

THE DOWNTOWN PRESBYTERIAN CHURCH

Good Friday April 10, 2020

CALL TO WORSHIP

based on Psalm. 22:9-10; Hebrews. 10:19-20

L: We enter into a holy place
through the new and living way
Jesus Christ has opened for us.

P: We come as a holy people –
born of the grace of Jesus Christ,
delivered through his life, death and resurrection.

HYMN

“When I Survey the Wondrous Cross”

performed by Dave Coleman



1. When I sur - vey the won - drous cross On which the
2. For - bid it, Lord, that I should boast, Save in the
3. See, from his head, his hands his feet, Sor - row and
4. Were the whole realm of na - ture mine, That were a



Prince of glo - ry died, My rich - est gain I
death of Christ, my God; All the vain things that
love flow min - gled down; Did e'er such love and
pres - ent far too small: Love so a - maz - ing,



count but loss, And pour con - tempt on all my pride.
charm me most, I sac - ri - fice them to his blood.
sor - row meet, Or thorns com - pose so rich a crown?
so di - vine, De - mands my soul, my life, my all.

THE SOLEMN REPROACHES OF THE CROSS (people read **bold**)

The Solemn Reproaches of the Cross is a Good Friday tradition that can be traced to the Middle Ages. Here the Solemn Reproaches are streamlined and simplified for modern use.

The cross that held the Savior of the world.
Holy God,
holy and mighty,
holy immortal one,
have mercy on us.

continued

My people, my people, why have you forsaken me?

Answer me!

I delivered you from captivity through the water of baptism;
but you handed me over to my captors, giving me up to die;
and you have made a cross for your Savior.

Lord, have mercy.

I fed you in the wilderness with the bread of life from heaven;
but you are consumed with desire, biting and devouring one another;
and you have made a cross for your Savior.

Lord, have mercy.

I claimed you as my family, as branches of my vine;
but you cut off my chosen ones, spilling innocent blood;
and you have made a cross for your Savior.

Lord, have mercy.

I spoke to you my Word, the promise of my love for all;
but you silence my prophets, refusing to hear my voice;
and you have made a cross for your Savior.

Lord, have mercy.

I came to be your light, to overcome the darkness;
but you remain in the shadows, hiding your light from the world;
and you have made a cross for your Savior.

Lord, have mercy.

I gave you the keys to my realm and welcomed you inside;
but you turn away strangers, closing the doors that I open;
and you have made a cross for your Savior.

Lord, have mercy.

I offered you my peace and clothed you with compassion;
but you divide my garments, tearing apart what I design;
and you have made a cross for your Savior.

Lord, have mercy.

I sent my Holy Spirit to empower you with grace;
but you trust your own devices, squandering my good gifts;
and you have made a cross for your Savior.

Lord, have mercy.

I came to dwell among you as the Word made flesh;
but you ignore neighbors in need, failing to recognize my face;
and you have made a cross for your Savior.

Lord, have mercy.

My God! My God,
why have you left me all alone?
Why are you so far from saving me —
so far from my anguished groans?
My God, I cry out during the day, but you don't answer;
even at nighttime I don't stop.
You are the holy one, enthroned.
You are Israel's praise.
Our ancestors trusted you —
they trusted you and you rescued them;
they cried out to you and they were saved;
they trusted you and they weren't ashamed.

But I'm just a worm, less than human;
insulted by one person, despised by another.
All who see me make fun of me—they gape, shaking their heads:
“He committed himself to the Lord, so let God rescue him;
let God deliver him because God likes him so much.”

But you are the one who pulled me from the womb,
placing me safely at my mother's breasts.
I was thrown on you from birth;
you've been my God since I was in my mother's womb.
Please don't be far from me, because trouble is near
and there's no one to help.

Many bulls surround me;
mighty bulls from Bashan encircle me.
They open their mouths at me like a lion ripping and roaring!
I'm poured out like water.
All my bones have fallen apart.
My heart is like wax; it melts inside me.
My strength is dried up like a piece of broken pottery.
My tongue sticks to the roof of my mouth;
you've set me down in the dirt of death.
Dogs surround me;
a pack of evil people circle me like a lion— oh, my poor hands and feet!
I can count all my bones!
Meanwhile, they just stare at me, watching me.
They divvy up my garments among themselves;
they cast lots for my clothes.

But you, Lord! Don't be far away!
You are my strength!
Come quick and help me!
Deliver me from the sword.
Deliver my life from the power of the dog.
Save me from the mouth of the lion.
From the horns of the wild oxen you have answered me!

continued

I will declare your name to my brothers and sisters;
I will praise you in the very center of the congregation!
All of you who revere the LORD—praise God!
All of you who are Jacob's descendants—honor God!
All of you who are all Israel's offspring—stand in awe of God!
Because the LORD didn't despise or detest the suffering of the one who suffered—
God didn't hide God's face from me.
No, God listened when I cried out for help.

I offer praise in the great congregation because of you;
I will fulfill my promises in the presence of those who honor God.
Let all those who are suffering eat and be full!
Let all who seek the LORD praise the LORD!
I pray your hearts live forever!
Every part of the earth will remember and come back to the LORD;
every family among all the nations will worship you.
Because the right to rule belongs to the Lord, God rules all nations.
Indeed, all the earth's powerful will worship God;
all who are descending to the dust will kneel before God;
my being also lives for the LORD.
Future descendants will serve God;
generations to come will be told about my Lord.
They will proclaim God's righteousness to those not yet born,
telling them what God has done.

Arrest in the garden

Jesus went out with his disciples and crossed over to the other side of the Kidron Valley. He and his disciples entered a garden there. Judas, his betrayer, also knew the place because Jesus often gathered there with his disciples. Judas brought a company of soldiers and some guards from the chief priests and Pharisees. They came there carrying lanterns, torches, and weapons. Jesus knew everything that was to happen to him, so he went out and asked, “Who are you looking for?”

They answered, “Jesus the Nazarene.”

He said to them, “I Am.” (Judas, his betrayer, was standing with them.) When he said, “I Am,” they shrank back and fell to the ground. ⁷ He asked them again, “Who are you looking for?”

They said, “Jesus the Nazarene.”

Jesus answered, “I told you, ‘I Am.’ If you are looking for me, then let these people go.” This was so that the word he had spoken might be fulfilled: “I didn’t lose anyone of those whom you gave me.”

Then Simon Peter, who had a sword, drew it and struck the high priest’s servant, cutting off his right ear. (The servant’s name was Malchus.) Jesus told Peter, “Put your sword away! Am I not to drink the cup the Father has given me?” Then the company of soldiers, the commander, and the guards from the Jewish leaders took Jesus into custody. They bound him and led him first to Annas. He was the father-in-law of Caiaphas, the high priest that year. (Caiaphas was the one who had advised the Jewish leaders that it was better for one person to die for the people.)

Peter denies Jesus

Simon Peter and another disciple followed Jesus. Because this other disciple was known to the high priest, he went with Jesus into the high priest’s courtyard. However, Peter stood outside near the gate. Then the other disciple (the one known to the high priest) came out and spoke to the woman stationed at the gate, and she brought Peter in. The servant woman stationed at the gate asked Peter, “Aren’t you one of this man’s disciples?”

“I’m not,” he replied. The servants and the guards had made a fire because it was cold. They were standing around it, warming themselves. Peter joined them there, standing by the fire and warming himself.

Jesus testifies

Meanwhile, the chief priest questioned Jesus about his disciples and his teaching. Jesus answered, “I’ve spoken openly to the world. I’ve always taught in synagogues and in the temple, where all the Jews gather. I’ve said nothing in private. Why ask me? Ask those who heard what I told them. They know what I said.”

After Jesus spoke, one of the guards standing there slapped Jesus in the face. “Is that how you would answer the high priest?” he asked.

Jesus replied, “If I speak wrongly, testify about what was wrong. But if I speak correctly, why do you strike me?” Then Annas sent him, bound, to Caiaphas the high priest.

Peter denies Jesus again

Meanwhile, Simon Peter was still standing with the guards, warming himself. They asked, “Aren’t you one of his disciples?”

Peter denied it, saying, “I’m not.”

A servant of the high priest, a relative of the one whose ear Peter had cut off, said to him, “Didn’t I see you in the garden with him?” Peter denied it again, and immediately a rooster crowed.

Trial before Pilate

The Jewish leaders led Jesus from Caiaphas to the Roman governor’s palace. It was early in the morning. So that they could eat the Passover, the Jewish leaders wouldn’t enter the palace; entering the palace would have made them ritually impure.

So Pilate went out to them and asked, “What charge do you bring against this man?”

They answered, “If he had done nothing wrong, we wouldn’t have handed him over to you.”

Pilate responded, “Take him yourselves and judge him according to your Law.”

The Jewish leaders replied, “The Law doesn’t allow us to kill anyone.” (This was so that Jesus’ word might be fulfilled when he indicated how he was going to die.)

Pilate questions Jesus

Pilate went back into the palace. He summoned Jesus and asked, “Are you the king of the Jews?”

Jesus answered, “Do you say this on your own or have others spoken to you about me?”

Pilate responded, “I’m not a Jew, am I? Your nation and its chief priests handed you over to me. What have you done?”

Jesus replied, “My kingdom doesn’t originate from this world. If it did, my guards would fight so that I wouldn’t have been arrested by the Jewish leaders. My kingdom isn’t from here.”

“So you are a king?” Pilate said.

Jesus answered, “You say that I am a king. I was born and came into the world for this reason: to testify to the truth. Whoever accepts the truth listens to my voice.”

“What is truth?” Pilate asked.

Release of Barabbas

After Pilate said this, he returned to the Jewish leaders and said, “I find no grounds for any charge against him. You have a custom that I release one prisoner for you at Passover. Do you want me to release for you the king of the Jews?”

They shouted, “Not this man! Give us Barabbas!” (Barabbas was an outlaw.)

Jesus is whipped and mocked as king

Then Pilate had Jesus taken and whipped. The soldiers twisted together a crown of thorns and put it on his head, and dressed him in a purple robe. Over and over they went up to him and said, “Greetings, king of the Jews!” And they slapped him in the face.

Pilate came out of the palace again and said to the Jewish leaders, “Look! I’m bringing him out to you to let you know that I find no grounds for a charge against him.” When Jesus came out, wearing the crown of thorns and the purple robe, Pilate said to them, “Here’s the man.”

When the chief priests and their deputies saw him, they shouted out, “Crucify, crucify!”

Pilate told them, “You take him and crucify him. I don’t find any grounds for a charge against him.”

The Jewish leaders replied, “We have a Law, and according to this Law he ought to die because he made himself out to be God’s Son.”

Pilate questions Jesus again

When Pilate heard this word, he was even more afraid. He went back into the residence and spoke to Jesus, “Where are you from?” Jesus didn’t answer. So Pilate said, “You won’t speak to me? Don’t you know that I have authority to release you and also to crucify you?”

Jesus replied, “You would have no authority over me if it had not been given to you from above. That’s why the one who handed me over to you has the greater sin.” From that moment on, Pilate wanted to release Jesus.

However, the Jewish leaders cried out, saying, “If you release this man, you aren’t a friend of the emperor! Anyone who makes himself out to be a king opposes the emperor!”

When Pilate heard these words, he led Jesus out and seated him on the judge’s bench at the place called Stone Pavement (in Aramaic, *Gabbatha*). It was about noon on the Preparation Day for the Passover. Pilate said to the Jewish leaders, “Here’s your king.”

The Jewish leaders cried out, “Take him away! Take him away! Crucify him!”

Pilate responded, “What? Do you want me to crucify your king?”

“We have no king except the emperor,” the chief priests answered. Then Pilate handed Jesus over to be crucified.

Crucifixion

The soldiers took Jesus prisoner. Carrying his cross by himself, he went out to a place called Skull Place (in Aramaic, *Golgotha*).¹⁸ That’s where they crucified him—and two others with him, one on each side and Jesus in the middle. Pilate had a public notice written and posted on the cross. It read “Jesus the Nazarene, the king of the Jews.” Many of the Jews read this sign, for the place where Jesus was crucified was near the city and it was written in Aramaic, Latin, and Greek. Therefore, the Jewish chief priests complained to Pilate, “Don’t write, ‘The king of the Jews’ but ‘This man said, ‘I am the king of the Jews.’””

Pilate answered, “What I’ve written, I’ve written.”

When the soldiers crucified Jesus, they took his clothes and his sandals, and divided them into four shares, one for each soldier. His shirt was seamless, woven as one piece from the top to the bottom. They said to each other, "Let's not tear it. Let's cast lots to see who will get it." This was to fulfill the scripture,

*They divided my clothes among themselves,
and they cast lots for my clothing.*
That's what the soldiers did.

Jesus' mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene stood near the cross. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that time on, this disciple took her into his home.

After this, knowing that everything was already completed, in order to fulfill the scripture, Jesus said, "I am thirsty." A jar full of sour wine was nearby, so the soldiers soaked a sponge in it, placed it on a hyssop branch, and held it up to his lips. When he had received the sour wine, Jesus said, "It is completed." Bowing his head, he gave up his life.

Witness at the cross

It was the Preparation Day and the Jewish leaders didn't want the bodies to remain on the cross on the Sabbath, especially since that Sabbath was an important day. So they asked Pilate to have the legs of those crucified broken and the bodies taken down. Therefore, the soldiers came and broke the legs of the two men who were crucified with Jesus. When they came to Jesus, they saw that he was already dead so they didn't break his legs. However, one of the soldiers pierced his side with a spear, and immediately blood and water came out. The one who saw this has testified, and his testimony is true. He knows that he speaks the truth, and he has testified so that you also can believe. These things happened to fulfill the scripture, *They won't break any of his bones*. And another scripture says, *They will look at him whom they have pierced*.

Jesus's body is buried

After this Joseph of Arimathea asked Pilate if he could take away the body of Jesus. Joseph was a disciple of Jesus, but a secret one because he feared the Jewish authorities. Pilate gave him permission, so he came and took the body away. Nicodemus, the one who at first had come to Jesus at night, was there too. He brought a mixture of myrrh and aloes, nearly seventy-five pounds in all. Following Jewish burial customs, they took Jesus' body and wrapped it, with the spices, in linen cloths. There was a garden in the place where Jesus was crucified, and in the garden was a new tomb in which no one had ever been laid. Because it was the Jewish Preparation Day and the tomb was nearby, they laid Jesus in it.

HYMN

“What Wondrous Love Is This” performed by Nina Cardona



What won - drous love is this, O my soul, O my soul,
To God and to the Lamb I will sing, I will sing,
And when from death I'm free, I'll sing on, I'll sing on,



What won - drous love is this, O my soul!
To God and to the Lamb, I will sing;
And when from death I'm free, I'll sing on;



What won - drous love is this that caused the Lord of bliss
To God and to the Lamb who is the great I Am,
And when from death I'm free, I'll sing and joy - ful be,



To bear the heav - y cross for my soul, for my soul,
While mil - lions join the theme, I will sing, I will sing;
And through e - ter - ni - ty I'll sing on, I'll sing on,



To bear the heav - y cross for my soul!
While mil - lions join the theme, I will sing!
And through e - ter - ni - ty I'll sing on!

BENEDICTION