



CHRIST

Prophet, Priest, & King

Devotionals & Liturgies

The season approaching Easter is often found to be a solemn time of preparation for the observance of the death and resurrection of Jesus Christ. This observance culminates with the remembrance of Christ's death on Good Friday and the celebration of His resurrection on Easter.

The death and resurrection of Jesus Christ reveals to us God's plan to atone for the sin of His people. The atonement of Jesus Christ means that God has acted in human history in the obedience and death of Jesus, where Christ paid the debt for our sins, appeased the wrath of the Holy God against us, and secured for us salvation. As the Apostle Peter says, *"For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God..."* (1 Peter 3:18).

This devotional is to be used as a resource as you remember the death of Jesus Christ for the salvation of God's people. For three weeks leading up to Easter, you will find enclosed a Scripture, devotional, and liturgical prayer. The Lord's Day Evening devotionals will correspond with the sermons from Coram Deo Church. The Midweek Evening devotionals have been provided by the pastors to encourage you to fix your eyes upon Christ, remember the depths of sin you have been rescued from, and ultimately stir your heart in adoration and worship of the great God who has atoned for your sin through Jesus Christ.

This Easter season, fix your eyes upon Christ — the Lamb of God, who takes away the sins of the world.

Pastor Brandon Johnston

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WEEK 1 — Lord's Day Evening

Christ Our Prophet

Devotional by Pastor Jon Needham

Scripture — Hebrews 1:1-4 (ESV)

Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs.

Devotional

The Bible claims that we can know God. Not just that we can know about God, but that we can actually know Him in an intimate and personal way. This is only possible because He is a God of gracious self-disclosure. That is, He is a God who chooses to reveal Himself to us. Apart from this revelation, we cannot truly know God.

Hebrews reminds us that in the past, under the Old Covenant, God revealed Himself to His people “by the prophets.” That means that God appointed men through whom He would communicate to His people Israel. These uniquely anointed men did not merely share their thoughts about God. Rather, they spoke the words of God to the people of God. Their words were authoritative because they were God’s messengers.

The prophets were a gift to the people as they relentlessly reminded them of who God was, what God was doing in the world, and the unique role that they played in His story. However, the people rarely received the prophets as a gift. Rather they were seen as a nuisance, and at times, were put to death.

The birth, life, death, and resurrection of Jesus mark a unique transition in redemptive history as well as in God's self-disclosure. No longer will God use a prophet to speak His words to His people. God now will Himself be the Word spoken. In all that Jesus says and does, God is speaking to us. Jesus is God's living, breathing, bleeding, dying, and resurrecting Word to us. Jesus can perfectly reveal God to us in a way that the prophets never could because He alone "is the radiance of the glory of God and the exact imprint of his nature." (Hebrews 1:3)

This transforms the way we think about and relate to the cross and crucifixion of Christ. The cross and crucifixion speak to us of God's justice and His grace. They tell us that the holiness of God requires that all sin be punished. And at the very same time, they tell us that God is a God who in love suffers in the place of His people. God is simultaneously just and loving, holy, and kind. He loves us. He loves you! We know this because God has spoken to us through Jesus — the Word — the only begotten Son of the Father. Are you listening?

Liturgy

*Thanks be to our beloved God of gracious revelation!
Who is both mighty and knowable,
Holy and reachable.*

*The mediator of God's grace,
You are both the Giver and the Gift,
Both the Revealer and the Revelation.*

*We confess that despite having the blood-bought privilege
of knowing You, we often fail to seek your face.
We have access to your radiant splendor, yet we ignore it.
We have the honor of hearing from our God, yet we tune You out.
Though we wrongfully perceive You as far away, we are the ones who
are distant. In truth, You are ever near, a devoted Father seeking us like
prodigal sons and daughters.*

*Oh, how merciful is your unending faithfulness!
You never tire of giving us chances to run to You.
Your embrace is a comfort, enveloping us like a seasoned quilt,
handstitched with vividly colored patches of your rich grace and mercy.*

*We don't have to pioneer our own path to seek You out, because You
have made the way for us by drawing near to us first in Christ.*

*Our Immanuel, allow our hearts to soak up and memorize these truths;
may they bubble up in our hour of need. We cling to your work and
word as steadfast anchors for our souls.*

*Teach us to turn to our doting Father:
because You have made Yourself knowable.
Teach us to cast our worries on our Comforter: because You have made
Yourself approachable.
Teach us to listen: because You have made a way for us to hear.
Teach us to trust your voice: because You have given us Yourself as the
Word and the Message.*

*Just as You have created a way for us here on earth, so You have made a
way for us to Heaven; that we might bask in your greatness for eternity.*

Hallelujah! Even with our dulled temporal senses, we see your glory here on earth. But oh how the glimpses of your splendor that we see today are a mere foretaste of Heaven's joy!

Amen

WEEK 1 — Midweek Evening

Peter's Denial

Devotional by Pastor Derrek Busha

Scripture — Luke 22:54-62 (ESV)

Then they seized him and led him away, bringing him into the high priest's house, and Peter was following at a distance. And when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat down among them. Then a servant girl, seeing him as he sat in the light and looking closely at him, said, "This man also was with him." But he denied it, saying, "Woman, I do not know him." And a little later someone else saw him and said, "You also are one of them." But Peter said, "Man, I am not." And after an interval of about an hour still another insisted, saying, "Certainly this man also was with him, for he too is a Galilean." But Peter said, "Man, I do not know what you are talking about." And immediately, while he was still speaking, the rooster crowed. And the Lord turned and looked at Peter. And Peter remembered the saying of the Lord, how he had said to him, "Before the rooster crows today, you will deny me three times." And he went out and wept bitterly.

Devotional

This well-known passage of Scripture details the account of Peter's denial of Christ. The scene plays out after Jesus is arrested and led away to an illegal court. We see that Peter follows closely behind Him, finding himself in the courtyard of the high priest's house, within earshot of the trial.

Peter is confronted by people in the crowd, who accuse him

of being one of the followers of Jesus. This is Peter's chance to defend himself and defend Jesus as the Christ, the Son of God. He has been Jesus' loudest, most fervent disciple, and doesn't mince words or shy away from his allegiance. Peter is not one to cower or waiver upon what he believes. And yet, as the crowd presses in, he denies any knowledge of Jesus. Not just once, but three times.

The rooster crows. Peter looks up, and sees Jesus turn to look at him. At once, Peter remembers what the Lord said earlier in that same day, and realizes that he has denied his Lord to the third degree. It's as if Jesus' eyes were looking straight into his soul. Peter responds by weeping bitterly and fleeing the scene. In an instant, Peter was confronted by his own lack of devotion to Jesus.

Jesus did see Peter's soul. Jesus knew that Peter would deny Him. Jesus knew that Peter and all the others would desert Him. And He knew that He would have to endure being arrested, tried, and executed.

As Jesus was looking at Peter, it wasn't out of malice, anger, or even pity. His eyes were full of compassion and care. Jesus knew what He would have to endure and what He was doing for Peter...and for us. As Peter feels the weight of his own sin, Jesus doesn't forsake him. Rather, He looks directly at him, knowing full well that soon the Father will turn His head and forsake Him as He bears the penalty for our sin.

We, like Peter, deny and reject Jesus in all kinds of ways. The Gospel reminds us that Jesus did not deny us, but instead calls to us in our sinful condition, pays for our sin, looks us in the eye, and tells us that He did it for us.

“..looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted.” (Hebrews 12:2-3)

Liturgy

With thanksgiving we cry out to You, Christ, our faithful Cornerstone.

We weep bitterly as Peter did, confessing our sins:

We are disloyal to the core.

We are seduced by the lies and allure of our fallen culture when they seem shinier or more believable than your promises.

We labor to avoid and deny You, often more than thrive.

You have freed us from the stifling chains of the world's expectations and yet we come crawling back to our filthy prison.

But, though we deserve it, You never deny us! You are ever-present and faithful even when we are not. We don't have to believe the lie that our value comes from the crowd's approval, because You, Desire of Nations, have already chosen us as your beloved!

Abba, Alpha and Omega, Friend of Sinners, Father.

We pray today: build our trust. Reveal to us where our loyalty lacks. We know that the world will hate us as they've hated You. As we encounter persecution, strengthen us to not be surprised by the hostility but to expect it, and to stand firm on the Rock of our Refuge. When we are despised we know that we are not the first, we're only following where you have gone before us.

When our arm grows weary with the weight of the sword,

when we ache with the weariness of holding fast against the venomous enmity, let us look to You to sustain us, and let us listen to your whisper that we are not alone.

May the judgement of the world mean little to us, because You have rooted our hope in our adoption. What greater affirmation could we need? Not only have we been chosen here and now, but You have chosen us as your cherished family for all of eternity. May we lift up our voices to You, our Kinsman and Redeemer, honoring You with our every word and song until You call us home.

Amen

WEEK 2 — Lord's Day Evening

Christ Our Priest

Devotional by Pastor Jon Needham

Scripture — Hebrews 10:1-23 (ESV)

For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins? But in these sacrifices there is a reminder of sins every year. For it is impossible for the blood of bulls and goats to take away sins.

Consequently, when Christ came into the world, he said,

*“Sacrifices and offerings you have not desired,
but a body have you prepared for me;
in burnt offerings and sin offerings
you have taken no pleasure.*

*Then I said, ‘Behold, I have come to do your will, O God,
as it is written of me in the scroll of the book.’”*

When he said above, “You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the law), then he added, “Behold, I have come to do your will.” He does away with the first in order to establish the second. And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.

And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ

had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet. For by a single offering he has perfected for all time those who are being sanctified.

And the Holy Spirit also bears witness to us; for after saying,

“This is the covenant that I will make with them

after those days, declares the Lord:

I will put my laws on their hearts,

and write them on their minds,”

then he adds,

“I will remember their sins and their lawless deeds no more.”

Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, by the new and living way that he opened for us through the curtain, that is, through his flesh, and since we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for he who promised is faithful.

Devotional

As glorious and intricate as the Old Covenant priesthood was with all of its ceremony and décor, Hebrews tell us that it was “but a shadow” (Heb. 10:1). This should not cause us to think less of the Old Covenant priesthood. Rather, it should cause us to think more of the true substance and reality that cast that shadow. We should consider the beauty and weightiness

of the priesthood and then realize, Jesus is even greater! But in what ways is Jesus a greater Priest?

First, the priests in the Old Covenant were themselves guilty of sin. How could a guilty sinner stand in the presence of God on behalf of other guilty sinners? How could they offer a sacrifice for others when in fact, they needed the sacrifice just as much as the people they represented? Their priestly service was a shadow anticipating Jesus, the great and true High Priest. Unlike the priests who had previously served, He was not guilty of sin. As Hebrews 4:14 says, Jesus was “in every respect has been tempted as we are, yet without sin.” That is to say, Jesus can effectively represent us before God because His sinless nature allows Him to approach God in a way that no other priest ever could.

Second, the priests in the Old Covenant repeatedly brought the blood of animals to the altar for the sins of the people. However, the repeated nature of these sacrifices demonstrated that they were powerless to actually save the people from their sin because “it is impossible for the blood of bulls and goats to take away sins” (Heb. 10:4).

But what is impossible for the blood of animals is not only possible, but actually realized and accomplished through the blood of Jesus our Priest. His precious, perfect, innocent, sinless blood fully satisfied the righteous requirements of God’s holiness. This is why, unlike the sacrifices that took place under the Old Covenant priesthood, Jesus’ sacrifice is a “single sacrifice for sins” (Heb. 10:12).

Jesus is both the priest offering the sacrifice and the sacrifice being offered. His sacrifice is perfect and powerful. It

was powerful enough to tear the temple curtain that had previously served as a barrier between God and the people. The tearing of that curtain means that because of Jesus' priestly service, sinners like us can "draw near with a true heart in full assurance of faith" (Heb. 10:22). Because Jesus is our Priest, we can now boldly approach God without fear.

Liturgy

Holy, holy, holy is our Lord and Rescuer! You have paid our ransom with the only blood that can: the precious blood of the Lamb of God. Perfect, innocent, and sinless blood.

We confess that our own righteousness is like filthy rags. Though it is impossible for us to offer an unblemished sacrifice, still we try to save ourselves.

The world demands our perfection, but we can rejoice in the good news: You were perfect in our place. The spotless sacrifice of the Only Begotten Son was sufficient!

You are the Vine.

You are the Veil.

You are the Victory.

Prince of Peace, we pray that you would release from us the tyranny of self sufficiency. Work the balm of your truth tenderly into the cracks of our weathered hearts. We are crushed when we try to carry weight we weren't designed to shoulder. Loosen our grip on this burden and pry it from our hands; help us surrender. We are not enough but the sacrifice of our flawless, immutable, and brilliant victor was.

Holy One, train our hearts to constantly marvel at the purity of the

Lamb that was slain, from this until the last of days!

Amen

WEEK 2 — Midweek Evening

Truth That Brings Trouble

Devotional by Pastor Brandon Johnston

Scripture — Luke 23:1-5 (ESV)

Then the whole company of them arose and brought him before Pilate. And they began to accuse him, saying, “We found this man misleading our nation and forbidding us to give tribute to Caesar, and saying that he himself is Christ, a king.” And Pilate asked him, “Are you the King of the Jews?” And he answered him, “You have said so.” Then Pilate said to the chief priests and the crowds, “I find no guilt in this man.” But they were urgent, saying, “He stirs up the people, teaching throughout all Judea, from Galilee even to this place.”

Devotional

Jesus’ teaching threatened the privileged status of the Jewish religious elite. (Luke 20) It was not simply that the chief priest and scribes were opposed to the truth Jesus taught (that He is God), but that if this was true, they would be in great trouble. Under Jesus, they would have no power, authority, or rule. Logically, when someone threatens your livelihood, reputation, or power, the most effective option is not simply to passively reject them but to actively remove the threat. For this reason, they presented Jesus to Pilate as a threat to Rome.

Under Roman rule, only the Roman Empire could put a criminal to death. The chief priests and scribes painted Jesus as a revolutionary, one who disturbed the tranquility and peace of Judea. Their hope was that Pilate would believe the lie

that Jesus was rising up to overthrow Rome as a Jewish king opposing Caesar.

It's no mystery why Jesus was rejected.

In the eyes of His accusers, Jesus was not the right type of prophet. Jesus was not the right type of teacher. Jesus was not the right type of Christ. Jesus was not the right type of king. Jesus was not the right type of god.

He was rejected by the chief priests. He was rejected by Pilate. He was rejected by the Jews. And you and I reject Him too.

The truth of Jesus as Lord over all brings trouble. We no longer can sit on the throne of our life when the true King shows up. There is a new Sheriff in town, and those crooked scoundrels must either scatter or take Him out if they want to continue in their mischief.

Part of our problem is we wrongly assume which characters we are in the story of the Gospel. We aren't the disciples. We are the religious elite. We try to remove Jesus as a threat to our rule and reign in our lives. We are like Pilate, dismissing Jesus as One who has no authority over us. We are the crooked scoundrels who will stop at nothing to continue in our sin, terrorizing others and ourselves. We are threatened by Jesus as He exposes our sin and rightfully calls for our allegiance.

The beauty of the Gospel is that Jesus was rejected so that the religious elite, unjust rulers, and scoundrels like us might receive God's forgiveness. When we live our lives under the rule and reign of Christ, we come to learn what it is like to experience true peace. By God's grace, may we be transformed from those who reject Jesus to those who rejoice in Him.

Liturgy

We tremble as we fall on our knees to adore our King. O persecuted Redeemer who set us free from death, You are not just the Bringer of Good News but the Good News itself! You are both the Joyful Proclamation and the Joy!

The temptation to be the kings of our own lives is both all around us and within us. And we must confess: while chasing the promise of autonomy, we fail to submit to your authority. While the world may persecute us, we sorrowfully align more with Pilate, the one who rejects You, than with the Martyr.

We repent of often hearing the Gospel as bad news. Our culture preaches that following You is restrictive, but we know that it truly sets us free.

Disentangle us from the messaging the world drives to us: through work, school, social media, entertainment that we ought to be lords over our lives. Help our unbelief! Let us bring our foolish ways into the shadow of the cross that we might instead bow down to the King of Kings.

We surrender today the desire to live our own truths, and beg that You replace that hollow craving with an eagerness to follow only the truth of the Gospel.

Let Jesus' lordship be not trouble to our hearts but sweet words to our ears. May we rejoice fervently and never cease!

Oh Hope of Glory, as sojourners toward our eternal home, we ask that You would sustain us with your reign and kingdom until their consummation, when we will bask in your glory forever.

Amen

WEEK 3 — Lord's Day Evening

Christ Our King

Devotional by Pastor Jon Needham

Scripture — Matthew 27:32-44 (ESV)

As they went out, they found a man of Cyrene, Simon by name. They compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall, but when he tasted it, he would not drink it. And when they had crucified him, they divided his garments among them by casting lots. Then they sat down and kept watch over him there. And over his head they put the charge against him, which read, "This is Jesus, the King of the Jews." Then two robbers were crucified with him, one on the right and one on the left. And those who passed by derided him, wagging their heads and saying, "You who would destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross." So also the chief priests, with the scribes and elders, mocked him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him. For he said, 'I am the Son of God.'" And the robbers who were crucified with him also reviled him in the same way.

Devotional

Judges 17:6 simply declares; "In those days there was no king in Israel. Everyone did what was right in his own eyes." In many ways, the story of Israel is a story of failed kings. Without a king to rule, chaos, sin, violence, and injustice abound. But even with a great king like David on the throne, these same dynamics

abound. David, the greatest king of Israel, was himself a sinner guilty of adultery, rape, and murder. From Adam who failed to protect and serve his bride in the garden, to Cain who murdered his brother, to David, the Old Testament is a messy story that is longing for a true King. Jesus is that King.

Matthew begins his Gospel by carefully recording the genealogy of Jesus to demonstrate that He is not just a descendant of King David but THE King who was promised to David in 2 Samuel 7. As Matthew tells the story of Jesus, he is careful to consistently identify Jesus as Israel's promised and long-awaited King. His birth, foretold in Micah 5:2, drew the praise and worship of the Magi but filled King Herod with murderous jealousy and rage.

Jesus' kingship was a primary reason for his trial and execution. He was mocked by the guards as a failed, impotent, and pathetic King. The sign hung above Jesus' head said; "This is Jesus, the King of the Jews." The purpose of these cross-signs was not to communicate the identity of the victims, but rather to communicate the charges that the criminals were guilty of. In other words, Jesus was guilty of being the true, promised, and long awaited King of Israel. And yet, unlike the previous kings of Israel, Jesus' kingship was no failure.

Though the crucifixion looks like an utter disaster on Jesus' part, it is actually His victory and our deliverance. You see, Jesus is not the kind of king who saves Himself at the expense of others. This is the type of king the guards expected Him to be. Truth be told, that is the kind of king we deserve. But Jesus is the type of king who saves others at His own expense, even the cost of His own life. And He does this for His enemies!

This is what the foolish, taunting guards failed to understand. The cross, which looks like a failure, is actually the decisive victory of God over sin and the powers of darkness.

Colossians 2:15 says; *“He disarmed the rulers and authorities and put them to open shame, by triumphing over them in Him.”*

Through the cross, Jesus our King has exposed evil as evil, and triumphed over it, even putting it to shame.

Jesus is not the king the world deserves, but He is the king our world needs. He is the king that we need. His rule is merciful, just, and kind. He is a suffering and sacrificial king. He is a victorious king. There is no limit to his jurisdiction for Heaven and earth are His. And this King, unlike all other kings, is making all things new (Rev. 21:5)!

Liturgy

Praise You, O kind and merciful King!

Israel's promised and long-awaited sovereign:

Suffering. Sacrificial. Victorious.

No earthly emperor could ever lead us, represent us, sustain us, bring us hope, the way only The King of Ages can. No other ruler but our Almighty Maker could have put on the flesh of man so He might be weak enough to suffer.

Our Lawgiver.

Our Leader and Commander.

Our true Governor Among Nations.

We confess that our story is a messy one.

Our tendency is to put our hope into kings and kingdoms instead of

your power and might. We often feel limited or offended by your ruling rather than seeing it as just and merciful. The cross was not plan B. Even though we don't deserve your redeeming love, we somehow have the audacity to take it for granted. For this, please hear us as we repent.

But You have given us cause for joy! We are free from having to forge our own identities from scratch because You have purchased ours on the cross.

Our true identities are only found through obedience to your rule: your rule that is for our good and your glory.

Show us reason to rejoice everywhere we look — let the signs of springtime be evidence to us that through every season the King of Saints is on the throne, making all things new. Help us to submit faithfully to your rule and reign. Instill gratitude within us that You don't rule over us in tyranny but gently lead us as our Good Shepherd.

Grant us the honor of seeing You as You make all things new. May we delight earnestly in our deliverance!

Let us take comfort that your jurisdiction is not just here on earth alone! You have gone before us, our Priest and Forerunner, to prepare us a home in your eternal kingdom. May we treasure this truth and keep our eyes heavenward in anticipation of its fulfillment!

Amen

WEEK 3 — Midweek Evening

It Is Finished

Devotional by Pastor Ryan James

Scripture — John 19:28-30 (ESV)

After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.” A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.

Devotional

As Jesus was nearing death on the cross, he declared that he was thirsty. A fairly common statement, and yet when Jesus said it, there was nothing common about it. This scene was an echo of the psalmist’s words in Psalm 69: *“They gave me poison for food, and for my thirst they gave me sour wine to drink,”* and John makes sure to tell us why it happened: to fulfill the Scripture.

A casual observer could have looked at Jesus’ final moments and seen only failure. Here was a man in whom so many placed their hopes, but for what? It appeared that He would meet the same end as the other revolutionaries and “messiahs” before Him who had sought to free the Jews from their Roman oppressors.

Though Jesus appeared as an ordinary criminal suffering the inevitable fate of one who would challenge the might of the Roman Empire, He actually was the Son of God Himself, come to crush the head of Satan and put an end to sin and

its effects. When He arrived at His final moments, we are not hearing the semi-conscious groans of a dying man, but rather the battle cry of the triumphant Son of God.

As we consider these final words of our Lord, may we feel both their gravity and their power. He has come to make good on all the promises of God.

He is our true Prophet, come to proclaim to us both the depth of our sin and the wonder of our salvation.

He is our true Priest, who makes atonement on our behalf as both our Perfect Sacrifice and our Mediator, pleading on our behalf before the Father.

And He is our triumphant King. He has come to redeem His people, reigning as their Lord, and one day He will return to judge the living and the dead. He will usher in perfect peace as every nation, tribe, and tongue fall down before Him declaring “Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!”

Oh, that we would see that day before us and that we would long for its arrival! May we hear the words of our Lord and be filled with hope as they ring out through eternity. “It is finished!” He has done it! Let our weary hearts rejoice.

Liturgy

How radiant You are, O triumphant ruler! Our Almighty King, who became our brokenness for the sake of the world.

We confess that we often don't recognize the gravity and weight

*of your final words on the cross. The thirst that our Deliverer suffered
on the cross is the thirst we all deserve.*

The bitter cup was our due!

Instead, we drink deeply from the cavernous wells of your grace.

We are free, because it is finished:

Finished is our Lord's earthly ministry,

Finished are the priestly sacrifices,

Finished is the fulfillment of Scripture,

Finished is the redemption of God's chosen people.

*Let our worship reflect the finality of your triumph,
and may it satisfy our thirst.*

Increase our appetite for You, O Lord, every day until You call us home.

May we remember that You are

not only fully man but also fully God

not just the God of Water but the God of Wine

not just the God of Fasting but the God of Feasting

You are Lord over both the sunset and the sunrise.

Our anthem today: Sunday is coming.

Amen

PRAYER FOR GOOD FRIDAY

The Suffering Servant

By Pastor Aaron Kuhns

*Heavenly Father,
The world around us is groaning with sin and death
We are plagued by sin pressing out of us
and suffering pressing in on us
All this tempts us to doubt your goodness
Are these signs we have been forsaken?
O God, renew our minds through the cross of Christ*

*Rather than abandon us to these struggles, the Son came down
“not to be served but to serve,
and to give His life as a ransom for many”
Your Son did not remain above our strife, distant from our pain
Jesus went off the beaten path to where the sufferers laid
Please open our eyes to your pursuit of struggling sinners*

*You made clear that, “The Son of Man must
suffer many things...and be killed”
The cross was not an afterthought, a detour, a mistake
It was instrumental to your plan, the center, the crux
He has gone before us into suffering and death and emerged victorious
The light of the cross now shines through our present darkness
If He did not avoid the pain of crucifixion, He will not leave us now
Please help us believe that we do not bear our cross alone*

*O Christ,
Your trust was betrayed, so that our trust could be firm
Your love was despised, so that we could see love displayed
Your innocence violated, so that we could become innocent*

*Your purity stained, so that we could be washed clean
Your body destroyed, so that we could become new creations
You were forsaken, so that we would never have to fear abandonment
May we never belittle your death, Son of God*

*O Holy One, bring us down to the depths of our sin
It truly was our sin that held Him there
O Redeemer, bring us up to the heights of your love
It was for the joy set before Him that He endured the cross
**Guide us by your display of perfect love and justice
to deeper trust in You***

Amen

PRAYER FOR RESURRECTION SUNDAY

The Gardener of the New Creation

By Pastor Rusten Harris

O God of our Deliverance,

*Among the generations of sinners laid low in the earth
You, our Savior, were sought among the dead!
For you, O God, looked upon us in our broken ways
We who were wrecked, ruined, restless, and running to the grave
And in your mercy and in your grace
You bore our rebellion and the wages of our sin upon Golgotha's tree.
And so like a sinner, wrapped in graveclothes, You laid within the tomb
But death could not hold the righteous King of Kings
For You, our God, are not the God of the dead but of the living!
And on the third day when the stone was rolled away,
You delivered us from all our fears!
You saved us from our condemnation!
You rescued us from our hopeless state!
The death of our death in the death of Christ!
The resurrection of our life in the resurrection of Christ!
In your resurrection You have turned mourning into dancing!
You are turning our sorrows into joy!
You will turn our weeping into laughter!
In your triumph over death You have disarmed rulers, authorities,
and every threat!
You have made a spectacle of the powers and evil's deathly reign.
When they sought you, Lord, among the buried in the ground
They mistook You for the gardener tending Joseph's tomb.
You, our Risen Lord! The Gardener of the new creation!
You have spared nothing and given us immeasurable hope
to carry us through every trial and storm.*

*In the empty tomb and the folded graveclothes
You have given us warrant for a glorious future.
By your Spirit, Lord, give us eyes to see and words for praise!
May we eat, drink, and give thanks, for yesterday we were dead,
And may we rejoice for our life is hidden in Christ!
Give us faith to look forward to the coming city that cannot be shaken
Because You have laid its foundations and are its Builder and Designer
May we live every day You have given us to glorify your name!
The firstborn from among the dead!
The Lord of the new creation!
The Resurrection and the Life!
Glory be to our Redeemer who lives!
Amen*

