

2024

# HOLY WEEK

DEVOTIONAL GUIDE

**THE BRIDGE**  
COMMUNITY CHURCH





# OUR HEART BEHIND THIS DEVOTIONAL

John 8:58 – Jesus said to them,

*“Truly, truly, I say to you, before Abraham was, I am.”*

During the weeks leading up to Easter, we have been exploring the seven I AM statements of Jesus through the book of John. Jesus’ original hearers understood clearly that these statements were claims to equality with God, and we would do well to consider the significance of each of these statements, too.

For Holy Week this year, we asked our lay elders to write a meditation on each of these seven statements of Jesus. We hope that reflecting on these claims of Jesus will encourage you and challenge you to trust Him as the deepest fulfillment your soul needs.

# BREAD OF LIFE

JOHN 6:35

Jesus' statement in John 6 – "I am the bread of life" – is the first of seven "I am" statements recorded in the book of John. As we read chapter 6 in its entirety, we see that the bread-of-life claim conveys a message that has profound ramifications, some of which greatly confound his listeners. From our vantage point, and especially considering the "rest of the story" as it has been revealed to us in the New Testament, we can appreciate that Jesus was revealing wondrous news for all mankind with his pronouncement.

The beginning of the chapter recounts Jesus feeding thousands of people with a few small barley loaves and two small fishes, and then walking on water – on a raging sea, no less – to the amazement of his disciples. Feeding the multitude was of particular importance to our understanding of the mindset of Jesus' listeners. It was only a day or so later when an exchange with those crowding upon him culminated in Jesus declaring, "I am the bread of life."

Had Jesus said that and no more, the people would likely have been comfortable with his declaration. He had fed the multitude, and they might have concluded that here he was simply employing some poetic imagery to describe himself as a kindly benefactor. Nothing subversive, controversial, or radical with that. But he did not stop there. The further unfolding of his message was radical indeed.

After his "I am" claim, Jesus elaborated in some detail on its meaning and the ramifications of what he was saying. Among other things, he said that the bread of which he spoke was embodied by his very person, and was from God – "comes down out of heaven." (vv. 33, 50) Moreover, he proceeded to characterize himself as "living bread" which, if eaten, would assure eternal life. (vv. 50-51, 54, 58)

Not exactly "poetic imagery" or sentimental words of comfort here. Indeed, many who heard these things became perplexed and were grumbling. They asked, "Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, 'I have come down out of heaven?' " (v. 42) Other similar responses are noted – "How can this man give us his flesh to eat?" (v. 52) and, "This [the notion of partaking the body of Jesus, and thereby living forever] is a difficult statement, who can listen to it?" (v. 60) Even many of his disciples withdrew and were not walking with him anymore. (v. 66)

So, what was Jesus essentially telling his listeners, and indirectly telling us? Recall that he was delivering his message to those whose beliefs were grounded on a promise that a Messiah would eventually come and establish his kingdom on earth. Their sacred writings, consisting primarily of what we know today as the Old Testament of the Bible,

JESUS SAID TO THEM, "I AM THE BREAD OF LIFE; WHOEVER COMES TO ME SHALL NOT HUNGER, AND WHOEVER BELIEVES IN ME SHALL NEVER THIRST!"

were saturated with all manner of symbols, types, prophecies, and so forth, pointing to this Savior. Over the course of centuries, speculative notions had evolved and there were numerous preconceptions of what this Messiah would be like. Most relevant to our focus here though, they apparently saw no connection between Jesus' bread-of-life claim and what they expected in the promised Savior.

"I am the bread of life." With this statement, it seems that Jesus is communicating two messages to his listeners. First, by the statement and his elaborations on it, he was educating them on certain attributes of their true Messiah, and teaching them what this Savior would accomplish for the world. (Given their reactions, it seems obvious that his instruction profoundly disrupted their preconceptions.) Second, he was identifying himself as the One who was fulfilling the redemptive mission of the Triune God. He is in effect declaring that the long-awaited Messiah had arrived, or, in the words of Luke 17:21, he was telling them, "...the kingdom of God is in your midst." As we will see, with infinite patience and consummate skill, the additional "I am" pronouncements of Jesus in the book of John both singly and in combination further confirm and amplify these Gospel messages.

Understood in this light, Jesus being the bread of life requires us (in a paraphrase of C.S. Lewis's somewhat famous observation) to either dismiss the notion as that of a madman, or accept it as a credible claim of his Lordship, the One who has been sent from God. If we believe the latter to be true, then – again, as Lewis asserts – we are compelled to bow down and worship him.



Pray: Lord Jesus, I believe that you are the bread of life. I confess that I've sought other resources in a futile attempt to nourish my soul. Please forgive me. [Confess specific sins that come to mind.] Thank you for dying on the cross that I can live. Please help me today to taste and see that you are good. Amen.

TUESDAY  
MARCH 26  
BRANDON WAITS

# LIGHT OF THE WORLD

JOHN 8:12

One of the most common human fears is fear of the dark. Maybe you're a parent and have a child who trembles at bedtime or wakes you up in the middle of the night with a fear that something is in their room. Or maybe you have your own memories of fearing the dark as a child. Or perhaps, if you're honest, you still tremble a bit when walking into a dark room at night.

It's normal to fear the dark. We all are familiar with examples of crimes and heinous acts that have occurred outside of the light of day. In a sense, the dark symbolizes the unknown, the uncontrollable, the untamed. At a deep level, I think we fear the dark night because night looks like the ideal arena for chaos and sin to roam free.

Spiritually, sin lives in the dark, as does doubt. Sometimes we doubt because of naivete or ignorance, while at other times we struggle to reconcile our life experience with the biblical narrative. Doubt and the darkness walk step-in-step. When I was a sophomore in college at Auburn University, I went through a season of doubt that, at the time, felt like a spiritual crisis. I remember reading a couple of scriptural passages that caused me to question the Bible's accuracy. I had always been taught that the Bible was trustworthy and authoritative, and I had always believed it, but these passages were challenging my beliefs. One passage was found in the Genesis creation account. Although I had read that section of the Bible numerous times, I had never noticed that God separated the light from the darkness, day and night, and evening and morning before he created the sun, moon, and stars. (Gen. 1:3-5; 1:14-19) Maybe the human author of Genesis did not know the role of the sun and stars, but if the Bible is God's trustworthy Word, why would he allow this apparent inaccuracy into scripture? This may seem trivial to others, but this observation – combined with another apparent discrepancy or two I had read in other passages – had me fearing that maybe something I had always taken for granted (that the Bible was accurate and trustworthy) may have been overstating things.

Spiritual doubt like this feels a lot like feeling your way through a dark room at night where you can't see anything ahead of you. You're relying on your prior memory and experience in the room to help you find the exit instead of hitting your toe on a side table or face planting into a wall. I decided to lean into my doubt and explore it further. I searched other scriptures, explored some theological resources, and prayed that God would illuminate my mind. Eventually, I began to understand that the sun is the origin of light in our natural universe

AGAIN JESUS SPOKE TO THEM, SAYING, "I AM  
THE LIGHT OF THE WORLD. WHOEVER FOLLOWS  
ME WILL NOT WALK IN DARKNESS, BUT WILL  
HAVE THE LIGHT OF LIFE."



only because God set it up that way at creation. Also, if God is all-powerful and self-existent, which I presupposed, then doing miracles or making other ways to generate light would be nothing to him.

In his gospel, John tells us that “the Word” was “in the beginning with God,” and “All things were made through him, and without him was not anything made that was made.” (John 1:1-3) Jesus is the Word. He is the eternal Son of God who had an active role in creating everything from nothing. He looked into vast emptiness and separated the light from the darkness (Gen. 1:4) before he made the sun and stars. Maybe that’s the point – the sun only gets the credit for generating light secondarily – we must never forget that God the Son is the ultimate origin of light.

The Son later humbled himself by taking on the form of human flesh (Phil. 2:7-8) and became fully human while remaining fully divine. This God-man, Jesus, grew up and made the claim that “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.” (John 8:12) As we’ve been learning about on Sunday mornings, using the phrase “I am” was a way for Jesus to reveal what he had been keeping secret – namely, that he was the eternal Son of God who was present at creation. Not only was he present at creation, but he is the ultimate triumphant one who tames the darkness with the light of his presence. Jesus did not need the sun to extinguish darkness at creation just as he does not need any help conquering the chaos and darkness that you and I experience throughout our lives. He is the I AM, his presence is light, and light is the only thing that can dispel darkness.

When I look back on the doubt I dealt with in college, I’m thankful for it and am grateful for God kindly nudging me to lean into the questions I had. He knew that on the other side of darkness is illumination and a personal faith in him that can be stronger than before. I invite each of us to acknowledge the darkness we fear, to name it, invite Jesus into it, and ask him to lead us through it with his illuminating presence. For in him we have the eternal light of life that always was, always will be, and cannot be taken from us.

Pray: Jesus, we agree with you that you are the light of the world. Thank you for conquering the darkness of death once and for all. Even though the sun will eventually waste away, your light will never extinguish. We admit that we need your light for our salvation and also for our growth in godliness. Without it, we would be lost in guilt, shame, and confusion. We trust that you have a good plan for each of our lives and we ask you to help us to trust you, since you know the future and we do not. Illuminate our hearts and minds to see you for the eternally good and perfect God you are. We pray these things in Jesus’ name, Amen.

WEDNESDAY  
MARCH 27  
MARK BOERSMA

# DOOR FOR THE SHEEP

JOHN 10:7

Leading up to John 10:7, Jesus had likened his ministry to the voice of a shepherd. Those who rejected his voice were not of his flock. In verse 7, he continued with the shepherd analogy by saying, “I am the door of the sheep.”

When Jesus was on earth, a sheepfold was likely made of a stone wall about 4 feet tall, sometimes topped with thick thorn bushes. A single break in the wall allowed the sheep to enter and exit. After calling his sheep into the fold, the shepherd positioned himself in the “doorway” to keep the sheep safe and to only allow his sheep to enter. He became both the door and the doorkeeper.

As the doorkeeper shepherd, Jesus teaches that he is the only means by which God allows people to come to him. In the very next verse, he states boldly that all other “shepherds” who came before were thieves and robbers and definitely not a way to the Father. Jesus said in John 14:6, “I am the way, and the truth, and the life. No one comes to the Father except through me.” Most Christians have heard that verse, as have a lot of non-Christians. It can be a big sticking point for a lot of folks. The exclusivity of “THE” way can be challenging, particularly if a person has friends or family who don’t know Jesus.

I want to understand John 10:7 from the angle of the sheep. Sheep are lost by nature. Sheep need guidance. They literally cannot find their own way. Imagine if there were no door in the pen, and if no one was there to call the sheep in or to protect them once inside. Hopelessness. Jesus said he is the door of the sheep.

Wow! There is a door! We are not without hope! We can be safe. We can be saved. There is a way! We have been given a path! We don’t have to find our own way. We are sheep. We can’t find it anyway.

Even while we were enemies (Romans 5:10) and sinners (Romans 5:8), Jesus entered time, lived a perfect life, died the death we deserved, took our punishment on himself, and rose from the dead... so he could be the door of the sheep.

God, in his infinite love and mercy, has provided a place for his sheep to be safe forever. He provided the door, the only way to enter that place. He was under no obligation to do either. He has chosen to reveal his mercy and grace for the salvation of his “sheep” who hear his voice. “My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hands.” John 10:27-28

SO JESUS AGAIN SAID TO THEM, “TRULY, TRULY, I  
SAY TO YOU, I AM THE DOOR OF THE SHEEP.”





Pray: Lord God, thank you for providing the shepherd Jesus who calls us, leads us in the way, and provides a door to enter into Your presence. Thank you for your infinite love and mercy to provide this for us. We know it is only by your grace that we have a way. We pray for those we love who haven't heard your voice or haven't responded to it. We pray your Holy Spirit will quicken their hearts and draw them to you.

# WAY, TRUTH, LIFE

JOHN 14:6

“The easy way is not always the best way.” These are words that I heard spoken time and time again as I helped my grandfather with any task on our family land in Delhi, LA. There has rarely been a significant task that I have undertaken when those words have not impacted me. There are ways in life to take shortcuts to reach an outcome. There are also ways you can choose to avoid because you believe they are not necessary. Choosing either of these paths may, for a moment, gain you a little time or the ability to move on to the next thing, but I have never seen a situation when not choosing the proper way didn’t come with consequences. This could be something as simple as having to rewrite a paper because you didn’t take the time to understand the project completely, or as large as having to shut down a jobsite because someone thought a step could be omitted.

Fortunately, we have a Savior who makes one path clear. In John 14:6, Jesus tells us that he is **THE WAY**. He does not say **A Way**. There is no way to spend eternity with God unless we accept Jesus as our Lord, period. There is no shortcut or path that we can come up with that will achieve this result. If we believe there is another way, and decide to take it, there will be eternal consequences.

Jesus continues by saying he is **THE TRUTH**. He is the Word made flesh. He has given us his divine authority in the Bible. His word gives us guidance in which we can apply to every aspect of our lives. When we are seeking truth, we need only to seek him through his word. In John 8:31-32, Jesus said to the Jews who had believed him, “If you abide in my word, you are truly my disciples, and you will know the truth (Jesus), and the truth will set you free.” In Ephesians 6, we are told that the truth (God’s Word) is part of the armor of God!

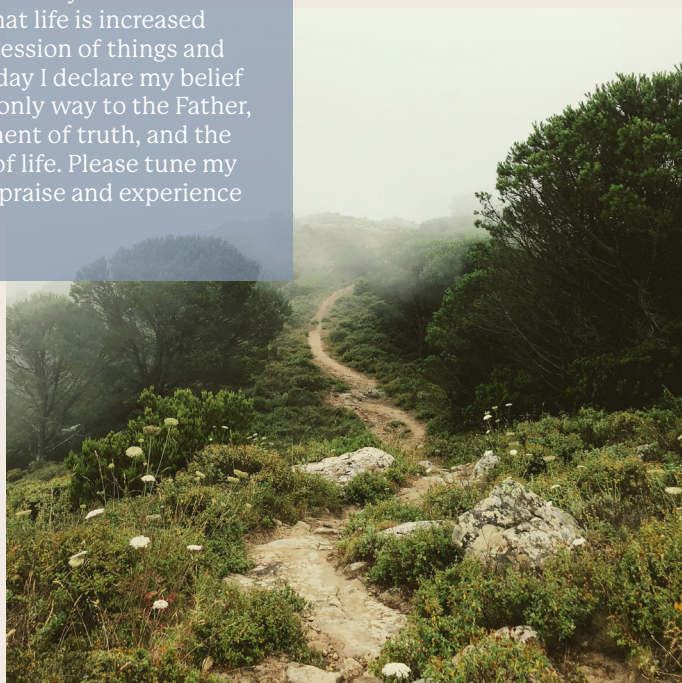
Jesus finishes this phrase with **THE LIFE**. As a believer in Christ, I can tell you that once you accept Christ as your Savior, and begin seeking him through his word, you will understand what Jesus being **THE LIFE** means. In Matthew 11:30 Jesus says, “For my yoke is easy and my burden is light.” He doesn’t say that there will be no burdens when we follow him. He says that when we are yoked with him that those burdens will be easier. I can’t comprehend a better offer of **LIFE** than walking through this world yoked with Christ, while being covered in his armor!

JESUS SAID TO HIM, “I AM THE WAY, AND THE TRUTH, AND THE LIFE. NO ONE COMES TO THE FATHER EXCEPT THROUGH ME.”

CONSIDER:

1. Are you following A Way or THE Way?
2. Have you experienced the freedom of knowing THE TRUTH?
3. Who or what are you trusting in to bring you LIFE?

Pray: God, I confess that I have taken many shortcuts in an attempt to attain fulfillment apart from you. I have done what is right in my own eyes and sought to determine my own truth. I have believed that life is increased through the possession of things and self-glory. But today I declare my belief that Jesus is the only way to the Father, the full embodiment of truth, and the ultimate source of life. Please tune my heart to sing His praise and experience His love. Amen.



# TRUE VINE

JOHN 15:1

Throughout scripture God uses the garden as an illustration of how he cultivates and cares for his people. In John 15, there are at least seven truths Jesus means for us to grasp about the Master Gardener and his garden.

**Life.** “I am the true vine.” God planted Israel to be his vineyard, to bear fruit for him. (Isaiah 5:1-7) But Israel failed, as had the rest of sinful man. So God provided a True Vine, One that was full of life and would bear the kind of fruit pleasing to the Master Gardener.

**Pruning.** “Every branch that bears fruit, he prunes.” Branches are created to bear fruit. But fruit-bearing is not easy. Even after the branch has borne fruit, the Master Gardener prunes the branches back so they will bear even more fruit. Pruning strengthens the plant and encourages growth and fruit-bearing. The pain of pruning produces the fruit of growth.

**Abiding.** “Abide in me.” Another way we grow in fruitfulness is by staying connected to the True Vine. Abiding means “to remain” or “to stay.” The Christian life begins at conversion, but it flourishes in an ongoing communion with God through Jesus Christ. This ongoing, growing, ever-changing relationship is what it means to abide in Christ.

**Love.** “Abide in my love.” Jesus tells us in John 15 that we are to abide in his love. (John 15:9) Once we were crushed under the weight of an acceptance that had to be earned. We abided in our performance (or lack of it). But now we abide freely with the one who loves us perfectly, having earned our acceptance for us on the cross.

**Asking.** “Ask whatever you wish.” Asking is the natural result of abiding. As we abide in Christ, we experience the love and freedom that comes from true acceptance. We are secure in his love. And secure children ask their parents for things. Lots of things. Because they assume their parents’ love and assume the parents are the source of all good things. So, they ask.

**Joy.** “That my joy may be in you.” As we abide in the love of our perfect Heavenly Father, through Jesus Christ, we are transformed. The things that are important to the Father begin to grow in importance to us. As he accomplishes his will through us we are filled with a joy that lasts.

**Glory.** “My father is glorified by this, that you bear much fruit.” God’s Kingdom agenda involves developing us as his disciples and

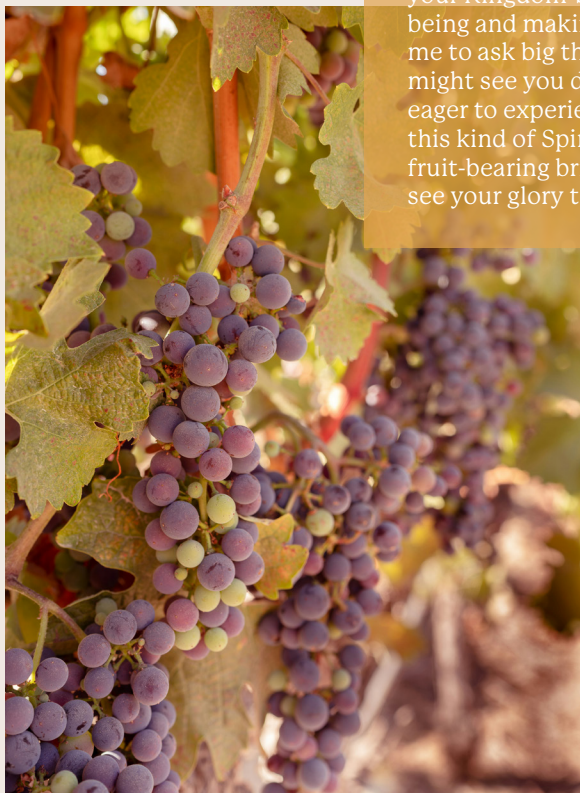
“I AM THE TRUE VINE, AND MY  
FATHER IS THE GARDENER.”

deploying us to make other disciples. As we abide in him, we sense this same Divine Priority welling up in our hearts as well. We see him graciously using us to “bear fruit.”

It has been said that you can count the seeds in an apple, but you can’t count the apples in a seed. That’s what Spirit-empowered fruit-bearing is... scattering his seed and trusting him with the results. This kind of trust brings glory to God.

Because it shows the world that he alone is the Master Gardener.

Pray: Lord Jesus, you are the vine, my source of life. Remind me today that pruning is not punishment – rather, it is preparation. Teach me today to abide in your love, that by it I might be transformed. What a privilege it is to be invited into your Kingdom-building program of being and making disciples! Help me to ask big things of you, that I might see you do big things. I am eager to experience the joy that this kind of Spirit-empowered fruit-bearing brings, and I long to see your glory that results. Amen.





# GOOD SHEPHERD

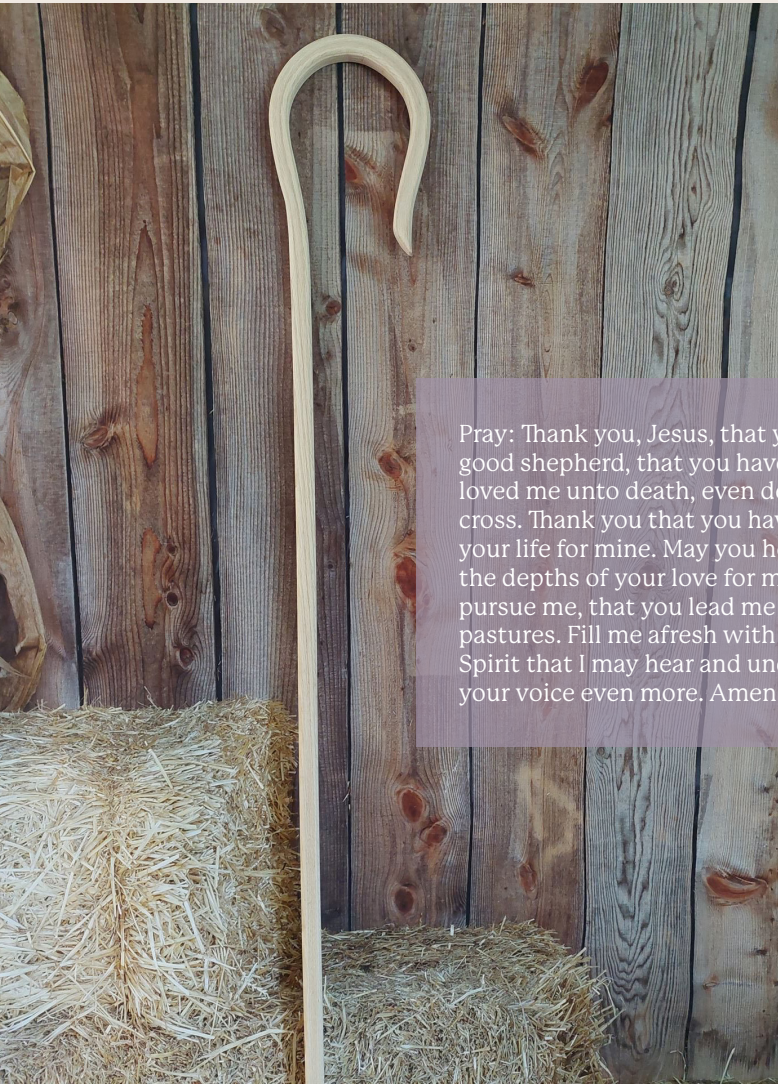
JOHN 10:11

Whenever I speak to my clients about the stock market or about their retirement, I always use little metaphors and comparisons that they would more readily relate to. If I am speaking to a doctor, I might tell them that just like a healthy lifestyle may improve a patient's health, a well-diversified portfolio can help weather the volatility of the stock market. Similarly, Jesus used familiar imagery to convey profound truths. By identifying himself as the good shepherd to the Jewish audience, he spoke directly to their understanding of a shepherd's care and protection for his flock. They would have immediately understood that a good shepherd is deeply connected to his flock, knowing each of his sheep by name, leading them to green pastures, and protecting them from harm. In the verse preceding this, we see that the thief (Satan) only comes to steal, kill, and destroy – the exact opposite of what we see Jesus communicating to us by telling us that he is the good shepherd.

Earlier in the chapter as Jesus is communicating these deep truths, he says in verse 4, “He goes before the sheep, and the sheep follow him, they know his voice.” This stood out to me as another contrasting moment. Jesus tells us that he definitely knows us, knows each of us by name, but do we know him? Do we know his voice? If he called out to you, would you know to go? To come? To stay? He knows us intimately, but do we know him intimately? In verse 5 he says, “a stranger they will not follow.” Do you have Jesus' voice in your life so that you will not follow the stranger? Or has that stranger (sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness) become pretty familiar?

As we ponder on these truths, I think it requires us to look inward and ask two hard questions. The first being, “Is Jesus my good shepherd?” If the answer to this question is no, then it's time to surrender your life to Jesus, repent of your sins, and begin to follow him. If you answered yes to the first question, then I think the next question would be, “Do I know his voice?” And I think we can probably all say something along the lines of, “Not as well as I would like.” So I would just encourage all of us during this season to take some extra time to read the words of Jesus in the New Testament, get acquainted intimately with your shepherd, reflect on how he, as your good shepherd, has loved you, provided for you, and guided you.





Pray: Thank you, Jesus, that you are the good shepherd, that you have loved me, loved me unto death, even death on the cross. Thank you that you have laid down your life for mine. May you help me grasp the depths of your love for me, that you pursue me, that you lead me in green pastures. Fill me afresh with your Holy Spirit that I may hear and understand your voice even more. Amen.

# RESURRECTION & THE LIFE

JOHN 11:25

Jesus had previously presented himself as the Water of Life, the Bread of Life, and the Light of Life. Now he reveals himself as “the Resurrection and the Life.” The resurrection of Lazarus was the seventh and last of Jesus’ miraculous signs that John recorded. It is the most powerful revelation of his true identity. It shows Jesus’ authority over humankind’s greatest and last enemy: death.

It is said that the things that change people’s lives are profoundly simple, yet their impact is simply profound in the individual’s life. This verse is such. It has profound significance for every person who has ever lived or who ever will live on this planet. It answers the ultimate question of life, one that every man, woman, boy, and girl from every nation, tribe, and tongue must deal with: What happens when I die? Is there anything after death? If so, what?

Jesus was in Galilee when Mary and Martha sent word to him that Lazarus, their brother, was sick. Now, Jesus loved the sisters and Lazarus very much. The sisters wanted him to come quickly to heal Lazarus. But Jesus lingered for two more days, and Lazarus died. Jesus then proceeded to Bethany. When he got to Bethany, Lazarus had been in the tomb for four days. Martha heard Jesus was coming and proceeded to meet him while Mary remained in Bethany. When Martha met Jesus, a conversation ensued between them.

In the midst of the conversation, Jesus made another “I AM” statement. He said, “I am the resurrection and the life; he who believes in me will live even if he dies, and everyone who lives and believes in me will never die. Do you believe this?” (John 11:25-26) Please ponder these words. Read them repeatedly and let him speak to you.

Three words stand out in this text:

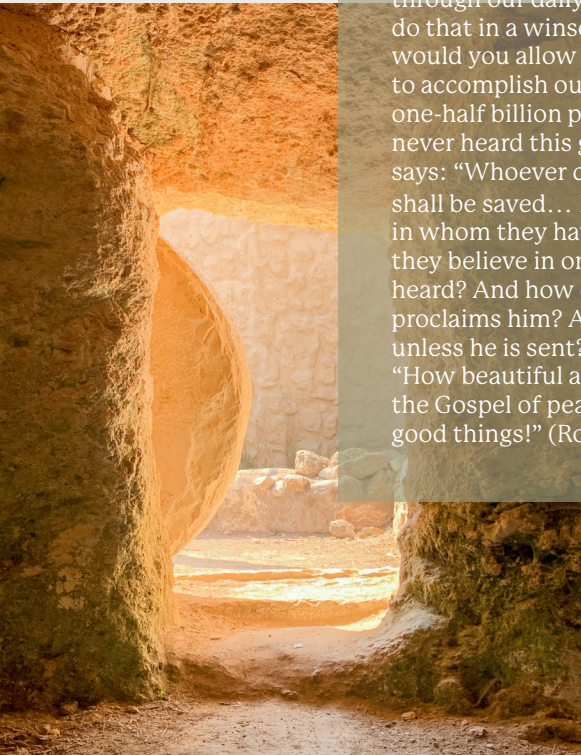
1. “Resurrection” simply means to rise from the dead. *Jesus* declares that he is not merely the author of the resurrection, but that *he is the resurrection*; thus, resurrection is not merely an event at some future time, it is a person.
2. “Life” means both physical and spiritual life. The Greek word “*zoe*” refers to the noblest and highest and best kind of “*life*.” It is the absolute essence of our being and our existence, life as only God can give. It is he and only he who could breathe the breath of life into any being. Please note that Jesus is not only the author and giver of this life but that *he is life itself*.

JESUS SAID TO HER, “I AM THE RESURRECTION  
AND THE LIFE. WHOEVER BELIEVES IN ME,  
THOUGH HE DIE, YET SHALL HE LIVE

3. “Believe” means to entrust, to rely upon, to cling to, to wholeheartedly commit oneself to; it is much more than mere intellectual understanding.

In summary, Jesus says he is “the resurrection” (the overcomer of death), and “the life” (the maker and sustainer of life). Jesus tells us in a single verse who he is and how we can experience life eternal. It doesn’t get any better than this.

The question Jesus asked Mary presents itself to every reader of this devotional: “Do you believe?” Please ask yourself that question. One’s eternal destiny depends upon it!

A photograph of a cave entrance. A large, smooth, light-colored stone is rolled away from the opening of a dark, rocky cave. Bright light emanates from the interior of the cave, creating a strong contrast with the dark exterior. The cave walls are rough and textured. The scene is set in a natural, outdoor environment.

Pray: Oh Lord, words cannot adequately express our praise and thanksgiving for your magnificent promise of life everlasting to everyone that places their trust in you. We know that you are not a man that you should lie or a son of man that you should repent. You have said it. You will do it. Thank you! (Numbers 23:19) Lord, would you break our hearts for that which breaks your heart? Would you enable us to share the good news of eternal life with our family, friends, and those we come into contact with as we go through our daily activities? Teach us how to do that in a winsome, effective way. And, finally would you allow us individually and as a church to accomplish our role of reaching the three and one-half billion people on this planet who have never heard this glorious truth? As the Scripture says: “Whoever calls upon the name of the Lord shall be saved... Now how can they call on one in whom they have never believed? How can they believe in one of whom they have never heard? And how can they hear unless someone proclaims him? And who will go to tell them unless he is sent?” As the scripture puts it: “How beautiful are the feet of those who preach the Gospel of peace, who bring glad tidings of good things!” (Romans 10:13-15) Amen.

# JOHN 20:1-18

Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.” So Peter went out with the other disciple, and they were going toward the tomb. Both of them were running together, but the other disciple outran Peter and reached the tomb first. And stooping to look in, he saw the linen cloths lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there, and the face cloth, which had been on Jesus’ head, not lying with the linen cloths but folded up in a place by itself. Then the other disciple, who had reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the Scripture, that he must rise from the dead. Then the disciples went back to their homes.

But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb. And she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. They said to her, “Woman, why are you weeping?” She said to them, “They have taken away my Lord, and I do not know where they have laid him.” Having said this, she turned around and saw Jesus standing, but she did not know that it was Jesus. Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” Supposing him to be the gardener, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.”

Jesus said to her, “Mary.” She turned and said to him in Aramaic, “Rabboni!” (which means Teacher). Jesus said to her, “Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, ‘**I AM** ascending to my Father and your Father, to my God and your God.’” Mary Magdalene went and announced to the disciples, “I have seen the Lord”—and that he had said these things to her.

## This image shows a full page of blank, white paper with horizontal ruling lines. The lines are evenly spaced and extend across the width of the page, providing a template for writing or drawing. There are no margins, text, or other markings on the paper.

**THE BRIDGE**  
COMMUNITY CHURCH