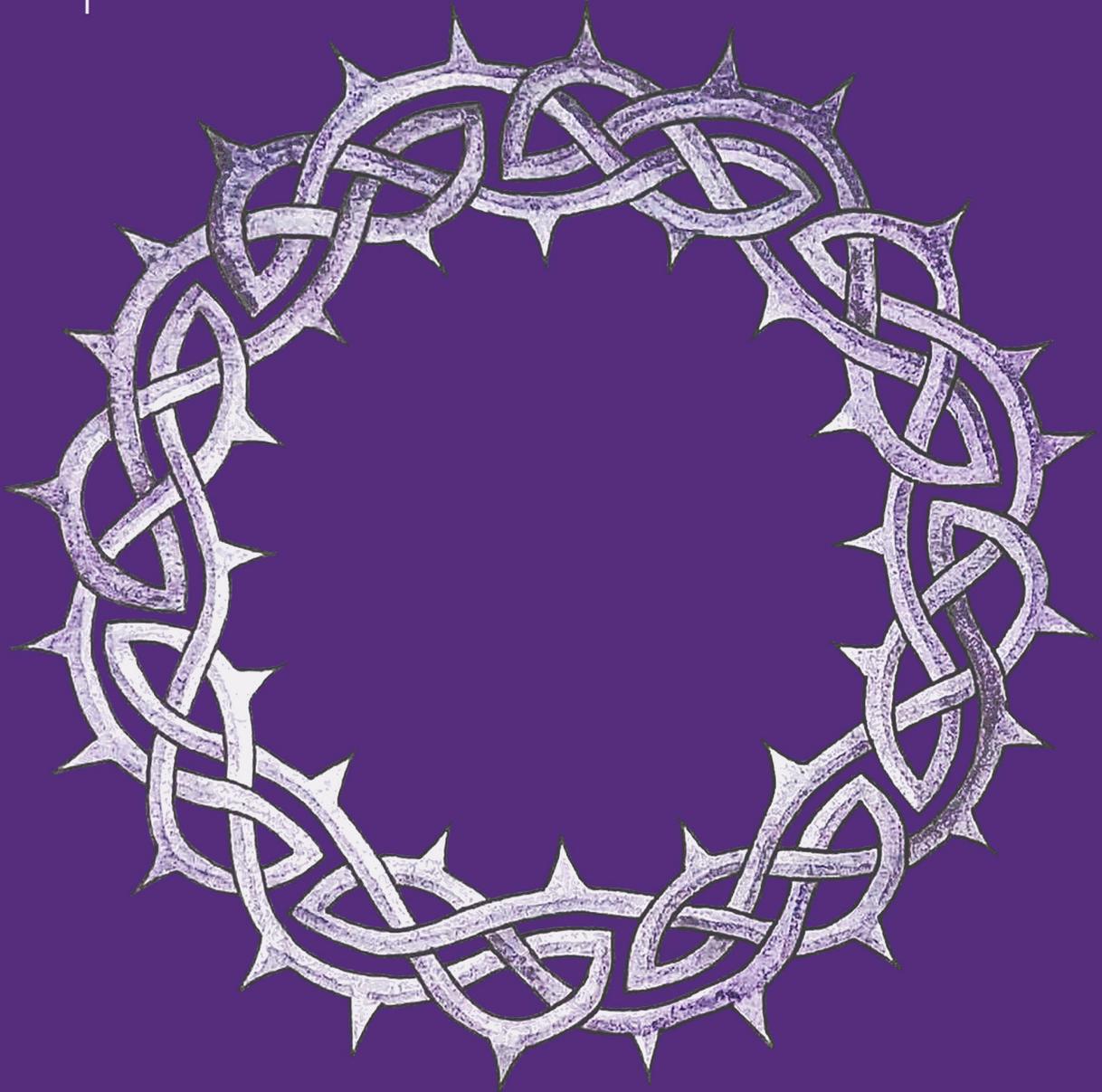


LEVEL

GROUND  
mennonite church



2021 LENTEN DEVOTIONAL SERIES

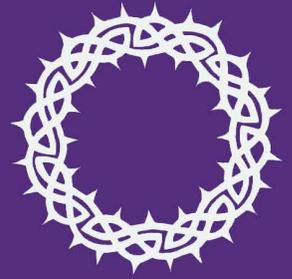
week seven: mar 28 - apr 3

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## DAY 40: MAR 28, PALM SUNDAY

Theme: The Triumphal Entry  
Scripture: Matthew 21:1-11  
Prepared by: Natalie Dahl



Before you read the passage for today, please take a couple of minutes and listen to the following song: *His Kingdom Now Is Come (Behold! Behold!)* by The Porter's Gate (Click [HERE](#) to listen)

### The King is coming soon.

I wrote those words at the end of my devotion for Advent and so it is somewhat coincidental that this passage today has to do with Jesus declaring his Kingship for the first time to the gathered nations in Jerusalem. This is the act that kicks off the events of Passion Week that lead us ultimately to the cross and the resurrection.

The people gathering along the road to Jerusalem, crying out, "Hosannah!" would have seen the donkey and her colt and recalled the prophecy in Zechariah of the coming, gentle, King. Can you picture the rush of seeing Jesus fulfill centuries-old words in real time, but not quite knowing that the freedom, justice, and peace that He was bringing was not the short-sighted hope of lifting Roman oppression? I imagine that they also recalled with wonder and expectation the miracles that Jesus displayed and the authority he spoke with, so different from the others teachers and religious leaders. But how many in the crowd had yet to realize that the words and signs were a foretaste of the relationship that Jesus was getting ready to reconcile?

I chose the song that you've just listened to to accompany the passage because it shakes me up and brings back into focus the utter vastness of Jesus' Kingship. It is a shining light that can not be extinguished and that is undeterred by trouble in the water.

And honestly... I could use a little bit of that. It's been a full, stressful, and exhausting few months and I've been more than a little short-sighted in my hopes (not that that's a bad thing, in-the-moment concerns do matter). So, I invite you to join me in this call to worship. To close your eyes and listen to the song again, try to put yourself on that road to the city gates, watching the King come near, the expectant hope welling up so that you cannot help but shout out "Hosanna! Behold! Behold!"



### Matthew 21:9

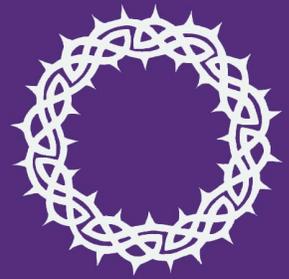
The crowds that went ahead of him and those that followed shouted, "Hosanna to the Son of David!" "Blessed is he who comes in the name of the Lord!" "Hosanna in the highest heaven!" (NIV)

DAY 41: MAR 29

Theme: Jesus Washes His Disciples Feet

Scripture: John 13:1-17

Prepared by: Adriaan Goedbloed



Growing up my mom often, if not all the time, asked me if I had washed my hands before every meal. Sometimes I had and sometimes in the haste of getting to the table I forgot and had to go back to the kitchen and wash my hands. Our kitchen was not big enough for us to have our meals there. In the days that Jesus walked through Judea and in Jerusalem, they wore sandals and since the roads were not paved, their feet were dusty and dirty from walking on unpaved roads. When Jesus and his disciples were sitting down for dinner, Jesus got up from the table. What we do not know is if Jesus stood up before dinner or during the dinner. It was Passover and maybe it was a special dinner, like the Jews still celebrate today and what is called a "seder meal".

**And Jesus got a basin and filled it with water, took some towels and started washing the feet of the disciples.**

That must have been quite the sight, Jesus who is their Leader, the Messiah as the disciples had got to know him, started washing their feet. Were there astonished looks from the disciples, questioning silently why Jesus was doing that? Did they talk to each other or watch in silence?

Well when Jesus got to Peter and wanted to start washing his feet. Peter had had some time to think about it and was not letting this go unnoticed. He was maybe somewhat embarrassed that their Leader was washing their feet and he asked Jesus: "You are going to wash my feet?" He was sure that he could change Jesus's mind, for this was unheard of. Jesus knew of course what was going to happen in the next few days and that this washing of feet was something that Peter did not understand now. However, he would someday understand. And Jesus mentioned this to Peter. Peter did not take kindly to this and was adamant that Jesus was never ever going to wash his feet. How often have you said, "I will never ..." and then God, who has a sense of humour, will let exactly that happen. I have had this happen a few times and so has Jose. And, you know, the "never" became a blessing. Amazing indeed.

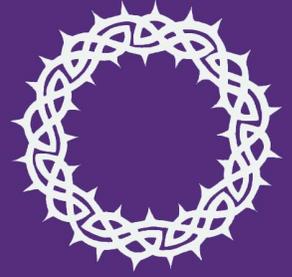


John 13:16-17

Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him.

Now that you know these things, you will be blessed if you do them.

(NIV)



Jesus told Peter in no uncertain words that if he could not wash his feet, then Peter would not belong to Jesus. Peter was still not satisfied and tried to convince Jesus, "Please then wash my head and my hands as well."

Jesus did not intend to do that and answered Peter. I am sure all the disciples were listening intently to this exchange of words between Jesus and Peter. Jesus said, "A person who has bathed all over does not need to wash, except for his the feet, to be entirely clean. And you disciples are clean, but not all of you." Jesus knew that Judas was going to betray him, that he was going to be crucified and would wear a crown of thorns. I cannot imagine how that must have felt, knowing what is coming and not being able to change anything.

Jesus showed great humbleness and humility. Here he was, humbly washing the feet of the disciples, serving them in humility. What an example he has set for all of us. Do I always serve in humility? NO sometime my pride appears and I become like Peter. Throughout his ministry Jesus served in humbleness and humility. Let us follow in his footsteps and serve the risen Lord.

**Prayer:**

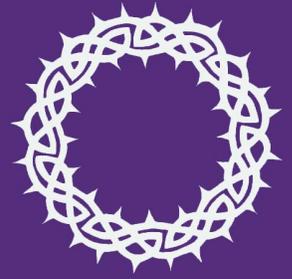
O may this bounteous God  
through all our life be near us,  
With ever joyful hearts  
and blessed peace to cheer us;  
And keep us in His grace,  
and guide us when perplexed;  
And free us from all ills,  
in this world and the next!

**Amen**

By Martin Rinkart (*Verse 2 of Now thank we all our God*)

## DAY 42: MAR 30

Theme: The Last Supper  
Scripture: Matthew 26:17-35  
Prepared by: Josh Willms



Jesus, allow us to enter into your story today.  
Guide us with your Holy Spirit and give us eyes  
to see what you are doing in us and through us.  
Help us as your followers to train our ears to hear from you.  
Amen

As I was reading over this passage of Scripture I noticed that it is divided up into two scenes. Here are a few of my thoughts on each:

### Scene 1: The Last Supper

This is the final meal that Jesus has with his disciples before he is arrested. The meal that they have gathered to celebrate is Passover, when God rescued the Israelites from slavery in Egypt. Every Passover a lamb was killed and eaten, the lamb would die so that the people could live. But this passover God was planning an even greater rescue than the one in Egypt.

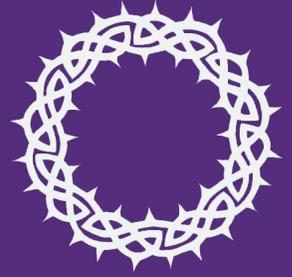
During this meal, Jesus knows that his time has come (vs.18) and that he will be killed by the authorities. He begins the meal by telling his closest friends that one of them will betray him. This is a startling revelation to say the least. Now why does he do this? Is he preparing them for what is to come? Each one asks, "Am I the one, Lord?" They don't seem to be that confident do they? Interestingly, Judas, the one who betrays Jesus, doesn't call him Lord but instead calls Him Rabbi. This use of the term Rabbi emphasizes that Judas did not truly consider Jesus to be his Lord.

After this conversation around the table, Jesus identifies himself with the Passover sacrifice—Take and eat, this is my body. The disciples at the time could not know the significance of what Jesus was doing, only after Jesus's death on the cross and his resurrection did the symbols of the bread and cup become meaningful to them. By doing this, Jesus was establishing a new covenant with his people.



### Matthew 26:26-28

While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body." Then he took a cup, and when he had given thanks, he gave it to them, saying, "Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins."  
(NIV)



The Jesus Storybook Bible (pg. 292) tells it like this:

"My body is like this bread. It will break," Jesus told them. "This cup of wine is likely blood. It will pour out. But this is how God will rescue the whole world. My life will break and God's broken world will mend. My heart will tear apart—and yours will heal. Just as the passover lamb died, so now I will die instead of you. My blood will wash away all of your sins. And you'll be clean on the inside—in your hearts. So whenever you eat and drink remember," Jesus said, "I've rescued you!"

### Scene 2: On the way to the Mount Of Olives

After the meal, Jesus tells his disciples that they will all desert him (vs.31). Both scene 1 and 2 begin with Jesus stating a hard truth about what will come to pass and both times he uses scriptures that refer to the Messiah to back himself up. Judas will betray him and the disciples will desert him. Jesus knows this, and yet, even in his time of need, he still has their best at heart, he is still concerned for them, telling them that he will meet them in Galilee after he has been raised from the dead. I do appreciate how Jesus seems to just gloss over the fact that he'll be raised from the dead, like it's no big deal and Peter doesn't even react to that comment—instead he is more insistent that he would never deny Jesus.

I've always admired Peter's courage and boldness. He speaks out (sometime when he should be silent i.e. the Transfiguration), but at the very least he's sincere. Judas and Peter both end up betraying Jesus, but the difference is how they handle their failing. Peter is reconciled and Judas is consumed with guilt and shame.

Jesus came to rescue us, He is the Messiah that was promised in Genesis 3, the one that would crush the serpent and be bitten in the process. His victory is one of sacrificial death, an innocent victim who dies in our place so that we may live. But (spoiler alert) he doesn't stay dead. His resurrection gives all of us hope. All of us fail, we're all human after all. Like Peter and Judas we have a choice of what to do with our failures, do they consume us or do we, in humility, let Jesus work through our failures so that we can become more and more like him?

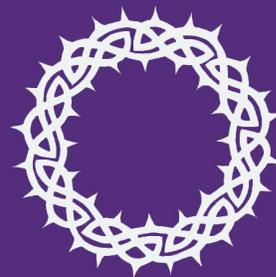
Let's end with this prayer:

Jesus "May I have the freedom to fail, even at things I care about,  
Knowing that mistakes aren't the end of my process but a part of it"

(Excerpt from "Prayer: Forty days of practice")

## DAY 43: MAR 31

Theme: Jesus Agonizes in the Garden  
Scripture: Mark 14:32-52  
Prepared by: Rita Ewert



For many years I have helped organize the Tenebrae Service, immersing myself in the Passion Week story. This year, I was privileged again to help and spent many hours reading the various accounts of Christ's last week on earth.

Looking at this passage, I am struck by the two very different perspectives, the Disciples and Jesus's.

### Disciples

At first glance, I would think "how could the disciples been so lazy, falling asleep while Jesus needed them", however, as I kept reading and trying to understand, I realized the disciples were overwhelmed. They did not understand what was happening, they just wanted to be with Jesus. They were having a fantastic time of walking with Him, listening to Him, and seeing His myriad of miracles. They knew that He was God's Son, but He was their friend. Now, Jesus was telling them it would end, everything would change. I suspect the question "Why? People love You Jesus; no way is this time to leave. Maybe you just need some rest Jesus, everything will look better after a rest." They were not emotionally and mentally prepared for what would take place. My question, would I have done anything different? Would I have stayed awake? We have the privilege seeing the whole story unfold, they were caught up in the moment.

### Jesus

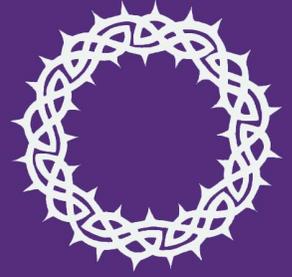
Knowing you will be falsely accused, watch your disciples desert you and die a torturous death is incomprehensible. Yet, Jesus knew all of this and took His trusted disciples to the Garden with Him. He needed to spend time alone and bring His burdens to His Father, God. It is a powerful, moving prayer,

"Abba, Father," He cried out, "everything is possible for You.  
Please take this cup of suffering away from Me.  
Yet I want Your will to be done, not Mine."



### Mark 14:35-36

He went on a little farther and fell to the ground. He prayed that, if it were possible, the awful hour awaiting Him might pass Him by. "Abba, Father," He cried out, "everything is possible for you. Please take this cup of suffering away from Me. Yet I want Your will to be done, not Mine."  
(NLT)



He knew everything that was about to happen and yet He was willing to do it whatever God asked Him to do. His overwhelming love for His Father drove Him to His knees in prayer. His unfailing love for all of us, created a willing heart to accept what was about to happen.

The other part of the Garden scene is Jesus asking, repeatedly, for His disciples to pray. He knew that they needed to pray for support, not for Himself but for them. He was concerned for the men that He loved. In His hour of need, He still showed love and concern for the people around Him.

**Do we need to take time to pray? Is it necessary?**

Jesus asked His disciples to pray. Unfortunately, they were exhausted and could not pray. Jesus was emotionally exhausted but took the time to pray with His Father.

**At times, I have wondered about the need to spend time alone with God. Is it necessary?**

After all, I talk to God daily, thanking and praising Him, invariably asking questions, seeking wisdom but it is random, I don't usually set a specific time to pray.

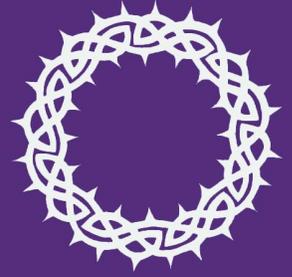
**Yet, Jesus, God's Son, took time to pray.**

So, to answer my own question, yes, I believe I need to make time daily to pray.

The worship song, *Reckless Love*, talks about God's overwhelming, reckless love for us. (Find lyrics and link to listen on page 8.)

**Prayer:**

**Lord, help each of us to take time to pray.  
Help us to keep our hearts and minds focused on You!**



## Reckless Love

(Click [HERE](#) to listen.)

Before I spoke a word You were singing over me  
You have been so so good to me  
Before I took a breath You breathed Your life in me  
You have been so so kind to me

### Chorus

(And) O the overwhelming never-ending reckless  
Love of God  
O it chases me down fights 'til I'm found  
Leaves the ninety-nine  
I couldn't earn it I don't deserve it  
Still You give Yourself away  
O the overwhelming never-ending reckless  
Love of God yeah

When I was Your foe still Your love fought for me  
You have been so so good to me  
When I felt no worth You paid it all for me  
You have been so so kind to me

There's no shadow You won't light up  
Mountain You won't climb up  
Coming after me  
There's no wall You won't kick down  
Lie You won't tear down  
Coming after me

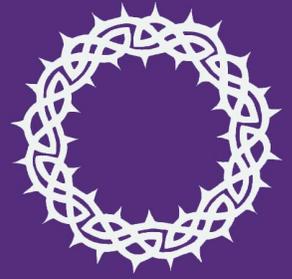
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## DAY 44: APR 1, MAUNDY THURSDAY

Theme: Jesus's Trial and Peter's Denial

Scripture: Luke 22:54-23:25

Prepared by: Alvin Ens



The critics, the cynics, the conventional, the contemptuous, the curious, the controlling.

The contemplative Dr. Luke does a research project of a first century "dissident" movement. He writes to Theophilus (whoever that is)—a God lover—that he "may know the certainty of the things" (Luke chapter 1).

Luke has amassed a wealth of details. Jesus's critics arrest him and lead him to the Jewish high priest's house. Peter follows at a distance.

If I were writing a sermon series the first sermon would be FOLLOWING AT A DISTANCE Good for Peter; he's a follower. All the other disciples fled in consternation or fear. Three times Peter is accosted as a follower of Jesus. Three times he denies any association with Jesus. The rooster crows and he remembers Jesus's words and he goes out and weeps bitterly.

Luke doesn't add the conclusions of life lessons, perhaps because he knows this is a subplot but we can add our own (besides, he's a historian not an apologist). Stand up boldly for Jesus. No denials.

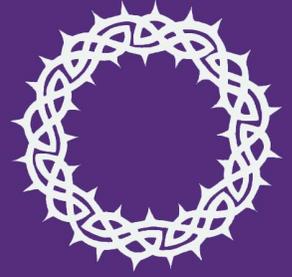
My second sermon, MOCKING THE FAITH. The guards have their fun—mocking and beating Jesus. The gang mentality. Hurting the weak. Ridiculing a cause.

Next, INTERROGATING JESUS. The chief priests and their cohorts ask, "Are you the Christ?" and Pilate asks, "Are you the King of the Jews?" All try to expose a legal loophole so that they can feel justified in their attempt to annihilate him. Pilate alone says, "I find no basis for a charge." We often try to justify our thinking, or non-thinking—Does the Bible really mean ... ? Cynic or skeptic?



### Luke 22:67-70

"If you are the Messiah," they said, "tell us." Jesus answered, "If I tell you, you will not believe me, and if I asked you, you would not answer. But from now on, the Son of Man will be seated at the right hand of the mighty God." They all asked, "Are you then the Son of God?" He replied, "You say that I am."  
(NIV)



Next, **PASSING THE BUCK**. Pilate passes the buck by sending him on to Herod. Herod welcomes the opportunity to see Jesus but ultimately sends him back to Pilate. (Herod and his soldiers mock and ridicule Jesus dressing him in an elegant robe—see “Mocking the Faith”) Herod maintains his judicial doubt. All of us pass the buck.

Lastly, **APPEASING THE CROWD**. Pilate wants to release Jesus but the crowd says crucify him. So he sides with the populous. It is the easy way out. Please the crowd. Go with the flow.

The critics  
The cynics  
The conventional  
The contemptuous  
The curious  
The controlling

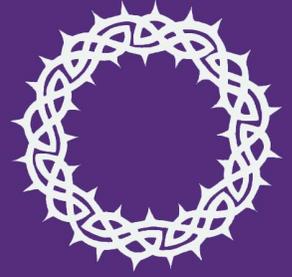
Where do I stand in this list?  
Where do you?

The apostle Paul goes through a somewhat similar trial before King Agrippa, as recorded in Acts 26. Agrippa too is asking questions:

“Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.” Acts 26:28 (KJV)  
(The NIV says “You think that in such a short time you can persuade me to be a Christian?”)

Luke, the historian, wants us to know the certainty of the things regarding Jesus. Paul, the evangelist, wants us to repent and turn to God.

Prayer:  
God, forgive us for standing on the sidelines.  
Help us to be a contemplative like Luke.  
We repent for our denials and cynicism.  
Help us to be bold in witnessing.



## Carefully Investigate

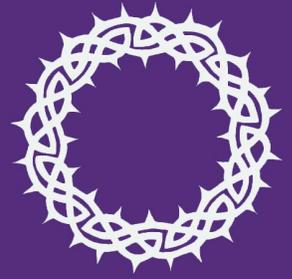
By Alvin Ens

Oh to have been an eyewitness  
to know the certainty  
of the events of Jesus's life  
as many in that century did  
as Doctor Luke did not  
coming one step too late  
suffice it then, still lacking contentment  
to investigate, to interview, to organize  
to find a beginning and an orderly progression  
to set down a written record  
that Theophilus, the God lover  
and posterity ages hence  
may know the certainty  
of the things taught about Jesus  
one Greek writing to a Roman  
about a Jewish upstart religion

Did Luke know that generations hence  
would call his good news God-inspired  
and set it down as holy writ  
what curiosity compelled  
what contagion inspired  
what credibility found in history  
what profit might he hope but for the heart  
to interrupt ministry to the human body  
to hear the soul's cry for healing

## DAY 45: APR 2, GOOD FRIDAY

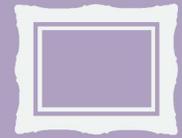
Theme: The Crucifixion of Jesus  
Scripture: Luke 23:26-49  
Prepared by: Aften Thiessen



Many years ago, when I was living in the UK, I visited the Tate Modern, an art museum in London. After hours of walking around I turned the corner into a new gallery and was confronted by this painting by Arnulf Rainer called "Wine Crucifix." The painting was done as an altarpiece for a student chapel at an Austrian Catholic university. It was hung in front of a window so that light would shine through the four corners of the painting, but not the cross itself. It was done with the holocaust in mind. This painting was both shocking and completely appropriate at the same time. Shocking because it was a far cry from the polished and sleek sterling silver cross necklaces that are common where

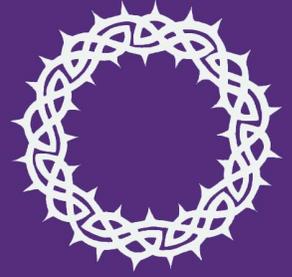


I grew up in Texas. Completely appropriate because it acknowledges the horrors of both the crucifixion and of the holocaust. This is not a sanitized cross—this is the crucifixion as it was—dark and bloody and messy. So here I was in an art gallery, having a profoundly religious moment as I stared at this piece of art. It reminded me of the sacrifice Jesus made, and it reminded me that the darkness that He came to defeat—the darkness that engulfed His light and life (even if only temporarily)—isn't completely extinguished. There is still pain and suffering in this world and humans are still capable of atrocities. And sometimes we need to acknowledge that reality. Sometimes we need "Wine Crucifixion" and not just a pretty silver cross around our necks.



### Images:

- 1) *Wine Crucifixion*  
(1957-78)  
by Arnulf Rainer
- 2) *Soldiers Casting Lots for Christ's Garments*  
(1800)  
by William Blake
- 3) *I Thirst*  
(2003-07)  
by Patrick Reyntiens
- 4) *Crucifixion*  
(1928)  
by Gerardo Dottori
- 5) *Christ Crucified*  
(1965)  
Stained glass window given by the people of Wales, to Sixteenth Street Baptist Church, Birmingham, AL



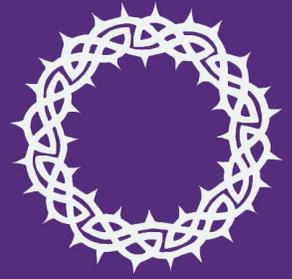
You are invited today to slow down and remember the death of Jesus. I don't have a lot to share with you today. I feel that there is little I could say about Good Friday that would be beneficial to you. Instead I have paired Luke 23:26-49 with artwork. Maybe like my experience at the Tate Modern the artwork will help bring to light some aspect of the story for you, or maybe you will see it and say, "I don't think it happened like that"—and then your imagination will work to build your own scene. Either way, I pray that this would be a time where you can slow down and remember the crucifixion and death of Jesus.



#### Luke 23:26-49

<sup>26</sup> As they led Jesus away, a man named Simon, who was from Cyrene, happened to be coming in from the countryside. The soldiers seized him and put the cross on him and made him carry it behind Jesus. <sup>27</sup> A large crowd trailed behind, including many grief-stricken women. <sup>28</sup> But Jesus turned and said to them, "Daughters of Jerusalem, don't weep for me, but weep for yourselves and for your children. <sup>29</sup> For the days are coming when they will say, 'Fortunate indeed are the women who are childless, the wombs that have not borne a child and the breasts that have never nursed.' <sup>30</sup> People will beg the mountains, 'Fall on us,' and plead with the hills, 'Bury us.' <sup>31</sup> For if these things are done when the tree is green, what will happen when it is dry?"

<sup>32</sup> Two others, both criminals, were led out to be executed with him. <sup>33</sup> When they came to a place called The Skull, they nailed him to the cross. And the criminals were also crucified—one on his right and one on his left. <sup>34</sup> Jesus said, "Father, forgive them, for they don't know what they are doing." And the soldiers gambled for his clothes by throwing dice.



<sup>35</sup> The crowd watched and the leaders scoffed. "He saved others," they said, "let him save himself if he is really God's Messiah, the Chosen One." <sup>36</sup> The soldiers mocked him, too, by offering him a drink of sour wine. <sup>37</sup> They called out to him, "If you are the King of the Jews, save yourself!" <sup>38</sup> A sign was fastened above him with these words: "This is the King of the Jews."

<sup>39</sup> One of the criminals hanging beside him scoffed, "So you're the Messiah, are you? Prove it by saving yourself—and us, too, while you're at it!"

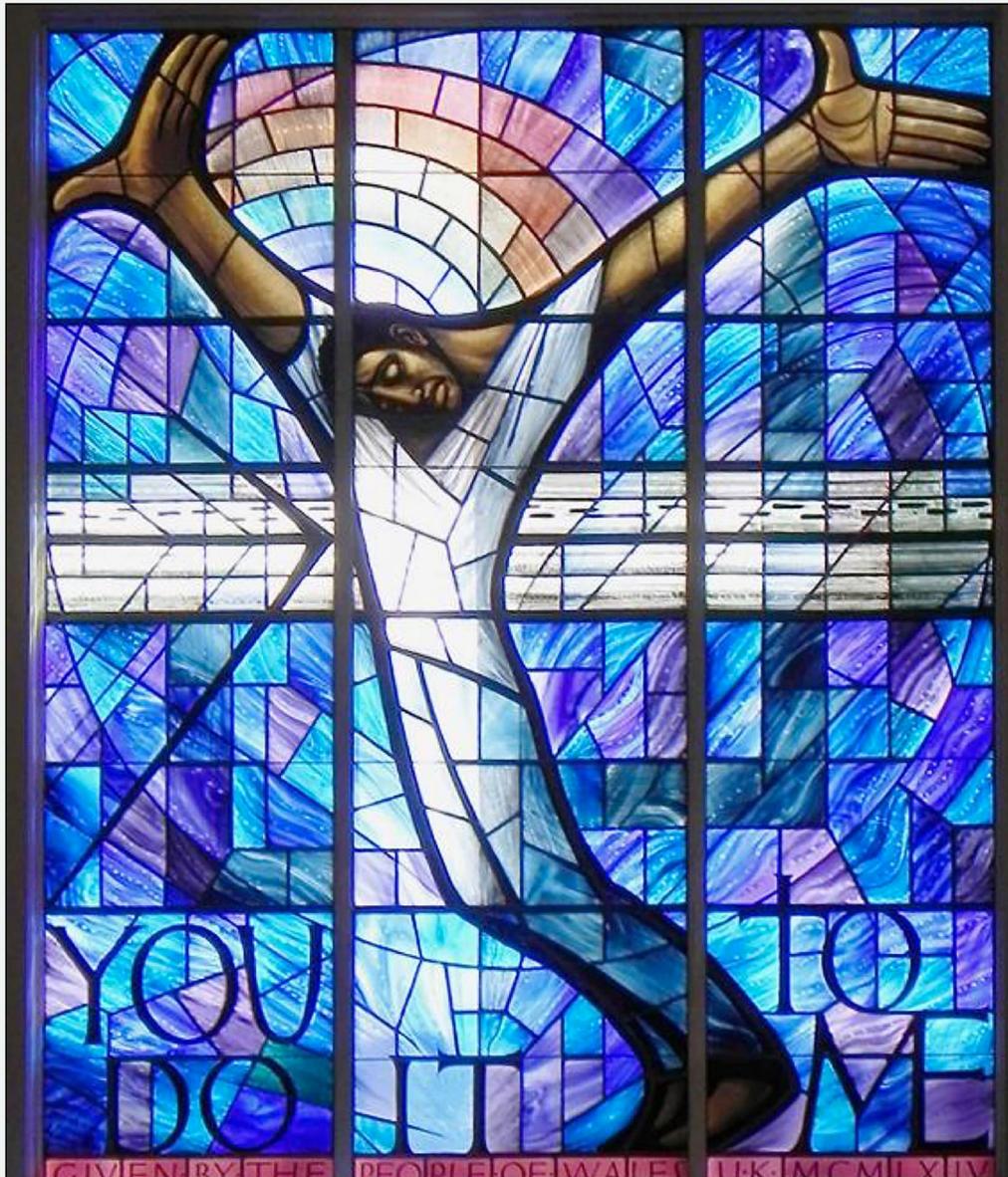
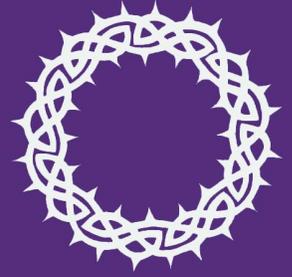
<sup>40</sup> But the other criminal protested, "Don't you fear God even when you have been sentenced to die? <sup>41</sup> We deserve to die for our crimes, but this man hasn't done anything wrong." <sup>42</sup> Then he said, "Jesus, remember me when you come into your Kingdom."

<sup>43</sup> And Jesus replied, "I assure you, today you will be with me in paradise."



<sup>44</sup> By this time it was about noon, and darkness fell across the whole land until three o'clock. <sup>45</sup> The light from the sun was gone. And suddenly, the curtain in the sanctuary of the Temple was torn down the middle. <sup>46</sup> Then Jesus shouted, "Father, I entrust my spirit into your hands!" And with those words he breathed his last.

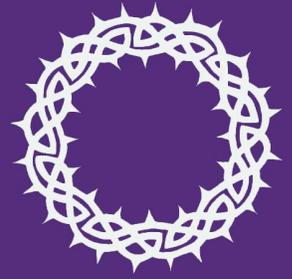
<sup>47</sup> When the Roman officer overseeing the execution saw what had happened, he worshiped God and said, "Surely this man was innocent." <sup>48</sup> And when all the crowd that came to see the crucifixion saw what had happened, they went home in deep sorrow. <sup>49</sup> But Jesus' friends, including the women who had followed him from Galilee, stood at a distance watching.



Prayer:  
Lord have mercy.  
Christ have mercy.  
Lord have mercy.

## DAY 46: APR 3, HOLY SATURDAY

Theme: Holy Saturday  
Scripture: John 19:38-42  
Prepared by: Andrew Haak



As a child I would sometimes start a book by skipping to the very last page to see how it would end. It helped me brace for the inevitable denouement, the frightful undoing before the climactic resolution.

The astute reader will recognize that the events described in this passage all took place on Friday evening before the sun went down. That's because Saturday was the Sabbath, a mandatory rest from toil. There are actually no details about what happened on the day after Jesus died.

**Holy Saturday is marked by absence and silence.**

**No hopeful waiting.**

**No relaxing rest.**

**No reassuring knowledge of good news just around the corner.**

**This was not your typical Sabbath.**

**This day was the denouement moment of the gospel story.**

I remember an author suggesting that hopelessness is a legitimate stage of holiness.\* That struck me, and that has stuck with me since. This describes Holy Saturday in a nutshell; it is twenty-four hours of unparalleled hopelessness.

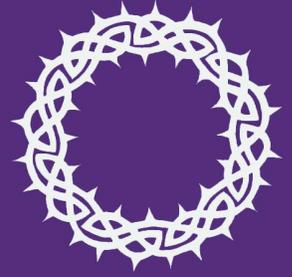
Deafening silence, crushing absence, and crippling darkness: the biblical account says a lot by saying nothing at all. The first followers didn't have the advantage of knowing how the story ends; for them, this was the end of the story.



### John 19:41-42

At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.  
(NIV)

\*A] Swoboda, A Glorious Dark: Finding Hope in the Tension Between Belief and Experience.



The doubt, confusion, and despair of the tomb are part of the Christian story, and as result they are a part of our Christian journey. There is no avoiding the tomb or making it more palatable. In our own journeys of faith, we are often left with the impression that there is something wrong with us or that we are being punished when we encounter seasons of doubt, confusion, and despair. That this marks the end of us, the end of our story. This is far from the truth. While it rarely brings any sense of satisfaction or security in the moment, dark seasons like Holy Saturday are very much a part of our God-ordained journey. To get to Sunday, we must go through Saturday. To get to the empty tomb, we have to first experience the twinge of death.

The tomb is not the end of the story. So don't skip it or try to soften it. We don't have to be afraid of the tomb, but we're not supposed to avoid it either. For a day, just sit with it in all of its raw unadulterated anguish, and see how all of your doubt, confusion, and despair finds its place in Christ's story.

#### Prayer:

God, when I feel the sting of death, the weight of despair, or the fog of confusion,  
Help me to remember that you are with me in this dark tomb.

#### Jesus is Laid in the Tomb

by Malcolm Guite\*

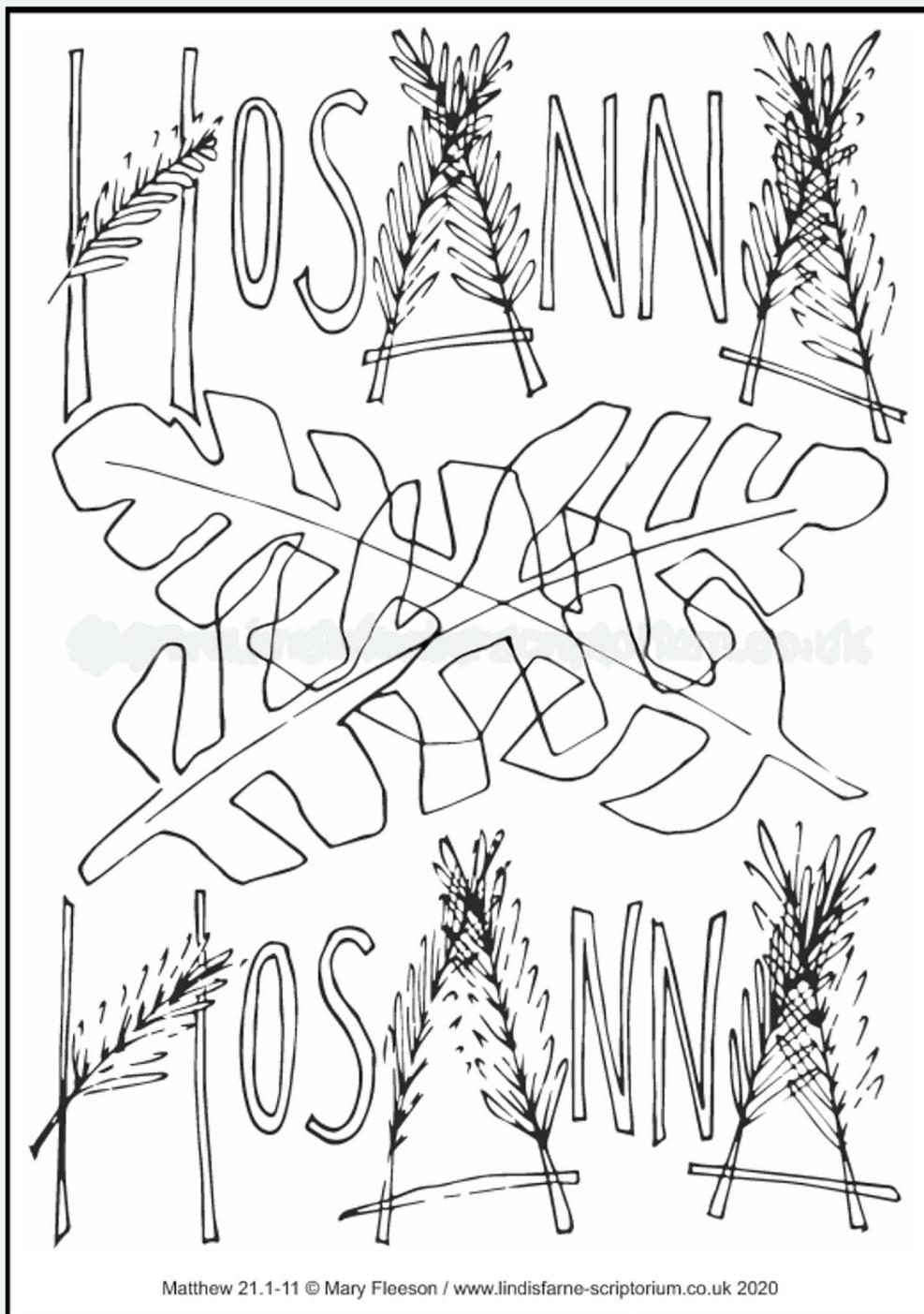
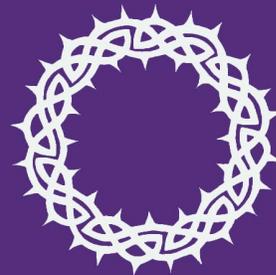
Here at the centre everything is still  
Before the stir and movement of our grief  
Which bears it's pain with rhythm, ritual,  
Beautiful useless gestures of relief.  
So they anoint the skin that cannot feel  
Soothing his ruined flesh with tender care,  
Kissing the wounds they know they cannot heal,  
With incense scenting only empty air.  
He blesses every love that weeps and grieves  
And makes our grief the pangs of a new birth.  
The love that's poured in silence at old graves  
Renewing flowers, tending the bare earth,  
Is never lost. In him all love is found  
And sown with him, a seed in the rich ground.

\*Malcolm Guite, *Sounding the Seasons: Seventy Sonnets for the Christian Year*.

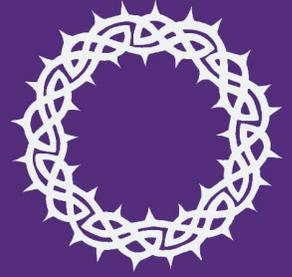
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# COLORING ACTIVITY

For all ages of contemplative colourers, sensational scribblers or meditative makers.



Matthew 21.1-11 © Mary Fleeson / [www.lindisfarne-scriptorium.co.uk](http://www.lindisfarne-scriptorium.co.uk) 2020



# DOT-TO-DOT ACTIVITY

"Hosanna to the Son of David!"  
"Blessed is he who comes in the name of the Lord!"  
"Hosanna in the highest heaven!" Matt 21:9

