



"From Colt to Cross to Crown" is a eight-day devotional guiding you through the journey of Holy Week. From Jesus' triumphant entry on a colt to His sacrifice on the cross and victorious resurrection, each day offers scripture, reflection, and prayer to deepen your faith and prepare your heart for Resurrection Sunday.

*Copyright © 2025 by Love, Life, and Liturgy  
Published by Love, Life, and Liturgy Chicago, IL 60610, U.S.A  
[lovelifeliturgy.org](http://lovelifeliturgy.org)*

## *Day 1 | Palm Sunday*

Read:

- ☐ Matthew 21:1-11
- ☐ Mark 11:1-11
- ☐ Luke 19:28-44
- ☐ John 12:12-19
- ☐ Devotional

What do you look for in a leader? Strength, charisma, and power often come to mind. But the most compelling leaders in stories are not those who look the part but those who rise to the occasion despite their shortcomings. Neville Longbottom, Frodo Baggins, and Po the Panda weren't the strongest or the most expected heroes, yet their courage and perseverance led them to victory.

These stories stir something deep within us because they point to a greater truth—we long for a leader unlike any other, one who leads in an unexpected way. The Israelites in Jesus' time felt this longing acutely. Under Roman oppression, they yearned for a deliverer, a conquering king like David or Moses, who would lead them to freedom. And then came Jesus.

On Palm Sunday we remember Jesus' entry into Jerusalem, where the crowds waved palm branches, a nationalistic symbol of Jewish triumph, and cried, "Hosanna! Blessed is he who comes in the name of the Lord!" They wanted a warrior king

to overthrow Rome. Instead, Jesus came riding on a young donkey—a symbol of peace, not war. He was not the king they wanted, but He was the King they needed.

Jesus' kingdom does not come by force but by surrender. He reigns not with swords and chariots but with humility and sacrifice. His path to victory was not through domination but through the cross.

He is the Peaceful King, calling us to lay down our weapons of pride and control, to trust in His way, and to follow Him in humility. Yet, He is also the Divisive King—His truth demands a response. Some will embrace Him; others will reject Him.

The question remains: Will you follow the King you need, even if He's not the one you expected?

## *Day 2 | Cleansing Monday*

Read:

- ☐ Matthew 21:12–17
- ☐ Mark 11:15–19
- ☐ Luke 19:45–48
- ☐ John 2:13–17
- ☐ Devotional

Imagine stepping into Narnia for the first time, expecting a land of wonder and beauty, only to find it under the icy grip of the White Witch. What was meant to be a place of freedom and joy had become a land of fear and oppression. This is what Jesus encountered when He walked into the temple in Jerusalem. A place meant for worship, set apart for the presence of God, had been overtaken by greed and corruption. Instead of prayer, He heard the clinking of coins. Instead of reverence, He saw exploitation. The temple had become a marketplace, a den of thieves.

And Jesus was not indifferent. Like Aslan breaking the Witch's spell over Narnia, Jesus overturned tables, drove out merchants, and rebuked those who had defiled the sacred. His anger was not reckless but righteous—a passion to restore what had been twisted into something unrecognizable.

Jesus' cleansing of the temple is not just a historical moment—it is a mirror into our own lives. We, too, are

temples of the Holy Spirit (1 Corinthians 6:19). Yet how often do we allow distractions, sin, or even good things in the wrong places to clutter our hearts? We justify small compromises. We let in attitudes, habits, and priorities that shift our focus away from worship. Before we know it, the place meant for God's presence is filled with lesser things.

But Jesus does not stand by and watch. He enters. He disrupts. He overturns. Not because He is cruel, but because He is zealous for His Father's house—and for your heart. His cleansing is an act of love, a call to restore what was meant to be holy.

As you read the accounts of Jesus cleansing the temple, don't just see it as a story of the past. Ask the Lord to search your heart. What tables need to be overturned? What distractions need to be driven out? Jesus is not afraid to confront what does not belong. But He does so with the purpose of making space—space for worship, space for His presence, space for the holy.

Will you let Him cleanse His temple?

## *Day 3 | Olivet Tuesday*

Read:

- ☐ *Matthew 24*
- ☐ *Mark 13*
- ☐ *Luke 21:25–21:36*
- ☐ *John 14:1–3*
- ☐ *Devotional*

Imagine Frodo and Sam nearing Mount Doom, exhausted and uncertain, yet knowing that danger lurked around every corner. The closer they got, the darker the skies grew, the heavier the burden became. They had been warned of the trials ahead, but staying alert, pressing on, and holding onto hope was the only way forward.

Jesus, in His Olivet Discourse, gives a similar warning to His disciples. He speaks of signs in the sun, moon, and stars—of distress among nations, of people fainting with fear at what is coming upon the world (Luke 21:25-26). It is a picture of chaos, of a world unraveling. And yet, He does not tell His followers to shrink back in terror. Instead, He calls them to lift their heads, for their redemption is near (v. 28).

The world, like Middle-earth on the brink of ruin, can feel overwhelming. The weight of evil, the uncertainty of the future, and the struggle to remain faithful can tempt us to grow weary. But Jesus' words are clear: *Be on guard. Stay awake. Pray for strength* (v. 34-36). His return is certain, and while the world may shake, His kingdom will not.

On this Olivet Tuesday, let us heed His warning and His encouragement. The road may be long, the night dark, but dawn is coming. Stay awake. Keep watch. Hope is on the horizon.

## *Day 4 | Spy Wednesday*

Read:

- ☐ *Matthew 26:14-16*
- ☐ *Mark 14:10-11*
- ☐ *Luke 22:3-6*
- ☐ *John 6:70-71*
- ☐ *John 12:4-6*
- ☐ *Devotional*

We love the idea of a black-and-white world. We tell ourselves "bad people are simply bad people... unlike us." Lex Luthor, Voldemort, Thanos, and Judas Iscariot, are all villains that we prefer to keep as two dimensional characters. But Judas's betrayal of Jesus did not occur in a moment of sudden decision. Like all spiritual decline, it was a gradual process, one marked by small choices and internal compromises. Judas did not wake up one day and decide to hand Jesus over to the authorities. Instead, he allowed his love for money and worldly gain to grow, poisoning his heart. The seeds of betrayal were sown long before that fateful night when he agreed to sell Jesus for thirty pieces of silver.

Jesus was no stranger to the subtle dangers of idolatry. Judas, as one of the twelve, had walked with Jesus, witnessed His miracles, and heard His teachings. Yet, Judas' heart began to



shift. His trust in Jesus was replaced with a growing attachment to material wealth and power. We see a hint of this in John 12, when Judas complains about the expensive perfume Mary poured on Jesus' feet. He wasn't concerned about the poor, as he pretended, but was upset because the money could have been his. Money had become an idol, and in his pursuit of it, he allowed it to shape his decisions, leading him down a path of spiritual ruin.

Tim Keller once shared a story about a student who came to him, claiming to no longer believe in God. Instead of launching into an apologetic debate, Keller simply asked, "Who are you sleeping with?" The student admitted to sin, and through that conversation, began his journey back to repentance. Judas, however, never made that return. His idolatrous love of money led him to betray Jesus. Apostasy doesn't happen overnight. It is a gradual drift, often driven by the subtle allure of idols, whether money, fame, or anything else that distracts from wholehearted devotion to Christ. Be on guard!

## Day 5 | ***Maundy Thursday***

Read:

- ☐ *Matthew 26:17–25*
- ☐ *Mark 14:22-31*
- ☐ *Luke 22:24-30*
- ☐ *John 13:1-20.*
- ☐ *Devotional*

In *Les Misérables*, Jean Valjean, once a wealthy factory owner and mayor, chooses to take on a humble, low-status job as a laborer to care for the orphaned Cosette. Despite his high status, he sacrifices his comfort and anonymity, choosing a life of modesty and hard work to protect and provide for her. Where is the glory in that?

Likewise, Jesus, the triumphant king who had been exalted with cries of Hosanna by crowds in Jerusalem kneeled before his disciples to wash the grime from their feet. The disciples must have been bewildered. They had followed Jesus for power, not servitude—for glory, not humility.

Where is the glory in this?

Where is the glory in a King stooping like a slave? In the righteous touching the wretched? In heaven bending to earth? Judas, witnessing this, surely reasoned: *There is no glory here.*

Jesus smelled of royalty, still anointed with costly perfume. Yet He looked like a servant.

Judas saw only a carpenter. No throne, no power, no prestige—only a basin and a towel.

How often are we like Judas, missing Christ's glory because it does not match our vision? We see humility and call it weakness. We see servitude and call it shame. But Jesus shows us the truth: glory is found in humility.

Jesus washed the feet of His betrayer. Would we have done the same? We might prefer He skipped Judas. But had He skipped Judas, He might have to skip us too.

*"You also ought to wash one another's feet."* (John 13:14)

Why? Because *a servant is not greater than his master* (v.16). True greatness is not in being served but in serving.

So, kneel. Pick up the towel. Wash the feet of those who don't deserve it. There—on your knees—is the glory of Christ.

**Here is the glory.**

## Day 6 | **Good Friday**

Read:

- ☐ *Matthew 27:11-26*
- ☐ *Mark 15:16-20*
- ☐ *Luke 23:26-43*
- ☐ *John 19:23-30*
- ☐ *Devotional*

Jesus **never** says "I am finished." On Good Friday, Jesus' words, "It is finished," resound with victory, not defeat. The words are not to be confused with Porky Pig's famous "that's all folks," this is not the end. It is a new beginning. With the word "It is finished", Jesus declares that his mission has been completed, a mission that stretches all the way back to the fall of man in Genesis 3.

From the moment Adam and Eve were driven from the garden, the path to God was sealed. God placed cherubim with flaming swords to guard the way, declaring that humanity could not return to His presence until all things were healed. For generations, the hope remained that a deliverer would come to restore what was lost. From the hopeful birth of Cain to the promise of Noah, humanity longed for relief from the curse of sin. Even Israel, God's chosen people, built a temple

to reflect Eden's beauty, but the curtain in the temple stood as a constant reminder that the way to God was still sealed.

But when Jesus cried, "It is finished," everything changed. The path to God was unsealed because Christ had completed the work of redemption. Jesus, the Creator of life, breathed his last breath on a cross. The One who had once commanded the cherubim to guard the way, now removed that barrier forever. As Matthew 27:51 records, the veil of the temple was torn in two, from top to bottom.

In his perfect righteousness, Jesus took on the penalty of our sin, and in doing so, He removed the separation between God and man. He was forsaken so that we would never be forsaken. The curtain was torn, and with it, the barrier between us and God was gone.

As we reflect on the work of Christ, let us consider our union with Him. Do we long to know God? The way has been made through Jesus, and it is finished. Let us respond in worship and obedience, proclaiming His death until He returns.

## Day 7 | *Great & Holy Saturday*

Read:

- ☐ *Matthew 27:57-66*
- ☐ *Mark 15:42-47*
- ☐ *Luke 23:50-56*
- ☐ *John 19:38-42*
- ☐ *1 Peter 3:18-20*
- ☐ *Ephesians 4:9-10*
- ☐ *Devotional*

As the modern church has distanced itself from the use of creeds, with some claiming the language is "too complex," it seems we've only fostered more confusion, not less. Many Christians today view the period between Good Friday and Resurrection Sunday as insignificant, yet this is not how the Bible or church history has approached what has long been called "Great and Holy Saturday."

Though it is not widely observed in the American church, Holy Saturday has been a crucial part of the Church's tradition through its history. It commemorates the day Jesus spent in the tomb, marking a pivotal moment in the story of redemption. This day was so significant that it became a cornerstone of Christian orthodoxy, encapsulated in the Apostles' Creed, affirming that Jesus "descended to the dead."

As we approach the celebration of Jesus' resurrection, it's essential to pause and reflect on what happened during the 24 hours he spent in the tomb. Many ask, "What was Jesus doing during that time?" We know that he had not yet ascended to God's right hand (Luke 24:50-53), but Scripture provides us insight into this mystery. In 1 Peter 3:18-20, we learn that "Christ also suffered once for sins... made alive in the spirit, in which he went and proclaimed to the spirits in prison." While his body lay in the tomb, Jesus was active, proclaiming victory to the dead.

Jesus' time in the tomb was not idle. He descended to the dead to proclaim victory over death itself. In doing so, he preached the gospel to the saints of the old covenant (1 Peter 4:6), declaring that his sacrifice had defeated death once and for all. This is why Holy Saturday matters. Jesus didn't just die—he triumphed over death, and in his death, we find freedom from the fear of death.

St. Athanasius famously said, "If you see children playing with a lion, don't you know the lion must either be dead or completely powerless?" Through Christ's death and resurrection, the lion of death has been defanged. Holy Saturday marks the moment death was defeated, giving us hope for the future. Because Jesus died and was victorious, we can face death without fear. As Paul writes, "If we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his" (Romans 6:5).

## Day 8 | *Resurrection Sunday*

Read:

- ☐ *Matthew 28:1-10*
- ☐ *Mark 16:1-8*
- ☐ *Luke 24:33-49*
- ☐ *John 20:1-18.*
- ☐ *Devotional*

**He is risen... He is risen... He is risen indeed!**

For centuries, this triumphant greeting has echoed through the church, not just in English, but in many languages—“**Christos Anesti**” in Greece, “**Cristo ha resucitado**” in Spanish-speaking countries. It’s the same powerful declaration that reverberates across time. Two thousand years ago, on the first Easter morning, those same words rang out in Aramaic: **Qemle maran, beshrara qemle—He is risen. He is risen indeed!**

But why the word “**indeed**”?

**Indeed** is a strong word. It carries with it a sense of certainty, an undeniable fact. You wouldn’t say, “*N’Sync was the best band of the ‘90s, indeed,*” unless you were absolutely sure. But when we declare “**He is risen indeed**”, we’re not just making a casual remark. We’re affirming something with conviction—a historical reality, one with undeniable proof.

The gospel accounts that we remember this Resurrection Sunday give us a few key reasons why the church has made this declaration for 2,000 years.



### **Exhibit A: The Linens.**

Picture the scene: Jesus' body is gone, yet the burial linens remain, carefully folded. Grave robbers, if they had stolen the body, would hardly have bothered with neatness. This is no ordinary disappearance; it's a deliberate act. Jesus didn't just come back to life; He conquered death itself, and the linens are evidence of that victory. The mission was complete. Death was undone.

### **Exhibit B: The Women.**

Mary Magdalene, a woman, is the first to discover the empty tomb and the first to see the risen Jesus. In ancient times, women's testimonies weren't even considered legally valid, yet the gospel writers included this detail. Why? Because truth doesn't hide anything—it is what it is. Jesus' choice to reveal Himself first to women speaks volumes about His regard for all people, regardless of societal norms.

### **Exhibit C: The Apostles.**

The transformation of Jesus' followers is one of the most powerful pieces of evidence. These were people who, just days earlier, were filled with fear and doubt, hiding from the authorities. But after encountering the risen Jesus, they became bold proclaimers of the resurrection, even in the face of persecution and death. They had seen with their own eyes—Jesus had risen, and they couldn't deny it.

This Resurrection Sunday, I invite you to consider these facts. Do you believe that **He is risen, indeed?** The resurrection isn't just about an escape from death—it's about a whole new creation, a reality where death no longer holds the final word.

**He is risen. He is risen indeed!** And if that's true, everything changes.

Will you believe today?