



**GOOD
FRIDAY**
– 2020 –





– THE SEASON OF LENT –

The word “Lent” can invoke a number of thoughts, questions, and feelings, depending on your background with the Church. If you grew up in an evangelical church, you probably think of it as some strange Catholic tradition, where folks put ashes on their foreheads and give up different kinds of foods every year. If you grew up in a liturgical tradition, you may have had a good experience or, perhaps, you file it away in the junk drawer of legalism, given some bad experiences. Whatever the case, Lent doesn’t have to be seen as either rote or mystifying. Like the rest of the seasons, it can be seen rightly and faithfully when understood through the lens of Jesus—the one true story of the Bible.

Lent begins with Ash Wednesday, which kicks off 40 days of prayer and fasting—representing Jesus’ 40 days in the wilderness. The last week of Lent is called Holy Week, during which we remember Jesus’ triumphant entry into Jerusalem (Palm Sunday), the Last Supper with His disciples (Maundy Thursday), and His death on the cross (Good Friday). The season officially ends on Holy Saturday, the day before Easter.

A season to prepare for the joy and hope of Easter, Lent reminds us that the Resurrection only occurred after the Crucifixion. It is a time for the Church to symbolically follow Christ into the wilderness. It is a time for fasting and self-denial, though not for denial itself. It is a period to empty ourselves of lesser things so that we might be filled with the greater things of the gospel.

In a culture inundated by individualism and hedonism, with rhythms and practices that turn our desires toward the things we think we need, Lent turns our desires toward Jesus, the only thing we truly need, helping us trade lesser loves for His greater love. When we enter into the story of Jesus, symbolically walking with Him through the desert and to the cross, we move from self-gratification to self-denial. As we embrace the pain and sorrow of Jesus, we turn away from our sin and toward the Savior.

– GOOD FRIDAY –

For thousands of years, the Church has gathered on Good Friday to remember the betrayal, arrest, torture, and death of Jesus Christ. The Apostolic Constitutions called Good Friday “a day of mourning, not a day of festive joy.” Yet we do not mourn as those without hope, but we mourn because it was our sin that Christ took upon Himself in His death on the cross.

This Good Friday service takes place between Palm Sunday, where we celebrate the triumphal entry of King Jesus into the city, and Resurrection Sunday, where we celebrate the King’s victory over death and begin the season of Easter. Yet, between these days of celebration, we gather to mourn and lament, to remember that the triumph of the King over sin, Satan, and death required the King to wear a crown of thorns, to be mocked instead of praised, and to be nailed to a cross.

On Good Friday, we worship God: the Father, the Son, and the Holy Spirit. Our great God and Father, according to His wisdom and love, ordained the plan of redemption. Our Lord and Savior Jesus Christ accomplished salvation through His suffering and resurrection. And God the Holy Spirit applies the work of salvation to all who are called and believe.

We look at the events leading up to the Crucifixion and Christ’s ultimate suffering and death, marveling at what a Savior we have in Jesus Christ. The cross should bring us to the collision of seemingly contradictory places. For at the cross, we see the collision of purity and depravity, mercy and judgment, sorrow and thanksgiving, and on and on we could go. On Good Friday, we remember that “He who hung the earth upon the waters was hung upon the cross.”

– GOOD FRIDAY – AT THE VILLAGE CHURCH

The beginning of this service is intended to ready our minds and hearts to focus on Jesus Christ through adoration and confession. Following this reorientation of our affections around Christ, we will follow the narrative of the gospel through readings from the Scriptures. The sermon segment of a Good Friday service is traditionally known as the Tenebrae or the “service of darkness or shadows.” During this time, we will focus on the cross and the death of Jesus, the Light of the World. Seven candles will be extinguished, symbolizing Jesus’ death and burial in the tomb. We will sing two final songs before ending with a loud, harsh noise that draws our attention to the final cries of Jesus, the earthquake at His death, and the shutting of His tomb. We will then dismiss in silence to pick up our children and leave the church.

– ORDER *of* SERVICE –

CALL TO WORSHIP

Welcome to this Good Friday service at The Village Church. Our hope is that you would enter expectantly, worship deeply, and leave quietly this evening with your heart centered on the suffering of Christ for you and your salvation. Tonight's service will be unique in that elements of liturgy, such as the public reading of Scripture, responsive reading, and confession, will be used more prominently. Liturgy means "work of the people." It invites participation in worship, responding to God for who He is and what He has done. Our hope is that, instead of being spectators, you would respond communally and actively to God tonight.

On this night we remember and celebrate the crucifixion of Christ. He who is King of angels was arrayed in a crown of thorns, beaten, mocked, and forced to carry His own cross to Golgotha. We gather this evening like those who were gathered around the foot of the cross. We hear our voice among the mockers, and above them all the voice of the crucified Savior cries out, "Eli, Eli, lema sabachthani?" And as Christ breathed His last, we, too, echo those who gathered that day saying, "Truly this was the Son of God!"

The Christ Candle that was ushered in on Palm Sunday burns here this evening. The lit presence of the candle is meant to physically represent Christ's life and actions. This candle will remain lit throughout the service to represent that Christ endured faithfully until the end. Then, as we read that Christ breathed His last, it will be carried out of the sanctuary. It will not be the last time that the Christ Candle is among us, however, as we will see it lit again on Resurrection Sunday.

May the Lord incline our hearts and open our eyes to His great love as we worship Him.

CORPORATE CONFESSION

Celebrant: Like the disciples in Gethsemane, we fell away from prayer at the beginning of the trial.

People: **Forgive us, O God, for we know not what we do.**

Celebrant: Like Caiaphas and the high council, we spit in Your face and slapped the Son of God.

People: **Forgive us, O God, for we know not what we do.**

Celebrant: Like Peter, three times when questioned, we denied knowing the Son of God.

People: **Forgive us, O God, for we know not what we do.**

Celebrant: Like the people who cried out for Barabbas, we yelled, "Let Christ be crucified!"

People: **Forgive us, O God, for we know not what we do.**

Celebrant: Like Pilate, before the yelling crowds, we wash our hands and wrongfully say, "I am innocent of this man's blood..."

People: **Forgive us, O God, for we know not what we do.**

Celebrant: Like the soldiers who prepared Jesus for His crucifixion, we have stripped You, placing a crown of thorns on Your head, bending our knees not to praise You, but to mock You.

People: **Forgive us, O God, for we know not what we do.**

Celebrant: Like the centurion standing at the foot of the cross, we hear Jesus of Nazareth cry out, "My God, my God, why have you forsaken me?" In the distance, the curtain of the temple is torn, the earth begins to shake under a sky of darkness, and we look up filled with awe...

People: **Truly this was the Son of God!**

CONGREGATIONAL SONG – "For the Cross"

The life You gave
Your body was broken
Your love poured out
You bled and You died for me
There on the cross
You breathed Your last as You were crucified
You gave it all for me

Hallelujah, what a Savior
Hallelujah, what a friend
Hallelujah, King forever
We thank You for the cross

There in the ground
Sealed in the darkness
Lifeless laid
The frame of the Father's Son
In agony
He watched His only Son be sacrificed
He gave it all for me

Hallelujah, what a Savior
Hallelujah, what a friend
Hallelujah, King forever
We thank You for the cross

And when I think, that God, His Son not sparing
Sent Him to die, I scarce can take it in
That on the Cross, my burden gladly bearing
He bled and died to take away my sin

Hallelujah, what a Savior
Hallelujah, what a friend
Hallelujah, King forever
We thank You for the cross

READING – The Jesus Storybook Bible: "The Terrible Lie"

You see, sin had come into God's perfect world. And it would never leave. God's children would be always running away from him and hiding in the dark. Their hearts would break now, and never work properly again.

God couldn't let his children live forever, not in such pain, without him. There was only one way to protect them.

"You will have to leave the garden now," God told his children, his eyes filling with tears. "This is no longer your true home, it's not the place for you anymore."

But before they left the garden, God made clothes for his children, to cover them. He gently clothed them and then he sent them away on a long, long journey—out of the garden, out of their home.

Well, in another story, it would all be over and that would have been... The End. But not in this story.

God loved his children too much to let the story end there. Even though he knew he would suffer, God had a plan—a magnificent dream. One day, he would get his children back. One day, he would make the world their perfect home again. And one day, he would wipe away every tear from their eyes.

You see, no matter what, in spite of everything, God would love his children—with a Never Stopping, Never Giving Up, Unbreaking, Always and Forever Love.

And though they would forget him, and run from him, deep in their hearts, God's children would miss him always, and long for him—lost children yearning for their home.

Before they left the garden, God whispered a promise to Adam and Eve: "It will not always be so! I will come to rescue you! And when I do, I'm going to do battle against the snake. I'll get rid of the sin and the dark and the sadness you let in here. I'm coming back for you!"

And he would. One day, God himself would come.

SCRIPTURE READING – Psalm 22:1-11

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.

CONGREGATIONAL SONG – "When I Survey the Wondrous Cross"

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride

Forbid it, Lord, that I should boast,
Save in the death of Christ my God!
All the vain things that charm me most,
I sacrifice them to His blood

See from His head, His hands, His feet,

Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all

SCRIPTURE READING – Isaiah 53:3–10

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.
He was oppressed, and he was afflicted,
yet he opened not his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he opened not his mouth.
By oppression and judgment he was taken away;
and as for his generation, who considered
that he was cut off out of the land of the living,
stricken for the transgression of my people?
And they made his grave with the wicked
and with a rich man in his death,
although he had done no violence,
and there was no deceit in his mouth.
Yet it was the will of the LORD to crush him;

he has put him to grief;
when his soul makes an offering for guilt,
he shall see his offspring; he shall prolong his days;
the will of the LORD shall prosper in his hand.

SCRIPTURE READING – John 19:1–16

Then Pilate took Jesus and flogged him. And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. They came up to him, saying, “Hail, King of the Jews!” and struck him with their hands. Pilate went out again and said to them, “See, I am bringing him out to you that you may know that I find no guilt in him.” So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Behold the man!” When the chief priests and the officers saw him, they cried out, “Crucify him, crucify him!” Pilate said to them, “Take him yourselves and crucify him, for I find no guilt in him.” The Jews answered him, “We have a law, and according to that law he ought to die because he has made himself the Son of God.” When Pilate heard this statement, he was even more afraid. He entered his headquarters again and said to Jesus, “Where are you from?” But Jesus gave him no answer. So Pilate said to him, “You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?” Jesus answered him, “You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin.”

From then on Pilate sought to release him, but the Jews cried out, “If you release this man, you are not Caesar’s friend. Everyone who makes himself a king opposes Caesar.” So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha. Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, “Behold your King!” They cried out, “Away with him, away with him, crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” So he delivered him over to them to be crucified.

So they took Jesus...

SERMON

[illegible]

RESPONSIVE READING – Tenebrae

Luke 23:34 And Jesus said, “Father, forgive them, for they know not what they do.” And they cast lots to divide his garments.

People: **O what a gracious Savior.**

Luke 23:43 And he said to him, “Truly, I say to you, today you will be with me in paradise.”

People: **O what a merciful Savior.**

John 19:26–27 When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “Woman, behold, your son!” Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.

People: **O what a beautiful Savior.**

Matthew 27:46
& Mark 15:34 And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?”

People: **O what a costly redemption.**

John 19:28 After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.”

People: **O what agony He endured for us.**

John 19:29–30 A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.

People:

O what a costly redemption.

Luke 23:46

Then Jesus, calling out with a loud voice, said, "Father, into your hands I commit my spirit!" And having said this he breathed his last.

People:

O what a costly redemption.

CHRIST CANDLE

When the last Scripture is read, the Christ Candle will be carried off stage, through the crowd, and out of the Worship Center. This represents Christ leaving the world through death. The darkness that remains represents the hopelessness that the disciples felt after the Crucifixion. It is good for us to sit in this feeling and to read ourselves into the story in this way. Considering that the Light of the World was slain by darkness makes the fact that He arose three days later all the sweeter.

PRAYER OF CONFESSION

Holy God, You alone are holy and righteous, holy and just, blameless and merciful. You alone know the depths of our sin and our depravity. When we were content to walk the earth in rebellion as dead men and dead women, You were good to send us Your Son to breathe life into our death. We were content to be orphans, but You were good to send Your Son to adopt us into Your family. We were content to be scattered individuals, but You were good to make us a people by crushing Your Son instead of us. We were content to shout out, "Crucify Him!" but Christ was good to whisper, "Father, forgive them." We were content to choose to set Barabbas free from his chains, but You were good to choose to release us from the chains of sin. We confess that, even after our adoption, we still often live as though we are dead. We often act as though we do not have a good Father, and we often forsake the family of brothers and sisters whom You have saved us into. Father, forgive us when we follow in the footsteps of our enemy and seek to place ourselves above Your throne. We beg that Your Spirit would guide us and direct us toward humility and servant-heartedness, seeking to

do Your will above our own, just as Christ does. As we dwell on the agonies suffered by Christ on this Good Friday, let us look forward to Resurrection Sunday, when death itself reaps what it has sown. Until then, may we lament and mourn over our sin, knowing that the price demanded for reconciliation has been paid for by Your Son, Jesus Christ. To You be glory in the Church and in Christ Jesus throughout all generations forever and ever. Amen.

CONGREGATIONAL SONG - "I Shall Not Want"

From the love of my own comfort
From the fear of having nothing
From a life of worldly passions
Deliver me, O God

From the need to be understood
From the need to be accepted
From the fear of being lonely
Deliver me, O God
Deliver me, O God

And I shall not want
No I shall not want
When I taste Your goodness
I shall not want
When I taste Your goodness
I shall not want

From the fear of serving others
From the fear of death or trial
From the fear of humility
Deliver me, O God
Deliver me, O God

And I shall not want
No I shall not want
When I taste Your goodness I shall not want
No I shall not want
No I shall not want
When I taste Your goodness I shall not want
When I taste Your goodness I shall not want

CONGREGATIONAL SONG – "Man of Sorrows"

Man of sorrows, Lamb of God
By His own betrayed
The sin of man and wrath of God
Has been on Jesus laid

Silent as He stood accused
Beaten, mocked, and scorned
Bowing to the Father's will
He took a crown of thorns

Oh, that rugged cross my salvation
Where Your love poured out over me
Now my soul cries out, "Hallelujah,
Praise and honor unto Thee!"

Sent of heaven, God's own Son
To purchase and redeem
And reconcile the very ones
Who nailed Him to that tree

Note: After the line, "Who nailed Him to that tree..." the song will end. At that time, the band should begin building in chaos and then end abruptly. This wall of sound represents the earthquake and chaos that ensued after Christ died. It also represents the book closing, signifying that it is indeed finished.

DISMISS IN SILENCE

Please pick up your belongings and follow one another quietly as we dismiss in silence. The silent scattering represents the silence of the time between Christ's death and His resurrection. The disciples no longer had access to Jesus and were fearful that all hope was lost. We leave silently to read ourselves into the story, to imagine what the disciples must have felt, and to long for Resurrection Day all the more.

Scripture quotations are from The ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

Excerpts on pages 8 and 9 taken from *The Jesus Storybook Bible* by Sally Lloyd-Jones, text copyright © 2007 by Sally Lloyd-Jones. Used by permission of Zondervan (www.zondervan.com).

"For The Cross"

Words and Music by Jenn Johnson, Ian McIntosh, and Gabriel Wilson.
© 2013 Bethel Music Publishing
CCLI License #15922

"I Shall Not Want"

Words and Music by Audrey Assad and Bryan Brown
© 2013 worshiptogether.com songs, Fortunate Fall Music (Admin. by Capitol CMG Publishing, Music Services, Inc.)
CCLI License #7004369

"Man of Sorrows"

Words and Music by Brooke Ligertwood and Matt Crocker
© 2012 Hillsong Music Publishing (Admin. by Capitol CMG Publishing)
CCLI License #6476063



S E A S O N S

ENTER THE STORY OF JESUS



The Village Church