



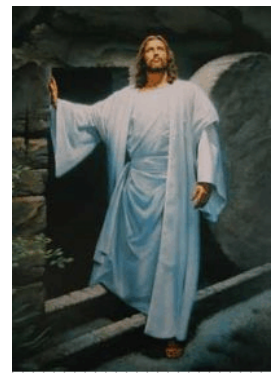
Simon Dewey, "The Last Supper" (2001)



Carl Bloch, "Gethsemane"



Carl Bloch, "Crucifixion"



Simon Dewey, "He Lives" (2001)

EASTER SEASON READINGS¹

Eric D. Huntsman 2005

"There would be no Christmas if there had not been Easter. The babe Jesus of Bethlehem would be but another baby without the redeeming Christ of Gethsemane and Calvary, and the triumphant fact of the Resurrection." (Gordon B. Hinckley, *Ensign*, Dec. 2000, 2)

Sunday: *Palm Sunday*. Matt 21:1–17; Mark 11:1–11; Luke 19:28–48; John 12:12–19.

Monday: Matt 21:18–22; Mark 11:12–19; Luke 19:47–48; John 12:20–36.

Tuesday: Matt 22:23–23:39, [24:1–25:46]²; Mark 11–13:37; Luke 20:1–21:38; John 12:37–50

Wednesday: Matt [24:1–25:46], 26:1–16; Mark 14:1–11; Luke 22:1–6.

Thursday: *The Last Supper*,³ *Gethsemane*. Matt 26; Mark 14:12–72; Luke 22; John 13:1–18:27; see also D&C 19:15–20. Suggested music: Bach, *St. John Passion*.

Friday: *Good Friday*. Matt 27; Mark 15; Luke 23; John 18:28–19:42; see also 3 Nephi 8.

Suggested music: Bach, *St. Matthew Passion*.

Saturday: 3 Nephi 9 and 10; D&C 138. Suggested music: Cundick, *Redeemer*.

Sunday: *Easter*. Matt 28; Mark 16; Luke 24; John 20:1–18. Suggested Music: Handel, *Messiah*.

See also 1 Nephi 11:12–33; Mosiah 3:5–10; Alma 7:10–13; 3 Nephi 27:13–17

Passion Narratives

Passion: from the Greek *pascho* (as in Paschal Lamb) and the Latin *patior/passus* for "suffering."

Used by the King James Translation, "[To his apostles] to whom also he shewed himself alive after his *passion* . . ." (Acts 1:3)

¹Traditional days of the week are listed here. However, based upon John 19:31, some suggest that Friday (starting Thursday at sundown), as the first day of Passover, was a "high day" and thus equivalent to a Sabbath. This would put the crucifixion on a Thursday night, moving the Last Supper to Wednesday evening and accounting for the scarcity of recorded events on that day.

²Because of the length of Tuesday readings, consider reading the Olivet Discourse on Wednesday.

³The Synoptic Gospels portray the Last Supper as a Passover Meal. For John, the Passover began Friday evening and it was simply the Lord's last meal with his disciples, perhaps a Passover meal held early because Jesus knew he would not be alive the next evening. Having the Passover begin the next day was important for John, because he portrays Jesus' death on the cross occur even as the paschal lambs begin to be slain in the temple for the meal that night.

The events of the last week of the Savior's mortal life are the ones where the four gospels agree the most closely. These sections, in particular the events of the Last Supper through our Lord's death on the cross, are frequently referred to as *Passion Narratives*.

Matthew's account is a developed version of Mark's

Luke also follows the basic outline of Matt/Mark, but he is "gentler" on his treatment of the disciples' failings and portrays a Savior who is loving, healing, and forgiving even in the midst of abuse and rejection

As always, John features the most unique material. John's Christ is also in control at all times (the "sovereign Johannine Jesus"); no one takes his life, but he lays it down as a sacrifice for sin.

- Jesus and the Disciples Go to Gethsemane (Mark 14:32; Matt 26:36; Luke 22:39; John 18:1)
- Jesus Prays at Gethsemane (Mark 14:33-42; Matt 26:37-47; Luke 22:40-46; Mosiah 3:7; D&C 19:16-19)
- Betrayal and Arrest of Jesus (Mark 14:43-52; Matt 26:47-56; Luke 22:47-53; John 18:2-3)
- Jesus Before the Jewish Authorities (Mark 14:43-65; Matt 26:57-68; Luke 22:54-71; John 18-28)
- Jesus in the Hands of the Romans (Mark 15:1-21; Matt 27:1-32; Luke 23:1-32; John 18:29-19:17a)
- At Calvary (Mark 15:22-28; Matt 27:33-38; Luke 23:33-34, 38; John 19:17b-24)
- Activities at the Cross (Mark 15:29-32; Matt 27:39-44; Luke 23:35-43; John 19:25-27)
- Last Moments (Mark 15:33-37; Matt 27:45-50; Luke 23:44-46; John 19:28-30)
- The Burial of Jesus (Mark 15:42-47; Matt 27:57-66; Luke 23:50-56; John 19:38-42)

"We do not know, we cannot tell, no mortal mind can conceive the full import of what Christ did in Gethsemane. We know he sweat great goutts of blood from every pore as he drained the dregs of that bitter cup his Father had given him. We know he suffered, both body and spirit, more than it is possible for man to suffer, except it be unto death. We know that in some way, incomprehensible to us, his suffering satisfied the demands of justice, ransomed penitent souls from the pains and penalties of sin, and made mercy available to those who believe in his holy name. We know that he lay prostrate upon the ground as the pains and agonies of an infinite burden caused him to tremble and would that he might not drink the bitter cup.

"... while he was hanging on the cross all the infinite agonies and merciless pains of Gethsemane recurred. And, finally, when the atoning agonies had taken their toll—when the victory had been won, when the Son of God had fulfilled the will of his Father in all things—then he said, 'It is finished' (John 19:30) . . ." (Bruce R. McConkie, "The Purifying Power of Gethsemane," *Ensign*, May 1985, 9)

"And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil—And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their works." (3 Nephi 27:14-15)

Resurrection Narratives

- The Empty Tomb (Mark 16:1-8; Matt 28:1-8; Luke 24:1-9; John 20:1-10)
- Jesus Appears to Mary Magdalene (Mark 16:9-11; Matt 28:9-10; Luke 24:10-11; John 20:11-18)
- Chief Priests React to the Resurrection (Matt 28:11-15)
- The Road to Emmaus (Mark 16:12-13; Luke 24:13-35)
- Jesus Appears to the Disciples (Mark 16:14; Luke 24:26-48; John 20:19-23 [to the Ten only])
- Jesus and Thomas (John 20:24-29)
- John's Epilogue: The Disciples in Galilee (John 20:30-21:24)
- The Apostolic Commission (Mark 16:15-18; Matt 28:16-20)
- The Ascension (Mark 16:19-20; Luke 24:49-53, cf. Acts 1:1-11)

For more detailed summaries of the Passion and Resurrection Narratives, go to <http://erichuntsman.com>