

# LBAC's Family Calendar & Events

## Sunday, April 5 Palm Sunday

9:30AM At Home Worship & Celebration

### MISSIONS

<http://www.lbac.org/missions>

## Thursday, April 9 Maundy Thursday

### GROWTH GROUPS

<http://www.lbac.org/gg>

## Friday, April 10 Good Friday

Mid-week Adult Bible Studies

### CHILDREN'S MINISTRIES

<http://www.lbac.org/children>

## Sunday, April 12 Easter Sunday

9:30AM At Home Worship & Celebration

Sunday Mornings: Gospel Project @ 9:30AM  
Fun N Funky @ 11:15AM

### AWANA

<http://www.lbac.org/awana>

Wednesday Nights September through May

### YOUTH MINISTRIES

<http://www.lbac.org/youth>

The Process High School~ Tuesdays @ 7:00PM  
Junior High Live ~ Thursdays @ 7:00PM

### WOMEN'S MINISTRIES

<http://www.lbac.org/women>

Women's Ministry Event Information

Contact: deya@charter.net

Lydia House Meals Ministry

Contact: mcoliver789@msn.com

Women Connecting with Missions

3<sup>rd</sup> Tuesday of each month @ 7:00PM

Crafty Women

2<sup>nd</sup> Saturday of each month @ 10:00AM

### MEN'S MINISTRIES

<http://www.lbac.org/men>

Contact: mensministry@lbac.org

No activities  
or events  
allowed at  
church at  
this time,  
as per city  
and state  
restrictions.

Regular Ministry Schedule & Contacts



THE  
ALLIANCE

## long beach alliance church offices

3331 palo verde avenue · long beach, ca · 90808-4113

phone: 562.420.1478 · office@lbac.org · www.lbac.org

church office hours: tuesday-thursday, 10:00AM-5:00PM

[www.facebook.com/longbeachalliancechurch](http://www.facebook.com/longbeachalliancechurch)

## church staff team

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# THE PASSION WEEK OF JESUS THE CHRIST



WELCOME TO LONG BEACH ALLIANCE CHURCH  
PALM SUNDAY • APRIL 5, 2020



**NEED  
HELP?**

Please contact the office and let us know if there is anything we can do to help you. We are a family here at Long Beach Alliance and we want to make sure everyone gets the help they need during this uncertain & often-changing time.

office@lbac.org ♥ 562.420.1478

**YOU CAN  
HELP TOO!**

**HELLO  
NEIGHBOR!**

Are you self-isolating?  
Let's connect!

My name is \_\_\_\_\_

I live nearby at \_\_\_\_\_

My number to call or text: \_\_\_\_\_

If you are self-isolating due to COVID-19, I can help with:

- ☐ Picking up groceries    ☐ Urgent errands/supplies  
☐ Daily check-in calls    ☐ Mail/Package pick-up

I will take every precaution to ensure your well-being. I will stay 6 feet away from you and leave items on your doorstep. You are not alone!

**2020**

## **FAMILY CAMP**

11 RV/Camping Spaces, 120 people, \$15/person

Sign ups are limited!

Contact Meghan Brearley to sign up today!

Questions? Contact Meghan Brearley 562.708.9261

## *Women's Tea • May, 2020*

is **CANCELLED**

Due to the current situation and mandates in place, we have no choice but to cancel this year's Tea. Praying for your good health and an end to this pandemic. Looking forward to seeing you in 2021!

**NEW DATE!**

**SEPTEMBER 11, 2020**

Still need to sign up?

Go to [allianceyouthgolf.com](http://allianceyouthgolf.com)

and sign up now!

Contact the office for any questions: office@lbac.org

## **LBAC Year-to-Date Financial Report**

	<u>Budget</u>	<u>Received</u>	<u>Budget %</u>
Weekly:	\$12,715.40	\$12,514.76	98.4%
Month-to-Date:	\$63,577.00	\$41,228.60	64.8%
Year-to-Date:	\$394,177.40	\$369,895.47	93.8%
Disbursed YTD:	\$364,995.65	GF Balance: \$3,899.82	

# The Passion Week Of Jesus The Christ

Long Beach Alliance Church ♦ Palm Sunday, April 5, 2020 ♦ Pastor Chris Lankford

*For I delivered to you as of first importance what I also received:  
that Christ died for our sins in accordance with the Scriptures,  
that he was buried, that he was raised on the third day  
in accordance with the Scriptures...*

✧ 1 Corinthians 15:3-4 ✧

## 1) The Passion Week Of The Christ

- A) The accounts of the life of Jesus the Christ (the Gospels) have been described as “passion week stories with extended introductions.”  
The statistics clearly validate this estimation:

- Matthew ➡ Chapters 21-28 (28.5%)
- Mark ➡ Chapters 11-16 (37.5%)
- Luke ➡ Chapters 19-24 (25%)
- John ➡ Chapters 12-21 (47.6%)

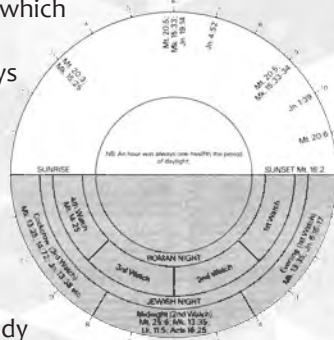
- B) The Gospel writers were inspired to place a special emphasis on this singular week of Christ’s life leading to his crucifixion and resurrection! This significance should not be missed! The “Passion Week of the Christ” deserves our careful attention as Easter approaches.

- C) With this in mind, I invite you to join with Christians all over the world in observing “Passion Week” by walking with Christ through this climactic week of His life.

## 2) Some Background For Passion Week

- A) It is important to note that time is measured very differently in the Bible than what we are accustomed to in the modern day. For A Hebrew, the day was split into 24 divisions (or hours), of which there were 12 in the day, and 12 in the night. There were always 12 hours a day, and always 12 hours a night. In other words, “an hour” simply meant 1/12 of either the day or night.

- B) The “Hebrew Day” was 24 “hours” long, but began at sunset and ran through the next sunset. For our purposes, I will use “Western days” (midnight to midnight, to which we are all accustomed), but if you study





the text closely, you might note slight divergences on how the days are identified. This is why, and now you know!

- C) It is also important to note that Jesus and His disciples spent the entire “Passion week” in the home of Mary, Martha, and Lazarus in Bethany (John 12:1). From the Mount of Olives (pictured in the background with



the Southern steps of the city of Jerusalem in the foreground), Bethany is located just three miles away.

- D) The reason Jesus and His disciples travel into Jerusalem each day from Bethany is for the Passover feast, which will occur at the end of the week (John 12:1). The Passover was a memorial feast of Israel's

deliverance from Egypt and protection by God from the 10<sup>th</sup> plague (death of the firstborn son) avoided by applying blood on the doorposts of the family home (Exodus 12:23, also note Leviticus 17:11, 20:26).

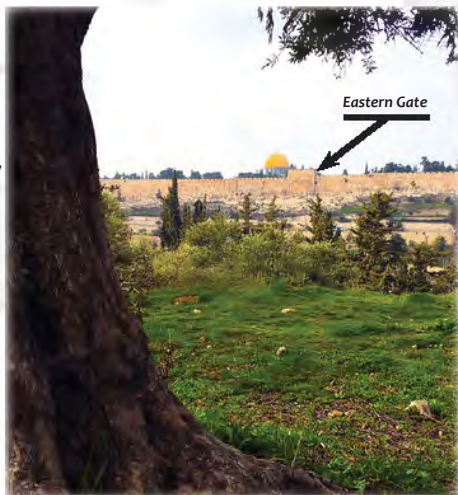
### **3) Saturday - Sunday, Beginning Of Passion Week**

- A) Jesus & His disciples arrive at Mary, Martha, and Lazarus' home in Bethany (Bethany - pictured here (modern day) from high in the town, looking toward the Mount of Olives, was a small village located  $\approx 2\frac{1}{2}$ -3 miles from Jerusalem). Jesus and His disciples arrive around six days before Passover begins (John 12:1).



- B) That evening, while at Simon the Leper's home for supper, Mary anoints Jesus with “costly perfume” poured out from an alabaster jar (John 12:2-8, see also Matthew 26:6-13, Mark 14:3-9). The perfume is truly valuable (a full year's common wage), and anoints Christ with the blessing of Mary's treasure of devotion and humility.

- C) Judas Iscariot, noting the value of the perfume, criticizes Mary's generosity, instead voicing that the perfume could have been used to support the poor (John 12:4-5). However, John also notes Judas was a thief (ironically, also the disciples' treasurer), and it seems this moment contributes to Judas' disillusionment with Jesus and his confusion over the fear of losing power and influence as Christ heads toward the cross.
- D) The contrast between Judas the betrayer, and Mary the disciple are dramatic. Judas couldn't figure out Jesus, and was becoming increasingly selfish. On the other hand, Mary (who also didn't always "get" what Jesus was doing, cf. John 11:31-33) chooses to worship Jesus.
- E) Following Jesus can be one of life's most unnerving and confusing experiences, especially during troubling times like our own COVID-19 pandemic. Trusting Christ with our whole lives is a determined response, it does not come naturally. As you begin this journey with Jesus through the Passion Week, consider your own relationship with Him, is it one of sacrifice and service or one of a selfish want-for-more?
- F) The next day, Jesus and His disciples leave Bethany and head into Jerusalem (John 12:12). Word has gotten out that Jesus is coming into Jerusalem, and there is a crowd to welcome Him in the misplaced hope he is Israel's warrior-king (Matthew 21:1-11; Mark 11:1-10; John 12:12-18).
- G) Jesus enters Jerusalem (Psalm 24:3-10; through the East Gate, sealed by Muslims in the 16<sup>th</sup> Century (note: Ezekiel 44:2), seen here from the Garden of Gethsemane looking toward the Temple Mount area, note: Zechariah 14:4), on a donkey/colt fulfilling prophecy (Zechariah 9:9). His 'triumphal entry' into Jerusalem on Sunday is marked with "Hosanna's" (God Save!) a well-known Old Testament Messianic title (Psalm 118:25-26) calling on God for future deliverance from oppression and provision of salvation (often hoping in military force or power).







## HEROD'S TEMPLE COMPLEX IN THE TIME OF JESUS

When the Gospels and the book of Acts refer to entering the temple or teaching in the temple, it is often not a reference to Herod's temple itself, but rather to this temple complex, including a number of courts and chambers that surrounded the temple. These latter structures were the great and wonderful buildings referred to by the disciples in Matt. 24:1; Mark 13:1-2.

The Samaritan came out to teach the people from the Scriptures on this terrace (Mt. 23) during the Feasts of Passover and Tabernacles. It may have been here that the 12-year-old Jesus was found by his parents, "sitting among the teachers, listening to them and asking them questions" (Luke 2:46).

The altar of burnt sacrifices stood in the Temple Court. To the west of it stood the brass laver (for priestly washings) and to the north the place of ritual animal slaughter.

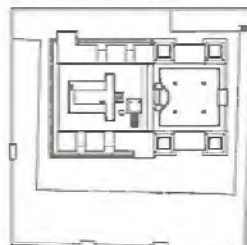
Herod's Temple

The Chamber of the Heads was the building which housed priests who served when their division was on duty (cf. Zechariah in Luke 1:8).

The Nicanor Gate divided the western Court of the Israelites (where Jewish men could observe temple proceedings) from the eastern Court of the Women. Women were allowed to stand in the southern side of the Nicanor Gate and watch as sacrifices for their purification were made (Luke 2:23-24).

The Chamber of the Lepers was where procedures for lepers who had been healed were handled (cf. Matt. 8:4; Mark 1:44; Luke 5:14).

Temple Complex Architectural Plan



Each of the four massive lampstands (56 feet/26 m high) in the Court of the Women had a ladder by which to reach the four golden bowls to provide lighting at night.

The Chamber of Heman Simeon housed the Samaritan council until c. A.D. 30.

The soring (a low, latticed screen or railing) separated the temple courts from the Court of the Gentiles, prohibiting Gentiles or non-purified Jews from entry. Even Herod himself was unable to pass this point. Some interpreters believe that Paul alluded to this railing when he spoke of "the dividing wall of hostility" abolished by Christ (Eph. 2:14).

These colonnades contained 13 trumpet-shaped towers into which people put their monetary offerings (cf. Luke 21:1-4; this was called the "treasury" (see Mark 12:41; John 8:20). The chief priests did not allow Jesus' blood money to be put in the treasury (Matt. 27:6).

Eastern Gate

The Court of the Women was a 233 feet/71 m square courtyard, capable of holding up to 6,000 worshippers at a time. Its name does not indicate that it was restricted to women, but that they were not permitted to enter further into the temple courts. Their presence was normally restricted to the balconies above the colonnades. In this court, the infant Jesus was met by Simeon and Anna the prophetess (Luke 2:25-38).

The Chamber of the Nazirites was where a Nazirite would bring his sacrifices upon completion of his vow.



- I) All of us come to Jesus with our own pre-conceived ideas. Perhaps you come to Jesus for healing. Maybe it's for financial relief. Perhaps it's to find a spouse. Perhaps it is to be released from some sort of addiction. Can you focus today on trusting Jesus, no matter the circumstances? Will you cry out "Hosanna" (God, help me and save me!) whether Jesus meets your expectations or not? Pray for deeper trust on this day.
- J) While in Jerusalem, Jesus surveys the Jewish Temple area (splendidly illustrated from the ESV Study Bible for us on the previous page, note: Mark 11:11). Jesus returns to Bethany with His disciples, as will be His daily habit through this Passion Week (Matthew 21:17; Mark 11:11).

## 4) Monday, Day Of Judgment

- A) On His way to Jerusalem the next morning, Jesus curses a barren fig tree (Mark 11:12-14; cf. Matthew 21:18-22). The disciples are startled and perplexed by the cursing. What does it mean; why curse an innocent tree?
- B) Jesus arrives in Jerusalem and heads into the temple area (Pastor Chris & Melinda visiting the modern day Temple Mount, seen here covered at the modern day 'Dome of the Rock,' one of the most sacred sites in the Islamic world, note: Matthew 21:12-13; Mark 11:15-17), and Jesus proceeds to clear out the temple of money changers and sellers. Why would he challenge the religious system and religious rulers in such an open and confrontational manner?
- C) Once the temple was cleared, Jesus performed amazing and miraculous healings, and even the children in the temple courtyard, there with their faithful parents (great family discipleship), recognize Jesus as the Promised Messiah and worship Him (Matthew 21:15-16). Jesus openly defies the religious leaders, making them increasingly angry (Matthew 21:14-16; Mark 1:18). As was his custom, Jesus then returns to Bethany (Matthew 21:7; Mark 11:19).
- D) On this day, allow Jesus to clean out the areas of your life (i.e. tabernacle, cf. 1<sup>st</sup> Corinthians 3:16) that might have become polluted with "pagan coin" (values and ideas of the world). Allow Christ to bring healing to your temple and your values, and avoid the curse of the fig tree!





## 5) Tuesday, The Olivet Discourse

- A) On His way to Jerusalem the next morning, Jesus explains the cursing of the fig tree to His disciples (Matthew 21:20-22; Mark 11:20-25). Now we get it, that fig tree wasn't so 'innocent' after all!
- B) Almost immediately, Jesus enters the temple and begins to get into debates with the religious leadership and related teaching in the temple courtyard (Matthew 21:23-23:39; Mark 11:27-12:44).
- C) The connection between the cursing of the fig tree, and the cleansing of the temple, and the debates/challenges of the religious leaders is clear... Jesus' judgments are against the fruitless leaders of Israel (fig tree) who have sold-out their faithful lives for big profits (temple profiteering).
- D) The religious leaders are secure in their positions of influence (and fruitlessness/profits) through the burden of traditions which cannot be attained (cf. Matthew 23:1-39), which Jesus summarily dismantles through His teaching.
- E) This approach, as you can imagine, was not popular with the religious establishment in Jerusalem. It was particularly troubling for the Sadducees and Pharisees (cf. Matthew 23). Jesus heads to Bethany, but stops to teach on the Mount of Olives (Mark 13:1-3).
- F) Jesus teaches about signs "of the end of the age" (Matthew 24:3ff) on the Mount of Olives (the Mount of Olives, located just to the East of Jerusalem, has been a burial ground for the Jews since before the time of Christ (over 10,000 burial sites), and is considered sacred because it is the place where Messiah will return and resurrect His faithful saints to eternal victory, see Zechariah 14:3-5). Jesus' teaching on the Mount is popularly known as the 'Olivet Discourse' (Matthew 24:1-25:46; Mark 13:1-37).



- G) Jesus teaches about tearing down and rebuilding the temple (located here in the foreground with the Islamic gold 'Dome of the Rock' in the temple location, and with the Mount of Olives located in the background). His



teaching is both a metaphor for His own life (and impending death) and a prediction of the destruction of the temple in 70 A.D. Rather than the temple being located in a single place (Jerusalem), the New Testament temple is located wherever God's Spirit reigns (1<sup>st</sup> Corinthians 3:16). Allow Jesus to “tear down” and “rebuild” your temple through His Word today!

## 6) Wednesday, “Silent Wednesday”

- A) There is nothing recorded in Scripture we can (with any certainty) say occurs on Wednesday of Passion Week. Popularly called ‘silent Wednesday,’ this day represents a ‘calm before the storm.’
- B) Jesus and His disciples remained in Bethany on this day, no doubt a significant time for Jesus with the men and women with whom He had shared so much in the previous three years of ministry life.
- C) It’s possible this was the day Judas Iscariot returned to Jerusalem to make arrangements with Israel’s religious leaders to betray Jesus Christ for “thirty pieces of silver” (Matthew 26:14-16; Mark 14:10-11; Luke 22:3-6).

## 7) Maundy Thursday, Passover (Sundown)

- A) The disciples proceed into Jerusalem from Bethany to make preparations for the Passover (Matthew 26:17-19; Mark 14:12-16; Luke 22:7-13). They secure an “upper room” (see on map below) for their Passover meal, and make the necessary preparations.



- B) After sundown (remember, for the Hebrew this would mark the beginning of Friday, and as such, the beginning of Passover), Jesus and His disciples observe the Passover meal (Matthew 26:20-35; Mark 12:17-25; Luke 22:14-38).



- C) During this “Last Supper,” Jesus teaches His disciples in what is popularly known as the ‘Upper Room Discourses’ (John 13-17). During this time, Jesus institutes communion (the Lord’s Supper) for an ongoing remembrance of Christ’s Passion Week sacrifice.
- D) Jesus also taught a great deal about servanthood and Spirit-filled living by washing the feet of His disciples at the beginning of their Upper Room meal. This powerful scene of love is remembered in the church (commemorating Jesus “new commandment” from John 13:34-35) on ‘Maundy Thursday’ (from the Latin *mandatum*, for command).
- E) On the way back to Bethany, Jesus and His disciples stopped and prayed near the base of the Mount of Olives, at the Garden of Gethsemane (Matthew 26:36-46; Mark 14:32-42; John 18:1-11). A modern picture of the Garden of Gethsemane is here to the left. There are olive producing trees still growing and being cultivated in the Gethsemane garden and nearby area to this day.



- F) Jesus prays to the Lord in the Garden of Gethsemane three times, begging for “this cup to pass from Me; yet not as I will, but as You will” (Matthew 26:36ff).
- G) While He prays, His disciples sleep. Jesus’ prayers are so intense, he sweats profusely, like drops of blood from an open wound (not actual blood, just *like* drops of blood). The picture is of Jesus, all alone, realizing His Father, with whom he has enjoyed a perfect human relationship during his time on earth, will not hold back the cup of wrath against sin – even from His own Son.
- H) On this day, I encourage you to spend time in prayer to Jesus for those things which are breaking you. Take time to remember Jesus in the midst of your day and circumstances.
- I) Finally, in living out the Passion Week of the Christ, take time on this day to serve those who are close to you. We often forget those who are closest to us, and choosing to serve them is an active ‘living out’ of John 13:34-35. This will provide a good reminder to both you and them of Christ’s love in action.

## 8) Good Friday, The Darkest Day In History

- A) Very late that night (probably after midnight), Jesus is betrayed by Judas Iscariot with a kiss (a customary greeting), and then arrested (Matthew 26:47-56; Mark 14:43-50). Jesus’ disciples, terrified of being arrested themselves, flee the scene.
- B) This begins a long night and morning of trials for Jesus, which have two phases, the Jewish Trials (3 parts), and then the Roman Trials (3 parts).
- C) During the Jewish trials, Jesus first appears in front of Annas, the recognized High Priest (John 18:13-24)





to face the charge of blasphemy, “claiming equality with God.” Jesus is punched by an officer of the High Priest in this trial (John 18:22).

- D) Jesus is then taken to the acting High Priest, Caiaphas, and to the partial Sanhedrin (also called the “Council” – the Supreme Court of the Jews; Matthew 26:57-75; Mark 14:53-65). During this trial, Jesus’ head is covered with a bag to blind his senses and a circle of guards beat Him while asking Him to prophecy and tell them who just hit him.
- E) At dawn the full Sanhedrin passed a judgment of guilty against Jesus for blasphemy, which carried the death penalty (Matthew 27:1-2; Mark 15:1). The Jews couldn’t enforce the death penalty (as subjects of Rome), so Jesus is sent to Pontius Pilate, the Roman Governor, from whom the Jews seek the death penalty for Jesus, accusing Him of “sedition against Caesar & Rome” (treason against Rome & Tiberius Caesar because Jesus was, according to his accusers, attempting to usurp Caesar and Rome).
- F) Jesus appears before Pilate (The Roman prefect of Judea, Matthew 27:2-14; Mark 15:2-5), but is quickly shipped to Herod Antipas (the local governor in Galilee), who had jurisdiction over Jesus of “Nazareth.”
- G) Herod Antipas only wanted Jesus to do miracles and put on a “magic show” for him (Luke 23:6-12), but he gets bored with Jesus and after a brief time, ships Him back to Pilate for judgment.



- H) Pilate, attempting to placate the Jews, tries to release Jesus as an act of kindness, but instead releases Barabbas, a known murderer (Matthew 27:15-26; Mark 15:6-14). Barabbas’ release at the Passover was a Roman custom of kindness to bring “peace on earth” to the local territory.
- I) Jesus is then taken away and brutally scourged (whipped into unconsciousness) with a “cat of nine tails” (a whip which had bone, stones, and

metal embedded in the 9 leather straps) and Jesus was then taken away to be crucified.

- J) Jesus, even after being kept up all night long with ongoing beatings and brutal scourging, was still required to carry His cross from Pilate's palace to the crucifixion site, just outside the Old City of Jerusalem's walls. The traditional path which Jesus took, named the **Via Dolorosa** ("the way of grief") is commemorated in Jerusalem (see picture on previous page) with 12 different "stations of the cross" which culminate in the traditional (but not necessarily actual) location where Christ was crucified. The picture here to the right is from the 12<sup>th</sup> and final 'Station of the Cross,' and is the (supposed) "rock of Calvary" where Christ's cross was located. The inscription from Mark 15:21-25 says "and they brought him to the place of Golgotha... it was the third hour when they crucified him." The very large rock is split in two (this is just the top of the rock, it is at least 15-feet tall, maybe more). The crack is the supposed result of "the rocks were split" by an earthquake as Christ died (Matthew 27:51).



- K) Jesus' crucifixion lasts from 9:00AM-3:00PM at Golgotha, "the place of the skull," (from a distance the outline of skull can be seen, Matthew 27:27-66; Mark 15:16-39). Jesus is nailed to a cross, crying out in agony as mankind's sins are poured out into the sinless Christ (Matthew 27:50).
- L) That evening, Jesus was removed from the cross and laid in the private tomb of Joseph of Arimathea (Matthew 27:57-66; Mark 15:42-47). Mary Magdalene and others began preparing Jesus' body inside of Joseph of Arimathea's tomb, but had to pause and wait to finish the treatment of the body because of the Sabbath. But when they returned on Sunday...