

Welcome!



Palm Sunday

H O S A N N A T O T H E K I N G

LONG BEACH ALLIANCE CHURCH
SUNDAY • APRIL 10 • 2022

SAVE THE DATE



ALLIANCE YOUTH
CHARITY GOLF TOURNAMENT

Friday, May 13, 2022
Shotgun begins at 1PM

To register: www.alliancenyouthgolf.com

LBAC Women's Ministry Presents...

Once Upon A Tea

Saturday, May 7
11:00AM to 1:30PM

\$16/per person

Ticket sales April 10 and 24 in the courtyard
High School Seniors and up
Hostesses still needed

Questions??? Meghan Brearley
562.708.9261 or meghan@lbac.org



LBAC Year-to-Date Financial Report

| | <u>Budget</u> | <u>Received</u> | <u>Budget %</u> |
|-----------------------|---------------------|--------------------|--------------------|
| Weekly: | \$13,089.97 | \$4,926.00 | 37.6% |
| Month-to-Date: | \$13,089.97 | \$4,926.00 | 37.6% |
| Year-to-Date: | \$405,789.07 | \$382,956.96 | 94.4% |
| Disbursed YTD: | \$389,536.71 | GF Balance: | \$48,569.57 |

Offerings can be placed in the locked box in the Sanctuary Lobby or given to any usher

HOPE

for the Journey

conference

(Formerly the Empowered to Connect Conference)

Show Hope's Hope for the Journey Conference brings together proven, practical teaching and insight as well as everyday, hopeful wisdom—designed for parents and caregivers meeting the needs of children impacted by adoption and/or foster care. And for the churches and organizations seeking to serve these children and families, you will gain a better understanding of their complex needs along with resources to equip you in your walk with them.

Featuring Special Hosts ...

Show Hope Founders

Mary Beth & Steven Curtis Chapman

+

Teaching and Insight From ...

Show Hope Executive Director

Emily Chapman Richards

Daren Jones & Amanda Purvis

From the Karyn Purvis Institute of Child

Development at TCU

And More!



Sign up in the Courtyard!

Hosted by: Kimberly Ryan,
Kelly Douglas, Diana Burg
Saturday, April 23rd
8:00 AM - 5:00 PM
tickets: \$25, lunch included

Questions? Contact Kimberly Ryan • 310.971.8959



ALLIANCE YOUTH

CHARITY GOLF TOURNAMENT

SAVE THE DATE!
MAY 13, 2022

**START INVITING YOUR FRIENDS
AND GET READY TO GOLF!**

**WE ARE CURRENTLY SEEKING SILENT
AUCTION AND RAFFLE DONATIONS.
IF YOU HAVE AN ITEM OR SERVICE TO
DONATE OR KNOW OF A COMPANY THAT
MIGHT BE WILLING TO PARTICIPATE,
PLEASE BRING TO THE CHURCH OFFICE.
QUESTIONS?**

**JESSE DUCKETT 562.454.7122 OR
MEGHAN BREARLEY 562.708.9261**

**LONG BEACH
ALLIANCE CHURCH**

**16
APRIL**

Easter

EGGHUNT



WARDLOW PARK

3457 STANBRIDGE, LONG BEACH

9-11AM

EGG HUNT

BOUNCE HOUSES

REFRESHMENTS

QUESTIONS? MEGHAN BREARLEY - 562.708.9261

AND THEN...?

LONG BEACH ALLIANCE CHURCH • PALM SUNDAY, APRIL 10, 2022 • PASTOR CHRIS LANKFORD

EXODUS 30:17-21; MATTHEW 28:18-20; MARK 7:1-23; LUKE 3:2-3; ACTS 15, 24, 37-38

ROMANS 5:6, 8:34-39; EPHESIANS 1:7, 2:1-10; HEBREWS 7:23-27; 1 PETER 3:18, 21-22

1) CLEANING UP BEFORE APPROACHING GOD

2) THE PASSIONATE FUEL LEADING TO BAPTISMAL FIRE

The Passion Week Of Jesus The Christ

Long Beach Alliance Church ♦ Palm Sunday, April 10, 2022 ♦ 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

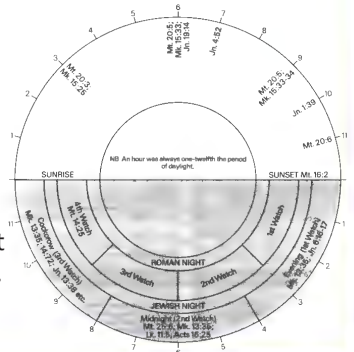
- A) The accounts of the life of Jesus the Christ (the Gospels) have been described as “passion week stories with extended introductions.” The statistics clearly validate this estimation:

- 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 Jesus the Christ” deserves our careful attention as Easter approaches next week! With this in mind, I invite you to join with Christians all over the world in walking through this climactic “Passion Week” with Jesus the Christ!

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 (Mark 11:11-12; John 12:1). From the Mount of Olives (pictured below with Bethany in the background and 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 10th plague (death of the firstborn son) avoided

by applying blood on the doorposts of the family home (Exodus 12:23, and 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 after the past couple of years of social & political unrest and the 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 relationship with Him, is it one of sacrifice and service or 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 16th 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).



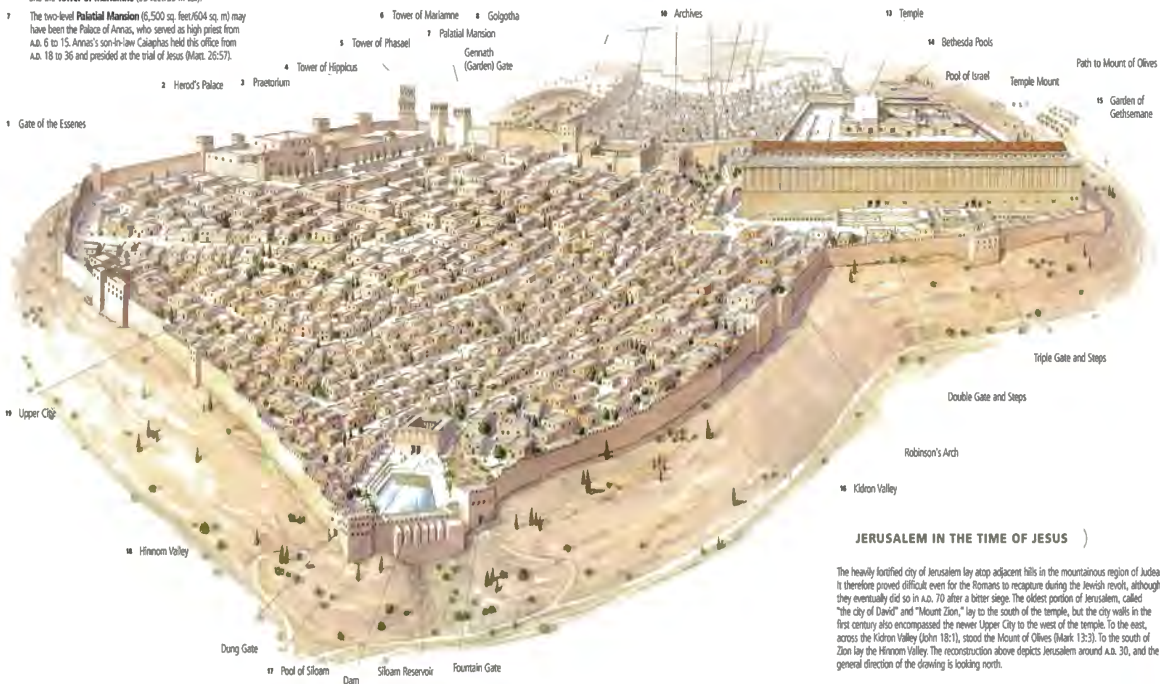
H) Knowing Jesus has already predicted his death (Mark 10:33-34), we know the real reason He has come to Jerusalem (the ancient city is detailed below in a fascinating illustration of the "Old City"). However, the people are welcoming Jesus because they think He will be their miraculous national military deliverer. This turns out to be a terrible misconception, and will (eventually) lead to a far different cry of painful betrayal from many of the same people who 'triumphantly welcome' Jesus.

- 1 The **Gate of the Essenes** allowed the Essenes to access latrines outside the city walls in accordance with their strict laws of hygiene.
- 2 **Herod's Palace** was the Jerusalem home of Herod the Great from 23 to 4 b.c. Pilate, who normally resided in Caesarea Maritima, resided in this palace during his visits to Jerusalem, including his visit for the Passover preceding Christ's crucifixion.
- 3 The **Prætorium** was in Herod's Palace (Matt. 27:27; Mark 15:16), which served as Pilate's official headquarters and as a fortress. A raised stone pavement, used for official judgments, stood outside the palace and was the site of Jesus' condemnation under Pilate (John 19:13).
- 4 Herod the Great fortified three towers to protect his palace: from west to east there was the **Tower of Hippicus** (155 feet/47 m tall), the **Tower of Phasael** (138 feet/42 m tall), and the **Tower of Mariamne** (95 feet/29 m tall).
- 7 The two-level **Palatial Mansion** (6,500 sq. feet/604 sq. m) may have been the Palace of Annas, who served as high priest from A.D. 6 to 15. Annas's son-in-law Caiaphas held this office from A.D. 18 to 36 and presided at the trial of Jesus (Matt. 26:57).

- 8 This is often considered the most likely location of **Golgotha**, the place of Jesus' death. It was on a hill overlooking a quarry, outside the Second Wall of the city and near the Gennath (Garden) Gate.
- 9 Herod the Great lived in the luxurious **Hasmonean Palace** from the mid-30s to 23 b.c. while awaiting the building of his own new palace. Herod Antipas ("Herod the Tetrarch") lived in this palace during his reign, 4 b.c.–A.D. 39. Jesus appeared before him here in either A.D. 30 or 33.
- 10 The **Archives** building contained the public registers (including genealogies) as well as bonds taken by money-lenders, which allowed the recovery of debts.
- 11 The **Xystus**, built on the site of the former Greek Gymnasium, was a place of mass assembly.

- 12 The **Council House** was a public building, perhaps functioning as a municipal office.
- 13 The **Temple** was reconstructed by Herod the Great, beginning in 20/19 b.c.
- 14 The **Bethesda Pools** (see John 5:2) were twin pools, each measuring c. 312 by 164–196 feet (95 by 50–60 m), and c. 50 feet (15 m) deep. A small Roman temple dedicated to Aesculapius stood to the east of the pools.

- 15 The **Garden of Gethsemane** was located approximately 300 yards (274 m) from Jerusalem and the Temple Mount. The Mount of Olives was "a Sabbath day's journey away" from Jerusalem (Acts 1:12), approximately 1,100 yards, or 3/5 of a mile.
- 16 The ravine of the **Kidron Valley** has always served as Jerusalem's eastern boundary.
- 17 The **Pool of Siloam** (cf. John 9:7), a focal point of Jerusalem, adjoined a large dam and reservoir, and received water from the Gihon Spring.
- 18 The **Hinnom Valley** was to the south of the hill that was the original city of David.
- 19 The **Upper City** housed luxurious villas of wealthy residents in the Herodian period.



JERUSALEM IN THE TIME OF JESUS

The heavily fortified city of Jerusalem lay atop adjacent hills in the mountainous region of Judea. It therefore proved difficult even for the Romans to recapture during the Jewish revolt, although they eventually did so in A.D. 70 after a bitter siege. The oldest portion of Jerusalem, called "the city of David" and "Mount Zion," lay to the south of the temple, but the city walls in the first century also encompassed the newer Upper City to the west of the temple. To the east, across the Kidron Valley (John 18:1), stood the Mount of Olives (Mark 13:3). To the south of Zion lay the Hinnom Valley. The reconstruction above depicts Jerusalem around A.D. 30, and the general direction of the drawing is looking north.

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 Sanhedrin came out to teach the people from the Scriptures on this terrace (Hb. *he'l*) 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 Hearth was the building which housed priests who served when their division was on duty (cf. Zechariah in Luke 1:8).

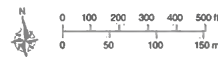
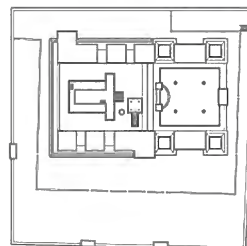
The Nicanor Gate divided the western Court of the Israelites (where Jewish men could observe temple proceedings) from the eastern Court of the Women. Women were allowed to stand in the southern side of the Nicanor Gate and watch as sacrifices for their purification were made (Luke 2:22-24).

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).

The Chamber of Hewn Stone housed the Sanhedrin council until c. A.D. 30.

The *soreg* (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).

Temple Complex Architectural Plan



Each of the four massive lampstands (86 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.

These colonnades contained 13 trumpet-shaped boxes 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 Judas's 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 is the significance; why curse a tree?
- B) Jesus arrives in Jerusalem and heads into the temple area (Pastor Chris & Melinda visiting the 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 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 attending 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. 1st Corinthians 3:16) that have become polluted with "pagan coins" (values and "wisdom 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 shares 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, 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, also Mark 7:1-4), which Jesus summarily dismantles through His teaching.
- E) This approach, as you can imagine, was not popular with the Jewish 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 center 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 (1st Corinthians 3:16). Allow Jesus to “tear down” and “rebuild” your temple through His Word today!

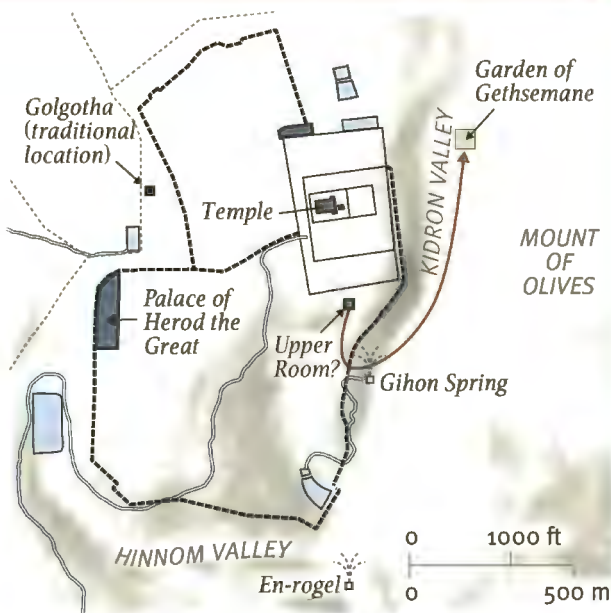
6) Wednesday, “Silent Wednesday”

- 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 the last ‘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 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 sacrifices.
- D) Jesus also taught a great deal about servanthood and Spirit-filled living as he washed 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 (note: not actual blood, just *appeared like* drops of blood). The picture is of Jesus, completely 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 innocent 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 Good Day In History

- A) Very late that night (probably after midnight), Jesus is betrayed by Judas Iscariot with a kiss (a customary friendly greeting), and is 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 while a group of guards beat Him while demanding a ‘prophetic sign’ from Jesus to tell them who struck 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, according to His accusers, for Jesus’ attempts to rebelliously usurp the rule Tiberius Caesar & 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, and ships Him back to Pilate for judgment.



- H) Trying to placate the Jews, Pilate offers to release Jesus, but the crowds demand the release of Barabbas, a known murderer (Matthew 27:15-26; Mark 15:6-14). Barabbas’ release was a Roman custom of kindness at Passover to bring “peace on earth” to the local territory. Pilate turns Jesus over to be brutally scourged (whipped into unconsciousness) with a “cat of nine tails” (a whip consisting of bone, stones, and metal embedded in 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 below is from the 12th 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 high, maybe larger). 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 in the rock formation making up the Golgotha site, Matthew 27:27-66; Mark 15:16-39). Stripped naked, Jesus is nailed to a cross, but prays in compassion for the mocking crowd (Luke 23:34). At around 3:00PM, Jesus cries out to God the Father "Eloi, Eloi, Lama Sabachthani?" (Aramaic for "My God, my God, why have you forsaken me?" - Mark 15:33-34) and then screams out in a final agonizing cry as mankind's sins are poured out into the sinless soul of Jesus Christ and Jesus dies (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...



he is Risen

CELEBRATE THE RESURRECTION

Join us!

**EASTER SUNDAY
APRIL 17, 2022**

**Breakfast Burritos
8:30AM- 9:20AM**

**Worship &
Celebration Service
9:30AM**

LBAC's Family Calendar & Events

Weekly Schedule

Sunday, April 10

- 8:45AM Prayer Time in Rm 106
- 9:30AM Gospel Project: Children's Ministry
- 9:30AM Worship & Celebration Service

Monday, April 11

- 7:00PM Betrayal & Beyond Zoom Meeting
- 7:00PM Pure Desire Meeting
- 7:00PM SIA In-Person & Zoom Mtg

Tuesday, April 12

- 2:00PM All Staff Team Meeting
- 6:00PM PIVOT Young Adults (offsite)
- 7:00PM Governing Board Meeting
- 7:00PM Betrayal & Beyond Zoom Meeting
- 7:00PM High School Youth Group
- 7:00PM Men's Bible Study (offsite)

Wednesday, April 13

- 6:30PM AWANA
- 7:00PM Revelation Bible Study (offsite)

Thursday, April 14

- 7:00PM Junior High Youth Group

Friday, April 15

- 6:30PM Good Friday Service
- 8:00PM NA In-Person Mtg

Saturday, April 16

- 8:00AM Men's Zoom Bible Study
- 9:00AM Easter Egg Hunt
- 10:00AM Crafty Women

Sunday, April 17

- 8:30AM Easter Burritos for Breakfast
- 9:30AM Gospel Project: Children's Ministry
- 9:30AM Easter Service

MISSIONS

[Link to LBAC Missions!](#)

GROWTH GROUPS

[Link to LBAC Growth Groups!](#)
Mid-week Adult Bible Studies (on hold)

CHILDREN'S MINISTRIES

[Link to LBAC Children's Ministries!](#)

Sunday Mornings:

Gospel Project @ 9:30AM
Fun-N-Funky @ 11:15AM (on hold)

AWANA

[Link to LBAC AWANA](#)
Wednesday Nights September-May

YOUTH MINISTRIES

[Link to LBAC Youth Ministries!](#)
[Link to LBAC Youth Instagram Page](#)
Every Tuesday & Thursday Night @ 7:00PM

WOMEN'S MINISTRIES

[Link to LBAC Women's Ministry!](#)
Women's Ministry Event Information
Contact: office@lbac.org

Lydia House Meals Ministry
3rd Thursday each month

Women Connecting with Missions
3rd Tuesday each month @ 7:00PM (on hold)

Crafty Women
3rd Saturday each month @ 10:00AM

MEN'S MINISTRIES

[Link to LBAC Men's Ministry!](#)
Contact: mensministry@lbac.org

Regular Ministry Schedule & Contacts

long beach alliance church offices

3331 palo verde avenue • long beach, ca • 90808-4113
phone: 562.420.1478 email: office@lbac.org website: www.lbac.org
church office hours: Tuesdays & Thursdays 10:00AM-5:00PM
For prayer requests: prayer@lbac.org

church staff team

meghan brearley, children's director
562.708.9261 • meghan@lbac.org

jesse duckett, youth pastor
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tina rand, receptionist & treasurer
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scott trickett, associate pastor
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THE
ALLIANCE