



2020 HOLY WEEK

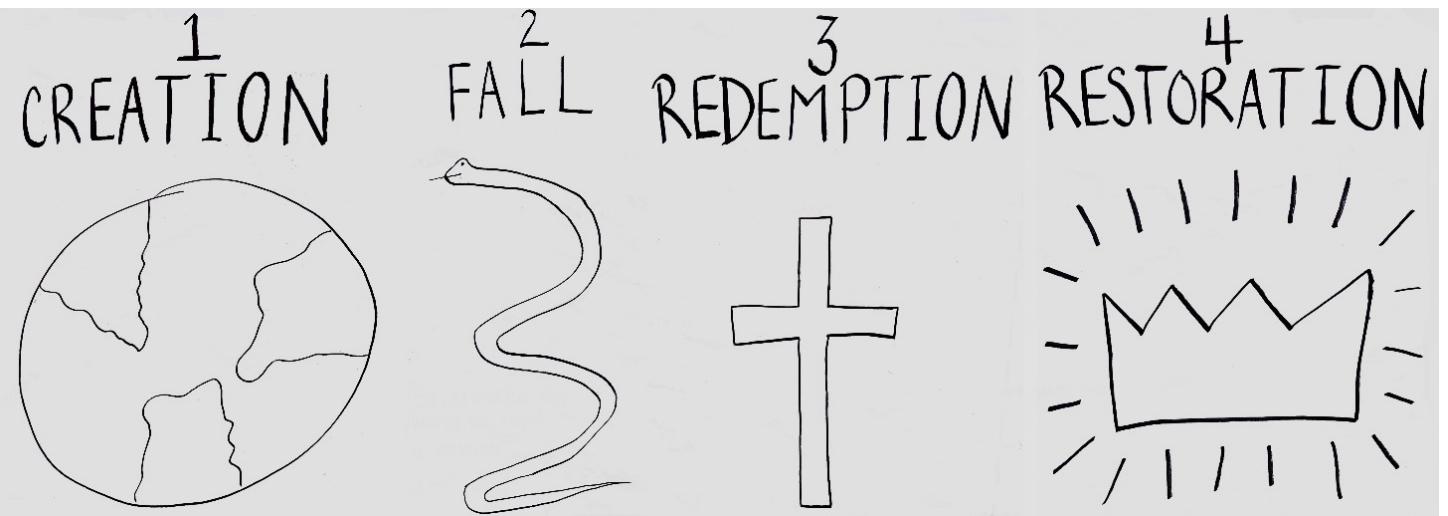
DEVOTIONAL RESOURCE



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USING THIS DEVOTIONAL RESOURCE

The purpose of this guide is to give our Capital Pres Family a supplemental resource for midweek worship. Within these pages, you'll discover how the final week in the life of Jesus Christ ties together the various threads that make up the drama of the Bible. Our Easter sermon series covers the entire gospel story in four chapters: creation, fall, redemption, and restoration.

- ***Creation:*** God made everything, and it was good.
- ***Fall:*** Humanity rebelled against God, fracturing his creation and separating ourselves from him. Apart from God, we are dead in sin.
- ***Redemption:*** God sent his Son Jesus Christ to rescue us from our sin, living the life we couldn't live and dying the death we deserved to die, making us right with God.
- ***Restoration:*** Jesus was raised from the dead, conquering sin and death. Now ascended to heaven, Christ's followers are empowered by the Holy Spirit to participate in Christ's work of redemption until he returns and makes all things new.

With this devotional, we want to draw out these four themes in Jesus' final week as they are recorded in Mark's gospel. Each day, we want to meditate on the events in Christ's life as well as see how everything Christ does — his entry into Jerusalem, his conversations about the resurrection and the temple, the last supper, and his crucifixion — advances the big-picture gospel story.

As we move through these days together, our hope is that these four chapters come alive to you in Jesus' final week in your personal devotions, family worship, virtual Community Group, or other online gatherings. Nothing in the world is better than walking with Jesus. May this devotional be a blessing to you.

TIPS FOR SKEPTICS OR NEW BELIEVERS

If you are still exploring faith or recently started following Jesus, here are some pointers to help you get the most out of this devotional:

1. ***Don't feel intimidated!*** This resource is meant to help you, not confuse you. If time is an issue, break up each devotional into smaller parts to complete it throughout the day. The goal is meeting with God, not checking boxes.
2. ***Allow the Bible to speak for itself.*** Read the passages multiple times. Look them up in the Bible and read them in their wider context.
3. ***Use this resource in community.*** Ask a friend or another Christian you know to walk through this devotional with you.
4. ***Pray that God would become more real to you.*** God listens to our prayers, and this is one he is delighted to answer!

TIPS FOR FAMILY DEVOTIONS

If you are working through this devotional as a family, here are some ways you can get everyone involved:

1. ***Give each person responsibility.*** Divide the devotional material among your family — someone reads the Call to Worship, another the prayer, etc. Allow the children to pray their own prayer! Empower them and do this with them at their speed.
2. ***Create symbols.*** The four-chapter gospel consists of creation, fall, redemption, and restoration. As a family, create a simple image that represents each section (like the one above). As you go through the devotional, draw the symbol next to the line/section in which it is discussed. Stop the devotion and draw a snake when sin is being discussed. Draw a cross when you see Jesus. Try to find the four chapter gospel in each section.
3. ***Set a regular time.*** It is best to have a set time to do this devotional every day. Whether at the start of the day before everyone begins their work, or at the dinner table, strive to be consistent in doing this devotional together.

MONDAY

APRIL 6, 2020

CALL TO WORSHIP: ISAIAH 62:10-12

Go through, go through the gates;
 prepare the way for the people;
build up, build up the highway;
 clear it of stones;
 lift up a signal over the peoples.
Behold, the LORD has proclaimed
 to the end of the earth:
Say to the daughter of Zion,
“Behold, your salvation comes;
behold, his reward is with him,
 and his recompense before him.”
And they shall be called The Holy People,
 The Redeemed of the LORD;
and you shall be called Sought Out,
 A City Not Forsaken.

OPENING PRAYER

Almighty and everlasting God, who from your tender love toward man, sent our Savior Jesus Christ, to take upon himself our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; mercifully grant that we both follow the example of his patience and be made partakers of his resurrection through Jesus Christ our Lord. Amen.

Adapted from The Book of Common Prayer, 1552

SCRIPTURE READING: MARK 11:1-10

MEDITATION: THE TRIUMPHAL ENTRY

WRITTEN BY DEB PERRY, MEMBER

Jesus and his disciples were on their way to Jerusalem to celebrate the Passover. Jerusalem was full of turmoil — especially at this time of year. The Jews were suffering under Roman rule and hungered for independence. Passover was a time of particular unrest, with thousands of pilgrims gathered to remember how God had made them into a nation 2,000 years before. He had brought them out of slavery in Egypt to be his own people, and here again the Israelites are oppressed by another nation.

This had been a hard season for Jesus' disciples. Jesus had been traveling throughout the area teaching, healing, and feeding the people. But recently, he had been more focused on his closest friends, talking about things that must have caused them to feel anxious. Just a week before, a woman had poured oil on him, and he said that she was getting his body ready for burial (Jn. 12:1-9). And three times he had told them, in so many words, that he was going to Jerusalem to be killed (Mt. 16:21; 17:22-23; 20:17). And yet he kept going, to Jerusalem and to certain death.

Normally, Jesus had avoided attention. His miraculous works were mostly private affairs, and he often asked people not to talk too much about him, lest he be overwhelmed by the crowds. But as Jesus moved toward Jerusalem something changed. Jesus asked his disciples to go and get a donkey which he knew would be in the village ahead of them. A young donkey — one that had never been ridden before — was the traditional mount of a king, and for Jesus to enter the city that way was a clear statement. As Jesus climbed onto the young colt, it was as if he was throwing off his travel cloak to reveal the royal robes he had been wearing all along. Jesus chose that moment to reveal himself as king.

The people watching Jesus' entry into Jerusalem recognized the symbolism immediately. They spread their cloaks on the ground so that even the donkey would not get his feet dirty. They raised palm branches into the air like great royal banners. They shouted, "Hosanna," (which means, "save us") and sang, "Blessed is the coming kingdom of our father David!" (see Ps. 118:26). For the Jewish people, they sensed that their time of oppression would soon come to an end, that this man would be the one to overthrow the Romans and reestablish worship of the one true God in the land.

Jesus did come as a liberator that day, but he had his eyes set on a more sinister enemy than the Roman government. There was a greater oppressor that needed to be overthrown, and that tyrant was named Satan. As the true king — the sovereign over all creation — Jesus had come to claim victory over his and our enemies and to redeem his people and set them free from sin and death. And in that moment of victory, his kingship would be on display, but not in the way the people heralding his entry would have expected. Soon, the king of the universe would be wearing a crown, not made of gold, but of thorns. He would be high and lifted up not on a throne, but on a cross. Jesus is a different kind of king, but he is the one we all need. Riding into Jerusalem, this king has come to make all things new.

REFLECTION

Take a moment to reflect on the kingship of Jesus and how his rule extends to every part of life.

PRAYER

Heavenly Father, you are the one true God, the rightful king over all creation. Though you are the best king anyone could have, we continually reject your rule and go our own way. Thank you for sending your Son Jesus to set us free from sin and death and to bring us back into your kingdom. By your Spirit, help us to live joyfully under your rule, so that all may see the better way of Christ. Amen.

WESTMINSTER SHORTER CATECHISM

Q. 23. What offices does Christ execute as our redeemer?

A. Christ, as our redeemer, executes the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

Q. 26. How does Christ execute the office of a king?

A. Christ executes the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

TUESDAY

APRIL 7, 2020

CALL TO WORSHIP: ISAIAH 61:1-3

The Spirit of the Lord GOD is upon me,
 because the LORD has anointed me
to bring good news to the poor;
 he has sent me to bind up the brokenhearted,
to proclaim liberty to the captives,
 and the opening of the prison to those who are bound;
to proclaim the year of the LORD's favor,
 and the day of vengeance of our God;
 to comfort all who mourn;
to grant to those who mourn in Zion—
 to give them a beautiful headdress instead of ashes,
the oil of gladness instead of mourning,
 the garment of praise instead of a faint spirit;
that they may be called oaks of righteousness,
 the planting of the LORD, that he may be glorified.

OPENING PRAYER

Almighty God, you see that we have no power in ourselves to save ourselves; keep us both outwardly in our bodies and inwardly in our souls, that we may be protected from all enemies that confront our bodies, and from all evil thoughts that may assault and hurt our souls, through Jesus Christ our Lord. Amen.

Adapted from The Book of Common Prayer, 1552

SCRIPTURE READING: MARK 12:18-27

MEDITATION: THE RESURRECTION

WRITTEN BY SEAN BLAND, MEMBER

Do you believe in resurrection?

Even if most people today would say that they believe in some kind of afterlife, resurrection still sounds a bit, well, crazy. In fact, the idea of people being raised from the dead, body and all, was crazy to at least some people even in the time of Jesus. In Mark 12, a group of Sadducees came to Jesus and asked him a trick question. They did not believe resurrection was possible, so they tried to get Jesus caught in a web by asking how marriage could work for resurrected people.

I have always heard that “there is no stupid question.” While that may be true, there is such a thing as a wrong question. That is exactly what we see with the Sadducees. Their question was wrong because their belief about resurrection was wrong.

Jesus, however, did not get caught in their web, and corrected their thinking — he made it clear that some things, like marriage, are simply different for resurrected people, and that we should not think that resurrected life is identical to our here-and-now life.

But the main problem was that the Sadducees did not believe people would be resurrected in the first place. In their view, death was the end. Jesus, however, did believe in resurrection.

Part of the reason he did was the very nature of God and his promises to his people. Jesus points out that God revealed himself to Moses as the God of the fathers of Israel — fathers who were already long-dead by that point! God introducing himself this way could only mean one thing: these fathers were not gone for good, and they had not stopped existing. Death was not the end.

In saying these things, we get the impression that Jesus is more disturbed about death than he is about resurrection! For him, life — even resurrected life — seems more normal than death. That's because Jesus understood a deeper truth, that death was not supposed to be a part of our existence in the first place. Sin entered the world and brought death into God's good and beautiful creation. And this is why Jesus had come — to defeat sin and overthrow death itself, and in the end give new life to all his creation.

It must have been difficult for Jesus to have this conversation, not simply because he was giving an answer to a wrong question, but also because he knew that he would soon have a personal encounter with death. In talking about the resurrection, we may do well to wonder if Jesus was looking forward to his own, trusting that God would raise him up as the firstfruits of this new, resurrected order (Mk. 10:34b; 1 Cor. 15:20).

REFLECTION

Take some time today to meditate on the resurrection and how this new life that Jesus brings really does change everything.

PRAYER

Father, you are the author of life and the giver of new life. Thank you that death is not the end, and that your Son came to deliver us from death's grasp. By your Spirit, make us into a people who have a resurrection hope, trusting you with our days, our plans, and our future. Amen.

WESTMINSTER SHORTER CATECHISM

Q. 37. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

Q. 38. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection, believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

WEDNESDAY

APRIL 8, 2020

CALL TO WORSHIP: HEBREWS 10:19-23

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.

OPENING PRAYER

We ask you, Almighty God, to look mercifully upon your people; that, by your great goodness, they may be governed and preserved forevermore, in body and soul, through Jesus Christ our Lord. Amen.

Adapted from The Book of Common Prayer, 1552

SCRIPTURE READING: MARK 13:1-2

MEDITATION: THE DESTRUCTION OF THE TEMPLE

WRITTEN BY KELSEY LIETZEN, MEMBER

During Jesus' time, the temple was a truly beautiful structure. Architecturally wondrous and ornately decorated with gold, marble, and bronze, the disciple was accurate when he proclaimed to Jesus about its "wonderful stones and buildings." For the Jewish nation, no place was more important than the temple. In this most holy place, God himself had promised to meet with his people and dwell among them. And each year as the Israelites gathered around the temple for feasts, they could look upon the temple and be assured of God's presence and love for them.

It was alarming then, when Jesus stated that "there will not be left here one stone upon another that will not be thrown down." To those hearing Jesus' words, this statement was appalling. Why would Jesus say such a thing against the temple, their only earthly connection point between the nation and their God? Jesus had been confusing the disciples all week with foreshadowing comments about his death and the hardships and suffering to come, and so this comment about the destruction of a rightfully revered structure did not sit well with them.

So why did Jesus say this provocative thing? The more we understand humanity's relationship with God and the temple's answer to this relationship, the more we will understand Jesus' strange statement.

The earthly temple represented the existence and presence of God to his people, but it was also a stark reminder of their separation from him. Since the fall, humans were not able to be in close, intimate relationship with God because of the massive gap between our damaging sin and his perfect holiness. But God made a way for our sin to be atoned for. He set apart a tribe in Israel — the Levites — to offer sacrifices on behalf of the people so that their sins would be forgiven and their guilt removed.

However, this process was imperfect. First in the tabernacle, then in the temple, the sins of the people continually outpaced the sacrifices of the priests. Yet while the people began to see that the blood of bulls and rams could never take away their sin (Heb. 10:4), they persisted. What other option did they have?

The truth is, they had no other options. On their own, they were helpless. Their temple system didn't need to be fixed or improved; it needed to be abolished. Jesus came to be the better temple, to provide a permanent way to meet with and worship God — a way that is more intimate, that forever closes the gap between God and man.

Even though Jesus' word against the temple was ultimately for their good, he knew he would be misunderstood. These words would be used against him at his trial later that week. Words that he knew would bring life would also result in his death. Jesus' statement about destroying the temple not only foreshadows the crumbling of stone, but also the crumbling of his own body (John 2:18-21). So as Jesus uttered this hard-to-hear statement, he knew the hope it would bring — his own bloody sacrifice that would once and for all close the gap between us and God, providing the long-awaited intimacy we desire with our Creator.

REFLECTION

Think about the ways you meet with God and how Jesus makes those ways possible.

PRAYER

Heavenly Father, we admit that you say things that are hard for us to understand. By your Spirit, give us faith to trust your words and to obey them. Thank you for Jesus, who came to make a way for us to speak with you directly. In his name we pray, amen.

WESTMINSTER SHORTER CATECHISM

Q. 25. How does Christ execute the office of a priest?

A. Christ executes the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God; and in making continual intercession for us.

Q. 86. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

MAUNDY THURSDAY

APRIL 9, 2020

CALL TO WORSHIP: ISAIAH 25:6-8

On this mountain the LORD of hosts will make for all peoples
 a feast of rich food, a feast of well-aged wine,
 of rich food full of marrow, of aged wine well refined.

And he will swallow up on this mountain
 the covering that is cast over all peoples,
 the veil that is spread over all nations.

He will swallow up death forever;
and the Lord GOD will wipe away tears from all faces,
 and the reproach of his people he will take away from all the earth,
 for the LORD has spoken.

OPENING PRAYER

Almighty and everlasting God, who hates nothing that you have made, and who forgives the sins of all those who come to you; create in us new and contrite hearts, that we, truly lamenting our sins and acknowledging our weakness, may obtain of you, the God of all mercy, perfect remission and forgiveness, through Jesus Christ. Amen.

Adapted from The Book of Common Prayer, 1552

SCRIPTURE READING: MARK 14:12-25

MEDITATION: THE PASSOVER

WRITTEN BY MATT LIETZEN, PASTORAL INTERN

The disciples had a hard time keeping up with their rabbi this week. From Jesus' boisterous procession into Jerusalem, to his tense debate about the resurrection, to his inconceivable word spoken against the temple itself, the disciples were left scratching their heads as to what all these things meant. But now — finally! — the disciples had come to familiar territory: the celebration of the Passover meal.

This meal was (and continues to be) one of the oldest traditions of the Jewish people. Given to the Israelites by God himself, Passover was a meal that served as a perpetual reminder of their deliverance from slavery and death. On the night of their liberation from Egypt, God commanded every family to slaughter a lamb, paint their doorposts in its blood, and to eat the lamb along with some matzot (unleavened bread), bitter herbs, and wine. This feast was to be a tangible reminder that God's people were free, but each time they gathered around the table — in the promised land, in exile, and in the first century — the Jewish people were still looking forward to a greater deliverance.

While the disciples thought they were in for another routine Passover meal, Jesus had other plans. Before the disciples could write their shopping list, Jesus told them that he already had a reservation. Surprised and shocked, the disciples discovered a room already prepared for them. Around the table, Jesus went a step further. Picking up the

bread from the table, he blessed it, broke it, and gave it to them, saying, “Take; this is my body.” He did something similar with the cup as well, saying, “This is my blood of the covenant, which is poured out for many.” Jesus took the various elements of the meal — ingredients which to them represented deliverance from slavery — and he basically told them, “Forget what you think these things mean. I have a new meaning for you. This bread and this cup are about me.” The disciples, expecting another typical Passover, were again at a loss for words. All they could do was take, eat, and marvel at Jesus.

What does all this mean? One commentator explains:

In taking these familiar symbols and investing them with new content...[Jesus] is accenting the story of Passover in a different way and adding meaning to it that nobody had previously seen. It is not just that the Last Supper evokes the Passover in hindsight; *it is that the Passover evokes the Last Supper in advance*. Jesus's broken body and spilled blood, in some mysterious way, is bound up with the fact that Israel ate matzot and drank wine in the first place. *The deliverance from slavery to Pharaoh was always going to be fulfilled in the deliverance from slavery to sin.*¹

The Passover meal always pointed to something beyond itself, and Jesus helps us to see it clearly. However, there is one important omission from the story. In his last meal with the disciples, there is no mention of a lamb. But as we will soon see, a Lamb was present, not on the wood of a table, but of a cross. “Behold, the Lamb of God, who takes away the sin of the world!” (Jn. 1:29).

REFLECTION

Take a moment to reflect on Jesus’ gift of himself for us, visualized in this meal. He is the blessed one of God, broken for us, and given to us, that we may be saved.

PRAYER

Father, thank you for the gift of your Son, the bread of life, the satisfaction of our spiritual thirst, the lamb of God. May your Spirit make these truths more real to us, and may they transform my words, thoughts, and actions. Amen.

WESTMINSTER SHORTER CATECHISM

Q. 24. How does Christ execute the office of a prophet?

A. Christ executes the office of a prophet, in revealing to us, by his word and Spirit, the will of God for our salvation.

Q. 96. What is the Lord’s supper?

A. The Lord’s supper is a sacrament, wherein, by giving and receiving bread and wine according to Christ’s appointment, his death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

¹Alastair Roberts and Andrew Wilson, *Echoes of Exodus* (Wheaton: Crossway, 2018), 30, emphasis added.

GOOD FRIDAY

APRIL 10, 2020

CALL TO WORSHIP: ISAIAH 53:3-6

He was despised and rejected by men,
 a man of sorrows and acquainted with grief;
and as one from whom men hide their faces
 he was despised, and we esteemed him not.
Surely he has borne our griefs
 and carried our sorrows;
yet we esteemed him stricken,
 smitten by God, and afflicted.
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.
All we like sheep have gone astray;
 we have turned—every one—to his own way;
and the LORD has laid on him
 the iniquity of us all.

OPENING PRAYER

Almighty God, we ask you graciously to have mercy on us, your family, for which our Lord Jesus Christ allowed himself to be betrayed, and given up into the hands of wicken men, and to suffer death upon the cross. Amen.

Adapted from The Book of Common Prayer, 1552

SCRIPTURE READING: MARK 15

MEDITATION: THE CRUCIFIXION

WRITTEN BY STEVE BROWN, RULING ELDER

Soldiers, the curious, family, friends — all stood watching the three on the crosses. Looking at the central figure, some, blinded by disappointment, expectations, dependence on human senses, saw only impending death, crushed hope, and oppressive sorrow. Some onlookers saw a familiar fearsome example served up by the Roman government to deter crimes and rebellions, but nothing more. Few, if any, at that moment comprehended the unseen acts of God (and of Satan) in those hours.

Thousands of years before — actually, an indefinite, inconceivable interval — God, foreknowing his coming creation and its history, provided for those creatures whom he would make in his own image and who would rebel against him both as a people and individually. The Three-in-One God planned the mystery of how to reconcile perfect justice and perfect love. He himself would take on human flesh — becoming simultaneously fully man and fully God — and absorb the wrath of God's justice in the place of those to whom that righteous anger and its sentence of eternal death was due.

On that hill outside Jerusalem, the eternal plan was being carried out. Out of the love shared among Father, Son, and Holy Spirit, God the Son voluntarily took on himself the divine wrath for all the sin of mankind. The unimaginable horror and weight of that wrath drove Jesus to cry out the words of Psalm 22, “My God! My God! Why have you forsaken me?” God forcibly broke Satan’s grip on the souls of his own, lifted the curse of eternal death for sin, and incontrovertibly asserted his rule over the planet where the god of this world prowls.

But in God’s providence that afternoon, comprehension and response to this centerpoint of creation’s history were barely present. Even the three hours of inexplicable midday darkness did not seem to move the onlookers to wonder. Jesus’ lucid and remarkably vigorous cry at his death (rather than exhausted unconsciousness) stirred the execution’s overseer to marvel that Jesus must have been extraordinary, but did not seem to touch the crowd. Yet the eternal work of redemption was accomplished, death was defeated, and heaven rejoiced.

The familiarity of these events can dull us as well, so that we focus only on grasping historical details, moving along quickly to the next task on our to-do lists and seeing this event as just more biblical history. But the King of kings and Lord of lords was on that center cross, at infinite cost displaying God’s perfect, unconditional love in ransoming all who come to Christ. God’s grace in Christ changes everything!

Christ no longer hangs on the cross, but is risen from the dead, and will come again, not in the mercy of invitation, but in power and majesty working out justice upon all who turn away from embracing his substitution for their penalty. “Blessed are all who take refuge in him” (Ps. 2:12). Our Lord, come!

REFLECTION

Take some time to meditate on Christ’s suffering and death. What does the death of Christ teach us about the depth of our sin and the scope of God’s love?

PRAYER

Lord Jesus, we cannot even begin to understand the depth of your suffering. Help us not to become numb to this story. Soften our hearts and make us a people who marvel at your divine plan and amazing love. Amen.

WESTMINSTER SHORTER CATECHISM

Q. 27. Wherein did Christ's humiliation consist?

A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

Q. 28. Wherein consists Christ's exaltation?

A. Christ's exaltation consisted in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

SATURDAY

APRIL 11, 2020

MEDITATION

Take some time to read and meditate on Psalm 22. Reflect on the extent of God's redeeming and restorative love for us in Christ Jesus, and spend time in prayer as the Holy Spirit leads.

PSALM 22

My God, my God, why have you forsaken me?
Why are you so far from saving me,
 from the words of my groaning?
O my God, I cry by day, but you do not answer,
 and by night, but I find no rest.

Yet you are holy,
 enthroned on the praises of Israel.
In you our fathers trusted;
 they trusted, and you delivered them.
To you they cried and were rescued;
 in you they trusted and were not put to shame.

But I am a worm and not a man,
 scorned by mankind and despised by the
 people.
All who see me mock me;
 they make mouths at me; they wag their heads;
 "He trusts in the Lord; let him deliver him;
 let him rescue him, for he delights in him!"

Yet you are he who took me from the womb;
 you made me trust you at my mother's breasts.
On you was I cast from my birth,
 and from my mother's womb you have been my
 God.
Be not far from me,
 for trouble is near,
 and there is none to help.

Many bulls encompass me;
 strong bulls of Bashan surround me;
they open wide their mouths at me,
 like a ravening and roaring lion.

I am poured out like water,
 and all my bones are out of joint;
my heart is like wax;
 it is melted within my breast;
my strength is dried up like a potsherd,
 and my tongue sticks to my jaws;
 you lay me in the dust of death.

For dogs encompass me;
 a company of evildoers encircles me;
they have pierced my hands and feet—
I can count all my bones—
they stare and gloat over me;
they divide my garments among them,
 and for my clothing they cast lots.

But you, O LORD, do not be far off!
 O you my help, come quickly to my aid!
Deliver my soul from the sword,
 my precious life from the power of the dog!
 Save me from the mouth of the lion!
You have rescued me from the horns of the wild
 oxen!

I will tell of your name to my brothers;
 in the midst of the congregation I will praise
 you:
You who fear the LORD, praise him!
 All you offspring of Jacob, glorify him,
 and stand in awe of him, all you offspring of
 Israel!
For he has not despised or abhorred
 the affliction of the afflicted,
and he has not hidden his face from him,
 but has heard, when he cried to him.

From you comes my praise in the great
 congregation;
 my vows I will perform before those who fear
 him.
The afflicted shall eat and be satisfied;
 those who seek him shall praise the Lord!
 May your hearts live forever!

All the ends of the earth shall remember
 and turn to the LORD,
and all the families of the nations
 shall worship before you.
For kingship belongs to the LORD,
 and he rules over the nations.

All the prosperous of the earth eat and worship;
 before him shall bow all who go down to the
 dust,
 even the one who could not keep himself alive.
Posterity shall serve him;
 it shall be told of the Lord to the coming
 generation;
they shall come and proclaim his righteousness to
 a people yet unborn,
that he has done it.



HOLY WEEK & EASTER SERVICES

Sunday, April 5: Palm Sunday

Online Worship: 9 AM

Thursday, April 9: Maundy Thursday

Online Service: 7 PM

Friday, April 10: Good Friday

Online Service: 12 PM

Sunday, April 12: Easter

Online Service: 9 AM

All online worship services can be accessed on our website:

capitalpres.org/live

capitalpres.org/easter



Capital Pres Family