

Holy Week Devotion

Holy Monday – GOD IS LOVE

Text: 1 John 4:16

So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him.

Devotion:

It is the beginning of the final week, and it starts not with a throne room but with a dusty road. Jesus is riding into Jerusalem on a donkey — an animal of peace — knowing exactly what awaits him.

He isn't wearing any immaculate armour or being accompanied by an amazing army. Just a deliberate, unhurried move toward the people who would betray him. The crowd goes wild, shouting Hosanna, Hosanna, Save us.

That is what love does: it comes near, even when it costs everything.

Notice what 1 John doesn't say. It doesn't say God is *loving* — as though love were something he switches on when we behave. It says God *is* love. It's his nature. You cannot out-sin it, out-fail it, or exhaust it. The worry or anxiety that so many of us carry — that sense that something is missing — is the ache of a soul made in the image of Love, longing to come home to it.

Holy Week doesn't start with your brokenness. It starts with his goodness. Before the cross, before the betrayal, before any of it — there is a God who loved the world enough to walk straight into it.

Questions to Consider:

- When did you last sit quietly with the idea that you are loved — not because of anything you've done, but simply because of who God is?
- Whose love has let you down? How might that wound be shaping the way you see God's love today?

Daily 3 (Sit, Write, Do):

1. Set a timer and sit for 5min, with no agenda, no requests, no distractions, and receive the fact that you are loved. If your mind drifts, remind yourself of these words: "*God is love.*"
2. Write one sentence in a journal or on your phone: "Right now, God's love for me looks like..." — and finish it honestly.

3. Think of someone in your life who may not feel loved today. Send them a message, make a call, or do one small thing that moves *toward* them — the way Jesus moved toward Jerusalem.

Holy Tuesday – GOD IS KING

Text: Matthew 6:10

Your kingdom come, your will be done, on earth as it is in heaven.

Devotion:

Yesterday we sat in the warmth of God's love. Today he flips the tables. Jesus walks into the Temple — the holiest place in the city — and drives out those who had turned worship into a marketplace. It's confronting and it's meant to be. Because this is the same God who is love, and love, when it has authority, does not look away from injustice.

We live in a world that tells us to be the CEOs of our own lives. God's kingship sounds, at first, like a threat to that. But think about what a world without a good king actually looks like — the strongest and most ruthless end up setting the rules. The alternative to God's reign isn't freedom. It's just a different, far less trustworthy kind of power filling the gap.

The King Jesus reveals is nothing like the rulers we fear. When he stood before Pilate — the most powerful man in the room — he didn't reach for political leverage. His throne would be a cross. His crown, thorns. He exercises authority not to oppress, but to serve and to save. Submitting to this King is not surrender to a tyrant — it is the safest place a human being can be.

When Jesus taught us to pray "*your kingdom come*", he was inviting us into something. The prayer assumes the kingdom hasn't fully arrived yet — there's still injustice, still exploitation, still tables that need flipping. And the King is still at work. The question for Tuesday is: where?

Questions to Consider:

- Is there an area of your life — finances, relationships, habits, ambitions — where you've quietly kept God out? What would it mean to let him have authority there?
- Where do you see exploitation, injustice, or "tables" in your community that still need overturning? What might your role be in that?

Daily 3 (Sit, Write, Do):

1. Set a timer and sit for 5min, with no agenda, no requests, no distractions, and think about any areas that God maybe showing you that are held back from Him? If you mind drifts, remind yourself of these words: *“Let Your Kingdom come, even here.”*
2. Write out the Lord’s prayer in your journal or on a piece of paper (Matthew 6:9-13). Pause on “your will be done” and ask: what would that look like in my day today?
3. Carry this question as your anchor today: *“If God is truly King — what changes?”* Let it sit with you across every decision, conversation, and moments of choice.

Holy Wednesday – THE CAUSE & CONSEQUENCE OF SIN - WHAT WENT WRONG

Text: Romans 3:23

for all have sinned and fall short of the glory of God,

Devotion:

They called it thirty pieces of silver. It wasn't a dramatic moment — no lightning, no major celebration. Just Judas calculating and weighing his options. He made what probably felt, in the moment, like a manageable decision. That's how sin so often works: not as a blaze of obvious rebellion, but as a quiet transaction. A private compromise with consequences far larger than we anticipated.

Wednesday of Holy Week is the day we name what went wrong — not just with Judas, but with all of us. Romans 3:23 gives us the truth that all have sinned. It says *all*. The word carries the picture of an archer missing a target. Not necessarily through malice — sometimes through weakness, distraction, or simply the condition we're in. We were made for the fullness of God's glory, and none of us have lived up to it. That's not accusation. It's diagnosis.

And sin's deepest wound isn't guilt — though guilt is real. It's distance. Isaiah puts it plainly: our wrongs have separated us from God, hidden his face from us. Separation from the One who is love and life is the truest definition of death. Not just physical death, but a slow disconnection from the source of everything that makes us fully human.

The hardest part is this: willpower alone can't fix it. James describes sin as a cycle — desire leads to compromise, compromise to habit, habit to destruction. You cannot debug your own software when you are the virus. This is why the rest of Holy Week matters so much. The solution is not trying harder. It is a Saviour.

Questions to Consider:

- Sin is described here as structural — a condition, not just a behaviour. How does thinking of it as a diagnosis rather than an accusation change the way you respond to it?
- Where have you felt that distance from God — that sense of his face being hidden? What was happening in your life at that time?

Daily 3 (Sit, Write, Do):

1. Take 5 minutes for honest self-examination — not self-condemnation. Ask: "Where have I chosen my own way over God's this week?" Name it simply and specifically. Then hand it over.
2. Read Psalm 51:1-12 — David's prayer of honest confession. Notice that he doesn't wallow; he moves from honesty straight to asking for restoration. Use it as a template for your own prayer today.
3. Take 60 seconds — right now, wherever you are — to finish this sentence honestly: "*I have chosen my own way over God's in this area: _____.*" Write it down or just say it out loud. Then pray one line: "*God, I can't fix this myself. I'm handing it to you.*"

Maundy Thursday – JESUS DEFEATED SIN - THE NIGHT HE CHOSE

Text: Romans 3:23

but God shows his love for us in that while we were still sinners, Christ died for us.

Devotion:

Thursday is the most intimate night of the whole week. Jesus gathers his closest friends — the ones who will fall asleep on him, deny him, run from him — and he washes their feet. He breaks bread. He lifts a cup. And he tells them: this is my body, this is my blood, given for you. Then he walks out into the dark, into a garden, and kneels in the dirt.

What happened in Gethsemane is almost too tender to look at directly. Jesus prayed three times for another way. And three times he landed in the same place: *"Not my will, but yours."* This was not resignation. He wasn't trapped. He wasn't outnumbered. He was choosing — eyes wide open, knowing every detail of what the next twelve hours would hold — choosing it for us.

Wednesday named the problem: sin creates a debt we cannot pay and a distance we cannot close. Thursday is where Jesus does something about it. Paul puts it in the starkest possible terms — God made the sinless One to become sin itself, so that the guilty could receive his righteousness in return. The most breathtaking exchange in history, transacted over a meal and sealed in a garden.

And the scope of it is staggering. John says Jesus is the atoning sacrifice not just for the disciples in that upper room, not just for first-century believers — but for the sins of the whole world. There is no history too dark. No person too far gone. No sin that falls outside what was secured on this night.

Questions to Consider:

- "Not my will, but yours" was an act of courage, not defeat. Is there an area of your life where you're still negotiating with God rather than surrendering to him?
- Jesus chose the cross before you ever made things right—what does that kind of love stir in you today?

Daily 3 (Sit, Write, Do):

1. Read Matthew 26:36-46 slowly — Jesus in Gethsemane. As you read, try to sit with the weight of what he was choosing. Then simply say thank you. Not a long prayer. Just that.
2. Write down any shame or sin you've been carrying as "too much." Then write next to it: *"He is the atoning sacrifice for the sins of the whole world"* — 1 John 2:2. Let the verse be a direct reply to what you've written.
3. If you can, take communion today — even simply, at home with bread and something to drink. Hold it. Don't rush it. Let it be remembrance rather than routine. If you're with others tonight, do it together.

Good Friday – MUST TURN FROM SIN AND TURN TO GOD – IT IS FINISHED

Text: Isaiah 53:5

*But he was pierced for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
and with his wounds we are healed.*

Devotion:

Isaiah wrote those words seven hundred years before it happened. The cross was never a backup plan. Before a single human being had sinned, God had already designed the solution. What we witness today is not God reacting to the mess we made — it is God resolving it, at the highest possible cost, in the most personal possible way.

The scene outside Jerusalem is crowded and brutal. Soldiers. Mockers. Religious leaders. Two criminals. The women who stayed when everyone else ran. Every type of person is there — which means every type of person is represented. And in the middle of all of it, a man who had done nothing wrong is nailed to wood and lifted up.

When Jesus died, something extraordinary happened in the Temple across the city. A curtain — thick as a wall, eighteen metres tall — tore in two. From the top down. God did the tearing. That curtain had stood for centuries as the symbol of the barrier between sinful humanity and the holy presence of God. In the moment Jesus breathed his last, the barrier was gone. The door that had been closed since Eden swung open. And it has never shut again.

One of the criminals hanging next to Jesus understood something in those final hours that took others years to grasp. He didn't clean himself up. He had nothing to offer. He simply turned — *"Jesus, remember me"* — and that was enough. Jesus said: *"Today you will be with me in paradise."* Not eventually. Not after more effort. Today. The thief on the cross is the most powerful sermon on grace ever preached.

When Jesus said *"It is finished"*, the Greek word was *tetelestai* — a commercial term stamped on paid debt notices. Paid in full. Your debt: settled. Your sentence: served. Your record: cleared. Not almost finished. Not pending your improvement. Finished.

Questions to Consider:

- The cross was planned before the problem existed. What does it mean to you personally that God's love for you was never reactive — it was always decided?

- *Tetelestai* — paid in full. Is there a specific sin, failure, or season of your life you have not yet allowed to be covered by that word? What would it mean to receive it today?

Daily 3 (Sit, Write, Do):

1. Set aside 10 minutes of intentional silence today. No phone, no music, no noise. Just sit before God with the reality of what this day means. Let silence do what words cannot.
2. Read Luke 23:26-49 slowly — the full crucifixion account. Don't rush it. Try to place yourself in the crowd. Notice who is there. Notice what Jesus says. Sit in it before you move on with your day.
3. Think of one person who needs to know the cross is for them too — someone carrying shame, someone who thinks they're too far gone. You don't need to preach at them. Just reach out today. A message. A call. Be present.

Resurrection Sunday – I AM RESTORED TO RULE – THE EMPTY TOMB CHANGES EVERYTHING

Text: John 24:5-6

And as they were frightened and bowed their faces to the ground, the men said to them, “Why do you seek the living among the dead? ⁶ He is not here, but has risen. Remember how he told you, while he was still in Galilee,

Devotion:

They came to finish the burial—spices in hand, a plan for grief in place. But what they found stopped them cold: an open tomb, folded linen, and angels asking the most disorienting question in history. They came expecting death and found life. That gap between expectation and reality—that’s where Easter lives.

The cross was the payment. The empty tomb is the proof it was accepted. Death hasn’t disappeared, but it has lost its power. Like a bee that’s already stung, it can still buzz—but it can’t wound the same way again. The resurrection didn’t just raise Jesus; it changed the nature of the grave forever.

Jesus is the firstfruits—the beginning of a guaranteed harvest. His resurrection isn’t the exception; it’s the prototype. And the same Spirit that raised Him now lives in us. That power is at work right now—in broken relationships, stubborn

patterns, deep grief, and identities that feel stuck. This is what many miss: you weren't just saved for heaven—you were restored to reign, to carry God's Kingdom here and now.

So since you've been raised with Christ, everything changes. Your worst day isn't your final chapter. Your past doesn't define your future. The stone has rolled away. The tomb is empty. So why are you still looking for life in places that only bring death?

Questions to Consider:

- The women came expecting a sealed tomb. Where in your life have you stopped expecting resurrection — written something or someone off as finished? What would it look like to bring that expectation back?
- You were restored to reign, not just to survive. What would it look like to live this week as an ambassador rather than a spectator — in your workplace, your home, your neighbourhood?

Daily 3 (Sit, Write, Do):

1. Take some extended time to sit and read Luke 24:1-12, read it slowly. Let the shock of the empty tomb land fresh, as though you're hearing it for the first time.
2. Name your sphere. Write down one specific context — a workplace, a family, a neighbourhood — where you are called to be an ambassador this week. Pray over it by name. You are not just attending Easter; you are being sent from it.
3. Look back across the week. Write two or three sentences — what has shifted in you? What do you want to carry forward? Don't let Holy Week dissolve into Monday without naming what God stirred in you.