



THE LIGHT OF CHRIST: DEVOTIONS FOR HOLY WEEK

The Austin Stone



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The Light of Christ: Devotions for Holy Week

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May the light of Christ, rising in glory,
banish all darkness from our
hearts and minds.

THE BOOK OF COMMON PRAYER



BELOVED FAMILY,

Let us walk the ancient path to Jerusalem.

Imagine God's people singing the old songs. "Those who trust in the LORD are like Mount Zion, immovable and abiding forever," one says. "Oh, I was glad when you said to me, 'Let us go to the house of the LORD!'" another replies.

Watch how they consider their steps as they ready themselves for Passover, the day when God freed them from slavery. Their sheep bleat. A few oxen pause to nose the scrubby brush alongside the road.

Now see Jesus, the Son of God, who put on flesh to dwell with humankind. He steps carefully, too, perhaps recalling previous journeys to Jerusalem or considering the days ahead. Look at His disciples, jostling for the best position.

Hear the tumult of feet and wheels and voices and animals. A question thrums the air: Is this the year God's Messiah will appear?

Jesus takes another step. "Who shall ascend the mountain of the LORD?" someone asks. And Jesus, overhearing, answers, "Me."

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A NOTE FOR USING THIS DEVOTIONAL

This Holy Week devotional is designed for personal reflection, although it can be shared, read, and contemplated with friends, family, or a small group.

Each day introduces key events from Holy Week and includes a Scripture passage to read, reflection questions, and a contemplative poem.

PALM SUNDAY

From a purely human perspective, Jesus appears to be a man of contradictions. He consistently acts and speaks in ways that puzzle His hearers, followers, and critics. But Jesus is no ordinary man. He is God's beloved Son, sent to set people free from sin and death. Is it any wonder Jesus mystifies the people around Him?

God rarely meets people's expectations. He enters covenants with people unable to keep their word. He says suffering can be for a person's good. He allows injustice to bring about justice. God loves the least and the worst, inviting them into His upside-down kingdom where it is more blessed to be hungry, poor, and persecuted for choosing God's righteous path (Matthew 5:1–12).

MARK 11:7–10

⁷ And they brought the colt to Jesus and threw their cloaks on it, and he sat on it. ⁸ And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. ⁹ And those who went before and those who followed were shouting, "Hosanna! Blessed is he who comes in the name of the Lord! ¹⁰ Blessed is the coming kingdom of our father David! Hosanna in the highest!"

In Mark 11, Jesus comes from the Mount of Olives and goes to the holy mountain in Jerusalem, where God dwells. In between, He encounters the crowd, which lauds Him as their promised King.

Jesus has entered a test: will He submit to God's plans, knowing what they will require, or will He submit to the people's hopes, dreams, and expectations? Jesus chooses God. He resists the people's calls and goes

to the temple. He worships God, His Father. He chooses—not for the first or last time—to love and serve the Lord God only.

REFLECT

Have you ever thought about Jesus' entry into Jerusalem as a test? In what ways might the people's praise have tempted Jesus?

When have you had to choose between God's path and another path? What choice did you make, and what, if anything, would you do differently?

excerpted from SEE HOW YOUR KING COMES

O soul, see how your King comes.

The grandeur of heaven
Bound in dusty flesh,
Carried forth by timid colt.
O glorious juxtaposition, divinity and humanity enmeshed—

Who else has known such heavenly heights,
Yet willingly embraced such impoverished depths?
Who else has forsaken a throne of power,
Descending to a cross of humility?

What glory is revealed in Your trajectory toward obscurity!
Though the crowds elevated You with hollow “hosannas,”
You remained fixed toward lowering Yourself in humble sacrifice.



HOLY MONDAY

As Jesus heads toward the cross, His words become more troubling. People look at Him suspiciously. They already wonder if He is one of the ancient prophets reborn; now, He more or less confirms that suspicion in their minds. He speaks like the prophets of old.

Jesus watches and weeps over the people of Israel, as Jeremiah did. He proclaims words of judgment and woe, following in the footsteps of Zephaniah and Ezekiel. And He declares the day of the Lord—the day of judgment and salvation—is at hand.

MATTHEW 23:37–39

³⁷“O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! ³⁸See, your house is left to you desolate.

³⁹For I tell you, you will not see me again, until you say, ‘Blessed is he who comes in the name of the Lord.’”

Jesus weeps because God’s people refuse to heed His messengers (Jeremiah 6:17; Matthew 21:33–41). Jesus weeps because justice, mercy, and truth are absent (Micah 6:6–8). Jesus weeps because the people refuse to walk on God’s ancient path, the good way that brings rest to the soul. And Jesus weeps because the people are so lost in the dark that they cannot recognize the Light that has dawned on them.

But Jesus is not dismayed, discouraged, or dissuaded from continuing toward the cross. He doesn’t turn away from people simply because they can’t see what’s right before their eyes. Jesus shines in the darkness. He is peace, and He gives peace to any who come to Him.

REFLECT

Read Matthew 23:37-39 again. Jesus weeps for many reasons, including an inability to shelter His people like a mother hen does her brood. What other reasons might prompt Jesus to weep? In what ways can you relate to Him or those reasons?

With whom or in what areas of life do you need to experience Jesus' peace? Invite Him into those relationships and situations.

excerpted from PEACE BE WITH YOU

Even though every day may be an earthquake
Of sorrow or distress,
A single word from You is enough to calm a storm.
You broke down the dividing wall of hostility.
Your scars are the proof
Of a permanent peace we have with You.

O God, guard our hearts and minds with Your peace.

We wait with longing for the hour of Your coming,
When all darkness will be erased
From the face of the earth.
For the rest of eternity,
You will shelter us with Your presence
And wipe tears from our eyes.
Even now, You are near us, and in You we can rejoice.

Be with us, O God of peace,
As we practice Your commands
And pray with thanksgiving
About everything we encounter.

May we continually proclaim, to our hearts
And to the world:

There is no peace apart from Jesus.
He Himself is our peace,
And He is with us now, saying,

Peace be with you.



HOLY TUESDAY

Only a handful of the same stories are told in all four Gospel accounts (Matthew, Mark, Luke, and John). Jesus cleansing the temple is one of those stories. This means something about Jesus' cleansing of the temple is essential to the gospel narrative. What is it?

The Jerusalem temple was where God manifested His presence. It was where people from all over the world (the nations) gathered to pray and connect with the God of the universe, and it was where the sins of man were atoned for. When Jesus enters the temple and looks around, all He sees is idolatry and the commodification of this holy house. Like His forbearer, David, zeal for His Father's house consumes Him. Christ's cleansing work disrupts the unholy system that godless men made in the name of God.

MATTHEW 21:12–16

¹²And Jesus entered the temple and drove out all who sold and bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. ¹³He said to them, “It is written, ‘My house shall be called a house of prayer,’ but you make it a den of robbers.” ¹⁴And the blind and the lame came to him in the temple, and he healed them. ¹⁵But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple, “Hosanna to the Son of David!” they were indignant, ¹⁶and they said to him, “Do you hear what these are saying?” And Jesus said to them, “Yes; have you never read, ‘Out of the mouth of infants and nursing babies you have prepared praise?’”

The temple cleansing shows what provokes God's anger: exploiting the means by which people could draw near to God. The religious leaders knew the Scriptures but failed to honor God. They profited off of people's need and desire to be made right with God.

The temple cleansing also shows what provokes God's compassion. The Jesus who turns over tables is the same Jesus who welcomes the blind, the beggars, the lame, and the children. The indignant response of the religious leaders contrasts with the joyful praise of infants, illustrating that the kingdom of God is open to all of humble faith.

REFLECT

Why is it significant that Jesus heals the blind and lame immediately after cleansing the temple?

The children praised Jesus while the religious leaders were indignant. Why do you think their responses were so different?

excerpted from JESUS CLEANSSES THE TEMPLE

Jesus beholds His Father's house,
The meeting place between God and man,
Where a veil hangs and hides the holiness
Of an unyieldingly pure God who cannot
Let sin enter His presence and live.

Jesus enters the temple
To the groaning of nervous cattle
And the smell of burnt offerings
As a hush falls upon the crowd
Who crane their necks to see Him
Standing there, taking it all in.

He was there when David danced.
He watched while the temple was made.
He grieved when the temple was torn down
And the Babylonians broke Israel's back.
He remembers it took Herod forty-six years
To rebuild this temple on the ruins and
In the shadow of its former glory,
As the prayerless house of God played
Host to idols and became a house of trade.

In view of what this place has become,
He clenches His fists and takes
A heavy breath.

The crowd's silence breaks
With the crack of a whip.
He drives the people out ...
They wince and hide their faces as the
Bitter sound of breaking wood and
Clink of coins batter the ground.

...

The temple is cleansed—
But He's not finished yet.

HOLY WEDNESDAY

The chief priests and elders gather to plot. They want Jesus gone. They want Him dead. But even as these men conspire to take from Jesus—His influence, His very life—a woman prepares to give.

Mary comes to Jesus with a rare, white, nearly translucent jar of fragrant oil. It's worth more than a year's wages and meant to prepare the dead for burial. Everyone knows this. It's why they're shocked when she breaks the precious jar and pours its contents onto a very-alive Jesus.

MATTHEW 26:6–13

⁶ Now when Jesus was at Bethany in the house of Simon the leper, ⁷ a woman came up to him with an alabaster flask of very expensive ointment, and she poured it on his head as he reclined at table. ⁸ And when the disciples saw it, they were indignant, saying, “Why this waste? ⁹ For this could have been sold for a large sum and given to the poor.” ¹⁰ But Jesus, aware of this, said to them, “Why do you trouble the woman? For she has done a beautiful thing to me. ¹¹ For you always have the poor with you, but you will not always have me. ¹² In pouring this ointment on my body, she has done it to prepare me for burial. ¹³ Truly, I say to you, wherever this gospel is proclaimed in the whole world, what she has done will also be told in memory of her.”

The chief priests and elders aren't the only ones scheming to take something from Jesus. One of His own disciples is taking, too—money meant for ministry. When Judas objects to Mary's sacrifice, it's not on behalf of the poor. Judas wants the treasure for himself (John 12:6).

His greedy eyes can't see it for the beautiful gift it is. His dark intent makes Mary's offering shine brighter.

Jesus, always teaching, puts Mary's act into perspective for His disciples. While they may see waste or misuse, Jesus sees a sacrifice, one that will help prepare His body as He goes to make the ultimate sacrifice: laying down His life for us. And her gift to Jesus will continue to be known whenever the gospel—the story of the greatest gift—is told.

REFLECT

Mary poured out her treasure for Jesus, and He called it “beautiful.” What treasures are you pouring out for Jesus (money, time, talents, hospitality, etc.)?

Does it feel beautiful to you when you pour out your treasures for Jesus? Why or why not?

excerpted from THE ALABASTER JAR

Oh, what precious perfume!
The alabaster jar she had treasured
And saved for years, for a future unknown.
Inside held a fortune,
Worth far more than anyone could understand.

Mary. Quiet, steady, and true.
Unhindered by Judas' objections,
She chose to break it open.
Willingly, she poured out
Her heart, her all, her everything
On the feet of the One
Who held her future in His hands.

In that moment, time stood still
As the fragrant musk filled the room.
The scent of her obedience,
Her praise, her sacrifice,
Drenched His humble, tired feet
And permeated the depths of our sinful hearts.

...

One by one, we met His gaze
As the twelve of us parted ways.
The darkness of night pressed on us
As we left His presence, not knowing
What the light of day might bring.

And as we left, the powerful scent lingered—
On our clothes, in our hair, in our hearts.
Her alabaster jar, sacrificially broken,
To be remembered for generations to come
As a most worthy offering to the Most Holy God.



HOLY THURSDAY

Gethsemane means “oil press.” It is a fitting name for the garden where Jesus is overwhelmed with sorrow and distress as He submits to the Father’s plan for His death and our redemption. The weight of agony presses so heavily that Jesus’ blood seeps out of Him like oil pressed from an olive (Luke 22:44).

MATTHEW 26:38–46

³⁸ Then he said to them, “My soul is very sorrowful, even to death; remain here, and watch with me.”

³⁹ And going a little farther he fell on his face and prayed, saying, “My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.” ⁴⁰ And he came to the disciples and found them sleeping. And he said to Peter, “So, could you not watch with me one hour? ⁴¹ Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.” ⁴² Again, for the second time, he went away and prayed, “My Father, if this cannot pass unless I drink it, your will be done.” ⁴³ And again he came and found them sleeping, for their eyes were heavy. ⁴⁴ So, leaving them again, he went away and prayed for the third time, saying the same words again. ⁴⁵ Then he came to the disciples and said to them, “Sleep and take your rest later on. See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. ⁴⁶ Rise, let us be going; see, my betrayer is at hand.”

The garden of Gethsemane is an unsettling scene. We join the ranks of Peter, James, and John, falling asleep when we ought to be watchful, even as Jesus prays three times to be released from His burden. The

Father says “no,” and Jesus says “yes.” Jesus submits to His Father’s arrangement. He throws Himself into the oil press of God’s justice.

Today, let the unsettling horror of Gethsemane draw forth the holiness of Holy Week. Behold the great lengths Jesus went to redeem people. Why does He do it? “For God so loved the world that He gave His only Son, that whosoever believes in Him, shall not perish, but have eternal life” (John 3:16).

REFLECT

What does this moment in the garden of Gethsemane teach us about God’s love and the cost of redemption?

Jesus prays, “Not as I will, but as you will.” What does this teach us about submission to God’s will, even in the most distressing circumstances?

excerpted from THE GARDEN I

Head bent toward the dust,
Heavenward His voice turned.
He asked His Father, the Way-Maker,
To carve a different path.

No.

The first sip pierced His heart,
A sampling of the horror to come.
The shadow thickened, His body shook,
And two more times He asked,
“Can this cup pass?”

No.

The second sip outstripped the first.
His body raged, refusing calm
As the creation knit by His Word
Received the first offering of His blood
Dripping from the crown of His frame.

The third—sweat soaked His skin.
Sorrow filled Him. His flesh refused,
But faith-steeled, He willingly took the cup
And, rising from the dust,
He squared with the Night.

For the joy set before Him,
He moved toward the cross.
The Light of the world entered the dark,
Seeking what was lost.



GOOD FRIDAY

Everything in Jesus' life leads to this moment. Even though Jesus predicted this event over and over again, it still comes as a surprise: "they crucified him."

The week begins with a triumphal entry into Jerusalem. The King of Glory is ushered in on a donkey and surrounded with shouts of praise and jubilation. Shockingly, it ends with the King hanging on a cross, crying out in agony before taking His final breath.

MARK 15:33–37

³³And when the sixth hour had come, there was darkness over the whole land until the ninth hour. ³⁴And at the ninth hour Jesus cried with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" ³⁵And some of the bystanders hearing it said, "Behold, he is calling Elijah."

³⁶And someone ran and filled a sponge with sour wine, put it on a reed and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." ³⁷And Jesus uttered a loud cry and breathed his last.

Good Friday is a day for pausing and waiting. This day confronts us with the reality and agony of the cross. Jesus is dead. How can this be? Is this the way God intends to save His people? Does He truly display His power through powerlessness? The answer is a resounding yes.

For Jesus to save us, He has to give Himself up for us—to take our place. At the cross, we see both the depth of our sin and the vastness of God's mercy and grace. Jesus is forsaken; we are accepted. He

is cast out; we are brought in. On this day, as we remember God's grace toward us, let us not overlook its cost or how it ought to shape our lives.

REFLECT

Choose the passage or phrase that stands out the most to you from Mark 15. Read it aloud several times, emphasizing different words each time. Why did you choose this phrase? What might God want to teach you through it?

In what ways have you minimized or neglected the great cost that Christ paid to save you? What sins have you failed to take seriously in your life?

excerpted from CHRIST CRUCIFIED

There hung our Savior King upon the cross of crucifixion.

Thorns, that once birthed beautiful red roses, drew blood
From the brow of the King of kings. You, King Jesus,
Bore our iniquities. Every scar, every wound, every ache,
Every breath—testaments of the weight and wrath we deserved.
And as You spoke the words, “I am thirsty,” knowing
You’d never thirst again, You hung there,
Bearing the weight of our sin.
Moment by moment and word by word, You ensured
Everything said about You to be true. You cried,
“It is finished,” and it was.

You are the Christ,
The only One to purchase those You love.
You are the one true God who came and lived among us.
You, not Death, decided when You would give
Your body as the spotless sacrifice. The final words
From Your lips brought our hope but ended Your life:
“Father, into Your hands I commit my Spirit.”

There, You died.

The earth shook, darkness covered the light
Of day—all of creation mourned alongside
The followers of the Truth, the Life, the Way.
You, our sinless Servant, gave Your life,
Christ Jesus, the spotless sacrifice.

There hung our Savior King upon the cross of crucifixion.



HOLY SATURDAY

In the Gospels, the day following Jesus' death feels like a question, a breath suspended. What happens on this day? Where are Jesus' disciples? If Jesus' disciples do or say anything, the Gospel writers don't mention it.

That perhaps is the point. Holy Saturday is a day of waiting, and one in which the first disciples are tested. Will they live in faithfulness to God when all they have are questions, when all their dreams appear to be dead and buried? Or will they listen to the fear nibbling at their minds and muscles?

JOHN 19:38–42

³⁸ After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. ³⁹ Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. ⁴⁰ So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. ⁴¹ Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. ⁴² So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

On Holy Saturday, the religious leaders respond in fear. They seal Jesus' tomb and install a guard in the garden. Some of the disciples act in faith. Nicodemus and Joseph of Arimathea display their devotion to

God and their love for Jesus in the final moments before the Sabbath day begins. They wrap Jesus' body in linen cloths, prepare spices and ointments, and rest, according to the commandment given for the Sabbath (Matthew 27:57-60; Luke 23:50-54).

And then what? Surely the disciples mourn. They likely observe Jewish funeral rites, as best they can. Maybe they tell stories or silently contemplate Jesus' words. All consider the man they knew and loved, and in their consideration, they discover Jesus remains their Teacher. He is their Teacher in life, and now also in death.

REFLECT

What would it look like for you to live by faith rather than fear in this season of life?

How is Jesus your Teacher in life and in death?

excerpted from NICODEMUS AT THE CROSS

Three years have passed,
But Your words still ring in my head.

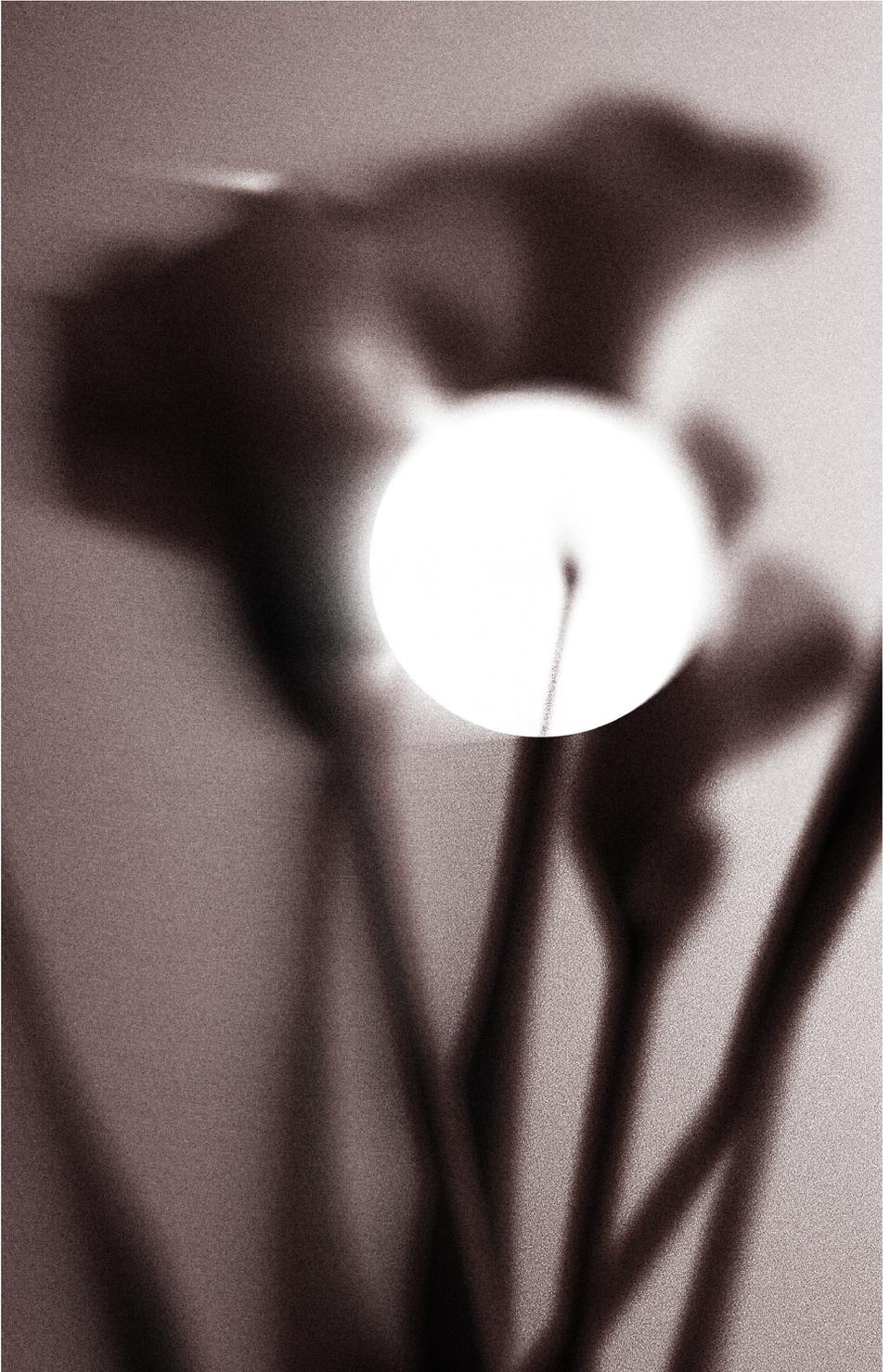
“The Son of Man must be lifted up,”
And here You are,
Lifted like the snake in the wilderness
And just as cold and lifeless.

...

“God loved the world this way: He gave His one and only Son.”
We receive this extravagant Gift,
With trembling hands and blurred vision,
Wrapping it tenderly in myrrh, aloe, and cloth.

...

“Anyone who believes in Him will not perish but have eternal life.”
I want to believe You are the Son of Man.
If that is true, then the story is not over;
I'll see You in three days, like You promised.



EASTER

When you despair, what happens to your hope? Where does it go? Perhaps hope bursts like a bubble, gleaming one second and gone the next. Maybe it jumps ship at the first sign of dark skies. Or does it simply go quiet, shoved out of the way by your grief and anger, waiting patiently without a word?

That's what Mary Magdalene's hope does when Jesus dies. It goes quiet. On the third day, Mary goes to Jesus' tomb, carrying spices to anoint His body as part of the Jewish burial ritual. Her heart is heavy as she plods along in the dark. But then—what is this? How can it be? The stone is rolled away!

JOHN 20:15–18

¹⁵ Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” Supposing him to be the gardener, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.” ¹⁶ Jesus said to her, “Mary.” She turned and said to him in Aramaic, “Rabboni!” (which means Teacher). ¹⁷ Jesus said to her, “Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’” ¹⁸ Mary Magdalene went and announced to the disciples, “I have seen the Lord”—and that he had said these things to her.

Jesus repeatedly says He will die and rise again in three days. And yet, on the third day, His faithful follower, Mary Magdalene, goes to His

tomb—not to watch Him rise as He had said, but to anoint His dead body. It’s so hard to hope for something that’s never happened before.

We are not unlike Mary. It can be hard to hope, even when we know the story. We hoped for a Messiah to rescue us. And Jesus came. He lived the perfect life we could not. He died the death we deserve. And then—He rose! Jesus is our hope; He is our hope realized. He is real. And He is risen!

REFLECT

We often go about our days like Mary did that Easter morning—not realizing Jesus rose from the grave! In what ways are you living life not remembering You are chosen, loved, and cherished by a grave-conquering King?

The joy of a risen Jesus is too big to keep to ourselves. Just look at Mary, who ran to share the joy of a risen Jesus with others. With whom can you share the joy of a risen Jesus today?

excerpted from MARY MAGDALENE SEES JESUS

The sun has not yet dared to dawn,
But darkness no longer invokes my fear—
Not like You on the cross, bloodied and nailed,
And the fact that You're no longer here.

I walk the path to where You were laid,
To where I watched them roll the stone in place.
How are You gone? How are You dead?
Am I never again to see Your face?

My body shudders; my vision's blurred.
The grieving earth trembles. Women shout.
A once-hazy memory now crawls to my skin,
Of the seven demons You cast out.

Quaking subsides. The brightness is blinding.
We get up, but the guards are struck dumb.
Standing before us in clothing of light
An angel-man, to earth has come.

“Don't be afraid. He is not here.
He has risen—just as He said!
Come look in the tomb and then tell everyone,
That Jesus is risen from the dead!”

Though dazzling to my eyes he may be,
His words confuse and sound like a lie.
Where have they taken You, Jesus, my Friend?
I just watched You suffer and die.

“Woman,” I hear, so I turn toward the word,
“Who do you seek? What is this burden you carry?”
I pause. Is this the gardener? Does He know where You are?
And then Your familiar, calm voice replies, “Mary.”

Confusion mingles with fearful hope.
Your empty tomb, Your discarded clothes...
My mind and heart both seize, then clear.
From the grave, oh my God, You arose!

“Teacher! Teacher! You’re alive!” I cry,
Choking on tears, beholding Truth with my eyes.
You tell me to go and to tell what I’ve seen,
For I am the first to see You rise.

Yes, I am the first to see You rise.

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