman practice. The Roman soldiers' mockery of Jesus included a ludicrous imitation of a vassal king's regal robes (purple cloak), a gilded head-wreath (crown of thorns), and a staff placed in his hand (as a mock scepter). The soldiers then proceeded to "honor" Jesus in the manner of how one would hail Caesar. In Mark 15:19, the NIV translates, "again and again" to reflect the imperfect tense (continuous action) of the Greek verbs. This would imply that the soldiers continually (i.e. "again and again") struck Jesus; probably with the mock scepter.

Mark 15:21-22 narrates the story of Simon from Cyrene. Normally, the criminal would carry the cross beam, the *patibulum*, of his own cross. This part of the cross weighed about 100 pounds. The soon to be crucified victim would carry it through the city streets out to the place of crucifixion. While Jesus initially carried his cross, after a night of beatings, scourging, and abuse—along with probably nothing to eat and drink, Jesus would be in a weakened condition. The soldiers then randomly selected Simon who was standing in the crowd (Roman law stated that any Roman soldier could compel any civilian at any time to carry anything that the soldier requested). Simon carried the *patibulum* the rest of the way. Why was Simon's city named? Cyrene was an important coastal city of North Africa that had a large Jewish colony (See Acts 2:10). Simon was either an immigrant living near Jerusalem or more likely, a pilgrim who had come to Jerusalem for the Passover festival but had to stay outside Jerusalem because there was no room in the city. The Gospel of Mark is the only gospel that mentions Simon's sons. Tradition tells us that perhaps Alexander and Rufus were disciples known to Mark's readers in Rome (See Romans 16:13).

Jesus was crucified outside the city, but near the city wall. (See John 19:20). This place, Golgotha, a Greek transliteration of an Aramaic word meaning "The Place of the Skull." The word "Calvary" comes from the Latin Vulgate rendering "*Calvaria*," a variation of "*calva*," meaning "a skull." Golgotha was a rocky knoll that vaguely resembled the shape of a human skull. In present day Jerusalem, outside the old city, there is a hill, inside of which, appears to resemble a skull.

Mark simply writes in 15:24 "and they crucified him." The condemned was laid on the ground upon the *patibulum* with arms outstretched. Metal spikes, 5" to 7" long were driven into the wrists or hands. The *patibulum* was then hoisted up and connected to the vertical post which usually remained in the same location. The victim's feet were then nailed into the vertical beam. Often, a little wooden stool was attached to the vertical beam partway up on the beam so that the crucified could rest their body by sitting on this "stool" to prolong the agony and death. Death usually resulted from asphyxiation after days of hanging on the cross. In order to hasten death, sometimes the legs of the victim were broken. (See John 19:31-33). The Romans would write the name of the condemned and their crime on a piece of wood, and then attach it to the cross. (See John 19:19). Mark recorded that the official charge against Jesus was that he was "King of the Jews." While Pilate intended this charge as an insult and mockery of Jewish independent hopes, Jesus was the true King of the Jews. (See John 19:21-22). After Jesus uttered his last words, (Mark 15:37), it is a Roman Centurion, the very one who crucified Jesus, who declares that "Surely, (literally "truly" as in despite all the insults to the contrary) this man was the Son of God." The first one to recognize Jesus' identity was the "enemy" who killed him. Most traditional accounts put the death of Jesus at 3:00 p.m. The few disciples (John and the women) take the body off the cross and place it in a borrowed tomb. Has Jesus lied? Was he not the Messiah? Is evil more powerful than the good? Those at the cross, and we ourselves, are left with questions, grief, and confusion. What will our future hold?

□ **Day #6--Saturday, April, 3rd Read:** Mark 15:42-47

Jesus is taken off the cross before sundown on Friday so that Jesus' body would not remain on the cross on the Sabbath. Jewish law stated that no Jew could remain on the cross before a Sabbath or festival. (See Deuteronomy 21:23) Jesus' body is placed in a rock-tomb, literally a tomb carved out of the side of a hill. Rock tombs are sealed by rolling a stone across the opening.

Mark notes that Mary Magdalene and Mary the mother of Jesus were there. Since Joseph of Arimathea is not one of Jesus' disciples and because of the late hour, the women do not participate in a burial ritual or lament. Perhaps they were already pondering their return to anoint Jesus' body as soon as the Sabbath was over. The women would pay their respects to their dead Rabbi very soon. It was now time to return home and contemplate the tragedy of the past few days.



Tomorrow is Easter Sunday: 8:00, 9:30, and 11:00 am. Jesus is risen! The grave cannot hold him!

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