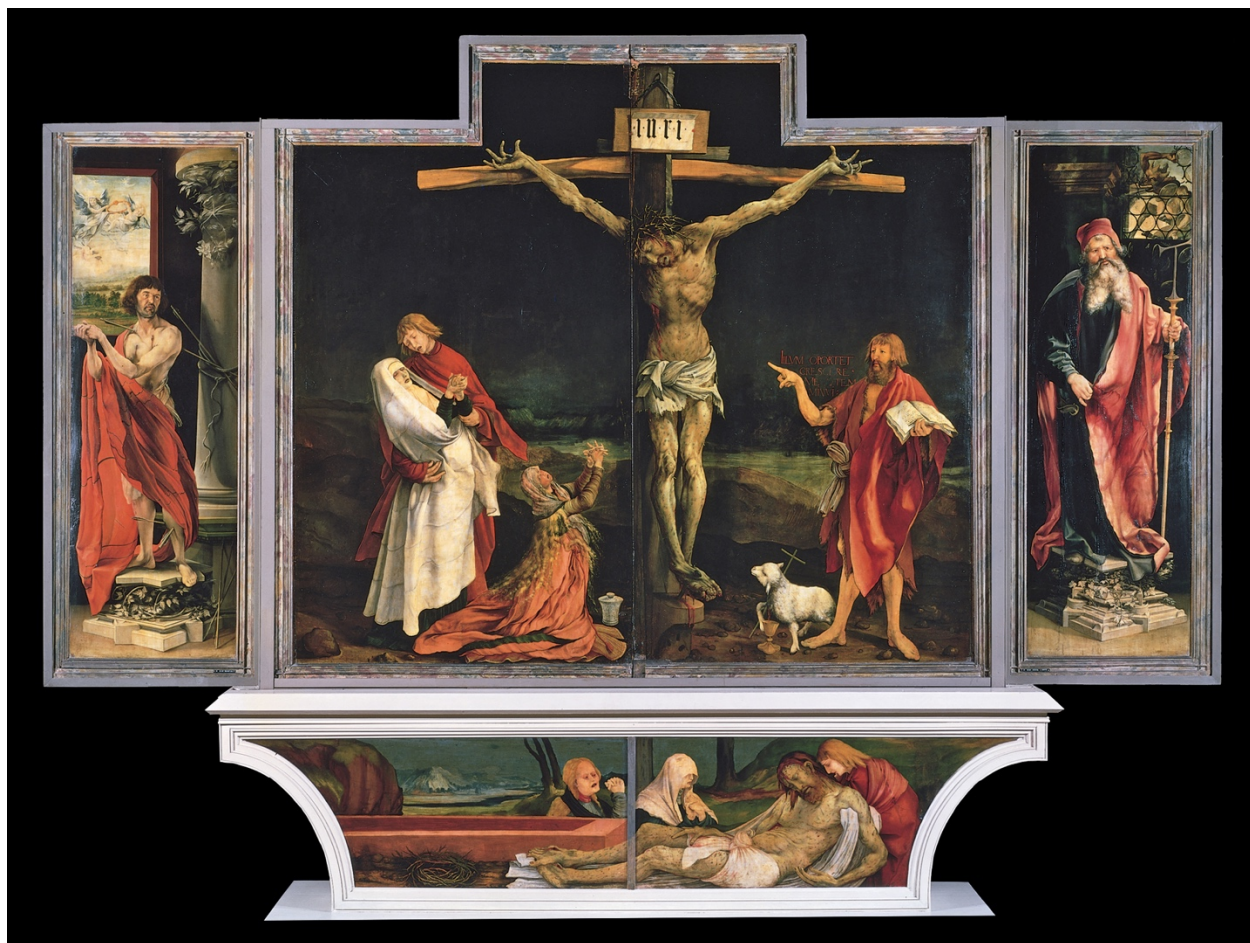


Holy Week Guide



Central Baptist Church
North Little Rock, AR
2025

Dear Central Family,

This Holy Week guide is intended to serve not merely as a collection of orders of service for our gatherings but also as a tool for deeper reflection on the events of this most amazing week.

This year, we are doing something different, aesthetically. We are taking one powerful and evocative work of art—Matthias Grünewald’s 1515 Isenheim Altarpiece (an amazing work of art consisting of panels that can be opened and closed, each containing various scenes from the passion of Jesus as well as from the history of the church)—and reflecting deeply on different aspects of it. It is a jarring work of art. It is an upsetting work of art. It is a beautiful work of art. The famed theologian Karl Barth kept a print of Grünewald’s crucifixion framed above his desk to remind him that his job was to point people to Jesus. Throughout this guide we will reflect on the creative and surprising ways that Grünewald sought to do that and the artistic choices he made to upset the safe and sanitized depictions of the crucifixion that dominated the world of religious art at that time.

Grünewald wanted people to see Jesus and understand Him. As Barth rightly understood, he was trying to point people to Jesus.

That’s what we would like to do too: point people to Jesus. We believe this week, above all others, is especially suited this task and calling. And we believe that this work of art can serve as an effective tool in helping us do this. Let us take this journey together.

Wyman Richardson
Pastor

Kasey Earl
Minister of Music & Worship

Holy Week Schedule

Palm Sunday, April 13
9 & 10:30 a.m. (Connect Groups)
9 & 10:30 a.m. (Worship)

Monday, April 14
Holy Monday - 12:10-12:50 p.m.

Tuesday, April 15
Holy Tuesday - 12:10-12:50 p.m.

Wednesday, April 16
Holy Wednesday - 6:00 p.m.

Thursday, April 17
Maundy Thursday - 6:00 p.m.

Friday, April 18
Good Friday - 6:00 p.m.

Easter Sunday, April 20
7:30 a.m. (Sunrise Service)/ Breakfast
9 & 10:30 a.m. (Connect Groups) /
9 & 10:30 (Worship)

Palm Sunday

Sunday, April 13, 2025

9 & 10:30 a.m. Connect Groups

9 & 10:30 a.m. Morning Worship



Reflections on Grünewald's Altarpiece



What is John the Baptist doing in a crucifixion painting? He had been murdered earlier by Herod the Tetrarch (Matt 14:1-13). His presence does not make sense, chronologically. Yet, it does make sense, spiritually. Above his right arm are the words “*Illum oportet crescere, me autem minui*,” Latin for, “He must increase, but I must decrease” (John 3:30). John the Baptist is therefore in the painting *for us*, to remind us that this scene is not merely for observation. It is rather here to help us worship. John points Christward. He wants us to *see* Jesus.

Palm Sunday is, at least in part, about the different ways that people saw Jesus. For some, He was a celebrity and they were caught up in the spectacle of His arrival. For the religious elites, He was a threat and a blasphemer. For the Romans, He was a rabble rouser who made their jobs in their less-than-desirable post more difficult. For His followers, He was King and Lord.

Palm Sunday also shows us how the ways we see and understand Jesus can turn on a dime. Human beings can hail Him one moment and turn on Him the next.

For the church, we must see Jesus for who He is: the Lamb of God, who takes away the sin of the world. We must not impose any façade upon Him, covering or obscuring the grandeur of His glory. He is Jesus, the crucified and risen Lord.

And, so, John is in this painting, beckoning us to see Jesus...to really *see* Him.

“*Illum oportet crescere, me autem minui*,” “He must increase, but I must decrease.”

Song
“Hosanna (Praise is Rising)”

Welcome

Holy Week Congregational Reading of 1 Corinthians 15

1 Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand,

2 and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain.

3 For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures,

4 that he was buried, that he was raised on the third day in accordance with the Scriptures,

5 and that he appeared to Cephas, then to the twelve.

6 Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep.

7 Then he appeared to James, then to all the apostles.

8 Last of all, as to one untimely born, he appeared also to me.

Songs

“That’s My King” | “Crown Him With Many Crowns”
“Even So Come (Come Lord Jesus)”

Message

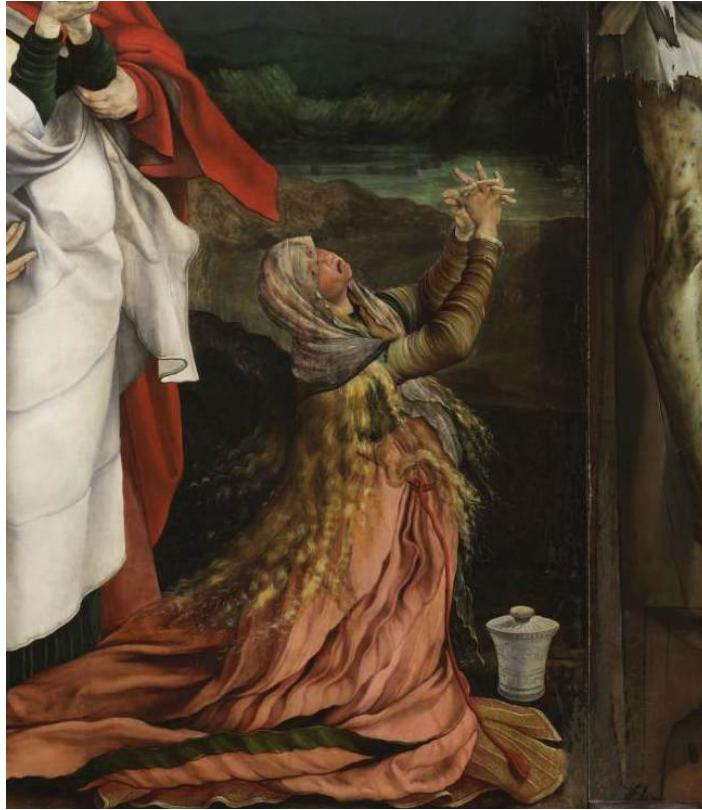
“Mercy and Understanding”
Luke 23:32-34

Invitation

Holy Monday Prayer Service

Monday, April 14, 2025

12:10 p.m.



Reflections on Grünewald's Altarpiece



Grünewald depicts Mary Magdalene at the foot of the cross: her fingers interlocked in prayer, her devastated face looking up at Christ. This is a posture of grief, yes, but also of prayer...agonizing prayer. She looks not only at the crucified Savior. She looks upward, also, to the Father. She is beseeching Heaven for help, for understanding, for strength, both for Jesus and for herself. Pain may tempt us to abandon prayer. Do not give heed to this temptation! Pain, when seen in the shadow of the cross, can be the occasion for the most powerful prayers we have ever uttered. Suffering drives us to our knees, but, for the Christian, that posture should be for prayer, not for despair.

Song
“Sing to the King”

Welcome

Holy Week Congregational Reading of 1 Corinthians 15

9 For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me.

11 Whether then it was I or they, so we preach and so you believed.

12 Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead?

13 But if there is no resurrection of the dead, then not even Christ has been raised.

14 And if Christ has not been raised, then our preaching is in vain and your faith is in vain.

15 We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised.

16 For if the dead are not raised, not even Christ has been raised.

Songs
“Living Hope” | “Before the Throne of God Above”

Silent Reflection on Prayer from Matthew 6

In Matthew 6, we find The Lord’s Prayer. Yet, the words leading up to the Lord’s prayer itself are vitally important. Consider what Jesus says about the nature of prayer.

⁵ “And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward. ⁶ But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you. ⁷ “And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. ⁸ Do not be like them, for your Father knows what you need before you ask him.

A Reading for Your Consideration

In 1972, Baptist theologian James Leo Garrett Jr. wrote “A Theology of Prayer.” Carefully read this excerpt from that essay.

In his teaching concerning prayer, Jesus stressed both how to pray and that for which men should pray. His disciples were not to pray, as did the scribes and Pharisees, “that they may be seen by men” (Matt 6:5f.); neither were they to “heap up empty phrases, as did the Gentiles,” as if they would “be heard for their many words” (Matt 6:7f.). Christian prayer ought not thus to be marked by ostentation or verbosity. The Temple should be “a house of prayer for all the nations” (Mark 11:17; par. Matt 21:13, Luke 19:46). Jesus’ followers must keep on asking, seeking, and knocking in expectancy of the Father’s good blessings (Matt 7:7–11). They are to pray in faith and in

forgiveness of the sins of other men (Mark 11:24f.; par. Matt 21:22; cf. Matt 6:14f.), and, according to the Fourth Gospel, in Jesus' name with confidence as to the granting of such petitions (14:13f.; 15:16; 16:23f.; 16:26). Three of Jesus' parables deal specifically with prayer: the friend at midnight (Luke 11:5-13), the importunate widow (Luke 18:1-8), and the Pharisee and the tax collector (Luke 18:9-14). The first two of these teach persistency or importunity in prayer, while the third stresses humility and contrition. Jesus' disciples are to pray for their persecutors and, by implication, for their enemies (Matt 5:43-45; par. Luke 6:27f.) and for "the Lord of the harvest to send forth laborers into his harvest" (Matt 9:38; par. Luke 10:2). They are to "watch and pray" in expectation of Jesus' *parousia* (Mark 13:33) and to pray that the great eschatological tribulation "may not happen in winter" (Mark 13:17-19; par. Matt 24:19-21).

Silent Reflection on Prayer from Matthew 6:9-13

Now we come to The Lord's Prayer itself. Do not let your familiarity with these words keep you from truly hearing them. Read each line slowly. Ask the Holy Spirit to reveal the depths of each. Then make this prayer your own.

Pray then like this:
"Our Father in heaven,
hallowed be your name.
Your kingdom come,
your will be done,
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our debts,
as we also have forgiven our debtors.
And lead us not into temptation,
but deliver us from evil."

Song
“Take My Life (Here Am I)”

Directed Prayer

Wyman Richardson will lead in a time of directed prayer.

A Reading for Concluding Silent Prayer

Take a moment and read carefully Jonah's prayer from the belly of the fish, in Jonah 2. How can this prayer help you pray in your own times of trial?

Jonah 2

¹ Then Jonah prayed to the Lord his God from the belly of the fish, ² saying, “I called out to the Lord, out of my distress, and he answered me; out of the belly of Sheol I cried, and you heard my voice. ³ For you cast me into the deep, into the heart of the seas, and the flood surrounded me; all your waves and your billows passed over me. ⁴ Then I said, ‘I am driven away from your sight; yet I shall again look upon your holy temple.’ ⁵ The waters closed in over me to take my life; the deep surrounded me; weeds were wrapped about my head ⁶ at the roots of the mountains. I went down to the land whose bars closed upon me forever; yet you brought up my life from the pit, O Lord my God. ⁷ When my life was fainting away, I remembered the Lord, and my prayer came to you, into your holy temple. ⁸ Those who pay regard to vain idols forsake their hope of steadfast love. ⁹ But I with the voice of thanksgiving will sacrifice to you; what I have vowed I will pay. Salvation belongs to the Lord!” ¹⁰ And the Lord spoke to the fish, and it vomited Jonah out upon the dry land.

Conclusion



The church in Jerusalem in its earliest history was presented as the church at prayer. The one hundred and twenty disciples following Jesus' ascension "with one accord devoted themselves to prayer" (Acts 1:14). After the day of Pentecost, the more than three thousand "devoted themselves to . . . the prayers" (Acts 2:42). Peter and John continued to attend the hour of prayer in the Temple (Acts 3:1). The Jerusalem Christians prayed that the Lord would grant boldness of speech and miracle-working power to his "servants" (Acts 5:23-31). After the execution of James the apostle and the arrest of Simon Peter, the church in Jerusalem offered "earnest prayer for him" only to be stunned by his appearance in their midst after an angelic deliverance (Acts 12:1-17). The church in Antioch of Syria engaged in prayer, worship, and fasting as they "set apart" and "sent off" Barnabas and Saul (Acts 13:2f.). The Epistle of James alluded to the practices whereby "the elders of the church" anointed and prayed for the sick and whereby Christians confessed their sins to and prayed "for one another" (5:13-16).

James Leo Garrett Jr., "A Theology of Prayer"

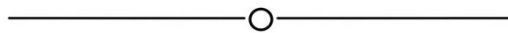
Holy Tuesday Prayer Service

Tuesday, April 15, 2025

12:10 p.m.



Reflections on Grünewald's Altarpiece



Mary, the mother of Jesus is at the cross. Of course. There is no other place she would be in this moment. “And a sword will pierce through your own soul also,” Simeon had told her at the temple (Luke 2:35). And here was that moment: the piercing of Mary’s soul. How else to describe what Mary must have felt at seeing her son treated like this? The sword that pierced her heart was grief, agony, and woe. Grünewald captures this well by depicting Mary, hands clasped in prayer, held in the arms of John, the one to whose care she will soon be entrusted. Mary watches her son die. More than that, Mary watches her Savior die. A sword pierces her heart.

Song
“All Creatures of Our God and King”

Welcome

Holy Week Congregational Reading of 1 Corinthians 15

17 And if Christ has not been raised, your faith is futile and you are still in your sins.

18 Then those also who have fallen asleep in Christ have perished.

19 If in Christ we have hope in this life only, we are of all people most to be pitied.

20 But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

21 For as by a man came death, by a man has come also the resurrection of the dead.

22 For as in Adam all die, so also in Christ shall all be made alive.

23 But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ.

24 Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power.

Songs
“God So Loved” | “The Wonderful Cross”

An Overview of Prayer

In 1958, Baptist theologian James Leo Garrett Jr. wrote the entry for “Prayer” for the Encyclopedia for Southern Baptists. Helpful sections of that article are offered here.

Prayer, in its widest Christian meaning, is communion with God. Some form of prayer is found in the various world religions, and the study of the history of religions has focused much attention on primitive prayer. Yet Christian prayer is unique both in meaning and in manner. The root of the principal Hebrew verb “to pray” has been variously interpreted as “to cut, decide” and “to level, arbitrate.” The Greek New Testament words used almost synonymously for prayer, *deesis*, *proseuche*, and *enteuxis*, connote needful petition, devout entreaty to God, and confiding access, respectively. The English word “pray” is derived from the Latin *precari*, “to entreat.”

Prayer is characterized by various moods such as adoration, thanksgiving, confession, petition, and intercession, no one of which can rightfully be regarded as the totality of prayer. Prayer may be either oral or silent, explicit or implicit, private or corporate.

Directed Prayer

Wyman Richardson will lead in a time of directed prayer.

Song

“Behold Our God”

Praying with King David

In this prayer, David praises God for the peoples’ gifts toward building the Temple. It is a beautiful expression of gratitude. When is the last time you offered God prayer and thanksgiving like this?

1 Chronicles 29

¹⁰ David praised the Lord in the presence of the whole assembly, saying,

“Praise be to you, Lord,
the God of our father Israel,
from everlasting to everlasting.

¹¹ Yours, Lord, is the greatness and the power
and the glory and the majesty and the splendor,
for everything in heaven and earth is yours.

Yours, Lord, is the kingdom;
you are exalted as head over all.

¹² Wealth and honor come from you;
you are the ruler of all things.

In your hands are strength and power
to exalt and give strength to all.

¹³ Now, our God, we give you thanks,
and praise your glorious name.

Conclusion

From James Earl Massey’s “The Secret: Spiritual Depth and Discipline”

There are times in the higher reaches of prayer when the analytical functions of the mind become suspended. The experience itself is so compelling that analysis fails, interrogation seems a sacrilege, and the only reasonable action is that of yielding oneself to the experience. Occasionally, the disciplined believer can encounter God in a way that transcends the need for words and speech, creeds and religious institutions.

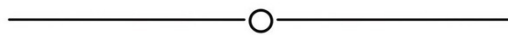
Holy Wednesday Service

Wednesday, April 16, 2025

6:00 p.m.



Reflections on Grünewald's Altarpiece



The INRI on the sign above Jesus' head in Grünewald's painting stands for the Latin, "Iesus Nazarenus, Rex Iudaeorum," which, in English, is rendered, "Jesus the Nazarene, King of the Jews." The painting captures well the radical disassociation between the mocking thorn of crowns on the head of Christ and the (unintended by Pilate, of course) very true proclamation of Jesus' kingship on the sign. What kind of King wears a crown of thorns? Only the kind of King that loves His subjects enough to submit Himself to this for their sake! Behold our King! Pierced, to make us whole!

Songs
“King of Kings” | “Holy Forever”

Welcome

Holy Week Congregational Reading of 1 Corinthians 15

25 For he must reign until he has put all his enemies under his feet.

26 The last enemy to be destroyed is death.

27 For “God has put all things in subjection under his feet.” But when it says, “all things are put in subjection,” it is plain that he is excepted who put all things in subjection under him.

28 When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.

29 Otherwise, what do people mean by being baptized on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf?

30 Why are we in danger every hour?

31 I protest, brothers, by my pride in you, which I have in Christ Jesus our Lord, I die every day!

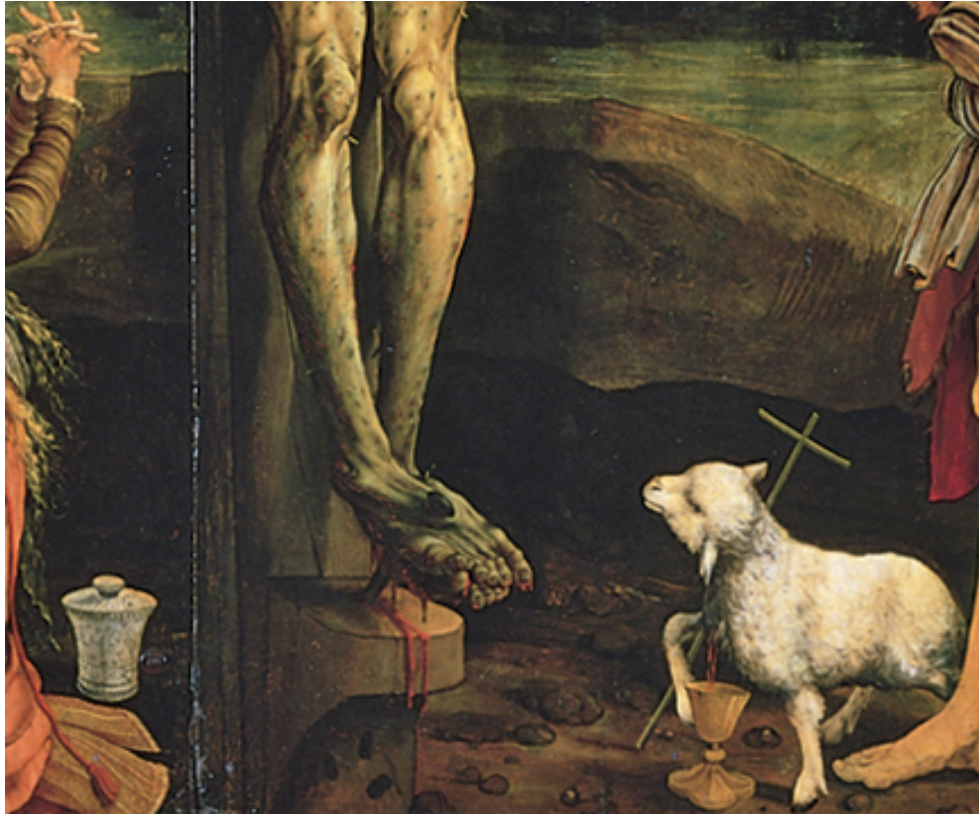
Songs featuring New Jerusalem

Message
Jace Tubbs

Maundy Thursday Service

Thursday, April 17, 2025

6:00 p.m.



Reflections on Grünewald's Altarpiece



While traditional in depictions of the crucifixion, the lamb carrying the cross in Grünewald's painting is nonetheless powerfully moving. As the lamb looks upon the crucified Christ, blood flowing to the base of the cross, his own breast is pierced with blood filling a chalice. In 1 Corinthians 5:7, Paul writes, "Christ, our Passover lamb, has been sacrificed." Just as the blood of the Passover lamb on the doorposts of the enslaved and soon-to-be delivered Israelites signaled their status as children of God, the blood of Jesus, the Lamb of God, on our hearts signifies that we are children of God.

Songs
“Jesus Messiah” | “Christ Our Hope in Life and Death”

Prayer and Welcome

Holy Week Congregational Reading of 1 Corinthians 15

32 What do I gain if, humanly speaking, I fought with beasts at Ephesus? If the dead are not raised, “Let us eat and drink, for tomorrow we die.”

33 Do not be deceived: “Bad company ruins good morals.”

34 Wake up from your drunken stupor, as is right, and do not go on sinning. For some have no knowledge of God. I say this to your shame.

35 But someone will ask, “How are the dead raised? With what kind of body do they come?”

36 You foolish person! What you sow does not come to life unless it dies.

37 And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain.

38 But God gives it a body as he has chosen, and to each kind of seed its own body.

39 For not all flesh is the same, but there is one kind for humans, another for animals, another for birds, and another for fish.

40 There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

42 So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable.

Songs

“Down at the Cross” | “Thank You Jesus for the Blood”

Communion Message

Randal Ballew

Preparation for the Observance of Holy Communion

Corporate Confession of Sin

O God, you have shown us the way of life through your Son, Jesus Christ.

We confess with shame our slowness to learn of him,
Our failure to follow him, and our reluctance to bear the cross.

We confess the poverty of our worship,
Our neglect of fellowship and the means of grace,
Our hesitating witness for Christ,
Our evasion of responsibilities in our service,
Our imperfect stewardship of your gifts.

Have mercy on us, Lord, and forgive us.
Create within us a clean heart, O God,
And put a new and right spirit within us.

Recitation of the Church Covenant

As a body of born again believers,
We covenant to become an authentic family by
loving one another as Christ loves us,
praying for one another,
speaking truth to one another in love,
being patient with one another,
protecting one another,
considering one another as more important than ourselves.

We covenant to embrace the whole gospel by
studying God's Word faithfully,
learning the gospel together in family worship,
giving ear only to sound doctrine,
living out the gospel in our lives,
embracing the whole counsel of God.

We covenant to bring glory to God by
gathering for worship faithfully,
singing to the glory of God,
joining together in fervent prayer,
doing good works to the Father's glory,
living lives that reflect the beauty of Christ,
giving offerings to God joyfully and faithfully,

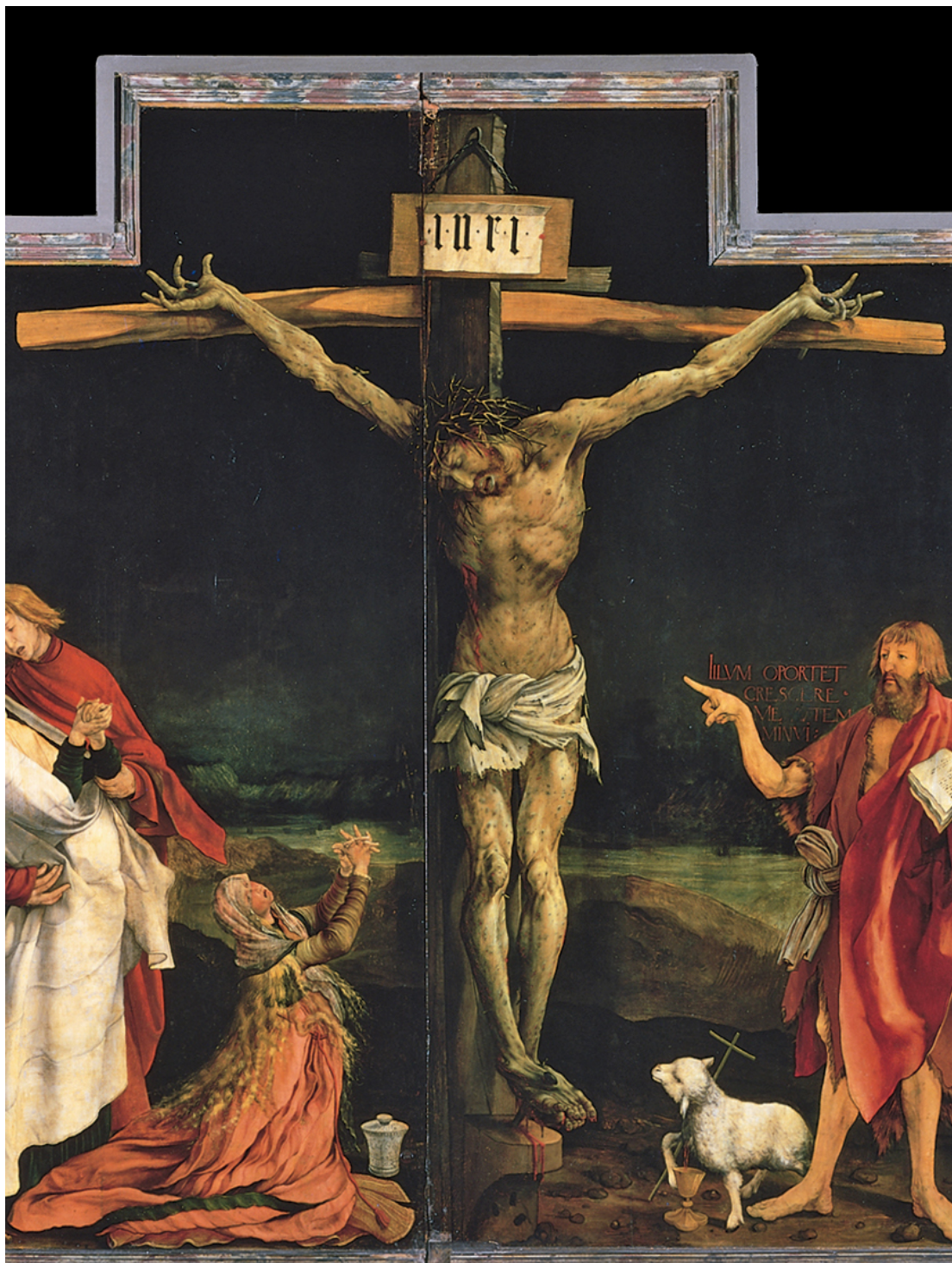
We covenant to reach the nations by
sharing the gospel with those around us,
reaching out to the poor and the needy,
praying for the cause of missions in the world,
giving to the financial support of missions,
being personally involved in missions as God leads and as we
are able.

Observance of the Lord's Supper

Good Friday Worship

Friday, April 18, 2025

6:00 p.m.



Prayer and Welcome

Holy Week Congregational Reading of 1 Corinthians 15

43 It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power.

44 It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

45 Thus it is written, “The first man Adam became a living being”; the last Adam became a life-giving spirit.

46 But it is not the spiritual that is first but the natural, and then the spiritual.

47 The first man was from the earth, a man of dust; the second man is from heaven.

48 As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven.

49 Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.

50 I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

Songs

“At the Cross” | “At the Cross (Love Rand Red)”
“Sunday is Coming”

Reflections on the Seven Last Words
Pastor Wyman

The Seven Last Words of Christ

The Service Ends in Darkness

Easter Sunday
Sunday, April 20, 2025



Sunrise Service

7:30 a.m. on the yard in front of the sanctuary

Prayer and Welcome

Songs

“All Creatures of Our God and King” | “In Christ Alone”

Message

Pastor Wyman

Easter Sunday Worship

9 and 10:30 a.m. in the Sanctuary

Prayer and Welcome

Holy Week Congregational Reading of 1 Corinthians 15

51 Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed,

52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

53 For this perishable body must put on the imperishable, and this mortal body must put on immortality.

54 When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory."

55 "O death, where is your victory? O death, where is your sting?"

56 The sting of death is sin, and the power of sin is the law.

57 But thanks be to God, who gives us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.

Songs

"Sunday is Coming" | "That's My King"

“Holy Forever” | “Name Above All Names”

Message

“Death Shall be No More”

Revelation 21:4

Invitation

Video Conclusion

“He’s Still Risen”

“Seven Stanzas at Easter”
John Updike (1960)

Make no mistake: if he rose at all
It was as His body;
If the cell’s dissolution did not reverse, the molecules reknit,
The amino acids rekindle,
The Church will fall.

It was not as the flowers,
Each soft spring recurrent;
It was not as His Spirit in the mouths and fuddled eyes of the
Eleven apostles;
It was as His flesh; ours.

The same hinged thumbs and toes
The same valved heart
That—pierced—died, withered, paused, and then regathered
Out of enduring Might
New strength to enclose.

Let us not mock God with metaphor,
Analogy, sidestepping, transcendence,
Making of the event a parable, a sign painted in the faded
Credulity of earlier ages:
Let us walk through the door.
The stone is rolled back, not papier-mâché,
Not a stone in a story,
But the vast rock of materiality that in the slow grinding of
Time will eclipse for each of us
The wide light of day.

Let us not seek to make it less monstrous,
For our own convenience, our own sense of beauty,
Lest, awakened in one unthinkable hour, we are embarrassed

By the miracle,
And crushed by remonstrance.

