

Lenten and Easter Bible Study



Mar 16

Mar 23

Mar 30

Apr 6 ←

Let's start with a prayer

Come Holy Spirit,

And You shall renew the face of the earth.

Let us pray.

O God, who by the light of the Holy Spirit, did instruct the hearts of the faithful, grant that by the same Holy Spirit we may be truly wise and ever enjoy His consolations.

Course / Topical Outline



Mar 16 – Introduction / The Prophet-King Comes to Jerusalem / The Prophet-King Teaches in the Temple.

Mar 23 - Jesus' Eschatological Sermon / Jesus' Arrest and Trials.

Mar 30 – The Last Supper.

Apr 6 – The Crucifixion and Resurrection of Christ.

The Crucifixion of Christ



Summary of Jesus' Last Week in Jerusalem: the Countdown to the Passion

Day #1: Saturday, the 9th of Nisan ~ Six days before the Passover Jesus attends a dinner in Bethany at the home of Mary, Martha and Lazarus and is anointed by Mary of Bethany (Jn 12:1-8).

Day #2: Sunday, the 10th of Nisan ~ The next day Jesus rode into Jerusalem (Mt 21:1-11; Mk 11:1-11; Lk 19:28-40; Jn 12:12-15). He cleansed the Temple a second time and healed the blind and the lame (Mt 21:10-17; Lk 19:45-46).

Day #3: Monday, the 11th of Nisan ~ Jesus cursed the fig tree (Mt 21:18-19; Mk 11:12-14), cleansed the Temple a third time (Mk 11:15-19) and taught in the Temple (Mt 21:23).

Nisan is pronounced: NIY-Sae-N.

The Crucifixion of Christ



Day #4: Tuesday, the 12th of Nisan ~ The disciples comment on the withered fig tree (Mk 11:20) and Jesus teaches at the Temple (Mk 11:27; 12:1).

Day #5: Wednesday, the 13th of Nisan ~ Jesus' last day teaching at the Temple (Mk 13:1) in which He declares the “hour” of His glory has come (Jn 12:22). Wednesday is two days before the Passover on Thursday (counting as the ancients counted = Wednesday is day #1 and Thursday is day #2), and the religious authorities plan Jesus' death (Mt 26:1-5). Jesus has dinner in Bethany at the home of Simon the leper where He is anointed a third time (Mt 26:6-13; Mk 14:1, 3-9). Judas betrays Jesus (Mt 26:14-16; Mk 14:10-11; Lk 22:3-6).

The Crucifixion of Christ



Day #6: Thursday, the 14th of Nisan ~ It is the day of the Passover sacrifice that will take place at the Temple at noon. Jesus sends Peter and John into the city to make sure that the preparations for the sacred meal at sundown (the beginning of the 15th of Nisan) are made (Mt 26:17-19; Mk 14:12-16; Lk 22:7-13).

Day # 7: The beginning of the Jewish Friday, the 15th of Nisan (Thursday night for us). The next day began at sundown of the day the Passover victims were sacrificed; it was the first night of the Feast of Unleavened Bread (Lev 23:6-9; Num 28:16-25; Mk 14:17).

That night was the Lord's Supper that symbolized His death and resurrection. Jesus transformed the Old Covenant sacred meal by offering His disciples His Body and Blood in a New Covenant sacred meal (Jn 6:54-56; Mt 26:26-28; Mk 14:22-24; Lk 22:19-20).

He commanded this was to be memorialized until the end of time (Lk 22:19-20; 1 Cor 11:24-26). Later, Jesus was arrested on the Mount of Olives (Mt 26:50; Lk 22:39, 54). He was tried by the Jewish Sanhedrin (Mt 26:57-66; Lk 22:66-71) and then taken to the Roman governor, Pontius Pilate at dawn (Mt 27:1-2; Mk 15:1).

The Crucifixion of Christ



Friday, Nisan the 15th

The Roman governor, Pontius Pilate, reluctantly condemned Jesus to death on the charge of treason against the Roman state. Jesus is condemned for the political crime of posing a threat to Caesar's sovereignty in claiming to be the "King of the Jews."

Most of what we know about Pontius Pilate from the writings of the Jewish historians Josephus [37-100 AD] and Philo of Alexandria [d.50 AD] is not very favorable. They portray him as autocratic, excessive and dishonest, but he must have been an able and effective governor because he held his post for ten years, the second longest ruling Roman governor of Judea. Josephus confirms the slaughter of the Galileans during his rule that is mentioned in Luke 13:1, and the Roman historian Tacitus records Pilate's action against Jesus in Annals XV, 44 where he reports: The Christ had been executed in Tiberius' reign by the procurator of Judea, Pontius Pilate.

Of all the existing documentation on Pilate, the Bible gives the most favorable account of this man. In fact, in the writings of the early Church Fathers, he is regarded as a man who cooperated in God's plan of salvation. After condemning Jesus to death, Pilate handed Jesus over to the Roman soldiers in charge of the crucifixion detail.

The Crucifixion of Christ



Matthew 27:27-31 ~ The Condemned Christ is Mocked by Roman Soldiers

The Soldiers Mock Jesus

²⁷ Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. ²⁸ They stripped him and put a scarlet robe on him, ²⁹ and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, "Hail, King of the Jews!" ³⁰ They spat on him, and took the reed and struck him on the head. ³¹ After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

Verse 27 suggests that the soldiers attached to Pilate's household took Jesus into the judgment hall associated with Pilate's residence in Jerusalem.

The Crucifixion of Christ



Matthew describes the cloak was the scarlet cloak of a soldier, but Mark records that they dressed Jesus in a purple cloak. The thorn spikes in the crown of thorns they made for Jesus was probably intended to represent the radiant crown of the emperor depicted on Roman coins, and the reed was probably intended to represent a king's scepter, a sign of royal authority.

The soldiers' mistreatment of Jesus, including mocking Him, spitting in His face and striking him, brings to mind the prophecy of God's suffering servant by the prophet Isaiah (Is 53:1-12.)

The Crucifixion of Christ



Isaiah 53: verse 3, 7-8.

³ He was despised and rejected by others;
a man of suffering and acquainted with infirmity;
and as one from whom others hide their faces
he was despised, and we held him of no account.

⁷ He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he did not open his mouth.

⁸ By a perversion of justice he was taken away.
Who could have imagined his future?
For he was cut off from the land of the living,
stricken for the transgression of my people.

The Crucifixion of Christ



The Crucifixion of Jesus

³² As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. ³³ And when they came to a place called Golgotha (which means Place of a Skull), ³⁴ they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. ³⁵ And when they had crucified him, they divided his clothes among themselves by casting lots; ³⁶ then they sat down there and kept watch over him. ³⁷ Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."

The Crucifixion of Christ



James Tissot: *Simon the Cyrenian Compelled to Carry the Cross with Jesus*

The Crucifixion of Christ



The Roman soldiers impressed a man who was probably a Jewish pilgrim into public service, a man named Simon who was a native of the city of Cyrene. The city of Cyrene was in North Africa (the town is called Shahhat in Libya now).



The Crucifixion of Christ



Golgotha: Greek transliteration of the Aramaic name that was called *gulgulta*, meaning "skull." Golgotha is found in Mathew 27:33, [Mark 15:22](#) and in [John 19:17](#). The Gospel of Luke gives the name of the site as *Kranion* ([Lk 23:33](#)), the Greek word for "skull."

[Matthew 27:32](#) and [Mark 15:21](#) state the site lies outside the city; the Gospel of John says it is near the city ([19:20](#)). We know it was close enough to the city for the on-lookers to read the plaque that Pilate ordered to be placed on Jesus' cross. Excavations beneath the Church of the Holy Sepulcher revealed burials that were centuries older than when Jesus was crucified and suggest that the name "skull" was given to the site because it was an ancient graveyard.

The Crucifixion of Christ



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The Crucifixion of Christ



³⁴ they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it.

Wine mixed with myrrh was prepared to dull the prisoner's pain ([Mk 15:23](#)). 1st AD century historian Josephus recorded that wine mixed with narcotics were given for those destined for crucifixion. But according to Matthew, the Roman soldiers continued their abuse of Jesus by mixing gall into the treated wine. Gall is a bitter discharge from the liver or the gall bladder, but it can also refer to any bitter substance or even poison. Matthew includes this information may be an allusion to the fulfillment of Psalms 69:21.

The Crucifixion of Christ



The Gospel of Mark records the time Jesus was placed on the Cross: *It was nine o'clock in the morning when they crucified him.* ([Mk 15:25](#)).

This means as Jesus was suffering on the cross, the morning liturgy of the Tamid lamb continued in the Temple. The offering of the Tamid lamb included a wafer of unleavened bread ([Lev 6:12-14](#)) and red wine ([Ex 29:40-42](#); [Sir 50:14-15](#)). The officiating priest elevated the wafer above the altar and broke it before laying it on the altar fire.

In the sacrifice of the Mass, unleavened bread and wine are offered on the altar, but instead of being destroyed with the victim of sacrifice on the altar fire, the bread, elevated and broken before the altar, and wine are transformed into the victim of sacrifice. Jesus Christ becomes present on the altar.

The Crucifixion of Christ



³⁵ And when they had crucified him, they divided his clothes among themselves by casting lots;

Psalms 22, written by King David in the 10th century BC, is a description of David's sufferings but also a prediction of Jesus' crucifixion long before the Persians ever invented crucifixion as a form of capital punishment. Included in the psalms is the prediction that lots would be casted for Jesus garments, an event that was not part of David's history. In verses 17-18 David wrote:

¹⁷ I can count all my bones.

They stare and gloat over me;

¹⁸ they divide my clothes among themselves,
and for my clothing they cast lots.

The Crucifixion of Christ



In the Gospel of John a detail is given about one of Jesus' garments that was not included in the other Gospels.

²³ When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. ²⁴ So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says,

"They divided my clothes among themselves,
and for my clothing they cast lots."

Jesus' seamless tunic recalls one of the vestments of the anointed High Priest of Israel ([Ex 28:1-5](#); [Lev 21:10](#)) which, according to Josephus, was seamless (*Antiquities of the Jews*, 3.7.4 [161]; *The Jewish Wars*, 5.5.7 [231]) and which was only worn during a liturgical service in the Temple ([Ez 42:14](#)).

The Crucifixion of Christ



Jesus wore this high priestly garment at the Last Supper implies that it was a liturgical worship service at which Jesus officiated as the New Covenant High Priest of the sacred meal.

He wore this garment at His crucifixion implies that Jesus was acting as the New Covenant High Priest officiating at the offering of His sacrifice on the altar of the Cross for the atonement sanctification of all people.

At the Last Supper the disciples washed their hands (part of the ritual of the meal) and feet (washed by Jesus in [Jn 13:5](#)). Priests washed both their hands and feet (*Antiquities of the Jews*, 3.6.2 [114]), this adds another liturgical element to the events of the Last Supper.

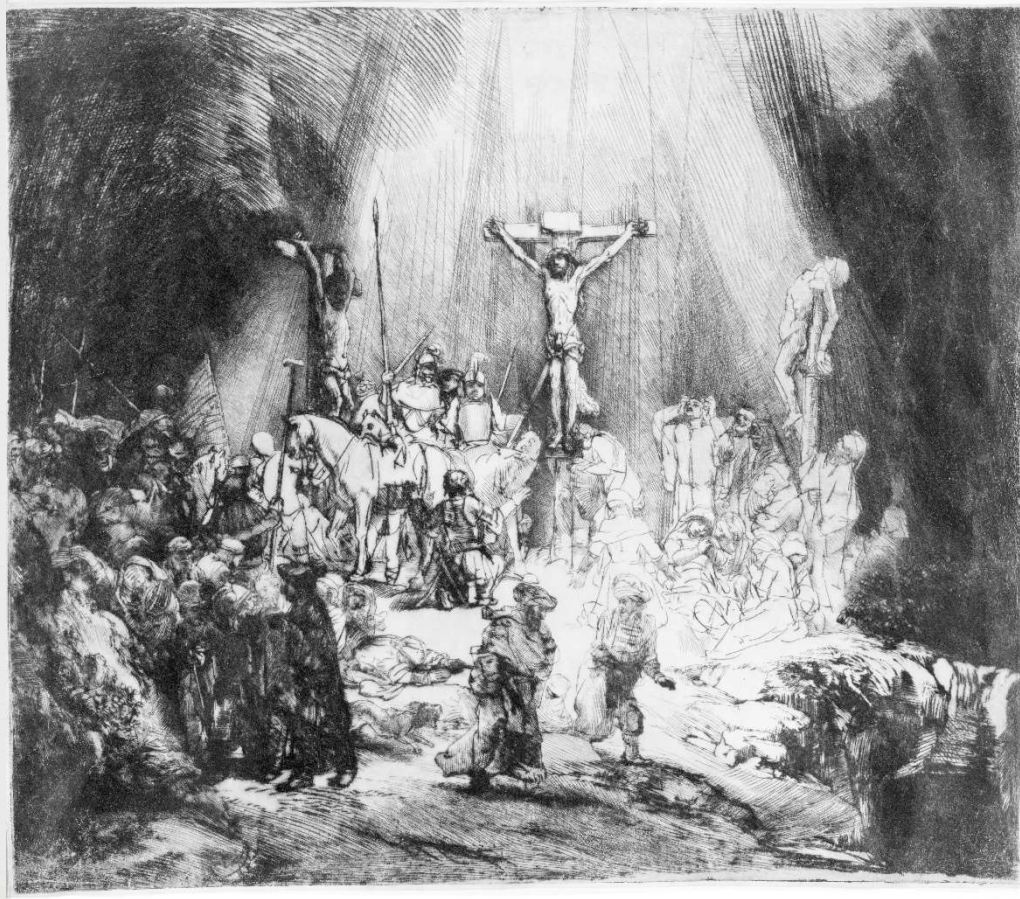
The Crucifixion of Christ



³⁸ Then two bandits were crucified with him, one on his right and one on his left.

All four Gospels agree that Jesus was crucified between two criminals ([Mk 15:27](#); [Lk 23:33](#); [Jn 19:18](#)). As Jesus is situated between two men on an elevation with His arms outstretched on the Cross, commanding the climactic battle between good and evil, the scene is like that of Moses standing on a hill with outstretched arms between Aaron and Hur in the Israelite's battle with the wicked Amalekites ([Ex 17:8-13](#); CCC [440](#)). However, unlike the temporal consequences of Moses' battle, the outcome of Jesus' battle has cosmic and eternal implications.

The Crucifixion of Christ



Rembrandt van Rijn: *Christ Crucified between the Two Thieves*

The Crucifixion of Christ



³⁹ Those who passed by derided him, shaking their heads ⁴⁰ and saying, “You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.”

Remember the underlined phrase from the words of the Devil who tempted Jesus on the desert before He started His ministry?

³ The tempter came and said to him, “If you are the Son of God, command these stones to become loaves of bread.”

⁵ Then the devil took him to the holy city and placed him on the pinnacle of the temple, ⁶ saying to him, “If you are the Son of God, throw yourself down;

The Crucifixion of Christ



Jesus' Last Seven Statements from the Cross

Statement	Scripture
1. "Father, forgive them, they know not what they do."	Lk 23:34
2. "Amen, I say to you, today you will be with me in Paradise."	Lk 23:42
3. "Woman, behold, your son"... "Behold, your mother."	Jn 19:26-27
4. "Eli, Eli lema sabachthani," "My God, my God, why have you forsaken me." ~ Hebrew "Eloi, Eloi, lema sabachthani," "My God, My God, why have you forsaken me." ~ Aramaic	Mt 27:46 (* Ps 22:1 a quoted in Hebrew Bible) Mk 15:34 (Jesus quoted from Ps 22:1/2a in Aramaic)
5. "I thirst."	Jn 19:28
6. "It is fulfilled."	Jn 19:30
7. "Father, into your hands I commend my Spirit."	Lk 23:46 (Ps 31:5/6 quoted)
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*Jesus has alluded to this Psalms in [Mt 27:35, 39](#) and [43](#). Matthew records the Hebrew as it would have been written in the Hebrew scroll of [Psalms 22](#), while Mark records Jesus' actual Aramaic statement.

The Crucifixion of Christ



Matthew 27:47-49 ~ ⁴⁷ When some of the bystanders heard it, they said, "This man is calling for Elijah." ⁴⁸ At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. ⁴⁹ But the others said, "Wait, let us see whether Elijah will come to save him."

The crowd mistook the words "Eloi," "my God," for the name of the prophet Elijah who they evidently recall was prophesied to be a precursor to the coming of the Messiah (Mal 3:23/4:5) and whose mission they may have confused with the passage in Malachi 3:1 that speaks of God's messenger who will "prepare the way" by suddenly coming to the Temple, which Jesus did in His Temple cleansings.

The Crucifixion of Christ



The Gospel of John records that it is at this time that Jesus utters the words "I thirst" ([Jn 19:28](#)); this is Jesus' fifth statement from the Cross. [John 19:29-30](#) ~ *A jar full of sour wine stood there; so putting a sponge soaked in the wine on a hyssop stick, they held it up to his mouth. After Jesus had taken the wine he said, "It is fulfilled" [or finished = literally in the Greek text, "Teltelestai"]; and bowing his head he gave up his spirit*" It is fulfilled/finished" is Jesus sixth statement from the Cross.

The Gospels of Matthew, Mark and John record that Jesus was given a final drink of wine. However, only the Gospel of John mentions that Jesus requested the drink, saying "I thirst," that the Roman soldier extended the drink of wine to Him on a hyssop branch, and that Jesus spoke the words "It is fulfilled."

The Crucifixion of Christ



The significance of the hyssop branch:

1. In the first Passover in Egypt, hyssop was used to smear the blood of the sacrificial lamb to the lintel and the door posts of the doorway of the Israelite houses, making a cross-like sign under which those inside eating the sacred meal were saved from death ([Ex 12:22](#)).
2. In the ratification of the Sinai Covenant, Moses, the mediator between God and the people, symbolically united them by using a hyssop branch to sprinkle the blood of the sacrifice on the altar (representing Yahweh) and then on the people; it was a symbolic act that created one family united in the "blood of the covenant" ([Ex 24:8](#); [Heb 9:18-20](#)). These are the same words Jesus used in the Last Supper when He offered those assembled His Precious Blood ([Mt 26:28](#); [Mk 14:24](#); [Lk 22:20](#)).
3. Hyssop was used in the rituals of purification. The book of Numbers 19:14-19 has instruction in the use of hyssop for ritual purification for those who were contaminated by a dead body. The blood of Jesus has purified us and saved us from spiritual death and has given physical death no power over us. Jesus' Precious Blood is the cleansing agent, which the hyssop and holy water of the Old Covenant symbolized. It is His Precious Blood that purifies us from all sins: *Purify me with hyssop till I am clean, wash me whiter than snow* ([Ps 51:7](#)).

The Crucifixion of Christ



John 19:30 ~ *After Jesus had taken the wine he said, It is fulfilled.'*

These are the same last words as those of the host of the Passover meal when the 4th Cup, the Cup of Acceptance, has been consumed.

In the prescribed ritual of the sacred meal of the Passover victim, there was a 4th ritual cup that closed the meal and sealed the covenant for another year. This cup was called the Cup of Acceptance. It was after consuming this final communal cup that the host of the Passover supper would cry out: "It is fulfilled" Since Jesus made an oath that He would not drink wine until He came into His kingdom (Mt 26:29; Mk 14:25; Lk 22:17), He could not have taken the 4th cup at the Last Supper. Therefore, He could not have officially, according to custom, closed the Passover sacrificial meal in the Upper Room.

The Crucifixion of Christ



What was fulfilled?

The wine Jesus drank from the hyssop branch is both the "cup of suffering" and the "cup of God's wrath" that He accepted on behalf of a sinful mankind in His prayer in the garden of Gethsemane. It was a cup of suffering that He accepted in obedience to the Father, and as He drank the last drop of that suffering, He was prepared to give up His spirit.

Like the cup Jesus told James and John they were to drink, it is the cup of suffering that all disciples of Jesus are asked to accept as they take up their individual crosses to advance the Kingdom of Christ's Church.

On the cross when Jesus drank the wine and said the last words of the Passover meal, "It is fulfilled," He took the 4th Cup of Acceptance. It was an act that symbolized the "cup" that sealed the covenant with God through the new sacred meal of the Eucharist, and it is the cup that symbolized full restoration of fellowship with God in the images of the prophets, especially [Zechariah 9:15-17](#).

The Crucifixion of Christ



The meanings of the 4th cup that Jesus drinks on the cross:

1. The Cup of Acceptance according to the Jewish Passover meal to close the rite of Jesus' Last Supper.
2. The cup of suffering or the cup of God's wrath, that Jesus took on behalf of us, that signifies a new covenant through the first Eucharistic meal that Jesus did in the Last Supper.

For his disciples (St. James, St. John and by extension, also us), this cup also signifies our crosses that we are to take as Jesus disciples.

The Passion of Christ compared to Tamid Sacrifice



Passion of the Christ	Tamid Sacrifice
Peter denies Christ a third time at the time of the "cockcrow" at 3 AM.	The chief priests are awakened to begin their duties for the morning sacrifice at the signal of the "cockcrow."
Jesus is condemned by the Sanhedrin and taken to Pilate at dawn (sixth hour Roman time in Jn 19:14 and 6 AM our time).	The first Tamid lamb is led to the altar at dawn.
Pilate pronounces Jesus "without fault."	The chief priest or his representative announces the morning Tamid "without fault."
Jesus is offered a drink prior to crucifixion.	The Tamid lamb is offered a drink.
Jesus is crucified at the third hour/9 AM (Mk 15:25).	The Tamid lamb is sacrificed at the third hour/9 AM.
The eclipse occurs at noon (sixth hour Jewish time).	The second Tamid lamb is taken out to the altar at noon.
Jesus is given a drink.	The second Tamid lamb is offered a drink.
Jesus gives up His life at the ninth hour/3 PM.	The second Tamid lamb is sacrificed at the ninth hour/3 PM.

The Death of Christ



The Death of Jesus

⁴⁵ From noon on, darkness came over the whole land until three in the afternoon. ⁴⁶ And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" ⁴⁷ When some of the bystanders heard it, they said, "This man is calling for Elijah." ⁴⁸ At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. ⁴⁹ But the others said, "Wait, let us see whether Elijah will come to save him." ⁵⁰ Then Jesus cried again with a loud voice and breathed his last. ⁵¹ At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. ⁵² The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. ⁵³ After his resurrection they came out of the tombs and entered the holy city and appeared to many. ⁵⁴ Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!"

⁵⁵ Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. ⁵⁶ Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

The Death of Christ



Some translations of the Gospel of Luke identifies the darkness as a total eclipse of the sun.

But this translation is wrong because solar eclipse could not happen during days when there is full moon.

The liturgical calendar was a lunar calendar and the day of Jesus' crucifixion on the 15th of Nisan was during a full moon cycle: And this feast is begun on the fifteenth day of the month in the middle of the month, on the day on which the moon is full of light, in consequence of the providence of God taking care that there shall be no darkness on that day [Philo, *Special Laws II*, 155]. Total or partial eclipses do not occur during full moon cycles, and they only last for minutes not for 3 hours. Both Christian and non-Christian writers recorded the phenomena.

The Death of Christ



The darkness is a fulfillment of the prophecy of the 8th century BC prophet Amos:

⁹ On that day, says the Lord GOD,
I will make the sun go down at noon,
and darken the earth in broad daylight.

¹⁰ I will turn your feasts into mourning,
and all your songs into lamentation;

I will bring sackcloth on all loins,
and baldness on every head;

I will make it like the mourning for an only son,
and the end of it like a bitter day.

([Am 8:9-10](#)).

The Death of Christ



Matthew 27:51 ~ 51 *At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split.*

There were two "veils" in the Temple. One covered the entrance to the Temple's Holy Place and the second inner veil was the covering across the entrance to the Holy of Holies.

Matthew is referring to the inner veil. The word "veil" gives the wrong impression, this is more like a barrier. It was a textile that hung from a height of about 30 feet and was the thickness of a man's hand. The ripping of the veil symbolized the fact that God had accepted His Son's perfect sacrifice for the sins of mankind and was giving everyone access to the most holy place of which is all the heavenly Sanctuary that had been barred to man since the Fall of Adam. Christ conquered the serpent and became the promised Mediator between man and God.

The Death of Christ



✠ Matthew 27:52-53 ~ ⁵² *The tombs also were opened, and many bodies of the saints who had fallen asleep were raised.* ⁵³ *After his resurrection they came out of the tombs and entered the holy city and appeared to many.*

Only Matthew records the appearance of saints in association with Jesus' resurrection. This event is the first expression of faith in the liberation of the dead by Christ's descent into Sheol/Hades (see 1 Pt 3:19-20; 4:16). The Catechism teaches: *Scripture calls the abode of the dead to which the dead Christ went down, "hell" Sheol in Hebrew or Hades in Greek ... It was precisely these holy souls, who awaited their Savior in Abraham's bosom, whom Christ the Lord delivered when he descended into hell.* "Jesus did not descend into hell to deliver the damned, nor to destroy the hell of damnation, but to free the just who had gone before him (CCC 633).

The Death of Christ



The Burial of Jesus

⁵⁷ When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. ⁵⁸ He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. ⁵⁹ So Joseph took the body and wrapped it in a clean linen cloth ⁶⁰ and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. ⁶¹ Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The Guard at the Tomb

⁶² The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate ⁶³ and said, "Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.'

⁶⁴ Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first." ⁶⁵ Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can."

⁶⁶ So they went with the guard and made the tomb secure by sealing the stone.

The Death of Christ



Joseph of Arimathea: a member of Sanhedrin - Placing Jesus' body in this rich man's tomb was a fulfillment of Isaiah 53:9

⁹ They made his grave with the wicked
and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.

The guards and the sealed tomb:

The presence of the guards and the officially sealed tomb, which Jesus' disciples would have observed, only served as more proof that Jesus' Resurrection was a supernatural event. See "Risen" (2016 movie w/ Joseph Fiennes)

The Resurrection of Christ



The Resurrection of Jesus

28 After the Sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. ² And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. ³ His appearance was like lightning, and his clothing white as snow. ⁴ For fear of him the guards shook and became like dead men. ⁵ But the angel said to the women, "Do not be afraid; I know that you are looking for Jesus who was crucified. ⁶ He is not here; for he has been raised, as he said. Come, see the place where he lay. ⁷ Then go quickly and tell his disciples, 'He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him.' This is my message for you." ⁸ So they left the tomb quickly with fear and great joy, and ran to tell his disciples. ⁹ Suddenly Jesus met them and said, "Greetings!" And they came to him, took hold of his feet, and worshiped him. ¹⁰ Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee; there they will see me."

The Resurrection of Christ



The significance of the first day of the week is that it is the first day of the Creation (Genesis 1:5) and it is now the first day of the new creation in the resurrected Christ Jesus.

1 In the beginning when God created the heavens and the earth, ² the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. ³ Then God said, “Let there be light”; and there was light. ⁴ And God saw that the light was good; and God separated the light from the darkness. ⁵ God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

The Resurrection of Christ



The Report of the Guard

¹¹ While they were going, some of the guard went into the city and told the chief priests everything that had happened. ¹² After the priests had assembled with the elders, they devised a plan to give a large sum of money to the soldiers, ¹³ telling them, "You must say, 'His disciples came by night and stole him away while we were asleep.' ¹⁴ If this comes to the governor's ears, we will satisfy him and keep you out of trouble." ¹⁵ So they took the money and did as they were directed. And this story is still told among the Jews to this day.

Instead of recognizing the "sign" of resurrection that Jesus promised them ([Mt 13:39-40](#)), the religious leaders conspire with the guards to deceive the people. The priests and elders will protect the guards and keep them out of trouble because the penalty for a Roman soldier who was caught sleeping on guard duty was death.

The Resurrection of Christ



The Commissioning of the Disciples

¹⁶ Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. ¹⁷ When they saw him, they worshiped him; but some doubted. ¹⁸ And Jesus came and said to them, "All authority in heaven and on earth has been given to me. ¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

The Resurrection of Christ



The mission is for all the disciples of Christ. From the time of Jesus' Resurrection, the mission of God the Son and God the Holy Spirit becomes the mission of the Church, as Jesus told the Apostles in John 20:19b ~ *As the Father has sent me, so I send you.* (See [Dan 7:13-14](#); [Jn 20:21-23](#) and CCC [730](#).)

The baptismal formula: "In the name of the Father, and of the Son, and of the holy Spirit" means rebirth through water and the spirit in Christian baptism is the normal / regular way Jesus has given for entrance into the community of the New Covenant. (But note that God is not bound by the Sacraments, He can give grace if He wants, to anyone.)

40 days after the Resurrection of Christ



Jesus will teach the Church for 40 days prior to His Ascension to the Father:

He appeared to the group of women disciples who had gone to His tomb on Resurrection Sunday ([Mt 28:9-10](#)).

Appeared to Mary Magdalene on Resurrection Sunday ([Mk 16:9-11](#); [Jn 20:11-18](#))

Appeared to Cleopas and another disciple on the road to Emmaus on Resurrection Sunday ([Mk 16:12-13](#); [Lk 24:13-32](#)).

Appeared to ten of the Apostles in the Upper Room on Resurrection Sunday ([Lk 24:34-45](#); [Jn 20:19-23](#)).

Appeared to Simon-Peter [Kephass] ([Lk 24:34](#); [1 Cor 15:5](#)).

Appeared to the eleven Apostles eight days later, on the next Sunday ([Mk 16:14-18](#); [Jn 20:24-29](#)), that prompted Thomas' profession of faith.

In the Galilee He appeared to the Apostles on a mountain and on the seashore ([Mt 28:16-20](#); [Jn 21:1-23](#)).

Appeared to His kinsman James who will become the first Christian bishop of Jerusalem ([1 Cor 15:6](#)).

Appeared to 500 people ([1 Cor 15:7](#)).

He appeared one final time to the Apostles and disciples on the Mt. of Olives, from where He ascended to the Father ([Mk 16:19](#); [Lk 24:50-53](#); [Acts 1:6-12](#)).

The Fulfilment of the Old Covenants and the Institution of the Last Covenant



Old Covenants	Fulfilled in Christ
1. The covenant with Adam	Jesus is the “new Adam” who has atoned for the sin of the first Adam, conquering sin and death and bringing forth His Bride, the Church, from His pierced side as Eve was born from the side of Adam (Rom 5:14-21 ; 1 Cor 15:20-45 ; CCC 359 , 411 , 504 , 766).
2. The covenant with Noah	Jesus' gift of the Sacrament of baptism has restored man, through water and the Spirit to renewed life (Jn 3:3, 5 ; 1 Pt 3:21 , CCC 628 , 1094).

The Fulfilment of the Old Covenants and the Institution of the Last Covenant



Old Covenants	Fulfilled in Christ
<p>3. The three-fold Abrahamic covenant:</p> <ol style="list-style-type: none">1. a kingdom2. numerous descendants3. a world-wide blessing.	<p>1. Jesus has fulfilled the three promises made to Abraham (CCC 59, 706, 762-66): He has established a great kingdom in the Church – the Kingdom of Heaven on earth (Acts 1:3).</p> <p>2. He has filled His kingdom with men and woman of every age who have accepted His gift of eternal salvation and who are the spiritual children of Abraham (Rom 9:6-8; Gal 3:29).</p> <p>3. As Abraham's descendant, Jesus has brought a world-wide blessing through His universal covenant that is open to men and women of all nations (Gal 3:8).</p>

The Fulfilment of the Old Covenants and the Institution of the Last Covenant



Old Covenants	Fulfilled in Christ
4. The Covenant at Sinai (Moses)	Jesus has fulfilled all the blood rituals and purification rituals of the old Law in His one perfect sacrifice on the altar of the Cross, having made atonement for the sins of man and offering continual purification through the Eucharist and the other Sacraments of His Church (Heb 9:15-28 ; CCC 577-582). In His self-sacrifice and fulfillment of the Sinai Covenant, Jesus has freed God's people from the curse of failing to keep the old Law (Dt 28:15 ; Rom 3:21-26 ; Gal 3:13-14).
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The Fulfilment of the Old Covenants and the Institution of the Last Covenant



Old Covenants	Fulfilled in Christ
5. The Aaronic Covenant of a ministerial priesthood	Jesus has established the New Covenant priesthood: A universal priesthood of all believers and a ministerial priesthood that is no longer based on heredity but on the call of the Holy Spirit (Mt 28:19-20 ; CCC 1141-43).
6. The Perpetual Priesthood of Phinehas	Jesus Christ is the eternal High Priest of the New and Everlasting Covenant (Heb 4:14-15 ; 8:1-3 ; CCC 1137).
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The Fulfilment of the Old Covenants and the Institution of the Last Covenant



Old Covenants	Fulfilled in Christ
7. The Davidic Covenant	God's promise to David that his throne would endure forever is fulfilled in Christ who is the heir of David and the King of the Universal Church (Lk 1:32-33 ; Heb 1:1-4 ; CCC 786, 2105).
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Closing Prayer



Gracious Father, we thank you for your grace in inspiring us this day. As we depart, Lord, we ask you to be with us. May your angels go before us so that we can reach home safely.

May you direct all our actions by your holy inspiration and carry them on by your gracious assistance, that every word and work of ours may always begin from you and by you be happily ended. We ask this through Christ, our Lord. Amen.